

THE WORD AND WORK

THE MASTER'S TOUCH

"He touched her hand and the fever left her,"

He touched her hand as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man.

The fever that burned in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak;

And the eyes when the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand and the fever left her;"

Oh, we need His touch on our fevered hands,
The cool still touch of the Man of Sorrows,
Who knows us and loves us and understands.

So many a life is one long fever,
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

Ah, what if in winning the praise of others
We miss at the last, the King's "Well done,"
If your self-sought tasks in the Master's vineyard
Yield nothing but leaves at the set of the sun?

"He touched her hand and the fever left her;"

Oh blessed touch of the Man Divine!
So beautiful then to rise and serve Him
When the fever is gone from your life and mine.

It may be the fever of restless serving
With heart all thirsty for love and praise;
And eyes all aching and strained with yearning
Tow'rd self-set goals in the future days.

Or it may be a fever of spirit-anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever His touch can heal it,
Whatever the tempest His voice can still,
There is only joy as we seek His pleasure,
There is only rest as we choose His will.

And some day after life's fitful fever
I think we shall say in the home on high,
If the hands that He touched but did His bidding,
How little it mattered what else went by.

Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,
Touch Thou our hands, bid the fever leave us,
And so shall we minister unto Thee.

—Unknown.

WORDS IN SEASON

R. H. B.

THE DIVINE PRESCRIPTION FOR ANXIETY

For the disease of anxiety which like a cancer is eating the hearts of many in these days, there is a specific God-given prescription, guaranteed to cure if applied according to instructions. It is found in Phil. 4:6, and reads as follows:

"In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

The guaranteed result is mentioned in the next verse:

"And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

There are several things here which demand particular attention—one point especially (which must not be overlooked, but often is), on which the virtue of the remedy depends.

We must note first the antithesis between "nothing" and "everything." Anxious in *nothing*. How can it be helped? Make your requests known to God. There is back of this the implication, of course, that God will hear and do for us according to our requests; otherwise it would be an empty performance and mockery. We are to make our requests known to Him. Not for His information ("For your Father knoweth what things ye have need of, before you ask Him"), nevertheless we are to tell Him what we want. That of itself helps. The vagueness of our trouble is dispelled, and crystallizes into a few definite requests. The extent of the distress and the danger is not so overwhelming as imagination had pictured it. "Do this for me, and that (we say to Him who is able, and who loves us) and all shall be well." So we see light ahead.

"WITH THANKSGIVING"

Make known to God your requests by prayer (simple petition) and supplication (fervent earnest appeal); and—here is the essential point:—*with thanksgiving*. Now when you begin to give thanks you necessarily have to "count your many blessings." You begin to realize how *much* you have, how good, how loving the Father's care has been. And quite naturally your mind draws the conclusion that the same faithful love which watched over you in all the past will not fail you in the future. "Surely," you will say, "goodness and mercy shall follow me all the days of my life." So, "Count your many blessings—ev'ry doubt will fly."

THE PEACE OF GOD

Now follows "the peace of God which passeth all understanding." From one point of view this is God's own peace—the kind of peace He has, because He knows what He will do and is assured of the final outcome. Or from another it is the peace He gives us. Both are true. But in any case this peace depends on our faith in Him. "Thou wilt keep him in perfect

peace whose mind is stayed on thee, because he trusteth in thee." (Isa. 26: 3.) If I do not believe in God—His goodness and power and love—or that He hears and answers prayer, I shall get no peace from making my requests known to Him. And—ah, here's the rub!—perhaps I do not believe that the good of past days has come from *Him*—perhaps I subtly held the thought that my former blessings were due to luck, to prosperity and good times, to the favor of this or that man, to the bank account, or favorable circumstances in general. And so when those gods in which we trusted fail us we are disconsolate and troubled even unto despair. No wonder. "If I knew that it was *God* that took care of me in the past, I could trust Him for the future." Just so, my friend. You must learn to know Him and His ways, and be assured that "every good gift and every perfect gift cometh down from above, from the Father of lights." (Jas. 1: 17.) And if you realize that it was *He* that took care of you all along, you can give Him thanks, and in thanksgiving your hope will rise again, and your confidence that in the future He will not forsake you. "Hearken unto me," He says, "that have been borne by me from their birth, that have been carried from the womb, and even to old age I am he, and even to hoar hairs will I carry you." (Isa. 46: 3, 4.)

"E'en down to old age all my people shall prove

"My sovereign, eternal, unchangeable love.

"And when hoary hairs all their temples adorn,

"Like lambs they shall still in my bosom be borne."

"I WILL NOT BE AFRAID"

Through all this there is an act of will and choice on our part. *What time I am afraid,*" says the Psalmist, "I will put my trust in thee." Then, better still, he adds, "In God have I put my trust: *I will not be afraid.*" "Let not your heart be troubled" said the Lord Jesus to His disciples on that dark night. Do not *let* it be troubled! But how shall we help it? By a sheer act of will? No, no. Listen: "Ye believe in God, believe also in me." Your will comes into play—not by working on yourself, but in looking unto God. Again—"Peace I leave with you; my peace I give unto you." That is the gift—now avail yourself of it: "Let not your heart be troubled, neither let it be afraid." (John 14:27.) "They looked unto him and were radiant." It is said of Hannah that when she had prayed before the Lord in Shiloh, "she was no more sad." She had left her burden with Him. Do thou likewise.

PROTECTING OUR HEARTS FROM CARE

Now one thing more. It says in Phil. 4:7 that the peace of God shall *guard* your hearts and your thoughts in Christ Jesus. That is *protection*. It is not so generally understood that anxiety is destructive and ruinous to the soul. It is not merely unfortunate. It is not bad merely because it makes us unhappy: it blights and kills. Not the riches only and the

pleasures choke out the word that is sown but, alas, the *cares of the world* do the same thing just as effectively. Anxiety is a wrong in itself. It is covetousness in disguise. It is secret atheism. It is the offspring of unbelief. It attacks the spirit and makes us forget God yet more, and resort to frantic and ill-advised actions. "Take heed lest haply your hearts be overcharged with . . . cares of this life." (Luke 21: 34.) Many a man has done things under stress of anxiety that he has never got over. Let us commit our hearts to God's keeping. "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles [they who are without God and without hope in the world, Eph. 2: 12] seek; for your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6: 31-33.) Let us take Phil. 4:6, 7 for our peace and safeguard, and in the present evil times let us have the greatest thanksgiving we ever had.

* * *

HOW?

Nicodemus kept asking, How? How? All the while the Lord Jesus was trying to tell him *What*. "Except one be born anew he cannot see the kingdom of God," says the Lord. "How can a man be born when he is old?" answers Nicodemus. "Except one be born of water and the Spirit he cannot enter into the kingdom of God," says the Lord. "How can these things be?" answers Nicodemus. (John 3:3-9.) The Lord Jesus charged the hows to *unbelief*. (See vs. 11, 12—"ye receive not our witness;" "ye believe not.") Very often the question "How?" covers unbelief. And often, too, when one attempts to discredit some plain Bible statement he raises the question of "how," and loses the *what* in the course of the discussion. "Yes, we believe that God created the world—but *how* did He do it?" And then follows a theory of "how" that negates creation and practically eliminates God. Or this—"Oh, yes, God answers prayer—but *how*?" And as the supposed processes are discussed, in the net result of it all it is seen that God does nothing of the kind—we have to do it all, or it will not be done. Or again—"Of course the Holy Spirit dwells in the Christian"—but as the "how" is explained it develops in the end that after all the Spirit Himself does not really dwell in the Christian at all. But, "it does not say that the Spirit dwells in us *personally*" we are told. As if that were necessary! If I say I dwell in a certain building, do I have to add the word "personally"? The man who denies the *personal* indwelling of the Spirit has the burden of proof, not he who affirms it. Or again—when one is dissatisfied with the statements that the church, with Christ, shall reign over the nations (Rev. 2: 26, 27; 20:4, 6) the "hows" fly thick and fast. How can this be? and How can that be? and How will people live and worship then? and

How can the risen saints reign over them?—How, and How, and How? So they forget the What, or even do away with it by means of their “Hows.” O ye foolish “how” people—will ye not *believe the word of the Lord?*

J. F. SMITH TAKES THE FIELD

When God had made J. F. Smith of Kansas, He broke the mold. We know of no one like him. He is wise and humble, brave and gentle, practical and spiritual. He is a living walking advertisement of the Lord Jesus Christ. Quick to sense the state and need of a church, he knows how to supply that which is lacking, going always to the root, rather than making too much of symptoms. There was never a church or a home that was not better for having J. F. Smith within its doors.

Field work of any kind is “no snap.” Traveling, changing beds nightly and eating all kinds of food, facing all kinds of weather, becoming burdened with the problems of scores of churches, talking, preaching, teaching, helping, lifting—what a task and what a privilege!

Brother Smith has consented to spend a short period of time circulating Brother McCaleb’s book, “On The Trail of The Missionaries,” and agitating in a general way for foreign missions among the churches. Brother Smith is an enthusiast on missions and he will have a message that will stir your heart. He is unusually well informed as to the work and usefulness of the different missionaries, and the conditions in the various fields. His purpose is to teach and agitate in behalf of this great first work of the church without making any appeal for collections.

We are happy to add that Brother Smith will also represent The Word and Work and its fine list of books and Bibles, some of which will be very suitable for Christmas presents. We do not know at this moment just what fields Brother Smith will reach before Christmas, but the churches will be fortunate that invite him, or welcome him when he “blows in.” By all means call a meeting to hear his great message.

The Publishers.

THE BOOK OF REVELATION

Many have asked if we have some published work on this neglected portion of inspired writings. It is specifically stated in the scriptures that the entire testimony of The Revelation is “for the churches” (22:16); yet, despite the warning against adding to or taking from (22:18, 19), the whole book has been almost taken from many of the churches! In this book Brother Boll has earnestly sought to respect the awful warning **both ways**. The latest and best commentary on The Revelation. Suitable for class or individual use. (Ready soon.) Price 50c.

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor-in-Chief.

Address Business Letters simply, *The Word and Work*, Louisville, Ky.
(Office, 1045 Everett Avenue)

Subscription: \$1 a year; Clubs of Four or More, 75c each

VOL. XXIII.

NOVEMBER, 1930.

No. 11.

NEWS AND NOTES

Anent the paragraph on "Simon's Wife's Mother" in October *Word and Work*, the wonderful poem which appears on the first page was sent to us by Sister Emily Standiford of Fort Pierce, Fla. Well did the unknown writer of this poem catch the spirit and deep lesson of the simple story!

"Brother J. F. Smith has just closed a two weeks' meeting with the church at Ormsby Ave. Though there were no additions we believe we have had one of the most beneficial meetings we have ever had here. It has left the congregation with an earnest desire to be used of the Lord more fully and determinedly than before. His wisdom is unusual, his faith inspiring.

"I have just closed a meeting with the congregation at Summerville, Ind, fine spirit and interest throughout. The wonderful spirit of unity and love in this congregation was refreshing and will surely mean greater things for God. The unity between the congregations at Jasonville, Dugger, Linton, Coal City, Clay City, Bethsaida, Ellis, and others nearby was a blessing to us; and their co-operation in the Summerville meeting is greatly appreciated. Also enjoyed having Bro. Waldo Hoar lead the singing several nights."—Frank Mullins.

From Gallatin, Tenn.: "We had such a good meeting at Old Union. Brother Boll's preaching inspires me to press on as no one else does.

"We certainly do enjoy and appreciate your wonderful song book. It is by far the best I ever saw."—Mrs. Roy R. Cecil.

"The church of Christ at Linton enjoyed a good meeting with Bro. J. F. Smith, of Basil, Kansas, preaching. There were three baptisms during the meeting. We were glad to have Bro. Smith with us and his teaching, both at the day services and also at night, were vital lessons of the day and very appropriate."—Edward E. Kranz.

The Louisville Bible classes opened Nov. 4 with good attendance. The Tuesday and Thursday class is studying *Philippians*, and the Monday, Wednesday, and Friday class is taking up *John*.

The Saturday class for older preachers, which meets in the Director's room of the Citizens Union National Bank, opens Nov. 22, 10 A. M.

From Salado, Ark.: "I preached at Red Union, near Cardwell, Mo. on October 19 with one restored to duty. Recently visited Mulberry, Pruit, and Walnut, near Paragould. Yesterday I preached at Stanford."—Walter Leamons.

Quantity Sales of our alphabetical hymnal, "Great Songs of The Church," since last report: Morrison, Tenn; Bloomfield, Ky.; Curve, Tenn.; Seattle, Wash.; Valdosta, Ga.; Danville, Ill.; Birmingham, Ala.; Alpine, Texas; Ballenger, Texas; San Antonio, Texas; Winchester, Tenn. (High St. church); Henderson, Tenn. (Freed-Hardeman College); Alsea, Oregon; Wichita, Kans.; Cottonport, La.; Sabinal, Texas; New Orleans,

La.; Wenatchee, Wash.; Miami, Fla.; Manchester, Okla.; Chattanooga, Tenn. (Coward St); Bear Wallow, Ky.; Memphis, Texas; Liberal, Kans.; Clara, Mo.

Brother J. V. Armstrong Traylor of Woodsfield, Ohio, announces his new book, *Studies in Stewardship*, ready for delivery about Nov. 15. Judging from Brother Traylor's earlier pamphlets on the same subject, we are expecting something good. We hope to review the new book in the December *Word and Work*. Cloth, \$1 each, postpaid. Order from this office.

The December *Word and Work* will be issued early, and will show a fine list of books and Bibles for holiday presentation. We apologize for the lateness of the present issue.

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It is intended as a convenience in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of careless little ones. They are offered so cheaply that every child may have one: 5c each, 25 for \$1.

Don Carlos Janes is on a missionary trip Southwest. Fine meetings are reported from Nashville and Memphis. Thence he was to visit Morilton, Ark., and some Oklahoma churches.

"The Detroit Song Revival seemed, as the brethren expressed it, 'like a little bit of heaven' to us all. Seven nights we assembled in Vinewood Auditorium where Brother Adamson, the preacher, was the genial host. Eight churches, eight preachers, ten song leaders, co-operated wholeheartedly in that unity which is indeed both good and pleasant, and characteristic of the Detroit churches: Vinewood, Hamilton Ave., West Side Central, Fairview, Lincoln Park, Ferndale, Dearborn, and Lockmore, (River Rouge, well to the south, was in a protracted meeting). We learned about fifty beautiful new numbers; and our hearts were warmed and first love rekindled as the singers—a chorus that filled the Vinewood Auditorium—would break out in the familiar old-time hymns. The last service closed by the singing of ten favorite songs, selected and led, one by one, by the ten regular leaders present."—E. L. Jorgenson.

Anyone knowing of brethren living in Saginaw or Bay City, Mich., should communicate with C. B. Clifton, Akron, Michigan.

From Gary, Ind.: "In a recent meeting conducted here by Andrew Perry, there were 10 added—3 from Baptists, 1 transferred by membership, and 6 baptized. In answer to personal appeals, Brother Janes and the Highland Church, of Louisville, Ky., sent us \$5.10 to help in the Gary work. We are truly thankful for all the financial help that has been sent. Others also have responded to these appeals. This winter we are conducting a singing school—two classes each week, in which we are using 'Great Songs of The Church.' This book excels all hymn books. Pray that interest may continue in this community."—L. H. Albright.

From Lafayette, Ga.: "We took up regular work here about the middle of May. The work here is moving along nicely. Peace and harmony prevail among the brethren."—R. A. Zahn.

From New Orleans: "Work seems to be doing nicely here. We have our problems and difficulties, but peace and good-will prevail."—J. Edward Boyd.

Word just received brings the sad news of the death of Brother F. W. Smith, Senior Editor of *The Gospel Advocate*. Fuller notice will appear next month.

From Sinda Mission, Africa: "School has just closed its first week this quarter, with 56 boys on the mission attending. We did not have money to buy ant protection, so the houses we are building will hardly

hold these. We can let them sleep on the ground outside as they have to now, but in rainy time it will be different. We turned one away yesterday. We have about as much hope for results in training these, and sending the fitted out in pairs, as for any phase of the work. Our black baby, Onesimus, will be 2 months old Sept. 15. Helen Pearl spent her vacation at Bro. Sherriff's. She enjoyed it. Many doors are open for work. Four baptisms lately."—Mrs. Geo. M. Scott.

From Dugger, Ind.: "Bro. W. S. Hoar and I recently assisted Bryantsville, Ind., in a fruitful meeting in which 16 responded—13 by baptism. We go to Waterford, Ky., together soon for a meeting. I recently heard some spiritual sermons from J. F. Smith at Linton, and from Frank Mullins at Summerville—two very fine men. All those reports looked good in the last Word & Work."—J. R. Clark.

The Sunday School Times may be secured for 1931, in the W. W. club, for \$1.75. The regular price is \$2. Please let us know by Dec. 1.

Brother Boll spoke Lord's Day morning and evening, and Brother McKerlie in the afternoon, at the Union "Fall Meeting" of Toronto churches in October. It was a great meeting, held in Danforth Technical School Auditorium. Following this, Brother Boll continued for two weeks at Strathmore church, with unusual spiritual uplift and interest.

D. L. Cooper's beautiful and useful book, "The Eternal God," has been reduced to \$2.50; two copies, \$4. The original price was \$3.75 each.

Any standard Bible Class Help may be ordered through this office. Give us your book orders. Thanks.

Brother J. F. Smith, the inimitable, has been in meetings lately at Linton, Ind., and at Ormsby Ave., Louisville. Be sure to read the notice of his December itinerary elsewhere in this issue.

Brother G. P. Bowser, faithful colored evangelist, writes: "We are having some good meetings, though it is a little dull here in San Antonio at present. I am hearing of the good work being done among the white disciples of Louisville. I trust that something may develop to arouse the colored."

"A group of some twenty-five or thirty brethren from different congregations of the city met at the Clark branch of the "Y" Thursday evening and enjoyed a fine social hour as well as a splendid dinner. The occasion was to welcome Bro. and Sister E. L. Jorgenson of Louisville, Ky. Bro. Jorgenson is now engaged in a splendid and most inspiring song rally at Vinewood Church."—From The Vinewood Reminder, Detroit.

BOOK REVIEWS

A KING'S PENKNIFE, by I. M. Haldeman, B. D.; 165 pages, cloth, \$1.25. Emory Fitch, Inc., 138 Pearl St., New York City.

This is a beautiful volume encased in an attractive golden jacket but the real works are inside. As the author tells why he is opposed to modernism, his characteristic short, choppy sentences might be likened to a scalpel or, better, to a battle-axe with which he figuratively slays these present-day infidels and enemies of the truth of God.

CANE RIDGE MEETING HOUSE, by James R. Rogers; 237 pages, cloth, price, \$1. Standard Publishing Co., Cincinnati, Ohio.

The old log meeting house, now much over 100 years old, is still reasonably well-preserved and is being visited by a considerable number of persons. Besides a very interesting treatment of the wonderful work at Cane Ridge, the volume contains the autobiography of B. W. Stone, who is buried in the cemetery, and a sketch of David Purveyance, another pioneer preacher.—D. C. Janes.

A DEFENDER OF THE FAITH

The death of Robert Dick Wilson, less than a fortnight ago, takes from us another of the giant intellects of our generation that have stood for the defense of the Christian faith and the integrity of the Scriptures. He had been professor of Semitic Philology and Old Testament Criticism in Princeton Theological Seminary for almost thirty years, until a year ago when he resigned to accept the same chair in the newly organized Westminster Theological Seminary of Philadelphia. In these days when it is so often supposed to be a mark of scholarship to question or deny the accuracy of the Scripture narrative, it is worth while to know something of the way this scholar worked and the conclusions he reached.

During his student days in Germany he made a plan for his life. He believed it would be well for him to spend fifteen years in the study of those languages which a man must know if he would be fully equipped to study the Bible in its original tongues and also be at home in many related languages. Then he felt he should give fifteen years more to Biblical textual study in the light of the results in his studies in philology. And then he hoped to spend another fifteen years in writing what he had learned, so that he might share his life-work with others. Not many young men make a forty-five year program; it was difficult and demanding; but young Wilson entered upon it and carried it through. When he died in his seventy-fifth year many had had reason to thank God for this scholar who, after half a century of steadily facing and studying the attacks of the critics upon the Old Testament, not only believed but proved that "no man knows enough to assail the truthfulness of the Old Testament." He said this after tracking down countless criticisms, and after having made himself familiar with some twenty-six languages, including Babylonian, which he went to Heidelberg to study; Ethiopic, Phoenician, all the Aramaic dialects, and Egyptian, Coptic, Persian and Armenian. Of course, he added Arabic, Syriac and Hebrew.

In a Foreword to a book by Dr. Wilson, "Is the Higher Criticism Scholarly?" Philip E. Howard tells of having asked this scholar what it was his purpose to do for his students in the classroom. He replied:

"I try to give them such an intelligent faith in the Old Testament Scriptures that they will never doubt them as long as they live. I try to give them evidence." He went on: "I've seen the day when I've just trembled at undertaking a new investigation, but I've gotten over that. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test."

It was Dr. Wilson's invariable method to meet critics and criticisms of the Bible on one ground only: that of facts. The

impressive word "authority" meant nothing to him, even when the name cited was of world-wide reputation. He would simply demand the evidence upon which any doubt or denial was based. The facts that make evidence were the only "authorities" that interested him.

This made it very difficult for his opponents. For, strange to say, none of the critics could meet him on the ground of simple, admitted facts. None of them had made any such attempt to get back to original languages and sources as he had. Their cases collapsed when they were pressed by this sort of true scholarship. His book, "A Scientific Investigation of the Old Testament," demonstrates this.

He takes up, for example, the claim of Wellhausen that the expedition of Chedorlaomer against the kings of Sodom and Gomorrah, and their defeat by Abraham, as recorded in Genesis 14, "are simply impossibilities." He shows how the contemporary history of Babylonia corroborates the Bible story, and how the position of the critics is based on pure assumption. Against the critical charge that the account in Genesis "may have been fabricated," Dr. Wilson points out that "Not one item of evidence in the way of time, place, logic, psychology, language or customs has been produced against the trustworthiness of the document. The *prima facie* evidence is supported by the circumstantial evidence. But a German professor says it is 'simply impossible'; English followers echo 'simply impossible'; and the Americans echo again 'simply impossible.' And this assertion of simply impossible is called an "assured result of scientific criticism"!

It must be remembered that Dr. Wilson never made any sweeping statements of this sort merely on the ground of his own belief or conviction. He takes the reader patiently, step by step, through the evidence from which there is no escape, and masses the facts of language, history, archaeology, and ordinary logic so that but one conclusion can be reached if one holds to the facts.

The following word of Dr. Wilson's is deeply significant: "In conclusion, let me reiterate my conviction that no one knows enough to show that the true text of the Old Testament in its true interpretation is not true. The evidence in our possession has convinced me that at 'sundry times and in divers manners God spake unto the fathers through the prophets,' that the Old Testament in Hebrew 'being immediately inspired by God' has 'by His singular care and providence been kept pure in all ages'; and that, when the wisdom of men and the law of God had alike failed to save humanity, in the fullness of time, when all the preparation was complete, God sent forth His Son to confound the wisdom of man and to redeem those who come under the Law. Thank God for the Holy Oracles. Thank Him yet more for 'the unsearchable gift' of His love, who brought life and immortality to light in His Gospel."—Toronto Globe,

IS DAVID'S THRONE A "CARNAL" RULE?

R. H. B.

When it is contended that the Throne of David means now what it always meant—the Divinely delegated sovereignty over the nation of Israel—some will think there is something low and carnal and materialistic in such doctrine, something unworthy of our glorious Lord. The idea that Christ will "sit on a throne in Jerusalem and rule over the Jewish nation" (as some put it) easily lends itself to caricature and ridicule. It suggests "that old dirty town," and a residence palace, and a chair of state on which the Lord is supposed to sit wielding an iron rod; and presumably other premises—bedroom, dining room, and general living quarters. Of course no thoughtful and serious man would draw such a picture or charge such teachings to any one unless they were avowed. There are also terms used about that Throne of David that exhibit similar misconceptions—such as "fleshly," "earthly," "temporal," "carnal," "political," "worldly"; some of which would be very good if we didn't read something into them that does not necessarily belong to them. If by a "worldly" throne you mean that it is *in* the world—well; but if you mean that it is *of* the world—*no!* The church also is in the world, but it is not of the world. If by "earthly throne" you mean a throne on the earth, and a sovereignty over the earth—yes; but if the idea is that it is of the earth, earthly—no. If by "fleshly" were meant a rule over human beings in the flesh—well, but not if anything that is of the flesh. All those epithets can be and generally are used in a false sense, which misrepresents the Biblical idea.

It will help us to remember that God once did rule over the nation of Israel. Himself, in a special sense. Israel was His province and domain. He was their King. It was an "earthly," "political," "temporal" throne and sovereignty. If there was nothing essentially debasing and destroying in that then, there would be nothing debasing or derogatory in it if He assumed the same or a like sovereignty over Israel again.

Then there came a time when Israel rejected God as their King and asked for a human king. God acceded to their request, but did not abdicate His right and sovereignty over them; but Himself selected the king, commissioned him, and delegated His authority over Israel to him. The king of Israel was always a sub-ruler under Jehovah, whom he must obey and consult. The first man chosen of God to serve as Israel's king was Saul. (Some have erroneously represented that Saul was *the people's* choice, not God's; the Bible shows the opposite). He was rejected for his disobedience to Jehovah, and David, the son of Jesse was anointed by God's orders, to be king. To David and David's house God granted the sovereignty over the house of Israel in perpetuity, by oathbound covenant (2 Sam. 7; Ps. 89). Thus "the throne of David" meant the exercise of God's sovereign rule over the nation of Israel, as delegated

to David and his descendants forever. It still means just that, and nothing else. To change its meaning from that specific rule over the land and nation to a "spiritual" rule in the "hearts" of a different people of no particular land or race, is juggling terms. Let that latter rule be called whatever it may—it is not that of the throne of David, nor can it be.

The throne of David belongs to the Lord Jesus Christ by right of Davidic descent and Divine choice and appointment of Him as king of David's line. It is a throne that even He would have no personal right to if He were not "of the seed of David according to the flesh." For it is that particular sphere of sovereignty which God delegated and swore forever to David's house and dynasty—namely the rule over the nation of Israel. But (after the type of His father David) the Lord Jesus will not assume that rule till the nation wants and welcomes Him as their king. Then will God send Him (Acts 3:19-21). Then will Israel be a converted and regenerate nation—a spiritual Israel. ("Spiritual Israel" is not the church, but that contingent of the natural Israel, ultimately embracing the whole nation, that accepts Jesus as their Prince and Savior). So shall all Israel be saved, and the receiving of them shall be as life from the dead to all the earth. (Rom. 11:15, 25, 26.)

The center and capital of that Davidic rule to be exercised by David's greater Son, will be Jerusalem. It is His resting place forever (Ps. 132) and it will be *glorious* (Isa. 11:10) when the Lord shall have cleansed away its filth and blood "by the spirit of justice and by the spirit of burning." Over the whole habitation of Mount Zion shall hang a canopy of cloud like the pillar that guided Israel through the wilderness, of fire by night, and for a shade in the day time; and like the Shechina that hung over the tabernacle, the symbol of the presence of God. (Isa. 4:4-6.) There is nothing debasing or "materialistic" in such a conception; and, at any rate, that is the way *God* says it is going to be. Let us hope that nobody will object. Note too that in these predictions it is always Jerusalem that once was sinful, defiled, cast off, that is restored—not the New Jerusalem in heaven, nor the church (Isa. 60:10-17).

Finally, from Jerusalem as a center God will rule, in the Person of Jesus Christ, to the ends of the earth. Thither will the nations flow for light and instruction, and there will He sit and arbitrate for them; and then there will be disarmament and peace (Isa. 2:2-4; Isa. 11). Thither, too, as in the days of Solomon (1 Kings 10:23-25), the nations will bring their willing tribute from afar (Isa. 60:5-11), and through the restored People, under Christ's benignant rule, the light of truth shall go out into all the world, and the knowledge of the Lord shall cover the earth, as waters cover the sea (Ps. 67). We believe it will be even so, as God hath said; and that the zeal of Jehovah of hosts will perform this. Such is the Biblical conception of the Throne of David, as it will be when its one and only living Heir shall occupy it,

SEEING THE FUTURE

(Extracts from Christabel Pankhurst's recent book of the same title.
By permission of Harper & Brothers, Publishers.)

HOPES BASED ON NEW FORM OF GOVERNMENT

"There was a time when millennial hopes were based upon a changed system of government, but now we realize that at one time or other every system has been tried and found wanting—monarchy, autocracy, oligarchy, democracy, and dictatorship, including even the "dictatorship of the proletariat." Once the brightest hope of all, democracy itself is being now abandoned in some lands and sternly criticized in all, even a British prime minister giving warning of the difficulty, not so much of making the world safe for democracy, as of making democracy safe for the world! The monster wars of modern times are the fruit of democracy, some folk are saying, because, so they argue, these clashes not of the smaller armies of old days but of whole peoples, enregimented for battle, came in with the democratic regime, the idea of universal suffrage carrying with it the idea of universal soldiering. Democracy, so far, has certainly not fulfilled the hope that it would prevent, or even reduce, the horror of war. Is not that because the human nature of the masses is the same as the human nature of the privileged few? Democracy, they say again, risks degeneracy into demagogy, described by some as the mortal scourge of civilizations, inasmuch as the true interests of the nation are sacrificed by demagogues bidding for popular support. How we are governed matters less than who governs us, is one theory, and a few short years ago great things were hoped by the workers, as they are called, as the result of their own control of public affairs. They have now tried their hand in various parts of the world, and their human limitations have been discovered by themselves and by others, for, of course, the human nature of the labor element is the same as every one else's human nature.

DANGERS OF WARS

International relations are full of uncertainty; it avails nothing to a people to wish for peace if its neighbors wish for war; a government desirous of war easily finds a pretext for provoking one or getting war declared against itself. In any future warfare the civil population will certainly suffer more than the armies. Conferences and leagues strive for peace between rival nations, but no one seems concerned to prevent internal wars which are as dangerous as wars between nations. Far from counting democracy safe for the world, Dr. Le Bon considers that one of the great dangers of the age is the influence of the masses on the national policy, for their sentiments, he thinks, are violent, their reason weak, and their power to foresee completely nil, while modern statesmen govern only from day to day. Such being the present, according to Dr. Le Bon, what thinks he of the future? He foresees

the "reappearance of the ancient autocratic regime known as Dictatorship." The dictators of various lands are likely to arise in the parties of the "left," but in any case the peoples will be "reduced to choosing between a fascist, a military, or a communist dictatorship," and the system of dictatorship tends to spread and become international. . . . But when all is said, "history is dominated by the unforeseeable," sighs this philosopher, who wonders, though he does not predict, by what new ideal mankind will henceforth be inspired. Finally, he makes for the old and too familiar materialist's mirage, "the dawn of a new humanity sufficiently evolved to understand, with the first causes of things, the formidable mysteries with which the world is still enveloped."

FATAL HOLES IN THE LEAGUE OF NATIONS

Pathetic it is to see how short-lived are the human peace panaceas. Hardly was the League of Nations launched in its voyage to the haven of peace, than a leak was discovered in the ship, a gap in the Covenant. To stop the leak, to fill the gap, has been vainly attempted ever since. This gap, as defined by Lord Cecil, is that, if the League Council were not unanimous, then war, even if deemed aggressive by every member of the Council with but a single exception, would be "left to take its course." A peace-breaking nation could, therefore, with the aid of just one accomplice on the Council, hold up the League and overthrow its victim.

Another serious flaw in the League system is, of course, that it does not include all nations.

Security is still the cry of the weaker nations and, if the League does not give security, it is impossible to say that any other peace project of the day would do so, for none of them provide for that irresistible power united to perfect justice which are essential to real peace on earth.

League, Locarno, Peace Pacts—in every one in turn there is always something wanting! It came as something of a shock to find General Smuts, for instance, declaring, after a decade, that the League of Nations is not enough. But none of these human peace projects can possibly be enough, because they all split upon the rock of human nature. "Many forces are active in the world," sadly remarked the London Times, which treaties, pacts, and covenants "do not in the least restrain," and "there are times when the League of Nations appears as an ethical academy as compared, say, with the churches, who are aware of the heights and the depths and have their long, sorrowful experience of the subtle ways of the heart of man:—the contrast persists between the teachings of Rousseau and whatever is permanent in the old doctrine of original sin."

Jesus Christ, who alone can master sin, will put an end to war. The supernatural factor in war is commonly ignored and human proposals for peace are very hollow in consequence; but the supernatural factor assuredly exists, and with this only the divine Prince of Peace can deal at His coming.

DISARMAMENT

Meantime, the nations cannot agree even upon disarmament, though this is but a minor part of the peace question. A little while ago, disarmament was the hope of many, but the difficulty of arriving at any agreement, and the preference of the nations for disarming others rather than themselves, as well as the relativity of disarmament—its impossibility in a real sense—became only too evident. Even if all armies were disbanded and munitions destroyed, the industrial nations would still be armed in comparison to the agricultural nations: we know with what ease and speed factories can be turned into war factories, and produce vast munition supplies. And if industrialism itself were suppressed, nations could revert to bows and arrows, or even fight with sticks and stones. "I have never been able to see," said Lord Balfour lately, "how disarmament will give us any security against war, for important as disarmament is, we cannot forget that most of the wars in history have been carried out by what to our eyes seem very petty armaments." . . .

"I will break the bow and the sword and the battle out of the earth and will make them to lie down safely." Can any human power promise as much? The messianic role is offered by some to the United States. But is any nation equal to it? Sir Austen Chamberlain has disclaimed, on behalf of Great Britain, the honorable but humanly impossible task of guarantor of world peace, urging that to defend every menaced frontier upon earth, or even in Europe, is far beyond even British strength. Can the United States, any more than the British, undertake to go to the rescue of every threatened nation, to deal by some effectual action with every disturbance of world peace? Nothing short of this will avail, because it is by this time a commonplace that the smallest war, starting anywhere, may spread like prairie fire to many, perhaps to all nations.

THE SPECTER OF WORLD-WAR

The present craving for assured peace evidently implies a present fear of war—for if nations were not in constant dread of war, they would not be harping as they do on peace. Needless here to recapitulate all the fears and rumors of war and the various danger-zones on the earth's surface. They are but too well known. The passionate insistence of the smaller nations upon security is in itself tantamount to a rumor of war. All the more so, that nations who were neutral, and in that sense scatheless, in the 1914 war, are now also crying out for security—with Holland taking the lead!

THE FOURTH HORSE-MAN OF THE APOCALYPSE

Witnesses crowd upon one another to warn us how appalling will be the next war—Mr. Winston Churchill, for instance, who has written:

Certain sombre facts emerge, solid, inexorable, like the shapes of mountains from drifting mist. It is established that hencefor-

ward whole populations will take part in war, all doing their utmost, all subjected to the fury of the enemy. . . . It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and, perhaps, once launched uncontrollable.

“Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize, without hope of repair, what is left of civilization. He awaits only the word of command.”

EUROPE AND RUSSIA

Twenty-six countries which desire to unite in this European combination have now been invited to send delegates to Geneva to be present at the opening of the eleventh Assembly of the League of Nations. M. Aristide Briand, the French statesman, is the leader of the movement, and he has high hopes for a soon realization of the formation of the European United States. The action of Rumania and Jugo-Slavia in initiating an economic combine and the interest which this has created in other Balkan and Baltic countries is held to foreshadow their support for the larger plans. The Greatest difficulties are expected from Great Britain, Germany and Italy.

Surely every student of prophecy is deeply interested in this great movement. Germany may stay out of it for she has her secret treaties with Russia and will ere long be more vitally connected with the Communistic state. Italy will probably take an active part in this combine and may furnish the leadership, though France at present is extremely suspicious of her Southern neighbor.

The continued agitation of this European union is one of the significant signs of the times.

THE CHINESE ARMY IS DIRECTED BY MOSCOW

Moscow denies that it has anything to do with the Chinese tragedy, the red revolution. But an Atheistic government cannot be believed. An Atheist is a confirmed liar. We quote the following from the Bulletin of the Better American Federation of California.

“The South China rebels are ‘a Red Army’ obeying the orders of the Chinese Communist party of the Third International of Moscow.”

“The above statement is made on Page 14 of the Literary Digest of July 26, 1930. Concerning that statement, three interesting things may be said:

“First, this fact has been perfectly well known to us for a long time.

“Second, it is helpful to have it now pronounced by the Literary Digest; and

“Third, the statement is quoted directly from the official organ of the Third International of the Soviet Government, the Moscow paper, ‘Pravda.’

"The Literary Digest continues to quote most interestingly this official Bolshevik journal:

"The bourgeois and democratic Chinese revolution gradually is transforming itself into the Socialist revolution.

"The war in the South is assuming wider and wider proportions, and millions of peasants are being drawn into it, thus contributing to the growth of the revolutionary movement in the country.

"At the present all South China is in the throes of the war, Out of 773 districts of the ten Southern provinces, war rages in 162 districts. And the thirteen corps of the Red Army acting there have complete control over 127 districts. . . .

"Thus directed by the Third International, the Chinese Red Army gradually transforms itself into an imposing army of the Chinese peasants fighting for the land and for the political control of the country. . . .

"In most of the regions occupied by the Red Army, a Soviet Government is set up. Such Soviets exist in eighteen regions.

"As soon as they are set up, they confiscate the land from their former wealthy owners and hand it over to the peasants. Other property owned by landlords, bankers, business men, etc., also is confiscated. Finally revolutionary tribunals for the judgment of all exploiters and counter-revolutionaries are organized.

"Thus, the Chinese revolution definitely acquires the character of a Soviet Revolution."

RUSSIA'S GREAT MILITARY PREPARATION FOR 1930

The Russian program which has reached us from Moscow is as follows:

Soviet Russia expects to have 17,000,000 of its citizens engaged in some form of military and aviation activity by October 1, 1933, under a new five-year plan for aerial and chemical defense. About 4,500,000 persons, this official announcement states will receive military preparation and 2,000,000 will be given a rifle drill. In all 6,000,000 persons will be instructed in aerial and chemical defense.

Also 5,500,000 laboring women will be given courses in elementary military science, gas warfare and Red Cross nursing.

What will the year 1933 bring forth? Certainly nothing good for this poor, blind world. Yet our optimistic-pacifistic-modernistic-evolutionistic post-millennialistic pulpit dreamers continue to tell us that world peace is in sight.

—Our Hope.

The tract by Brother Boll, "How to Understand and Apply the Bible," is being reprinted and will be ready within a week or two. This is one of our most useful tracts, and many have inquired for it while it was out of print. The price is 10c each, 25 for \$1.

PROCLAIMING THE MESSIAH

Stephen D. Eckstein.

I was permitted to spend nearly a week in the magnificent city of Houston, Texas, during which time I was spreading the gospel of the perfect Sufferer, Jesus Christ, the Savior of the world, among the tens of thousands of Jews.

I was granted a permit to speak in Yiddish on the streets of Houston, for which I was very grateful. Many of the "Children of Abraham" availed themselves of the opportunity by listening to me, and discussing with me in their own tongue concerning their only hope in the Messiah.

I was laboring almost constantly under a heavy strain. Frequently it was nerve-racking to listen to the rough jokes, sneers and jeers which were hurled at me by the Jews. But am I, Stephen D. Eckstein, better than Christ, or Paul? Gladly do I bear these abuses that the Jewish people might hear the truth, and repent, and obey the commandment of righteousness, and become reconciled to God through Jesus Christ our Lord. Eternity alone will reveal the full results from testimonies for our Redeemer.

Of course you will appreciate the obstacles that lie before me as a missionary among the Jews, of having to remove not only their own rubbish of human philosophy, but also that coat laid over it by clever men, who have done extreme violence to the principles and teachings of our Savior. How we need a deep humbling to walk in the shadow of the Cross, especially in these days when in all departments of human thinking we see a woeful ignorance of the word of God! Christianity is being preached without Christ, forgiveness without repentance, and salvation without the blood. How my heart aches because of this lamentable condition that has almost eclipsed our planet. Then too, the poor Jew who is groping in darkness is being fed on that arsenic. How Satan is trying to pollute men's minds! Some linger, falter, and even fail against the powerful temptations of the world, the flesh, and the devil.

We covet the prayers of the faithful friends of Israel that our needs may be supplied, for we are handicapped financially as never before since the establishing of our Hebrew Mission, in Dallas, Texas, nearly ten years ago. We are facing the tremendous task with cheerfulness, courage and hope that spirit under God will not fail.

Dallas, Box 1011.

L. BOYD

On Sunday afternoon, March 30, 1930, the death summons came suddenly to my father, L. Boyd, at Graton, California, where for a number of years he and mother had been living. They had that morning attended services as usual and had gone home with friends for dinner. As the meal was beginning he suffered a stroke and death quickly followed. He was buried in the Graton cemetery beside his son, Volney Minor, who on May 28, 1928, after a long illness, had preceded him to the "Land beyond."

Father was born at Mattoon, Ill., May 2, 1860. At an early age he obeyed the gospel and for more than half a century was an earnest, devoted Christian. His chief delight was in the Word of the Lord and in the work of the church. Those who knew him well remember him for his strong convictions of truth and right, his independence of judgment, his uprightness of character, his readiness unto good works. We sorrow indeed, but not as those "who have no hope."

J. Edward Boyd.

When God reconciled man to himself, and to his fellow man, he first took out of the way the chief barrier, the law. He did not ask Jew to become Gentile, nor Gentile to become Jew; their prejudices were too great for that. But He built a new institution, the church, in which to reconcile both "in one body through the cross." Thus, for all believers, God settled the race problem long ago.

ON THE PACIFIC COAST

J. M. McCaleb

While sojourning in Los Angeles my home was with Brother and Sister Rhodes, two of our fellow-workers in Japan but at home for a while to recuperate. I was much pleased to note that both the parents and also their two little boys were all much improved over their condition when they left Japan. Miss Kennedy is also making her home with them while she takes further studies in vocal music for which she has a special gift. Already she has done much towards developing the singing in the churches in Japan.

I spoke one night at Long Beach, a beautiful and growing town along the shore of the Pacific with several miles of beach shore where thousands bathe and some of them all the year round. This is the home of Brother Ernest Beam, a young evangelist with a bright future. Bro. Ernest is best loved right at home and is the evangelist of the Long Beach church. He is also kept busy holding meetings in the surrounding towns. He lives up to Paul's admonition to Timothy to let no man despise his youth.

The new building of the Central Church of Christ in Los Angeles was opened for service the first Sunday in October. The Thursday following there was a meeting of Brothers Hall, Miller, Ishiguro, Rhodes and Sister Rhodes and the writer to consider the work among the Japanese. The Japanese church has a membership of forty and a Bible School of over one hundred. The church gives twenty dollars towards the support of Brother Ishiguro and thirty dollars more, fifty dollars in all, for general running expenses. They plan to increase their gifts five dollars a year. For all expenses Brother Ishiguro needs \$145 a month. I was a bit disappointed to find the church still worshiping in a common dwelling house which the church has greatly outgrown. It was decided that they ought to have a suitable building at once. It was thought that three thousand dollars would be enough. The Japanese brethren will give \$1,000 of this amount.

At this writing, Sister Emma Beach of Chattanooga is on her way to Japan. In a recent letter she says, "I feel if I start on what I have the Lord will furnish the rest. I am planning on going just as though I had the entire amount, and the promise of full support after I reach the field." Our sister had only eighty-five dollars to start from Chattanooga, Tenn., on, and only fifteen dollars a month for support. The way is still open for others to have part in her support. For the present send in care of J. M. McCaleb, 68 Zoshigaya, Tokyo, Japan. Brother Homer Winnett is also receiving only forty dollars a month. He should have one hundred. Send to the same address above. Miss Clara E. Kennedy, 5677 Aldama St., Los Angeles, is receiving only sixty-five dollars a month. She should have one hundred. Who will lay these matters before some of the churches that are not contributing and get them to have fellowship with these worthy workers?

The Central Church of Christ is laying its plans for a great work. The missionary spirit is alive and growing in that congregation. It is not only a center of Christian activity but a radiating center. And so should it be with every congregation.

Since the first there have been twenty-one congregations established in Japan. There are at present sixteen. There are eleven preaching places. There are seventeen Bible Schools, twenty-five native workers, eleven of them are women. There are nine preachers, and five more in training.

The Word and Work is pleased to handle subscriptions or renewal orders to any standard paper or magazine, religious or secular, at the regular rates: Literary Digest, Reader's Digest, Etude, Woman's Home Companion, Ladies' Home Journal, Delineator, The Motor and Out-door magazines, Farm, Stock, and Poultry magazines, etc., etc.

ON FOREIGN FIELDS. MISSIONARY NOTES

DON CARLOS JANES

Our time has surely been full."—*Sarah Fox*. * * Bro. Wright extends pleasure in selling Scripture portions among the soldiers. * * Bro. Short, co-operating with Bro. Garrett in building a church and school at Huyuyu, is handy with tools and a hard worker. * * Cows and calves have been put through the dipping tank three times at Sinde.

Born to Louis and Grace Oldham, September 14, a son named George Earl. * * "It doesn't take conveniences and a lot to eat to make a person happy."—*Ethel Boyer*. * * Bro. Sherriff's painful and prolonged illness caused by exposure to the African sun, stubbornly resists medical treatment, and is sometimes so irritating that he rubs the blood out of himself. * * "It is said cats, rats, lizzards, birds, etc., are dying not very far away and five people also have died of the plague."—*O. S. Boyer*. * * Support funds for Bros. Reese, Garrett, Winnett and some others have been too short.

Bro. S. K. Dong, Korean, has returned home to begin work, and should be supplied an American co-laborer *immediately*. * * Lillie Cypert was expecting to sail from Japan, October 28. * * Brother J. M. McCaleb sailed from Vancouver on October 30, for Japan. * * "Please send us an American teacher."—*Anna Bixler*. * * Sister Boyer performs worth while service in nursing the sick. * * A package from Florida went to the Philippines, came back to Florida, then went back to the Philippines where it was delivered to the Cassells. * * Robbers stole Sister Mattley's typewriter and sewing machine. They also took some articles from another missionary. * * Two workers are greatly needed for India. * * Bro. Benson is diligently working in Chicago University on lines which will be valuable in his China mission work. * * Pray for more missionaries. * * Remember "A prayer and a penny a day will support 1,000 missionaries." * * In making gifts don't forget that Word and Work is a real good present to bestow. * * The president of China, at a time when it requires much moral courage, says "I need a God like Jesus Christ" and becomes a Methodist. * * Yes, he should have understood undenominational Christianity but you and I were not there to teach him. * * These are "good times" for making sacrifices.

A SEASON OF REFRESHING

Only those who have had the experience know what it means to be in a foreign country cut off from brethren of like faith. But God's grace is always sufficient and His power is ever near.

An unusual season, a blessed time of prayer, association,

and fellowship was afforded us in the coming of Brother and Sister Benson and family, who came by Peking as they were on their way from Canton to America. Their experiences in actual missionary work; their observations and spiritual outlook were a great help to us. It did us no little good to find that our ideas about missionary methods are the same.

Bro. Benson's zeal is marvelous. And we believe that his zeal is according to knowledge. Sister Benson's faith is outstanding. May God bless them as they continue to work in America for the faith that produces missions and soon send them back to their chosen field of labor.

We commend these good people to you, believing that their presence among you will be a great blessing, as it was indeed to us.

N. B. Wright,

"FOR JEWS HAVE NO DEALINGS WITH SAMARITANS"

H. G. CASSELL

The Master is resting on the curb of Jacob's well in the land of Samaria. The Disciples have gone into the city of Sychar to buy food. Now there comes the Samaritan woman to draw water from the well. Jesus asks her for a drink. This greatly surprises the woman, for it was quite out of the ordinary for a Jew to ask a favor of one of a race they considered so inferior to themselves. But this Jew was different. He was a Jew indeed. They entered into a conversation about the water in Jacob's well, and that other water which so many have never tasted—the water that Jesus gives to every one that asks of Him and that becomes in him a well of water springing up unto Eternal life.

Soon the disciples returned from the city with such food as they were able to buy in a foreign market place. But many people in the city had heard from the woman about this Jew that was different and they came out to the well to see and hear Him.

His disciples urged Him to let them alone and to eat the food they had brought. Jesus surprised the disciples by saying, "I have food to eat that you know nothing about." They said to one another, "Has some one brought Him something to eat?" It was then that Jesus said to them, "My food is to do the will of Him that sent Me, and to accomplish His work." There are many of His disciples today who still know nothing of this food.

As He sat there on the well in midst of Samaria, with a crowd of despised Samaritan foreigners around Him, Jesus said to His disciples, "Lift up your eyes, and look on the fields, that they are white already unto harvest." They were surrounded by foreigners; yet He told them to "lift up their eyes

and look on the fields." He said they were "white unto the harvest."

Today instead of "Jews having no dealings with Samaritans," it is too often the case that "Christians have no dealings with foreigners." If Jesus were in America today He would be a foreigner, a Jew; and most of those who rest in the thought that they are Christians would have no dealings with Him. Too few of us have any dealings with Him anyway! It is easier to despise and neglect the foreigner, and thus to despise Christ.

From that city of the Samaritans many believed on Him. But if He had waited for His provincial disciples to approach those foreigners they would have eaten their food, rested a while, and passed on toward Galilee without ever speaking to the sinful woman and her neighbors. This multitude of believers would be still in unbelief, not that they were too wicked to believe, but because the disciples were too selfish and self-righteous to condescend to speak to a foreigner.

Millions must die without the gospel every day *because Christians have no dealings with sinners*. If we salute our brethren only, what do we more than others? Sinners do the same.

ABBIE JANE ADAMS

Abbie Jane Adams—may her life be spared—
Awoke one night and felt a trifle scared,
For on her bed-rail, cross-legged, sat in state
A vision writing on a little slate.

Exceeding nervousness made Abbie quake,
But to the Vision timidly she spake:
"What writest thou?" The Vision looked appalled
At the presumption, and quite coldly drawled:

"The list of Our Best People who depart
For watering places sumptuous and smart."
"And am I in it?" asked Miss Abbie. "No,"
The scornful Vision said: "You're poor, you know."

"I know," said Abbie: "I go where it is cheap;
I can't afford mountains or prices steep.
But, kindly write this down before you fade—
I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night late
He came again and brought his little slate,
And showed the names of people really best,
And, lo, Miss Abbie's name led all the rest.

—Carolyn Wells.

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THE LORD'S DAY LESSONS

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

FIRST LORD'S DAY LESSON OF NOVEMBER

Lesson 5,

Nov. 2, 1930,

SIMON PETER

Golden Text: Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. —Acts 4:13.

Lesson Text: Mark 8:27-29; Luke 22:31-34; John 18:25-27; John 21:15-17.

Mark 8:27-29 Peter's Confession

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29 And he asked them, But who say ye that I am? Peter answered and said unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

Luke 22:31-34 Peter Forewarned

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.

33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

John 18:25-27 Peter's Denial

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied and said, I am not.

26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, said, Did not I see thee in the garden with him?

27 Peter therefore denied again: and straightway the cock crew.

Study Questions and Brief Comments.

Mark 8:27-29. Where was this? What question did Jesus ask his disciples? What was their answer? What was the second question He asked them? Which among the disciples spoke up and answered? Was his answer the true one? Was it prompt and bold? What indication of Peter's character in this? Read also Matt. 16:13-20.

Luke 22:31-34. When and where was this? (In the upper room at the last supper.) What had Satan asked permission to do? (Comp. Job. 1: 9-12.) For what did the Lord pray on Peter's behalf? When, after this failure, Peter would be turned again, what must he do? Did Peter know his weakness? But what did the Lord tell him?

John 18:25-27. Where was Peter at this time? (In the court of the high-priest's house.) What all had happened that night? (John 18.) What did Peter deny? What circumstance made the latter question more troublesome? How many times did Peter deny the Lord. (Three times.) Why is the cock's crowing mentioned?

John 21:15-17. When and where was this? (On the shore of the Lake of Galilee, after the Lord's resurrection, early one morning. Read John 21:1-14.) Who had prepared this breakfast? (The risen Lord.) What question did He put to Peter? What is meant by "more than these"? (Comp. Matt. 26:33—perhaps, "more than the rest of the disciples.") How often did the Lord ask Simon whether he loved him? What reason for this threefold question may be suggested by the recent events? (The threefold denial.) What commission did the Lord give him after each answer?

John 21:15-17**Peter's Re-instatement**

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

How only can we manifest our love for the Lord? (By kindness and care for His lambs and sheep.) Did Peter fulfil this commission? (Yes—for many years. Cp. 1 Pet. 5:11.)

17 He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

NOTES ON LESSON 5**SIMON PETER**

This lesson sets before us one of the richest and most loveable characters of the New Testament—Simon Peter. He is so human in his ways and weaknesses that we feel akin to him; and yet in his simple faith and love toward the Lord Jesus Christ victorious at last. We hear of him first in John 1—where his brother Andrew brought him to the Lord, which, so far as we know, was the biggest thing Andrew ever did. On that occasion the Lord Jesus gave him the name "Cephas," which is equivalent to "Peter," a "Stone." (John 1:40-42.) He comes into notice again when the Lord Jesus calls him and his brother Andrew (and the two sons of Zebedee also) away from their boats and nets to follow Him, that He might make them fishers of men. (Matt. 4:18-22 and Luke 5:4-11.) Soon after that he is chosen one of the twelve apostles and always heads the list. He is more in the limelight than any of the rest of the apostles throughout the four gospels, until about the middle of the book of Acts where Paul comes into prominence.

THE LESSON

The Scripture Lesson consists of four portions:

1. **Peter's great confession.** (Mark 8:27-29.) Once before Peter had confessed the Lord, though not in these same full terms (John 6:67-69). The circumstances of the great confession are most fully given in Matt. 16:13-20 which ought to be studied. Following immediately after that, Peter received the severest rebuke from his Lord. (Matt. 16:21-23.)

2. **Peter Forewarned.** (Luke 22:31-34.) In this wonderful passage distinguish between the "you" and "thou." To put it in our way, the Lord said, "Simon, Simon, behold Satan asked to have you all that he might sift you all as wheat; but I made supplication for thee [Peter] that thy faith fail not." It was the Lord's plan that through Peter's "conversion" the rest might be established in their faith and hope. But Peter did not know himself as well as his Lord knew him—which is generally true in our case also.

3. **Peter's Denial.** (John 18:25-27.) This passage does not give us the whole story. Read all of John 18. Note that the Lord's look recalled Peter and "he went out and wept bitterly." (Luke 22:61, 62.)

4. **Peter's Re-instatement.** (John 21:15-17.) The whole chapter should be read to get the setting of this passage. As he confessed his love for the Lord three times, the Lord charged him to "feed my lambs," "tend my sheep," "feed my sheep." Much of Peter's after work was to establish his brethren (Luke 22:32) and to feed the sheep. His two epistles (First and Second Peter) are left us for this purpose for all time.

THE SUPREMACY OF PETER

That Peter had some sort of precedence among the apostles is evi-

dent. He always heads the list of the twelve (Matt. 10:2-4; Mark 3:16-19; Luke 6:13-16; Acts 1:13). He belonged to the circle of the inner three, and is always the first of the three, Peter, James, and John. To him the Lord specifically committed the keys of the kingdom of heaven (Matt. 16:19); and to him specifically (though not exclusively) the charge to establish his brethren and to feed the lambs and tend the sheep.

How did Peter exercise his supremacy? Not by assuming authority and lordship. He was the first to preach the gospel by the Holy Spirit sent down from heaven (1 Pet. 1:12) and to proclaim publicly Jesus as Lord and Christ. (Acts 2:36.) He was the first to tell the story to the Gentiles. (Acts 10:15:7.) Thus he used the keys. He never was "pope" in Jerusalem or elsewhere. He took a subordinate position in the church at Jerusalem. The other brethren sent him (Acts 8:14; comp. John 13:16.) James (not John's brother) was in the lead in the church at Jerusalem (Acts 15:21:18). Peter was an elder, but not chief elder, but simply a fellow-elder with all the rest. The Lord Jesus is the Chief Shepherd. (1 Pet. 5:1-5.) If he was a Stone—so are all of us, as he tells us (1 Pet. 2:1-10) and the church, though built on the foundation of the apostles and prophets (Eph. 2:20) has but one ultimate foundation (1 Cor. 3:11).

(Use Study Questions for Class.)

SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

Nov. 9, 1930.

THOMAS

Golden Text: Thomas answered and said unto him, My Lord and my God.—John 20:28.

Lesson Text: John 11:14-16; 14:5-8; 20:24-29; 21:1-2.

John 11:14 Then Jesus therefore said unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Ex-

Study Questions and Brief Comments.

John 11:14-16. In what connection is this found? (Sickness and death of Lazarus of Bethany. See John 11:1-13.) Why was Jesus glad that He was not there? How would that strengthen their belief? (The raising of Lazarus following.) What does "Didymus" mean? (A twin.) What did Thomas mean by the remark he made? (Consider it in the light of v. 8.) What disposition did Thomas reveal by these words? (Despondent; pessimistic.)

John 14:5-8. When and where was this? (In the upper room, at the last supper.) What had the Lord just said? (See John 14:1-4.) What does Thomas' question show? (He was not convinced or did not understand.) Was he straightforward about it? How did the Lord Jesus answer him? How only can we know the Father? (See also v. 9.)

John 20:24, 25. Where was this? (Evening of the day on which Christ rose from the dead.) Where had Jesus come? (Into the midst of the disciples. Read verses 19-23.) What testimony did the ten bear to Thomas? Would he accept it? Should he

cept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing.

28 Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

John 21:1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise.

2 There were together Simon

have accepted it? (Think about that.) What did he say would be necessary to convince him?

Verses 26, 27. How long before the Lord Jesus came again? How and where did He come? What did he say to them? What did he say to Thomas? What gentle reproof did He add?

Verses 28, 29. What did the convinced Thomas call the Lord? Did the Lord repudiate this language of Thomas or did He accept it? What did He say to Thomas about seeing and believing? (Comp. 1 Pet. 1:8.)

John 21:1, 2. Where did the Lord Jesus manifest Himself again? (Were these the only appearances? (Acts 1:3ff.) What seven were there? What prominent place in the list is given to Thomas in this list? What may this indicate? (That he distinguished himself in fervor and devotion.)

Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

NOTES ON LESSON 6

THE CHARACTER OF THOMAS

The few glimpses we get of Thomas enable us to form an estimate of his character. He seems to have had a tendency to be down-hearted, to look on the dark side of things, and to doubt good news, not because he would not have been willing to believe it, but because it seemed too good to be believed. He was also honest. He did not pretend to know or believe until he really did. There is something fine in the temperament and character represented by Thomas; also much that needs to be changed or overcome. But the Lord Jesus had him in hand and knew just how to deal with him to make him what he ought to be. In everyone's peculiar temperament lie strong tendencies toward evil, and also possibilities of good which the grace of God in Christ Jesus can bring out and develop. He takes us as we are and changes our lives into His image and likeness if we trust Him and follow on. The love, longsuffering, and wisdom of the Lord's dealing with Thomas is an encouragement to many of us. He knows us perfectly and loves us in spite of all, and knows what to do with us.

There is much dishonest doubt and unbelief. There are many who believe not because they love darkness more than light. When men prefer sin to righteousness they often welcome any doubt that might be cast on the gospel, for an excuse. The willingness to do God's will helps people to see and accept the truth. (John 7:17.) But pride and self-will and the love of sin close men's eyes and hearts against the light. "If the dead are not raised," says Paul, "let us eat and drink for tomorrow we die." (1 Cor. 15:32.) Some prefer to have it that way, in order that they may indulge their pleasures and passions undisturbed by conscience and fear of judgment. Such a one was not Thomas. He loved the Lord. His doubt was due to despondency and bitter disappointment. The Lord gave him full proof and evidence. Nevertheless, the Lord reproved him, though gently, for his unbelief.

THE WITNESS OF THOSE WHO SAW HIM

The apostles, because they were to be **witnesses**, had to see and know at first hand. To them the Lord Jesus gave every opportunity and means to know that He had actually risen from the dead. By the space of forty days—by many infallible proofs, seen of them, eating before them, eating and drinking with them, walking and talking with them, until finally He ascended to heaven in their sight (Acts 1:1-11; 10:40-42)—He made them to realize that, notwithstanding the marvellous changes that had taken place in his Body (thenceforth immortal, incorruptible, and endued with powers and properties of which we cannot now conceive)—that it was He, the same Jesus whom they had known before, who was crucified and buried, that He was the one who was risen from the dead, went into heaven, and is also to return again. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of life . . . declare we unto you, that ye also may have fellowship with us." (1 John 1:1-3.) So writes John, the apostle, one of those original witnesses. They must see Him; but we must believe on Him through their word. (John 17:20.)

SEEING AND BELIEVING

"Because thou hast seen me thou hast believed," said the Lord Jesus to Thomas—"blessed are they that have not seen, and yet have believed." (John 20:29.) The faith, therefore, of those who believe in the resurrected Lord through the word of the apostolic testimony is of a higher order than that which was based upon ocular proof. Both alike had **faith**—those who saw Him, and those who do not see Him, both put their trust and confidence in their risen redeemer. But the former were fairly compelled to believe in Him, whereas in our case more of the heart's choice and will comes into play. "Whom not having seen ye love," says Peter (perhaps in remembrance of those words which the Lord Jesus once spoke to Thomas)—"on whom, though now ye see him not, yet believing ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." (1 Pet. 1:8, 9.) This is the essence of the Christian life.

THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 7.

Nov. 16, 1930.

THE BELIEVING CENTURION

Golden Text: And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.—Luke 13:29.

Lesson Text: Matt. 8:5-13.

Matt. 8:5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7 And he said unto him, I will come and heal him.

8 And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed.

Study Questions and Brief Comments.

Verses 5-7. What is a centurion? (Captain over a company of a hundred Roman soldiers.) What was this centurion's request? What did the Lord say to him?

Verse 8. Why did the centurion think he was not worthy? (Probably because he was a Gentile. See Acts 10:28.) What only seemed to him to be necessary?

Verse 9. On what did the centurion base the idea he expressed in v. 8?

9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

Was a word from him to his soldiers sufficient to get things done? Why? (Because he had authority.) From whence did he have his authority? (From Caesar, under whose authority he acted.) What estimate of Jesus did he show in these words? (That Jesus was acting on behalf of God, the Supreme Authority, and therefore everything must move at Jesus command.)

Verse 10. How was the Lord Jesus

11 And I say unto you, that affected by this speech? At what only other place does it say that He marvelled? (Mark. 6:6.) What did He say? Had He looked for faith in Israel? Where did he find a greater faith? (In the Gentiles.)

Verse 11. What did the Lord foresee in this fact? (That many Gentiles all over the world would by faith avail themselves of His salvation.) Where and with whom would they sit down?

Verse 12. Who were these "sons of the kingdom"? (Israel, the natural

heirs who were in line for the promise. Comp. Acts 3:25.) What would happen to them? Why? (Rom. 9:32; 11:20.) Whither shall they be cast out? What is there?

Verse 13. What did the Lord say to the centurion? How would it be done to him? Why? (Because he believed the truth.) Did the word of the Lord Jesus actually have such power as the centurion believed?

NOTES ON LESSON 6

THE CENTURION'S FAITH

In what did the centurion show such extraordinary faith? He recognized in the Lord Jesus the One whom God had sent into the world, who therefore had the right and power to wield the authority of Almighty and therefore on the strength of Caesar's authority he issued orders to his soldiers, he believed that the Lord Jesus was there under God's authority and had the right to command all the forces of the universe, and they would have to obey Him. A word from Him would be enough to heal his servant.

THE FORECAST OF ISRAEL'S REJECTION

Strange to say the people whom God had prepared for fifteen centuries rejected their Messiah when He came. This had been foretold, for Isaiah said, "Lord who has believed our report." (Rom. 10:16.) "He came unto his own, and they that were his own received him not. But as many as received him to them he gave the right to become children of God." (John 1:11.) So Israel as a nation was rejected because of their unbelief; but individuals out of Israel and from among all nations who believed in the Lord Jesus Christ found the gospel to be the power of God unto salvation to them. The Lord Jesus foresaw this new movement, and the eagerness with which many Gentiles, the strangers, would embrace the offer of the gospel and enter at last into the promised inheritance with Abraham, Isaac, and Jacob, while the home-folks were cast out. But a future generation of Israel, if they do not abide in unbelief, will some day enter. (Rom. 11:11, 12, 15, 23, 25, 26.) God. Just as he, the centurion, was there under the authority of Caesar,

FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

Nov. 23, 1930.

THE RICH YOUNG RULER

Golden Text: And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.— Luke 9:23.

Lesson Text: Mark 10:17-27.

Mark 10:17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? none is good save one, even God.

19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20 And he said unto him, Teacher, all these things have I observed from my youth.

21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 The disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying unto him, Then who can be saved?

27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

Study Questions and Brief Comments.

Verse 17. Who was this that ran to Jesus? (The Rich Young Ruler.) What posture did he take before the Lord? What did another ruler once call him? ("A teacher sent from God." (John 3:2.) What question did he ask the Lord?

Verse 18. Does the word "good" mean much more than the young man realized? Who only is good? Was the Lord Jesus good? (John 10:11.) Why? (Col. 1:15; John 14:9.)

Verses 19, 20. What was the Lord's answer to the question? (Comp. Rom. 10:5.) Had the young man really observed these commandments? (As men judge, yes. See Phil. 3:6b. but not according to God's standard. Rom. 3:24.)

Verse 21. Why did the Lord Jesus so force the young man to a decision between his possessions and his Lord? (He loved him.) Did he make this demand of every one? (He did not require everyone to discard his possessions, but every one must renounce them in his heart in order to put the Lord first. (Luke 14:33.) What would this man have had if he had done as the Lord directed? (Matt. 6: 19-21.)

Verse 22. How did the young ruler go away? Would he have been sorrowful if he had done as the Lord told him? What did he go away from, and what did he go to? (Away from the Fountain of light and life, unto darkness and death.)

Verses 23-25. What amazing thing did the Lord Jesus say? How did the Lord modify the statement the second time? (Cf. Job 31:24-28.) What is it to trust in riches? (1 Tim. 6: 17-19.) How hard is it for a rich man to enter? Is this "needle's eye" a little gate so named? (No. It is a needle's eye.)

Verse 26. What effect did this have on the disciples? What question did they ask? Did they ask this concerning the rich only, or everybody?

Verse 27. What is impossible in so far as man is concerned? (Any man's salvation.) With whom only is it possible? But what did it cost even Him to make it possible? (John 3:16.)

NOTES ON LESSON 8

THE RICH YOUNG RULER

These lessons are intended for character-studies. The purpose here is to get a view of the character of the Rich Young Ruler. In some respects he was very estimable. His station betokened his human worth, and that he came of a good and noble family. He had been carefully brought up—trained from his youth to keep the commandments. He was clean; he was honorable; he was religious. And yet in his heart there was a terrible evil of which he was not even aware, until the Lord Jesus forced it into the open: his wealth was his god. Thinking he had kept the law, he had never known what it was to keep the first and greatest commandment. Secretly his heart cleaved to Mammon. In that he trusted, in that he found his comfort and hope and happiness. It is hardly possible for anyone who owns much to do otherwise. For money has an awful cumulative power. As a general rule the more a man has the tighter a grip it gets on him and the less he trusts in God. Thus he finally becomes hard, selfish, and his soul dries up in the service of Mammon. That was the hidden cancer which was eating the heart out of this fine young man. Oh if he had but hearkened to the Lord Jesus and divested himself of that mill-stone—how different would all his life and destiny have been!

Another rich man, to all appearance a much meaner and worse man, proved himself worthier of eternal life than this young Ruler. Zachæus was a publican, of the hardest and most despised class of the Jewish realm. And he too was rich. But in his joy of being noticed and visited by the Lord without being asked to do such a thing, he cried out, "Behold Lord, the half of my goods I give to the poor, and if I have wrongfully exacted ought of any man I will restore fourfold." And the Lord answered, "Today is salvation come to this house, for that he also is a son of Abraham. For the Son of man is come to seek and save that which is lost." (Luke 19:8-10.) So here a "good" man was lost and a bad man saved. Why was that?

"WHO THEN CAN BE SAVED?"

The disciples saw that if so fine a man as this rich young ruler had such a fatal secret defect that he could not be saved, the chance was small for anyone. So they asked, "Who then can be saved?" The Lord's answer is remarkable. It consists of two statements: (1) With men this is impossible. (2) With God all things are possible. It is good for us to understand that so far as man is concerned, salvation is wholly impossible. Every man is in an utterly lost and ruined condition from which he can in no wise retrieve himself. He is "dead in trespasses and in sins." There is no possibility by which he could merit or achieve his salvation. Only God can save him; and He had to make the supreme Sacrifice in order to make it possible. "If I a wretched and damned sinner could have been saved at any other price," said Martin Luther, "what needed the Son of God be given?" Salvation is of God. All we can do is to believe His promise and accept the Savior and Sacrifice that was prepared for us.

QUESTIONS FOR THE CLASS

1. Who came running to Jesus?
2. What petition did he make before Jesus?
3. What did he call Jesus?
4. Who only is good?
5. Was the Lord Jesus good?
6. How did the young man think he could inherit eternal life?
7. How did the Lord answer him?
8. Did he think he had kept all the commandments?
9. Which commandment is greatest of all? (Mark 12:29, 30.)
10. What did the Lord Jesus tell him to do?
11. Was he willing to do it?
12. How did he go away?
13. What did the Lord say about a rich man?
14. What about those who "trust in riches"?
15. What question did the disciples

- ask in their amazement? 18. With whom only is it possible?
 16. What was the twofold answer? 19. What only can we do?
 17. With regard to man is salvation possible? 20. Why was the Ruler lost and Zacchæus saved?

FIFTH LORD'S DAY LESSON OF NOVEMBER

Lesson 9,

Nov. 30, 1930.

ZACCHÆUS THE PUBLICAN

Golden Text: The Son of man came to seek and to save that which was lost.—Luke 19:10.

Lesson Text: Luke. 19:1-10.

Luke 19:1 And he entered and was passing through Jericho.

2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3 And he sought to see Jesus who he was; and he could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they murmured, saying, He is gone in to lodge with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9 And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

Study Questions and Brief Comments.

Verse 1. When was this? (The Lord's last journey to Jerusalem.)

Verse 2. What was a publican? (Tax-collector. See Notes.) What else is told us about him? In the lesson preceding this what did the Lord Jesus say about a rich man's chances?

Verses 3, 4. What desire did Zacchæus have? Give some reasons why he would want to see Jesus. (His fame and power; but, especially, Luke 7:34. Why did he climb into a sycamore tree?)

Verse 5. What amazing thing did Jesus do when He came to the tree? Why did He say "I must"? (So was the Father's will. Comp. John 4:4; Luke 13:33; John 6:38.)

Verse 6. Why did Zacchæus make haste? What sort of reception did he give Him to his house?

Verse 7. What did the onlookers think about it? What was their objection? When did the Lord reply to this before? (Luke 5:29-32; 15:1, 2ff.)

Verse 8. What did Zacchæus call Jesus? What did he voluntarily resolve to do? Why did he think of anything like that? (He must have understood something of the Lord's ways.) What did he propose to do out of the remaining half of his fortune? Would a publican have been likely to have been guilty of such a thing? (Notes.)

Verse 9. What had come to this man's house? Is it a happy day when salvation comes to one's house? In what had this man shown himself to be a son of Abraham? (John 8:39; Gal. 3:7.)

Verse 10. For what two things did the Son of man come? (Comp. 1 Tim. 1:15.)

NOTES ON LESSON 9

A CHIEF PUBLICAN, AND RICH

This brief description shows that Zacchæus had two bad handicaps, either one of which would have been sufficient to ruin him forever

First, he was a publican. That was the social handicap. To be despised and hated by one's fellow-men hardens a man, makes him bitter and cynical, and all the more set in his wrong ways. Publicans were tax-collectors for the Roman government—looked upon by the Jews as traitors to their nation, because they sold themselves to be the agents of the oppressing power; and hated because they generally extorted and exacted more than was right. Zacchæus was not only a publican, but chief publican, manager over all the lower publicans.

Second, he was rich. That was the moral handicap. A man undertaking the office of publican with all the reproach and hate attaching to it, never did so for his health or for the love of the thing, but for the money he could make out of it. There can be little doubt that Zacchæus, like the rest, was a money lover, grasping, close, covetous. That he had grown rich is no recommendation to him. How great a handicap riches in themselves are was brought out in the preceding lesson. It would seem that a rich publican would be hopeless, twice over.

JUDGMENT IN THE LIGHT

Whether a man can be saved or not, whether he is fit or unworthy of eternal life can never be determined till he is brought face to face with Christ. The kind of response he makes to the Lord Jesus Christ settles the matter. He judges himself in the presence of God's Light. "This is the judgment that light is come into the world." (John 3:19f.) The essential difference between this man and the Rich Young Ruler in the preceding lesson comes out in the way in which each responded to the Lord—the one going away sorrowful in disobedience and unbelief; the other joyfully consenting and surrendering to the Lord Jesus Christ. How have I responded to the Lord Jesus? How am I responding to Him now? (John 10:27.)

QUESTIONS FOR THE CLASS

- | | |
|--|---|
| 1. In what city did this occur? | 9. How did Zacchæus receive Him? |
| 2. What two things are told us of Zacchæus? | 10. How did the bystanders like the Lord's action? |
| 3. Were these two things in his favor? | 11. What did Zacchæus tell the Lord he would do? |
| 4. What did Zacchæus want to do? | 12. Had the Lord required that of him? |
| 5. Why did he get up into a tree? | 13. Why did he want to do it? |
| 6. Did the Lord know his name? | 14. What did the Lord Jesus say about that? |
| 7. What did he say to Zacchæus? | 15. How is the Lord's mission summed up in the Golden Text? |
| 8. Ought we to make haste when the Lord calls? | |

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