

WORD AND WORK

THE RESURRECTED TALENT.

"I was afraid and went away and hid thy talent in the earth."—Matt. 25:25.

Time was I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And surer shame aside:
Such dread of sin was indolence,
Such aim at Heaven was pride.

So, when my Saviour calls, I rise
And calmly do my best;
Leaving to him, with silent eyes
Of faith and hope, the rest.

I step, I mount, where he has led;
Then count my haltings o'er:
I know them; yet, though self I dread,
I love his precepts more.

J. H. NEWMAN.

THE ALL SUFFICIENT SAVIOUR.

"It was the good pleasure of the Father that in Him should all fulness dwell." "And of His fulness have we all received, and grace for grace." "And in Him ye are made full." (Col. 1:19; John 1:16; Col. 2:10).

'He is a path if any be misled,
'He is a Robe, if any naked be;
'If any chance to hunger, he is Bread;
'If any be a bondman, He is free;
'If any be but weak, how strong is He!
'To dead men life is He; to sick men health;
'To blind men sight and to the needy wealth;
'A pleasure without loss, a treasure without stealth."



One of the papers asks, "Where is the Scripture that says, 'If any man would come after me let him deny himself and take up his cross and follow—his grandfather?'"

WORDS IN SEASON.

THE SAMARITAN.

We draw distinctions between little occasions and great occasions; whereas, time often teaches us that our great occasions amounted to nothing, and those we thought little became crises of gravest importance. Truly we never know, and the only true policy is to be faithful in every service, great or small, and at every time. Upon that woman—just one poor woman—a Samaritan, a disreputable character at that, Jesus lavished the wealth of deep truths fit for saints and angels to hear and ponder. And he was weary. If ever there was a good excuse to slight a task, it would have been then. What rabbi or scribe would have noticed a Samaritan at all? It would surely have stigmatized him among his conventional, evilly prejudiced clan. And especially such a Samaritan! How few preachers would spoil their needed rest to teach some poor Samaritan notorious of morals, outcast of the outcasts, among us? And teach him as lovingly, patiently, earnestly as though worlds were depending on it, like Jesus, pouring out his best upon him? We have to look at it from this standpoint to properly understand the action of Jesus at Jacob's well. (John 4.)

FAITHFUL IN A LITTLE.

Whether He knew what would come of it or not, He perceived it to be His Father's will to teach the woman; and to do God's will was meat and drink to Jesus. So he addressed Himself to the charge with all His soul. He did it faithfully, without regard to appearance or likelihoods, leaving the result with him who had given Him the work to do. If you could see as Jesus saw, we might learn to do small things with as much interest and fervor as if we were conquering kingdoms and moving worlds; and we might have such undaunted hope as His, that the work done in the Father's name can in no wise be in vain.

A FRIENDLY HAND.

To ask a drink of water of any one in that country meant more than it does with us. It was more like offering acquaintance and friendship. Drink water at a man's hand there, and you are his guest and he is your host to that extent. Jesus as much as said, "I am thirsty, and am willing to receive water at your hand." Hence, the woman's question of surprise: "How is it that thou, being a Jew, askest drink of me who am a Samaritan woman?" Did not the rabbis regard it sinful to eat or drink with a Samaritan? But Jesus' devotion to God, and love of souls, could not be trammelled by castes and conventionalities, "The love of man," it has been well said, "conquers the fear of man."

THE VISION OF THE GIFT OF GOD.

Jesus waived all irrelevancies, and drove straight to the point. And his first effort was to make the woman dissatisfied with herself, by giving her a suggestion of something higher and better than what she had. "If you knew the gift of God, and who it is that is speaking to you," said Jesus (in substance), "then you would have made request of him, and he would have given you living water." To be sure what we know nothing of we cannot desire; and it is one of the blessed functions of the Light to show us blessings we have not known, and thus to arouse aspirations. And if we knew the gift of God, and saw no possibility of obtaining it, we should also sink back into the rut. But Jesus intimates to the woman that there is an undreamed of blessing for her, and that himself has power to bestow it. Wonderful words! The woman is startled. All her days Jacob's well had been her unsurpassing blessing. "Have you anything better? Are you greater than our father Jacob?" The stranger does not look like an imposter. His eye so clear and honest, his voice so reasoning and kindly; the deep earnestness of his countenance—the woman can not lightly pass it by. Again he speaks. He claims to have water immeasurably better than that of Jacob's well—an everlasting satisfaction to him who drinks it, and springing up in him as a fountain unto eternal life—a blessing to himself and to others.

KNOCK AND IT SHALL BE OPENED.

The woman was now thoroughly aroused. She half believed, half doubted. She could not altogether discredit the stranger, neither could she comprehend how these things could be. But he had said that wonderful water could be had from him for the asking. She seized upon that word, and asked, "Sir, give me this water, that I thirst not, neither come all the way hither to draw." She had understood his offer quite well. She did not apply it spiritually, but neither did the Lord expect her to see into the full import of it. Most of us also never realize the wondrous depths of God's words and promises; we behold but the outward likeness of them. It is well thus for the time. Enough now for that woman that she understood that there was a life and a blessing beyond her; enough for her that she was shaken out of her life-long satisfaction with what she was and had, and that her soul began to reach out after that blessing; be that what it may, to diffidently lay hold of the good words of the mysterious stranger. And thus, 'twixt doubt and hope, she uttered her first prayer to our Lord. It did not go unheeded.

WOUNDING TO HEAL.

How little we understand sometimes, what our prayers involve! "Ye know not what ye ask," said Jesus to the sons of Zebedee, when they requested to sit, one on his right hand, the other on his left, in his kingdom; "are ye able to drink the cup that I drink, or to be baptized with the baptism that I am bap-

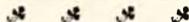
tized with?" It is good for us that our eyes should rest upon the glory and blessing God has promised, and that the way of the cross, of discipline, of suffering, of refining, come by and by as God leads us into it, the while we look up and pray and trust.

As soon as the woman uttered her request, the divine workman sat about to purge her heart, to fit it for the blessing. He used the sword—the sword that wounds and heals. "Go call thy husband and come hither." Did Jesus suppose she had a husband? Not that. Jesus knew her dark story. But she must be brought face to face with her sins—she must bow her head in shame—she must be humbled and made penitent before the bitter revelation. After the vision of God's glory and goodness, the first step of return is through a revelation. After the vision of God's glory and goodness, the first step of return is through a revelation of one's own heart, with the attending contrition and repentance. But see also the infinite kindness and gentleness, and the tact, of the Great Physician as he lays bare the festering sores. Only love can accomplish such a task in such a way. The woman confesses. Jesus finishes the confession for her. It was not likely that she understood and felt it all as she probably did later. But in some measure she must have been ashamed and abashed in her own sight while that pure eye looked into her innermost soul, and read aloud the vile secrets written there. Such was the preparation to the answering of her prayer.

THE GOOD GIFT OF GOD.

The meanwhile Jesus had grown larger in the woman's eyes—in direct proportion, perhaps, as she had grown smaller in her own sight. She recognized him as a prophet. She felt assured now that his words were not empty sound. Now was her opportunity of obtaining light from him on the most important religious question of her day and country. Jesus gave her the coveted light, and taught her of her God in words that once heard, ring forever in the ear and in the heart; taught her of the spiritual worship that was bound to no place or time or race. And she, bewildered, it seems, was disposed to adjourn the whole question to the Messiah's coming. Then Jesus ended the conversation by the plain declaration that the Messiah she looked for was himself, even then in her presence. Now she knew the gift of God, and who it was that spake to her; the gate was thenceforth open, would she enter?

How she became missionary for Christ, how the words sown in her heart became means of bringing many others to Jesus; how, finally, one of the Lord's disciples found a great harvest in that country (Acts 8), let the reader find for himself. But this lesson of consecration to God's will, of faithful work, of despising no man, of gentle, loving, patient dealing with sinners—may it find a place in our hearts and lives forever.



"On which floor of the Christian life are you living?"

THOUGHTS WORTH WHILE.

D. H. FRIEND.

Brother Boll has requested that I contribute to Word and Work each month, notes to my own choosing. Items original and selections from the writings of others. I have been very slow to accept this honor and assume this new work, and would not do so were it not for the second liberty above stated. I have always believed, and do yet, that my own productions would entertain but little and edify less; hence unworthy of a place in any reputable religious journal. While I appreciate the offering of space for original paragraphs I hardly think now that much of it will be used thus. I feel that I can render a greater service for the readers of Word and Work in carefully selecting from the great volume of current religious literature what we may consider, "Thoughts worth while."

Because it is current and timely, let us begin with an article from the pen of A. C. Gaebelein, in this month's issue of "Our Hope."

PREPAREDNESS.

"We hear much these days about preparedness. All nations are arming and the agitation to be prepared for coming conflicts is world-wide. What a difference from not quite two years ago! Then we heard nothing, but the delusive, optimistic presentation of a world getting better and the assurance that a great war was a thing of the past. And now billions are spent in the most frightful war in history, and nations who are not yet in this bloody whirlpool are preparing. How God has vindicated His Word! It is true the Word predicts that a time will come when nations learn war no more, and when swords are turned into plowshares, and spears into pruning hooks (Isa. 2: 4). But the Word also predicts what is to come before the Lord who brings about the blessed conditions Isaiah and other prophets beheld in visions.

In these days of agitation, heralding the most stupendous events about to come, may we his people think of another preparedness. We are in Him and through His grace prepared for what is about to come. We know that he has gone to prepare a place for us in the Father's house and that He will come again and receive us unto Himself, that we may share the place with Him He has prepared. In the meantime, as long as He still tarrys, our feet must be "shod with the preparation of the gospel of peace" (Eph. 6:15).

No doubt Satan and all his hosts are preparing for the coming great struggle. He is marshalling his forces. But we also know that ere long angels of judgment will prepare themselves to sound (Rev. 8:6). While preparations are going on here upon earth, heaven may even now be preparing for the coming events. May all His people be kept in a waiting, watching, praying, serving attitude. This is our true preparedness."

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“All the day long he fighting oppreseth me.
‘All the day long they wrest my words:
‘All their thoughts are against me for evil.
‘They gather themselves together, they hide themselves
‘They mark my steps,
‘Even as they have waited for my soul.”



“Be merciful unto me, O God; for man would swallow me up.



PREPAREDNESS AGAIN.

My experience as publisher for some two and a half years taught me that the summer months bring a drouth to a subscription list which should be prepared for before the summer months come. A little thought and time for effort on the part of each reader of *Word and Work* will tide it over nicely and save Bro. Boll even from experiencing any drouth. If you didn't send in a subscription last month send at least two this month. What others can do you can do. It is one excellent way to serve the Lord and save souls. Let's do it.

S. C.



No method of Bible study is better than Bible study by books; and no class should be satisfied with anything less than a grasp of Acts as a book when the year closes. The uniform Lesson system is not the only system; but it has a real advantage, chiefly in putting within reach of teacher and pupil, the current helps. Its chief disadvantage lies in its “scrap” method of procedure, here a lesson, there a lesson. This fault the wise teacher will offset by assigning the connecting verses or chapters, and covering them, at least briefly, in class, and so getting a hold on the whole book. E. L. J.



“The Christian life is like riding a bicycle; if you don't go on, you go off.”

NEWS AND NOTES.

We can furnish *the next* twenty-five subscribers with the February and March issues free of charge—if they request them, and we can furnish the next one hundred with the *March* number in the same way. The editor's treatment proper of Prophetic matters began with February in "Pre-millennialism" and "Prophetic Enquirers." Twenty-five persons will get these papers free of charge—the first who speak.

From time to time we will publish, Lord willing, articles from the writings of strong and representative men on the "Millennium" and related topics. The first occurs herein, "Bretons on the Millennium." The next is likely to be from Moses E. Lard. Perhaps we would not be in full agreement with all that these men have said outside of our reprint, nor yet with each and every sentence inside of it; but we are certainly in hearty accord with the main positions advanced in these articles; and we very specially commend the love and tolerance on the part of brethren of their day who differed from them. Dr. Brent's views were clear and strong as our quotation shows.

If you do not see advertised in this issue *just* the book you want, whether Bible, Hymnal, book or tract of *any* sort, write us describing it in your own words, and we will certainly supply you. If your need is a Bible for instance, mention type, binding, helps, price, etc.

The article "Why not be just a Christian," which appeared in the February issue has been bound up together with "An Earnest Inquiry" from our January issue in tract form, and may be had from this office. We wish this new pamphlet might be used freely by all lovers of plain apostolic Christianity. The price is 5 cents each, 25 copies for 60 cents, and in lots of 50 or more, 2c each.

We thank our readers for the many appreciative words they say. The Bible Study course seems to have elicited special commendation. If you have not been following it, get out your back numbers and "catch up;" or drop in on that course any place at all.

If you subscribed for Word and Work in a club at the 50 cent rate, you are getting more straight reading matter from us for the money than you can get in any of our weeklies—with one possible exception. We are giving more matter per year than the brethren got in Lard's Quarterly—and for one-fifth the price.

Three months ago the enlarged Word and Work made its bow from Louisville. In three months the list has nearly doubled. We thank God for the open door, and press on with courage.

"The Prophetic Enquirers" will appear again next month.

SUFFERING AND STRIVING.

Col. 1:24-29; 2:1-5.*

H. L. OLMSTEAD.

In this portion of the Colossian letter we are favored with a view of the inner life of the Apostle Paul. In verse 24 he says, "Now, I rejoice." In what? Is it in the honor due him as an apostle, or in the praise accorded to him because of his abundant and successful labors? Is he here rejoicing because he has just placed himself in favor with men, or has just received a very "liberal donation"? Had he by some shrewd and diplomatic move, just put something over on his enemies, or by some political wire pulling fixed himself in some fat job? "Now I rejoice," he says, but not in any of those things, for he says, "Now I rejoice *in my sufferings* for your sake." A strange thing indeed over which to rejoice, yet not at all impossible when the heart once grasps the meaning of the "fellowship of his sufferings" (Phil. 3:10). To those of us who have never experienced such a thing its meaning is more or less obscure.

In this suffering he is "filling up on my part that which was lacking of the afflictions of Christ in my flesh for his body's sake which is the church" (v. 24). There is some difficulty in getting at the meaning of this passage and it has been the occasion for much difference of interpretation. One thing I think is clear, however. The phrase that which is lacking of the afflictions of Christ does not teach that the death is lacking of the not a complete and full atonement for the sins of the world. The sacrifice of Christ is a "once for all" sacrifice. Heb. 7:27; 9:11; 10:12. By one offering He perfected forever them that are sanctified. Heb. 10:14. "And He is the propitiation for our sins, and not for our sins only, but also for the whole world." (1 John 2:2). Nothing additional is needed. The sufferings of Christ lacked nothing. Neither Paul nor any other saint can add anything by his sufferings to the vicariousness of that sacrifice. Nay, Paul's suffering in which he rejoiced though it were for the sake of Christ's body, the church was not vicarious.

There are "sufferings with Christ" and "the afflictions of Christ" always for all who are His and especially for those who endeavor to proclaim the mystery of God which is "Christ with-in you the hope of glory." v. 27.

The mystery which for ages had been hid in God, Paul was making known unto the Gentiles. v. 27. That mystery is here declared to be "Christ in you, the hope of glory." This was the great end of his ministry that Christ might dwell in the hearts of men "by faith." That Christ might be formed within the Galatians, Paul was in travail again. (Gal. 4:19). To present men perfect in Christ he proclaimed, admonished, taught, labored and strove. All according to Christ's working which

*Please read the Scripture lesson

he declares "worketh in me mightily." (Vs. 28-29). For those at Laodecea, for those who had not seen his face in the flesh he strove. He strove for the comfort of their hearts, for brotherly love, for the riches of full assurance of understanding, that they might know the mystery of God, even Christ. He was forgetful of self to the extent of being present with them in spirit though absent in the flesh. He feared lest some one might delude them with persuasiveness of speech. (Col. 2:15).

In all this suffering and striving he rejoiced. Is it not these things which he called the afflictions of Christ? They were his part, and day by day he was filling up that which was behind of these afflictions. Did he not feel that he had not as yet filled up the measure of the afflictions of Christ still due him? Was it this or was he so identifying himself with Christ that his own afflictions could be properly regarded as the afflictions of Christ? Whichever way it was he was suffering, laboring, striving, yet he rejoiced. (Rom. 5:3) and was gloriously realizing the "fellowship of Christ's suffering."

THE NUMBER OF MAN, 666.

STANFORD CHAMBERS.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three score and six."

The above words are quoted in a pamphlet recently sent me by some one in which I find the following interpretation:

"No. 666. What does this signify? This is the number of a man. Six hundred and sixty-six years is not the age of a man. Six hundred and sixty-six weeks is the age of a boy. Six hundred and sixty-six months is the age of a man, which is 55 1-2 years. Believing that this chapter had reference to the German Empire it was but natural to find out when Emperor William was born. He was born Jan. 27th, 1859

1-27-1859	6	55
Add his age		
Beginning of war		7-27-1914

The foolishness of the above is too obvious to need any comment here. It is the latest I have seen. Some have found the number 666 by adding the numerical value of such letters as have numerical value in the Latin title of the Pope. Others have found it in the name Rome, others in "latinus" and still others in Nero's title, besides I know not if there be any others. Such interpretations (?) are on a par with a number of Russell's guesses like the following:

"The sickness of Hezekiah, 125 years before Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 124 years after the French Revolution."

"The finding of the book of the law by Josiah, 35 years before Zedekiah's overthrow, foreshadows Christendom's overthrow in 1914, 35 years after the founding of Zion's Watch Tower." How much better to let the Bible be its own interpreter.

WORDS BY THE WAY.

E. L. JORGENSON.

There may be a time to whip, but a horse can't live on whipping. If the mules are stalled in the mud perhaps a sharp stroke of the lash will bring them through; and if an emergency is on in the church, some special need of money or service, a sharp, peremptory word may be just the thing. But mules can't live on whipping; neither can a church. That must be the unusual thing, and back of it there must be the regular steady feeding. Everywhere churches are dying under the lash of the law and starving to death for the lack of food. "You must do this," "you must not do that," they are told—all of which may be very true; but all the while the necessary foundation to obedience—the Bread of Life, and especially those portions which supply motive, is denied them. The jockey may push his steed ahead a winning nose and take the race by the use of the spur, but only because there has previously been steady feeding, grooming and training. There may be a time in the church to use the spur, but if so it must be on the basis of that gradual feeding on the Word, which supplies strength and motive to meet the emergency.



Reader, am I here drawing your picture? You haven't really studied a chapter in the book the live-long week, nor have you attended a Bible class, and yet when you came to church Sunday morning you knew a good deal more about the subject than the preacher did; you knew just when he preached the word and when he speculated; just when he told the truth and just when he got off the track. You told them all about it on your way home,—just how it ought to have been. You picked the sermon all to pieces and yet you had not opened your Bible the whole week, nor is it your custom to do so. You could hardly find Ezra or Esther, Haggai or Hezekiah, James or Jude, without looking in the index. Oh, you know a few things you have heard the preacher say; you have learned some doctrines second-handed, but you could not find them for yourself or show them to anybody else in the book,—yet you set yourself up as a judge of truth! You are a great Christian now, are you not?



Easily the main theme in Proverbs is "Wisdom." What is the "wisdom" meant? Is it knowledge and information in general; or is it knowledge of God in particular; or is just sagacity and prudence; what we call common sense? It is not so much any of these, though here and there you may find the word "wisdom" loosely used. The wisdom of Proverbs is not an intellectual possession so much as a moral one. It can best be characterized as a disposition; a teachable, tractable, truth-seeking, truth-loving, open-to-correction, pliable disposition; one who has *that* is already wise, in the meaning of the book of Proverbs. He is

already well on the way to life. "He is in the way of life that heedeth correction; but he that forsaketh reproof, erreth." "Whoso loveth correction, loveth knowledge." "A wise son heareth his father's instructions but a scoffer heareth not rebuke. "He that regardeth reproof shall be honored." "A fool despiseth his father's correction, but he that regardeth reproof getteth wisdom." "A scoffer loveth not to be reprov'd; he will not go unto the wise." "They are all plain (wisdom's words) to him that understandeth." "Knowledge is easy unto him that *hath* understanding." "The heart of him that hath understanding seeketh knowledge." That teachable, tractable, truth-loving disposition which is the main part of wisdom, is the certain key to knowledge, as Jesus said, "He that willet to do His will shall know of the teaching." Too many have studied the Bible, not to find out what men ought to do, but to find there what they want to do. Not to learn what men ought to be believe but to prove what they already believe. May God give us the wisdom recommended in Proverbs.



The subject of the gospel is Christ, but the sub-heading of it is *the cross* of Christ. Mark how the apostolic preachers emphasized his death; and when Paul summed up his preaching his three central points were, the death, the burial, and the resurrection of Jesus. Notice the space allotted to the death of Christ in all the gospels. A brief section is devoted to the Savior's birth. Then thirty years are passed over in silence—except a reference to that notable visit to Jerusalem when he was twelve—and the rest, almost the whole of each gospel, is devoted to his ministry of three years and a half. Twenty-five times as much space is given to the record of his death as to the average week counting only the years of his ministry. The gospel is the power of God unto salvation but the magnet in the gospel is the cross. Therefore, Paul determined not to know anything but Jesus Christ and Him crucified. He could have preached civic, social, and political reform because he was an educated man, but he *determined not to*. There is a deal of crossless preaching. Christ is indeed preached, but it is a *crossless* Christ, and a crossless Christ is a powerless Christ; for, as he himself said, "I, if I be lifted up from the earth will draw all men unto me." As the compass turns to the pole, as the steel is drawn to the magnet, so do God's prospective people, the lovers of truth and righteousness, gather around Him when they hear the story of the cross. May God forgive us that we have not told it oftener. Count upon it, it will have its power, it will make its appeal, it will go to the heart to melt and move, to stir and save.

In an article, "How Jesus Comes Again," the editor has set forth his real position in regard to the famous "Body-of-flesh-and-bones-without-blood" scare-crow which some have rigged out. It will be published next month.

THE SUFFERINGS OF THIS PRESENT TIME.

J. EDWARD BOYD.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8:18).

He who is thoughtfully observant of human conditions can scarcely fail to be impressed with this truth,—that there is in the world a very great deal of suffering, with all the disappointments, ills, hardships, griefs, etc., which come inevitably upon man. There is no one who escapes; for those who seem most fortunate doubtless have had, and may well expect to have, some such bitter experiences. Now the child of God is no exception; he, too, must suffer. Yea, many things may he suffer for the very reason that he is a faithful child of God; for "all that would live godly in Christ Jesus shall suffer persecution." Paul's "brother and fellow-worker and fellow-soldier," Epaphroditus, was sick nigh unto death, having hazarded his life on a mission of unselfish service. Many of God's faithful servants—of whom the world was not worthy—had been "destitute, afflicted, ill-treated, wandering in deserts and mountains and caves, and the holes of the earth."

Surely it would have been possible, and would even now be possible,—indeed, very easy—for the mighty Jehovah, He "that did make the heaven and the earth and the sea, and all that in them is," the great, loving Father, to remove from the pathway of His every child each stone; to cut away from before him every brier; to make smooth for his feet every rough place; in short, to make his life altogether free from suffering. But such is not the plan of Him who does all things well; nor indeed has it ever been so. Joseph, an innocent youth of tender age, the favored son of his father Jacob, becomes a victim to the jealousy of his brothers; they cast him into the pit; they take him out, only to sell him into the hands of a wandering tribe; he becomes a slave to an Egyptian officer; he is cast into prison on the false accusation of a wicked woman, where he is kept for more than two years. Yet in all these trials God was with Joseph, although He did not prevent these afflictions from coming upon him. Doubtless Jehovah had a purpose in it all; and surely at all times He was not unmindful of Joseph's best interests.

Even our Lord Jesus, the begotten Son of God, "being made in the likeness of men," suffered many things, having been "wounded for our transgressions, and bruised for our iniquities;" and He became "obedient unto death, yea, the death of the cross." (Phil. 2:7, 8). "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. 2:10).

Now while the Christian may expect to receive his share—yea, more than his share—of the sufferings of this present time,

his proper attitude toward them is far different from that of the man of the world; for he has many strong assurances to comfort him and to encourage him. For however severe his suffering may be, he thinks of it as a "light affliction, which is for the moment," and which "worketh for us more and more exceedingly an eternal weight of glory;" (2 Cor. 4:17)—a glory of such surpassing grandeur that with it these sufferings are not worthy to be compared.

Such was Paul's conclusion. Nor does he mean by using the word "reckon" that it is a mere guess or supposition of his. He has weighed in the balances the present sufferings and the future glory; he has made a careful calculation; and he thus announces the result. By reason of his visions and revelations (2 Cor. 12:1-7), and his personal experiences, Paul was eminently fitted to make such a calculation; for, as he had previously written to the Corinthians, he had already endured many things: labors, imprisonments, stripes, deaths; beatings, a stoning (when he was left for dead), shipwrecks; perils of various kinds and in many places; hunger and thirst, cold and nakedness. Yet with the memory of all these things fresh in his mind, besides the "anxiety for all the churches," ((note the ground of Paul's anxiety, even amid trials like these)—an anxiety which pressed upon him daily, he clearly and cheerfully announces that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

This it seems should be sufficient encouragement to the Christian under any circumstances, even without assurance of divine aid; yet such assurance does he have. "And in like manner the Spirit also helpeth our infirmity: for we do not know how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26). Surely all have felt that they "know not how to pray as they ought;" and in our ignorance we may even ask for things which would be harmful to us. Then what a comfort there is in the promise of the Spirit's aid!

There is yet (verse 28) another ground of encouragement—the greatest of them all—so wonderfully strange to human beings, short-sighted creatures that they are—yet so confidently stated. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." No wonder the apostle and Silas could sing praises with their feet fast in the stocks of the Philippian jail, or that he could calmly pursue his way to Jerusalem, knowing that bonds and imprisonment awaited him there. For to the one who loves God—with the love which willingly receives his word, faithfully obeys his commands, and unreservedly trusts His promises—no real harm can come; but all things—*everything*—"tribulation, anguish, persecution, famine, nakedness, peril, sword," whatever it may be—works for his good.

EAR-RINGS AND IDOLS.

J. N. GARDNER.

Jacob had returned from Paddan-Aram, and was sojourning at Shechem. All along, Jacob, in spite of his grievous faults, had been a God-fearing man. But while he was in a foreign land, he came in contact with idolatry, and may have been somewhat contaminated with it. At least some of his household had foreign gods in their possession. As has been stated, Jacob was at Shechem, but Jehovah appeared to him and said, "Arise, go up to Bethel and dwell there; and make there an altar unto God." Near the beginning of Jacob's career, God had appeared unto him at Bethel, and by commanding Jacob to build an altar at Bethel, he promised to meet with him again at that place. So Jacob naturally felt that in going to Bethel, he was going into the direct presence of God. And he began to look about to see if there were not some sin in him or his people, which should not be carried into the presence of the Lord. He noticed the foreign idols which were among them. Then he said to his household, "Put away the foreign gods that are among you, and purify yourselves, and change your garments, and let us arise and go to Bethel." Jacob's household seemed willing to obey. We find that they gave unto Jacob "all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them in the oak which was by Sechem." Gen. 35:4.

We note that they gave Jacob their foreign gods to be buried. The reason for this is plain enough, but why did the people give up their ear-rings? It was not because ear-rings were wrong in themselves, for the wearing of jewelry was not forbidden in the Old Testament. Why then were they cast away? There must have been some connection between ear-rings and idolatry. Let us notice two other incidents of Old Testament history.

"And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters and bring them unto me. And all the people broke off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt." Ex. 32:1-4.

"Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian. And Gideon said unto them,

I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you. And Gideon said unto them, I would make a request of you, that ye would give me every man the ear-rings of his spoil. (For they had golden ear-rings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast thereon every man the ear-rings of his spoil." Judge 8:22-25. Of these ear-rings Gideon made an epod, and all Israel played the harlot after it; and it became a snare unto Gideon, and to his house."

From these two incidents of sacred history, we find that ear-rings were raw material for idols. When people had many ear-rings they were tempted to make false gods. So Jacob was wise in removing this temptation, and in burying both idols and ear-rings beneath the oak.

These ear-rings symbolize temptations. Sin is so bad, that we ought to shun even the temptation to sin. We ought to flee from opportunities to sin. Jesus in His great prayer does not say, "Lead us not into sin," but "Lead us not into temptation." If we sincerely pray "Lead us not into temptation," we will not needlessly and recklessly place ourselves in temptation. I suspect there are some who are in such environment that they can not live as consistent Christians. But there is one thing they can do. They can get out of that environment.

There is always more to be considered than, "Is the thing a sin?" We must also consider, "Will this thing make it easier for me to be led into sin?"

RESPONSIBILITY.

"And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Gen. 4:9, 10.

At what a presumptuous impudence had Cain arrived when he dares thus to insult Jehovah to his face? Were it not for the fact recorded in the Word we could hardly believe it possible. "Where is thy brother?" He answered by a deliberate lie—"I don't know." The insolence and falsehood of Cain is accounted for by the well-known influence of sin on the heart. First step in his case, was envy of his brother; the next to forget the fear of God; then he commits murder, and last, and as a result of the growth of the evil principle, he defies God to his face. Behold what sin, even before it is finished, will do! Boldness and impudence are not infallible signs of innocence. Great criminals have appeared in the docks with an air of courage and innocence. All this as a result of forgetting that God has made man to a certain extent responsible for his brother.

But our judgment of Cain will avail us nothing if we ourselves are blinded to the same evil spirit, which began in envy and led on to murder. In making excuses for our sins and in refusing to do what He commands, are *we* not forgetting in whose presence we are? We think it strange that a man can stand up before God and defy Him: but is not God present when we extenuate our sin? are not "all things open to the eyes of Him with whom we have to do?" When we apologize for wrong, and hesitate to do what He commands, are not we disobeying in the presence of God? The same thing is true in regard to the way men urge objections against the teaching of the Word of God. Many go to the Book, not to find what God put into it and wants them to know, but even while discerning what is in the Bible, they instantly raise a storm of objections; they question and explain away to their notion of what ought to be there! O what stupid ignorance of God's real presence! Who art thou that thou replest against God? Canst thou hold the sea in the hollow of thy hand? If God says a thing, is it not so, shall we not believe it, and do as He commands?

"Am I my brother's keeper?" Yes, and there is no question about it, and no way of getting rid of the responsibility except by recognizing it. There is a sense in which he is not responsible for other people. And in this sense he can truly say he is not his brother's keeper. There was just enough truth in the question of Cain to give him some grounds for saying, "Am I my brother's keeper?" There is just enough truth in most lies to give some excuse to the wrong doer and to mislead and confuse the ignorant and unsuspecting. If one were minded to it he could make a strong argument for individual responsibility. He could get enough Bible on that phase of the question to build up a party of considerable respectability. But let us look at that side of the question.

It is a fact that each one is responsible for himself before God and man. "Every man must bear his own burden." "We shall all stand before God, and each one shall give an account of himself to God." However great may be our solicitude in the welfare of others, it is not possible for one to shift the responsibility to other shoulders. Each one must believe for one's self, and obey the gospel for one's self. The living cannot be "baptized for the dead" in this sense. No matter if he has "Abraham for his father" a man must stand upon his own feet and answer for himself to God. The burden of responsibility cannot be transferred to a priest, a preacher, a parent, not even to the Lord Himself in the sense in which we are considering the question now. We cannot hide behind some good man or faithful church, and deceive the Judge by telling Him "we" did so and so. Nicodemus must come out from the "we know thou art a teacher come from God" and declare his own convictions. Every tub stands on its own bottom, and every man stands on his own feet. No one can positively se-

cure the salvation of another while that other continues in rebellion against God. We can pray for others, and labor to bring about their salvation, but we cannot save them. We can do only so much and then trust God to put it into their hearts through our interest in them, to turn to the Lord.

I should say at this point, that we should not push the matter of our duty in this respect too far lest we grow into a morbid state of gloomy despondency and destroy our power for good over others and deprive ourselves of much happiness that otherwise might be ours. We can dwell upon one thing too long for our good, and harp upon one string of our nature until we lose our influence for good. We should do all that we can do in reason for the salvation of others, and leave the results of our labours and the answer to our prayers with Him who does all things for the best.

There is, however, a sense in which man is the "keeper of his brother." I do not say Christians alone are responsible for the condition in which they may leave men, but all men share in this responsibility according as their conditions may be. Cain was not in the relation of the Christian. This question that calls him to account for his brother in the flesh, was addressed to a wicked man. So all men will have to answer to God, and the more wicked they are the greater will be their punishment. In Romans 14:7, the Lord says, "None of us liveth to himself and none of us dieth unto himself." In 1 Cor. 7:14, Paul says the "unbelieving husband is sanctified by the believing wife." This teaching seems to have been true in those early days in both doctrine and practice, and the doctrine is still true, however little it may be practiced by the Christian wife of an unbelieving husband. "Bear ye the burdens of one another" is the word to the Galatians. In Acts 20th, Paul declares that "he is free from the blood of all men." And why is this true of him? "Because I have not shunned to declare the whole counsel of God." If any of us occupy the same relation to God and man that he did, we must have the same duties to perform, or incur the consequences of having men's blood upon us. It must be that those of us who have the ability, means and opportunities that Paul had to preach the gospel, and fail to do it, cannot say that we are free in this respect. This great judgment that might have fallen upon an unfaithful apostle, is connected, let us observe, with the preaching of the gospel. I cannot think that simply preaching as we usually consider the matter, preaching from the pulpit, by professional men, exhausts the meaning of the apostle. If the members of the congregation share in the reward that comes to them through their fellowship with faithful men who tell others the gospel of Christ, why will not those who refuse to have fellowship in the work share with the unfaithful preacher of the word of God?

EXODUS.

D. L. COOPER.

In the fifteenth chapter of Genesis God announced to Abraham that his seed should sojourn in a strange land and after four hundred years should come forth with great substance; "for the iniquity of the Amorites is not yet full." By Divine Providence Joseph, the rejected brother, was carried into Egypt and raised to the highest position in the land, second only to the king, and became the deliverer of his people. His father, Jacob, during the great famine came into Egypt and was given the land of Goshen. There they developed into a nation of about three million people.

The word "Exodus" means literally a leading out. "As the time of the promise drew nigh which God couchsafed unto Abraham, "God sent Moses to deliver his people from their galling bondage. Exodus is a record of this deliverance. The entire book can be summed up in the expression, "Divine Deliverance through a Kinsman Redeemer." The book falls into three divisions: I. Israel in Egypt, 1-15; II. Journey from Red Sea to Sinai 16-18; III. Stay at Sinai 19:40.

Some have thought to see a contradiction between the Genesis statement that there were three score and ten souls who went into Egypt and Stephen's statement that there were three score and fifteen. There is no difficulty when we remember that Stephen used the Septuagint version of the Old Testament; the Greek version current in New Testament times. To make the seventy-five the Septuagint mentions two sons of Manassh, two of Ephraim, and a grandson. All the apparent contradictions of the Bible vanish before the facts as this one does.

God's clock is always correct—it is never fast nor slow. "As the time drew near" God had everything ready. The conditions everywhere were favorable. If secular history is correct, just at the time for God to deliver his people, Egypt was in a state of revolt. The king and his army were overtaxed in suppressing these revolts and repelling great invasions from both the east and the west. Furthermore God had raised up and thoroughly trained and equipped a man for the mighty task. Israel had been oppressed so long by Pharaoh that they were almost frantic and would gladly welcome a deliverer. When the deliverer came, however, their faith began to weaken and they were in a strait between the fear of Pharaoh and the desire for liberty. This case of God's timing events and overruling the actions of a mighty empire for the good of his people gives us great courage and comfort when we are "pressed on every hand" and begin to think that everything is "against us." Let us, like Job, when we can't explain the reverses of fortune and our hard lots never forget that God is at the helm of the universe and that "one hair of our heads shall not perish."

It is hard for us who have enjoyed the blessings, freedom, and liberty of a nation which has largely been influenced by Christianity to conceive of the hard servile bondage under an Oriental despot. The severity of this bondage is seen, however, in their "signs by reason of the bondage," and is re-echoed by the fact that, "God heard their groanings" and "remembered his covenant," etc. This bondage is a type of the terrible bondage of sin. If every one of us could realize and know what severe taskmasters Satan and sin are, we would flee from them and cleave to Him who came and was "manifested that He might destroy the works of the devil."

The Lord sent Moses to be the great deliverer of his people. To him was given the supernatural power to perform miracles. These were his credentials. To meet Moses' objection of a lack of eloquence God sent Aaron along as his spokesman. After having convinced the elders of Israel of their divine call and commission, Moses and Aaron presented their demands to Pharaoh. They were rejected by him. Then began the mighty contest between Moses and Aaron and the magicians of Egypt. There were ten successive plagues which Moses and Aaron brought upon Pharaoh and his house. The magicians tried to duplicate these miracles but soon failed. Some have thought that what these magicians did was a kind of sleight-of-hand performance. Not entirely so. While there were doubtless pretenders among them, there can be no reasonable doubt but that they performed wonders and miracles. Back behind the scene there was a mighty spiritual host of evil ones. This was not simply a contest between Moses and Aaron and these magicians; but it was a real contest between God and Satan. A similar contest is seen in the case of Job. The book of Ephesians also shows that there is a continual contest in the spiritual realm between the powers of evil on the one hand and God on the other. It is a source of great comfort to know that the power of God was triumphant.

Let us observe that these plagues were real plagues as the Bible states they were. No one who wishes to honor God would, for a moment deny the literalness and historicity of these events. But if the language that is used to describe these historical events should have occurred in the prophetic portions of the Scriptures, there would be many who would say that we are not to understand them literally. They would begin to explain them away by forcing a figurative meaning upon them. Notwithstanding this method of breaking the force of these plain statements to suit our "twentieth century culture," these were real judgments which broke the iron will of that reigning despot.

What God did in Egypt fifteen hundred years before Christ, he can do again. In fact he has given us a warning to that effect. All of the old Hebrew prophets spoke of the day of Jehovah. They presented it as a time of unparalleled trouble. The book of Revelation speaks of God's wrath turned loose upon the whole

world. It tells of three series of judgments that will be world-wide in their sweep. If those were literal judgments that came upon Egypt, why should it be thought an incredible thing when God has predicted the things he will bring upon the world. It seems from the way the people who will be living upon the earth at that time understand the matter that they will be severe, terrible and literal enough for them to cry to the rocks and the mountains to fall upon them to hide them from the wrath of the Lamb.

WHY CHRISTIANS SHOULD PRAY.

BY BROTHER BARNABAS.

Jesus said to His disciples that "they ought always to pray, and not to faint." (Luke 18:1). There followed then His parable of the widow pleading with an unrighteous judge who granted her request. The point of the parable, as Jesus stated it, lay in the fact that a righteous God is far more ready to hear and bless His own, than is an unrighteous judge to grant a widow's petition. See Luke 18:1-8. Now, any Christian at all worthy of the name, believes in the efficacy of prayer—for *other* Christians. But many, alas! cancel the good lessons they read and hear from God's word because they feel that such lessons are not for them. They do not doubt God's willingness and power to answer prayer; but there are moral difficulties in the way of God's answering *their* prayers. In vain are examples of prayer; or faith; and teachings on the benefits of prayer presented to such Christians. They concede that God will fulfill every promise He has made to them who are in the condition to pray. But there's the rub—they are not in the proper condition. This leads to the question:

WHAT CHRISTIANS MAY PRAY.

The Bible makes it plain indeed that no man living as a sinner may pray acceptably. "If I regard iniquity in my heart the Lord will not hear." Again, "Now we know that God heareth not sinners." True words, are these, but there is a vast difference between one who chooses to live as a sinner, and an erring Christian who stumbles while trying to walk in the narrow way. And, should the Christian stray from the right path, he may repent; return to it; and God will deal with him according to grace. Now, it is ignorance of this very thing—God's grace—that robs many Christians of the blessings obtained by prayer. But when once we learn how God saves us by His grace, we will know how He can, and does, answer our prayers. No man is beyond the reach of grace. Sin reaches to *every* man, God's grace is for *any* man. In the same letter Paul declares that, "All have sinned," (Rom. 3:23) and, "Where sin abounded, grace did abound more exceedingly" (Rom. 5:20). Here is declared the

wondrous fact that no man or any number of men can exhaust God's store of grace. Christ Jesus procured this grace for us. He, the sinless One, suffered for our sins in our stead. So, since He has borne them for us, we have no need of doing so. But the atonement, of itself, reveals God's grace. "Grace, there is my every debt to pay. Blood to wash my every sin away." What a wonderful salvation is this! Thus the thief, the harlot, the murderer and every other kind of sinner can be saved by the grace of God. True, they must make restitution as far as possible. But with many full restitution is impossible. Life is too short, and opportunities too few, for the vast majority to make even a fair beginning at reparation or restitution. What, then, becomes of such? Can God's grace save *them*? Most assuredly it can if so long as the gospel is for "whosoever will," provided the "whosoever" makes an honest effort to serve the Lord. To many of us will be denied the opportunity of "squaring up accounts" with men; but, praise the Lord, we may do so today with God. And to all who will make things right with God, as far as is possible for them, He will most certainly save. Thus if He will save them, will He not also answer their prayer? Is it conceivable that a God gracious enough to save would refuse to hear His saved ones prayer? This is the reason many Christians have little heart to pray. They feel they must "square up" all accounts with men and God, first.

WHEN MAY CHRISTIANS PRAY? . . .

God will hear and answer the man who is just beginning to live right. Indeed, God will help him to make things right. From the time of turning to God he may count on the Lord's power in his behalf. We will quote a passage that teaches this. Do not slur over it; let it make deep impression; it may prove to be exceedingly precious in a time of dire need. Our unchangeable God, He who is no respecter of persons, sent this message to Daniel: "Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard." ((Dan. 10:12). "From the first day"—what? "Thy words were heard." Will not God deal thus with us if we will humble ourselves before Him?

This, then, is the chief reason why Christians should pray: God will answer our prayers. Jesus said we ought always to pray, and that is another reason. If, then, we are missing power, joy, peace, divine help and comfort, such as other Christians receive through prayer, is it not for the reason James gives, "Ye have not, because ye ask not"? (James 4:2.)

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth."

ACUTE CRITICITIS.

CHARLES NEAL.

NOTE.—What “Acute Criticitis” is and does may be learned from the following paragraphs taken from an editorial in *The Sunday School Times*. I have supplied the paragraph headings.

THE PATHETIC VICTIM.

The most pathetic victim of the critical spirit is the habitual critic himself. Answering the invitation of human frailty in others, he has yielded to the temptation of pointing out defects until his own vision becomes defective in ability to see anything else. His alertness for blemishes, his sensitiveness to whatever has gone wrong as he sees it, become so highly developed that the refinements of character around him, the glory of God shining in a human face, seem unreal to him, or at least only incidental, and his mind, suffering from acute criticitis, darts like a hawk at its prey.

DESTROYS THE HIGHER VISION.

It may take years of practice to produce an out-and-out critic of the destructive sort, who lives a life of misanthropic elation over his exploits, and who cares little for his loss of power in appreciative seeing. To some there is a curiously alluring delight in the ability to find flaws to point out how unlovely the beautiful really is, to let no one enjoy anything with unalloyed happiness. And that delight is a terribly subtle poison, because such pride is taken in the very faculty that destroys the higher vision, and throws into contempt the generous, uncalculating estimates that enlarge the soul. The elation that comes from striking off keen cynicisms is the lure that misleads many into a growing hardness of attitude toward others and toward life.

SUPPRESSES ENTHUSIASM.

There are some in whose presence we hardly dare to become enthusiastic because any gladness of soul only invites bitter or ironical criticism. But the most profound harm enters thereby, not into the soul of the suppressed enthusiast but into the being of the man who has been unwilling that there should be any unqualified enthusiasm anywhere near him. He it is who suffers most, loses most, is most to be pitied, because the best impulses of his heart have been so blunted and even destroyed. The reaction upon him is far heavier than the action upon the heart of another. In the critic the springs are dry; in the other the springs, though closed for a moment, flow on again and are cleared by the flow.

CHILLS THE HOME.

And what reaction there is upon many a man who is keenly critical in his home life! He speaks his mind, to be sure, and he prides himself on his frankness. His children gradually give up the glad bringing of affairs to him just for a talk about them.

because he is so sure to find a flaw somewhere, and discourse about it, when they knew all the time about the flaw, and only just wanted a happy friendly time with father. His wife ceases to consult him about some problems on which she herself is clear enough, but over which he always thinks it necessary to become impressive. All she wanted was encouragement; and what she got was criticism, already taken fully into account, and a heart-ache beneath a dutiful attention to his—vaporings, any one else would call them, but not she. That father's step on the walk at evening starts none of the children scurrying to the door to welcome him. No, there are things father won't like, they are sure, as soon as he steps within the door, and they wonder just what the particular things will be tonight. It's just father's way, after all, and he really does get a good welcome from his inenient and considerate household. But oh, the reaction on the man in unloveliness of character, in austerity, in needless burdens, in growing hardness of heart!

SHATTERS FELLOWSHIP.

If the reaction is like this in our human relationship, what of that hidden relationship to Christ that constitutes life in its normal state? Is it possible that a man may be in true fellowship with Him, and yet find any intellectual or spiritual satisfaction in saying smartly critical things? There are times when a man must speak other words than words of praise, but the admission of that fact ought not to give an excuse for indulgence in criticism as a luxury. It is not enough in considering the possibilities of fellowship with Christ to say that he was a terribly direct critic, and hence his followers may rightly follow him in that. Our Lord could speak as man cannot speak, and no man can take up the whip of criticism with grim delight, and lash right and left with it, on the ground that his enjoyment of the process makes him more like Christ. Our Lord never gives one the impression that he is getting personal enjoyment out of his own drastic criticism of others, but he speaks with high authority and dignity because he must speak "straight as a line of light" or with a breaking heart of love over the sins of man. We cannot justify our captiousness by his words, or the unholy joy of the smart critic or gossip-monger by anything in him. Indulgence in these things shatters any true fellowship with him, because such things are not of him. That is a reaction of the critical spirit which men often overlook when bemoaning their sense of remoteness from God.

A man heard Puncheon in London and came away saying, "What a great preacher Puncheon is!" Later in the day he heard Spurgeon and came away saying, "What a great Christ we have." And that is a fair test of preaching—whether it exalts you or your Savior.

IN CHRIST.

H. N. RUTHERFORD.

"In Christ," is the keynote of the epistle to the Ephesians. The expression "in Christ," is also one of the marked characteristics of all other apostolic writings. The phrase is both inclusive and exclusive. It implies that some are not in Christ, therefore, separate from Christ; aliens from mercy and strangers from the covenants of promise which are in Christ Jesus. The Church is "in Christ;" individuals are "in Christ." Salvation is "in Christ;" redemption is "in Christ;" sanctification is "in Christ." We have the forgiveness of our trespasses "in Christ;" and, we are chosen (elected) "in Christ." The height of the Christian's position is marked by the words "hid with Christ in God."

THE SALVATION WHICH IS IN CHRIST.

Salvation is a great word. It is called so great salvation (Heb. 2:3); salvation to the uttermost (Heb. 7:25); common salvation (Jude 3), and the eternal salvation (Heb. 5:9). We are saved from the guilt of sin (Psa. 51:5) and the penalty of sin that is spoken of. "By grace have you been saved" (Eph. 2:8). The past tense is here used, of that final and blessed act by which, through saving faith in Jesus, we are forever placed beyond fear of judgment and punishment.

There is salvation from the power of sin—from sinning. The present tense is used in this connection, of the long and gradual process by which we work out the salvation which has been wrought in us by God. "Unto us who are being saved it [the word of the cross] is the power of God" (1 Cor. 1:18). Our future salvation may now be summoned into requisition, dispelling the mists that hang so densely before our view, and telling us of a salvation ready to be revealed at the last time when the body of our humiliation shall be fashioned anew and conformed to the body of Christ's glory, whereby he is able even to subject all things unto himself (Phil. 3:20, 21). "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." (1 John 3:23.) "For now is our salvation nearer than when we first believed. The night is far spent, and the day is at hand" (Rom. 13:11, 12). The entire process of this salvation from beginning to end, is "in Christ." Peter makes the point emphatic that salvation is only in Christ when he says, "And in none other is there salvation." (Acts 4:12). Paul also states that we are reconciled "in one body" unto God through the cross (Eph. 2:17). In Him those who are "chosen in Him," elect in Christ, have their salvation to the uttermost. "Therefore I endure all things for the elect's sake that they may obtain the *salvation which is in Christ Jesus with eternal glory.*" 2 Tim. 2:10).

HOW TO GET INTO CHRIST.

There is a plan instituted by God Himself, by which those who are out of Christ, separate from Christ, may come into Christ and be granted His precious and exceeding great promises, that through these they become partakers of His divine nature having escaped the corruption that is in the world by lust. These means of grace are: faith in Christ Jesus, repentance toward God, and baptism, the final act which places us into Christ (Rom. 6:3). A great teacher in one of the largest theological seminaries of this land asked a student in his Greek class if he thought that baptism was "into" or "for" the remission of sins, alluding to Acts 2:38. The very scriptural, and of course appropriate answer came from the student to whom the question was propounded, "I think baptism puts one into Christ where he gets the remission of sins." "Exactly so," said the Professor, "baptism puts us into Christ" (Gal. 3:27). Yes, and in Christ we have the forgiveness of our sins. Col. 1:14.

THE PROMISES.

The promises of God are in Christ Jesus. "For how many soever be the promises of God, *in him* is the yea." (2 Cor. 1:20). All the spiritual blessings in the heavenly places are in Him with whom we are become partakers of the divine inheritance. All things are summed up in Christ; the things in the heavens, and the things upon the earth; in him, I say, in whom we were also made a heritage (Eph. 1:11, 12). The riches of God in glory are "in Christ Jesus" (Phil. 4:19). How lofty the privileges in Christ Jesus! We who were separate from Christ, once afar off, are made nigh in Christ.

"So near, so very near to God,
Nearer I cannot be;
For in the Person of His Son
I am just as near as He."

My prayer for all whose eyes may fall on these lines is that the God of our Lord Jesus Christ, the Father of glory, may grant unto us all a spirit of wisdom and revelation in the knowledge of Him; having the eyes of our hearts enlightened, that we may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints. In His name in whom the fulness dwells both now and in the ages to come. Amen.

In Korea all differences between believers are settled by the elders: "Dare any of you having a matter against another go to law before the unjust and not before the saints?" 1 Cor. 6:1 is literally carried out. A Christian cannot sue an unbeliever in court. They actually take God's word to mean what it says and live accordingly. "Be not unequally yoked together with unbelievers," 2 Cor. 6:4 is a cause for discipline, and if one disregards this he is quickly brought before the session. No Christian is allowed to marry his children to an unbeliever.—*King's Business.*

THE STORY OF THE MAN'S BOOT.

(Retold from Memory.)

In the midst of the forest, so runs the story, the animals found a man's boot. They had never seen a man, and how the boot got there no one knows. "Oh see!" said the animals, "What a remarkable thing! *Of course* we all know what it is." "Of course!" said they all. "I am sure it is bark from the cork-tree," observed the bear. "Bark from the cork-tree?" responded the wolf. "How ridiculous. Anyone can see that it is a bird-nest. Here is the hole where they enter; there the place for the young; and that extension is for safety in case of danger." "A bird-nest!" laughed the goat. "I think it is a dried-up plant. See that stringy root on the side of it." "Permit me," remarked the owl, who had traveled some and had seen such things before, "but I know what this is. It is a man's boot." The information was received with hilarity by the whole company. "And what is a man, pray?" "A man," replied the owl, "is an animal that goes on two legs, eats, drinks, and talks, just as we do. But they can do more than we. For instance, they make these things called boots, and wear them on their feet." "Ho, ho, hear that! Goes on two legs and can do more than we who have four!" "The insult of expecting us to believe such punk as that!" cried some. "It is not true," said the bear. "It is not true," echoed the rest; "it simply *cannot* be true." "Can do *more* than *we*!" said the wolf. "Wear things on their feet!" sneered the goat. So the animals were angry, and ordered the owl to leave the forest immediately. "We will not tolerate you here, for you have said that which we know to be false." And they drove the owl away. "It's the truth all the same," said the owl as he flew off. And so it was.

But such is the reward of unwelcome enlightenment; and such the self-sufficiency of dogmatic ignorance.

LESSONS ON HEBREWS.

(A BOOK BY R. H. BOLL.)

I have read this book with more interest and profit than any commentary I ever read on the Hebrew Letter. It is very instructive, diffused with the spirit of devotion, and very practical in its application to the duties inculcated by the Author of the book of Hebrews. It is of great worth to both the individual in his private study of the word of God, and to the congregations that take it up and study it in class work. One of the ablest preachers and debaters among us, said it was one of the best he had read on the Hebrew letter as a didactic, exegetical and devotional commentary. It ought to be in the hands, homes and hearts of thousands of people. You might buy bigger books for one dollar, but it is not likely that you would get more ideas for the money. Try it once or twice and see if I have over-estimated the book.

W. J. BROWN.

STUDIES IN PROPHECY.

“Thy saints in all this glorious war,
Shall conquer though they die,
They see the triumph from afar,
By faith they bring it nigh.

“When that illustrious day shall rise
And all thine armies shine,
In robes of victory through the skies,
The glory shall be thine.”

PROPHETIC NOTES.

R. H. B.

“Be Not Righteous Overmuch.”

Now and then some one expatiates on the fact that the word “millennialism” is not in the Bible. It certainly is not. Nor is the word “century,” or “decade;” nor the expression “Patriarchal dispensation,” nor “Jewish dispensation,” nor “Christian dispensation;” nor is the phrase “The Great Commission” found in the Book. But the exact ideas for which these words stand are found there. To a man who contended that the word “Immersion” is not in the Bible, a wise brother replied, “I will not insist on your being “immersed” either: only see that you go “down into the water;” that you are “buried;” that you “rise,” that your body is “washed with pure water;” and that you “come up out of the water”—that is quite sufficient.” So, if any brethren should stumble at the word millennium, we can call it “the thousand years” for them (Rev. 20:1-7). And instead of “pre-millennial,” we can say “before the thousand years;” and instead of “post-millennial”—“after the thousand years are finished.” Will that help any? I believe it was John McNeill who thundered (from his pulpit) at some of the old standbys: “Brethren, if you don’t loosen up a little I’m going to throw something at you. No man is as good as you are trying to look!”

Pre- and Post?

Are you a Premillennialist or a Post-millennialist? My brother, are you an Immersionist, or an Affusionist? You say “neither?” But unless you deny baptism entirely, you are one or the other. Nor would it help you to disclaim those terms, for they stand for facts. So likewise unless a man deny the Millennium entirely, he is bound to believe either that Christ comes before or after that era; and in denying the one he subscribes to the other. Nor is the term “Premillennialist” a sectarian designation—no more than the term “Immersionist;” or, for that matter, such terms as truth seekers, Bible readers, etc. It is only

when such terms (or any Bible terms, even the name "Christian" itself) are applied in a sectarian and proprietary sense, that they become sectarian proper names, and lose their simple original meaning.

"I Know Him Not."

"I know nothing about prophecy," you say? And why not? Is it that you have ignored it? And do you mean that you do not intend to know anything about it? Did you fear it would involve you in a controversy? Or have you some notions of your own that will not bear day-light? Or are you afraid you may be discredited by some? It sounds like an echo of "I know not the Man." May it be that some today are again ashamed of Him and of His words in the midst of an evil generation? A man may know but little about it—but let him love God's word and seek and rejoice and speak it—just to the limit of all God says, which is sufficient; but that much without fear or favor. For God may hold us not only for what we know, but for what we might have known had we not for one motive or another closed our minds.

No New Thing.

How did the blind leaders of Ezekiel's day break the force of his prophecies? Precisely as it is done today. They made two points: 1. The fulfilment is not imminent, or of immediate importance. "He speaketh of many days to come." (Ezek. 12:23-27). 2. It is all "highly figurative." Nobody in the world can understand it until after it has come to pass. It is all "speculation." See how the wearied prophet, when he had uttered his prediction against "the forest of the South," turned to God with a sigh: "Ah Lord Jehovah, behold they say of me, Is he not a speaker of parables?" (Ezek. 20:49). The flesh can invent no new ways to evade the word of God.

KELLOGG ON THE PREMILLENNIAL POSITION.

Samuel H. Kellogg, a scholar of first rank and international recognition sums up the so-called "Pre-Millennial Question," in the following few words:

"THE QUESTION STATED."

"1. Not whether the world is to be subject to Christ. (Not Disputed).

"2. Nor as to the power of the Spirit by present means to convert the world. (Admitted).

"3. Nor whether Christ be now a King and has a kingdom. (Granted).

"4. Nor as to the nature of the resurrection life.

"5. Nor as to the first and second resurrection, or a personal reign. These doctrines have no necessary connection with that before us.

"6. But, *whether a millennium of universal righteousness is to be expected before the advent or no.*"

BRENTS ON THE MILLENNIUM.

We learn [in I. Thess. 4:13-17] that there will be righteous persons living when the Lord comes, but they will not go before those who sleep in Jesus. The dead in Christ shall rise first. This is *generic*, and includes *all* the dead in him. We are now prepared to read our *text*. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years." *This is the millennium*. If this does not express a literal reign with Christ for a literal thousand years, we know not what assemblage of words would be capable of expressing that thought.

With the old version before them, many have concluded that this was a sort of pre-eminence, given to the martyrs, and that they are all who are included in this reign. This would exclude even the beloved apostle John himself. Holding, as he did, the most sacred place in the affections of the Savior, he could have no share in this reign with him, because he died a natural death, and was not among the martyrs. Besides this, it seems to flatly contradict what we have already quoted from the apostle Paul, that the dead in Christ shall rise first. This is without restriction, and certainly includes *all the dead in Christ*. But the new version clears up all the fog from the passage. After giving the characteristics of the martyrs, it takes in other classes. "And such as worshiped not the beast," etc., showing that others were included. It clearly means all the righteous, living and dead, at the time Jesus comes. It can mean no less, when construed with the other passages cited.

The dead in Christ shall rise first. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." None but the pure and holy have part in this resurrection; because none but the saints will come forth in it. This is corroborated by Paul to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

The resurrection will be in orders or ranks. Christ has already been raised, afterward, or in the first rank, they who are his at his coming. This is in exact accord with what he said to the Thessalonians: The dead in Christ shall rise first, for they will be his at his coming.

But Satan is to be bound during this thousand years. The wicked will all be dead; the righteous clad in the habiliments of immortality, and under the protection of their Master; there will

be none subject to the machinations of the devil, and hence he will be completely shorn of his power. This will be a glorious period. No wicked living—the saints all immortalized, hence, free from pain, sickness and death. No sorrowing, no sighing, no tears, no sad farewells, and no temptations, consequently no sin. All will be joy, peace, and love. Not a ripple in the ocean of bliss for a thousand years. Then will be fulfilled the benediction of the Savior: “Blessed are the meek; for they shall inherit the earth.” Matt. 5:5. Then the earth will belong to the meek—the saints; and it will be theirs by inheritance, but never before. They get very little of it now, and pay very dearly for that.

With this theory another curious saying of the Savior becomes plain enough. “Then shall two be in the field; the one shall be taken, and the other left.” One shall be slain, the other left alive, to be glorified and to reign with Christ a thousand years. Without this theory of the millennium the import of this Scripture is difficult to see.

THE SECOND RESURRECTION.

We have seen that the dead in Christ rise first, and that this is the first resurrection in which none but the blessed and holy will have part. “On such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” The phrase, *first resurrection*, clearly implies a *second resurrection*, for there cannot be a *first* without a *second*. So does the phrase, dead in Christ, imply that there are dead who are not in Christ; and the sentence, the dead in Christ shall rise first, implies that the dead out of Christ will rise afterward. How long afterward? “But the rest of the dead lived not again until the thousand years were finished.” Rev. 20:5. This clearly implies that the rest of the dead *will live again* when the thousand years shall be finished. We see not how to resist these conclusions from the premises, or from the Scriptures quoted. They are plain statements of Holy Writ, which seem to admit of no other interpretation. It seems to us that the conclusions must be admitted, or the truth of the Scriptures denied.

That “the rest of the dead” that lived not again until the thousand years were finished, are the *wicked* dead, is evident from at least two considerations. First, all the righteous dead were raised in the first resurrection, and hence the wicked must be *the rest* of the dead. Second, as the dead in Christ will rise first, it follows that the dead out of Christ will rise next or afterward. Then at the expiration of the thousand years, the wicked will all be raised—will live again. Not as they live now, but they will have bodies as indestructible as the righteous, but capable of enduring the endless punishment awaiting them according to their works.

BIBLE STUDY COURSE.

R. H. B.

Sound the loud timbrel o'er Egypt's dark sea:
 Jehovah has triumphed,—his people are free!
 Sing! for the pride of the tyrant is broken:
 His chariot and horsemen all splendid and brave,
 How vain was their boasting! the Lord hath but spoken,
 And chariot and horsemen are sunk in the wave!
 Sound the loud timbrel o'er Egypt's dark sea:
 Jehovah has triumphed,—his people are free!
 Praise to the Conqueror! praise to the Lord!
 His word was our arrow, his breath was our sword!
 Who shall return to tell Egypt the story
 Of those she sent forth in the hour of her pride!
 For the Lord hath looked out from his pillar of glory,
 And all her brave thousands are dashed in the tide.
 Sound the loud timbrel o'er Egypt's dark sea:
 Jehovah has triumphed,—his people are free!

—Thomas Moore.

* * * *

FIRST DAY.

As a traveller would halt on some eminence in the road to look the country over, so we, having arrived on a mountain-top of inspired history will now stop to view the way we came and look ahead to that which lies before us. The book of Genesis we found to be a book of beginnings. There is creation, and there also failure. God's Sabbath rest was soon broken, for He could no longer rest in contemplation and rejoice in the work of His hands after Sin had brought death and ruin into the world, but must begin His long and arduous task of redemption. (John 5:17). First He dealt with the race; then from Genesis 12 on with an individual, of whom He brought forth an elect family; and the family by God's wise guidance was led into Egypt, where sheltered like a young tree in a forest it might grow into a nation. And when the little tree had become a sapling, tall and strong, the Gardener took it up to transplant it into its own soil. How God brought the young nation Israel out of the land of Egypt our last lessons have told. Let us look it over now and get a comprehensive view of God's dealing and of the purpose that lay behind it.

SECOND DAY.

Genesis told of failure, and promise. Exodus is the book of Redemption. The Redemption of Israel from the power of Egypt is a pattern on the lines of which God does all His redeeming work. 1. Recall the condition of Israel in Egypt—was it not humanly hopeless? Could they have freed themselves? God alone could deliver them. 2. God worked through a Deliverer. 3. It was through blood. 4. It was by a typical baptism (1 Cor. 10:1). Then they fell entirely under the leadership and direction of Moses, God's deliverer. Apply this to the parallel of our salvation from Sin.

THIRD DAY.

Moses, the Deliverer, had said that Christ would be a prophet like unto him. (Deut. 18). Recall how Moses and Christ correspond—in circumstances of birth; in the great renunciation (Heb. 11:24-26); in rejection by the people whom he was to deliver; the consequent delay, during which Moses marries an alien, and Christ perfects a bride who is taken chiefly from among the Gentiles; each as mediator (Gal. 19; Heb. 9:15); as God's representative, sole lawgiver and leader; as intercessor. Also all the contrasts you can think of. (Heb. 3).

FOURTH DAY.

Look again at Pharaoh's opposition to God's deliverance. Pharaoh was the representative, and instrument of Satan, unconsciously no doubt, but none the less really. (Cp. Eph. 2:2). He put up a stubborn fight. God could have ended it much sooner. (See Ex. 9:15, 16 and Rom. 9:17). Why did he not? Despite all evidence Pharaoh could never get it into his head that God really had something to do with these events. Unbelievers all seem to have that difficulty. (Ps. 10:4; Isa. 5:12). First he repudiated all knowledge of Jehovah; then he clung to the cheap imitations of God's power by his magicians; even when that failed him, and to the very last although brought to terms several times, his actions showed that he did not believe that he was running against the thick bosses of the buckler of the Almighty. Mark well the compromises he suggested; for the devil offers the same sort of compromises today to those who escape from his bondage. There are four forms of these offers. (Ex. 8:25; 10:8-11, 24-26). Whenever the devil suggests a compromise it is a sign that he is being worsted.

FIFTH DAY.

Read Heb. 11:27. Moses seemed in hopeless plight—sea before him, Pharaoh's swift and terrible chariots behind; the people distressed, crying, reproaching—where did Moses get strength and composure in that trying hour? Compare Ps. 34:5; Acts 2:25, 26. Consider the rut of conservatism that holds souls in bondage, as expressed by the Israelites. Ex. 14:12. Re-read that whole paragraph. Did Israel show due appreciation? If God had never done anything except for those who appreciate it, He would never have done much. But He "loved first." (1 John 4:10, 19). But should not the appreciation follow? (Phil. 3:8). Ezek. 20:5-9 dispels all illusion as to Israel's worthiness. God dealt in grace, "for His name's sake." Read Isa. 63:7-14, What is the counterpart of the "pillar of cloud"?

SIXTH DAY.

A prospect. We must resume with 15:22, for there is where this pilgrims' progress begins and look forward. If it took courage to brave the wrath of Egypt, it took as much to face the wilderness. Picture the motley crowd, thousands upon thousands of them, women, little children, nursing babes, aged, and infirm make up the great bulk. Vast droves of cattle and herds of sheep

and goats; all sorts of baggage and impedimenta; a slow, unwieldy, lumbering, cumbersome, throng; the responsibility all upon Moses. And that wilderness—didn't he know it? hadn't he traversed it back and forth, forty years? A desert, bleak and barren, sand and precipitous mountains, cleft with eroded gulches and ravines, cheerless and wild, scorched with heat, chilled by frosts, infested with venomous reptiles, denuded of vegetation, without food or drink, without hope and prospect; "a great and terrible wilderness" indeed. (Deut. 1:19; 8:15). There was only one fact upon which Moses could rest—*God* was with them. It was at His command that they were journeying. It seemed impossible for that multitude to pass through that desert; it *was* impossible. But when God speaks, and where God leads who shall say 'impossible?' Ex. 15:22-19:1 records the journey to Sinai. The rest of the book, all of Leviticus, and the first nine chapters of Numbers linger there.

SEVENTH DAY.

Exod. 15:16-22 inclusive—*Marah*. Water at last! They rush to quench their thirst, and find it undrinkable. The first instance of their *murmuring since the song of salvation*. If they believed 15:13-17, why murmur? But they believed not. Note the promise of v. 26, 'Jehovah that healeth thee' (Jehovah Ropheka) is one of God's memorial names. Elim was an oasis. No complaints there. In "the wilderness of Sin" they hungered. More murmurings. Note the vicious speech. Those who have no faith get panicky when appearances are unfavorable. Why did God let them get hungry at all? Deut. 8:23. Against whom really were those murmurings? v. 7. On the Manna, read John 6:26-35, 48-51. How did the manna get its name? v. 15. Comp. Acts 13:27; John 1:10, 11. Verses 23-30 is the first definite reference to the Sabbath as a day to be kept by man. It was never at any time so far as the record shows bound upon any nation except Israel. They, and those who pertained to them, and who came under their home jurisdiction, were the only class of human beings ever required to observe the Sabbath. The church is not only never commanded to keep it, but is specifically exempted. (Rom. 6:14; 7:4; 10:4; 14:5; Gal. 2:19; 4:10; Col. 2:16, 17). Nor is there any example of any *church assembly* on the Sabbath.

EIGHTH DAY.

Exod. 17—*Dearth of water, and murmuring*. What was the Rock that was smitten for us? 1 Cor. 10:3, 4. How did they tempt (i. e., make trial of) Jehovah? v. 7. Comp. Psalm 78:18-24. How do we tempt Him? Their first battle with a human foe, vs. 8-16. Did *they* have to fight? But from whom evidently was the victory? By whose power alone can we obtain the victory? Eph. 6:10-18. Who was commissioned to execute God's sentence upon Amalek and disobeyed? (1 Sam. 15). "Jehovah Nissi" ("Jehovah-my-Banner") is another one of the memorial names. Cp. Psalm 44:4-8.

NINTH DAY.

Exod. 18.—Jethro.—Somewhere after 4:20, Moses had sent his wife to her home. What conception do you get of Jethro's character from vs. 9-11? What do you think of Jethro's plan, suggested to Moses? vs. 13-23. Was it in line with God's mind? (Acts 6:2-4; Rom. 12:4-8; 1 Cor. 1:14-17). But note the all-important proviso with which Jethro qualified his advice. v. 23.

TENTH DAY.

Exod. 10.—Preparation for the Law.—God's preliminary speech vs. 4-6. On what does he base his requirement? Comp. 1 Pet. 2:3. What promise did God make them? On what condition? What *covenant* does he speak of? Deut. 4:13. Comp. Gal. 4:21-31. Did they keep the covenant? (Heb. 8:8-19). What did they lightly promise God? v. 8. Should not their past experiences have made them cautious? On vs. 12-19 read Heb. 12:18-26. The difference in the spirit of the two covenants has been marked out thus: Under the Old the people served chiefly for fear God might hurt them; under the New they serve Him rather for fear they might hurt Him. (Heb. 4:30; 1 John 4:19). Compare also Rom. 8:15; Deut. 27:15-26; Gal. 3:10-14. Many render even the New Testament service and worship upon the Old Testament principle.

ELEVENTH DAY.

Exod. 20.—The Ten Commandments. Verse 2 declares who gave that law and to whom it was given. Vs. 4-6. No image of anything could truly represent Him. But see Heb. 1:3; Col. 1:15. And how is He jealous? Not selfishly, for God is love. The good of human beings was at stake. (John 17:3). Compare vs. 5, 6 with Ezek. 18:20; also Matt. 23:35, 36. Consider this: (1) Natural consequences of fathers' sins are reaped by children. (Rom. 5:12-14). (2) Yet God holds everyone accountable for his own sins. (3) When sons continue in the way of their fathers God brings the accumulating penalty of their fathers' wickedness upon them ("that hate me.") But He shows mercy to thousands of them that love Him. On the "Ten Commandments"—do they represent the "moral law," and the other parts of the law the "ceremonial?" (1) The other commandments are by no means purely "ceremonial" (for example 22:21-24); nor are the Ten Commandments purely "moral." (Note: a moral requirement pertains to things right or wrong in themselves, and therefore unalterable through all changes of times and circumstances. God Himself could not cancel it, or permit any violation of it. For instance it would be impossible that God should in any dispensation, or under any circumstances permit *lying*. A ceremonial commandment, however, is arbitrary in its nature (as for example the regulations of the tabernacle worship, or ordinances about meats) and may be binding at one time, or on some persons, and in other cases not. Matt. 12:5 shows the Sabbath commandment to have been of the ceremonial class. Compare the whole chap-

ter with Deut. 5. See their sense of need of a Mediator. v. 19. (Deut. 18:15-19). Why the requirement of v. 25?

TWELFTH DAY.

Exod. 21.—Various laws and statutes. They show us what a God He is. (Ps. 19:7-9; Deut. 4:8, Rom. 7:12). They also show what man is; for if human nature were not capable, and even inclined to do what these laws forbid, there would be no reason for them. (1 Tim. 1:9, 10). In connection with Matt. 5:38 the mistake is frequently made of supposing that private vengeance was under consideration. That never was permitted. Ex. 21:24 has reference to orderly judicial proceeding. (v. 22).

THIRTEENTH DAY.

Exod. 22.—Note how some of our damage laws are anticipated here in spirit. V. 25 should be even more applicable to Christians, for we are bound by a closer tie than the Israelites. See Ps. 15.

FOURTEENTH DAY.

Exod. 23.—The first three verses exceedingly important to us. They still show what is right. One could wish to take much time here to elaborate and apply and illustrate. Verse 3 marks a common mistake—due to reaction from the opposite tendency. (v. 6). Vs. 4, 5 is not *Christian* teaching—it is only “the Law;” but many professed Christians fail to measure up to it. First clause of v. 7 marks a good motto. Consider vs. 20-22. There is an angel elsewhere mentioned who is the special protector and helper of Israel. Dan. 10:21; 12:1. See also Jude 9. As to the ministration of angels under the Old Dispensation—Acts 7:30, 35, 53; Gal. 3:19; Heb. 2:1-4. The justice of v. 31 will be better understood in the light of Gen. 15:16.

FIFTEENTH DAY.

Exod. 24.—The same heavy promise, lightly made. (v. 3). Distinction has been made between the “law of Moses” and “the law of God.” Were these words which Moses wrote (v. 4) any less the words of Jehovah than those God wrote on the tables of stone? With 6-8 compare Heb. 9:16-22. Compare this vision of God with that of Ezekiel 1:32, 26-28 and that in Rev. 4. Verse 17 and Ezekiel’s statement (“This was *the appearance of the likeness of the glory of Jehovah*”) suggests the harmony with John 1:18. Who else spent forty days without food and drink? Our next study covers the rest of Exodus.

“God be merciful unto US, and bless US; and cause His face to shine upon US; THAT thy way may be known upon the earth, thy saving health among the nations. . . . THEN shall the earth yield her increase; and God, even our own God, shall bless US. God shall bless US; and all the ends of the earth shall fear him.” Ps. 67.

THE PRIVILEGE OF BEING A BOND-SERVANT OF CHRIST.

E. S. JELLEY, JR.

While the Christian is through the new birth a child of God and a brother and joint heir with Christ, yet it is our privilege also to be Christ's bond-servants, and Jude in his epistle chooses that title for himself.

CHARACTERISTICS OF A LOYAL BOND-SERVANT.

The true bond-servant who is such by choice, the servant of a good master does not seek to be above his master, but tries to emulate the characteristics of his master. "Remember the word that I spake unto you, The servant is not greater than his lord." John 15:20. This precludes worldly ambition—Christ had not where to lay his head, and while it is fitting and right for us to seek to have a shelter for the little ones God has given us, yet if we so aim at worldly success, renown, wealth, ease, we cannot Scripturally be called the servants of Christ (nor yet disciples, for Christ in Luke 14:33 says that "*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" This is a matter for the serious consideration of each one of us, and in spite of our profession it puts before us the choice between two masters, God and mammon.

The true bond-servant is not troubled however by the above dilemma—he has long ago given himself a living sacrifice, knowing that it is his reasonable service; knowing that he is not his own, being bought with a price. His Lord received a crown of thorns from this world, and He does not wish for popularity or ease, or the things the world seeks after. Whatever may be his position or business in this present life, he esteems himself no more than a steward of Christ and aims at being a number one man in efficiency in his master's service.

Another matter of importance, one in danger of being neglected by us, is that the true bond-servant must strive to be as his lord. It is possible for one to give his body to be burned, and yet not have the characteristics of his lord. Christ was loving, meek and "pleased not Himself." Now in that case, how carefully, gently and humbly we must walk. We cannot go about looking for snubs—our Lord did not do that way; nor can we afford to "render railing" or make our opponent in a debate needlessly a laughing stock—he has feelings as well as we, and although he is astray, he also has been bought by the precious blood of Christ and it is our business to try to win him through love.

We must do strictly as we would be done by, consulting always the feelings of others, seeking not our own but their benefit. *Remember ever, even Christ pleased not Himself.*

ON FOREIGN FIELDS.

BECAUSE HE WENT FIRST.

“As the Father hath sent me, even so send I you.”

Out of the realm of the glory-light, into a far-away land of night; out from the bliss of worshipful song, into the pain of hatred and wrong; out from the holy rapture above, into the grief of rejected love; out from the life at the Father's side, into the death of the crucified; out from high honor and into shame, the Master, willingly, gladly came;—

And now, since He may not suffer anew,
As the Father sent Him so sendeth He you!

—H. W. F., *China's Millions*.



DEMON-POSSESSION IN CHINA.

People usually suppose that demon possession, common enough in the days of Christ, no longer exists. In China, however, it is still a well-known condition, universally recognized by the natives and frequently testified to by the missionaries. Hugh W. White, a Presbyterian missionary at Kiangsu, in a letter just received, tells an interesting story of such a case:

“In China there is still demon possession, just as in the days of the Lord. There can be no doubt about the fact. A case that came under my own observation was that of a carpenter named Shen. For three years he could do no work and was constantly trying to kill himself. It was clearly a case of demon possession, not mania (there is a sharp distinction between the two). His wife was constantly watching him. She had hidden his belt and his ankle bands, cut off his queue and taken other precautions to prevent suicide. By the prayers of the Christians this man was entirely healed; and when I saw him, he was exceedingly happy. Now he could take up his trade again, and the first thing he did was to make benches for the chapel there as his thank-offering. This is one of many such cases in which God has manifestly answered prayer.”



LETTERS FROM INDIA.

“You have started well in the work of sending out messengers to disciple the nations and we are praying for you that you will keep on. Many hundreds will grasp your hand in that day and thank you for sending them the Gospel.”

“Satara is a very healthy place and malaria is about unknown here. However the continued mental strain of fierce opposition from without and the constant *burden* of all the churches, and the physical exertion of footing it hundreds of miles through the burning sun or rain and mud, often with sore feet, and the burden of correspondence, both native and international, has been too much for me, and even the Satara climate has not helped me to recover. It is rest that I need, and rest

I cannot get unless some brother comes out to help us or, unless I throw the whole burden upon Bro. McHenry and break him down."

"In April 1915 at the Varkhede pilgrimage there were 68 baptisms. We could doubtless baptize a great many more, but *we are trying to care for those already Christians, and are sowing the Word among neglected "high caste" people, who make up the bulk of the population of the country. As we are just able to touch them about like a needle in a haystack can touch the hay, we do not hope for results soon, but the Word is living seed and will bring results in time, just as my former labors among the Mangs brought results in fourteen years. Pray for us and send us a "worker."*—E. S. Jelly.

"One scarcely realizes how much a good letter does to encourage one in his labors. We have received a number of letters that have made us want to press on and on in our work. Yes, Brother, I realize that much depends upon prayer, and I often say that I do not believe that one can live a Christian and not pray much and often. With Paul we believe that woe is to us if we do not preach the Gospel. This people is like a flock without a shepherd and have gone astray from the true God. Alone, we feel like Elijah who wept because he thought that he alone was left of those who were worshippers of the true God. But when we realize that GOD is with us, then we take courage and boldly proclaim that Jesus is the Son of God and the Saviour of the world. We do not believe that His word will return unto Him void, but that it will accomplish that for which it was sent forth. But we do badly need a host of workers for this Christless land where more than three hundred millions are in the depths of heathen superstition.

I believe that "what thou doest, do quickly," needs to be heeded at the present time, for it seems that really He is near even at the door, that we need to lift up our heads for our redemption draweth nigh. While people are saying where is the promise of His coming, He will suddenly come upon them as a thief in the night. I sincerely hope that the Church may not be rent asunder over the questions that are now troubling us, but I also hope that the blessed truth of the Lord's return will be proclaimed from sea to sea, and that all nations may hear this message. We do not seek glory of men. It was an unflinching faith in God which brought us to this field, and it is the same precious faith which is sustaining us now and I trust will continue to sustain us if we trust Him. This we want to do, and are striving to do. We feel that He has richly blessed us and without ceasing we thank Him for His many favors. My health has been good all the while and now I am even stronger than I was when I left the states. Mrs. McHenry has been sick for more than a month but is now up, and I trust that she will soon regain her strength and flesh. We have not been in want. Each time as our funds begin to run low, our wants are supplied. I

am just in receipt of remittance from Bro. Gill. They (church at Allensville, Ky.) have indeed been loyal to us, and this consists not only in the money which they send us but also in the good letters which they write us.—W. Hume McHenry.

These are extracts from good and welcome letters to the Editor, from these men of God on the East Indian field.



Two volumes have come to me recently from the Vir Publishing Co., of Philadelphia, which I appreciate very much for their helpfulness. One is "Glegg's Wonderful Book Concerning the most Wonderful Book in the World." 780 pp. Price \$1.80, edited by Dr. Stahl, who himself having when a sophomore run across a former edition of Glegg's book, found it an invaluable help in stemming the tide of infidelity in current literature and the class room. He believed such a book should never be out of print and therefore brought out this edition. The author, Mr. Gregg, covers the Bible in order from Genesis to Revelation in a most interesting and helpful way that every seeker of truth will appreciate.

The other volume is by Mrs. Mary Wood Allen, M. D., entitled, "Marvels of Our Bodily Dwelling." 328 pp. Price \$1.20. All the wonders of the human body are set forth in a most instructive and interesting manner, comparing our body to a great building with its many compartments and divisions of labor. This clean, pure, helpful book will make a valuable present to the youth of either sex and to the old as well. Order through this paper.

S. C.

ON THE LORD'S DAY LESSONS.

This month's Lord's day lessons include a crisis of the first magnitude: the receiving of the Gentiles. It is good to take a comprehensive view of the course of events now and then as our Lord's day lessons lead us through the Book of Acts.

Stepping Across Lesson.

The Book of Acts is a book with a purpose and is constructed upon a definite plan. The plan and purpose both are set forth in 1:8, in the words of the risen Savior to the apostles: "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem and in all Judea, and Samaria, and unto the uttermost part of the earth." From this outline, and the purpose of tracing this spread and progress of the Word, the inspired historian never departs. Chapter one rehearses and introduces; chapter two gives the first great feature, and the gospel's beginning which was at Jerusalem. Chapter 3 to 5 exhibit the growth of the church and also the beginning of persecution. Chapters 6 and 7 lead to the climax of this first persecution. Stephen's indictment of the nation and his martyrdom. Thus far the gospel had remained in Jerusalem. Now it goes out in every direction, and the story moves quickly: "everywhere" (that is, round about); Samaria; the Ethiopian, outbound. All this in chapter 8. The next chapter tells in detail the call and conversion of the Lord's ambassador to the Gentiles in all the world. The story goes back to Peter now (who had dropped out of view) and taking him in the act of passing "throughout all the parts," leads up to an event of greatest significance, in the climax of this first persecution: Stephen's indictment of the nation and in the story (9:32) we mark the steps which led across to the great event of Lessons three and four.

THE SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 9, 1916.

AENEAS AND DORCAS.

Golden Text.—“In all things showing thyself an ensample of good works.” Titus 2:7.

Lesson Text.*—Acts 9:32-34; (comp. also Prov. 31:10-31). Memorize verses 39, 40.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. 33 And there he found a certain man name Aeneas, who had kept his bed eight years; for he was palsied. 34 And Peter said unto him Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord. 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and knelt down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43. And it came to pass that he abode many days in Joppa with one Simon a tanner.

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use (in the main) the same method? (1 Go to God for boldness, love, and power. 2. Deal with them individually and alone, when possible. 3. Speak the word of God to them with authority. 4. Give them a lift). Is it more important and far-reaching to raise the physically dead, or to save souls from death?

32. When did the apostles begin to go out from Jerusalem? Cp. Acts 8:1 with 14 and 25. Throughout what parts was Peter passing? (See v. 31). Was there a church at Lydda?

33. Are there men like that to be found in most places? Why was this one especially mentioned? Did the apostles always undertake to heal every sick man they found? 2 Tim. 4:20. (Is there any record that the miraculous spiritual gift of healing was ever employed in the case of a Christian?)

34. On what authority could Peter say that? (Comp. I Kings 18:36). What proved that there was real Power and Authority back of Peter's word? Is the same thing true in spiritual things?

35. Were the signs the apostles wrought an object in themselves, or simply the means to an end? (Heb. 2:3, 4; 2 Cor. 12:12). What was that end? (John 10:37, 38). Is there a better faith? (John 4:47, 48).

36. What was this woman full of? Had she done those deeds or just planned and talked them? Did she seem to have had difficulty finding out what woman's work was in the church?

37. There are two popular errors: (1) That Christians should never get sick; (2) that if sick they should promptly recover in answer to prayer. Is sickness always due to sin, or is it always a punishment for sin? (Phil. 2:25-27, 30). Do faithful Christians ever succumb to sickness, and die early? But does this happen by accident? (Matt. 10:29, 30).

39. What had Dorcas done? When had she done it? See John 9:4.

40. Whom did Peter imitate in this proceeding? Luke 8:51-55. John 11:41-43. What other sort of dead are there? Eph. 2:1. Have we anything to do with raising them? Should we

42. What was the result of this miracle? What is included in this expression? (John 3:36; Gal. 26, 27; Acts 19:2, 3). Can a miracle alone convince and convert people? (John 12:37; Luke 16:29-31).

NOTES ON LESSON 2.

POWER TO HEAL.

The healing of Aeneas was in the course of Peter's apostolic work. The Lord bore witness to his messengers. (Mark 16:20). Although there is never a refusal recorded in any case in which appeal was made to the apostles (Acts 5:16) nor ever a failure in any case they undertook (i. e., after Pentecost; but see Matt. 17:14-20) it does not seem that the power to do such works was unlimited, but rather subject to Divine guidance. There would hardly have been such special mention and description of the case of Aeneas if that kind of thing had been of common and constant occurrence. It is also a peculiar fact that (so far as the writer knows) this miraculous gift of healing was never practiced upon Christians. In our lesson a deceased Christian is raised up. There was also a provision made for Christians in case of sickness. (Jas. 5:14, 15). But the miraculous healing power displayed in the apostles, and in possessors of the "spiritual gift" (1 Cor. 12:9) were never so far as to my knowledge, the record shows, employed in the case of Christians (2 Tim. 4:20) but seem rather to have been used as a "sign for unbelievers." (Comp. 1 Cor. 12:22).

A FRUITFUL LIFE.

Dorcas had borne the fruit of grace in her life. It was the Lord's will that they who had believed should be "careful to maintain good works." (Titus 3:8). He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2:14) "For we are His workmanship created in Christ Jesus unto good works." (Eph. 2:10). Her departure was a great grief. There are Christians whose power and influence for good is so little felt, that their death would occasion small loss, and, barring the loving sympathy with which we think of them when they pass away, and which we feel toward their relatives, they are not sorely missed, and soon is their memory forgotten. It would not be a bad aspiration in the Lord if we resolved to be so helpful to the church in humble labor that our brethren would think us indispensable, and our home-going a keen loss. For one of the main-stays of our reciprocal love and care lies in the need we have one of another. (1 Cor. 12:22, 25, 26). "My son," said a father to his boy, "on the day of your birth you cried, and your friends smiled and were glad; so live that on the day of your death you may smile and they shall weep." The raising of Dorcas also was not a common event. Not all, nor most, nor perhaps any, dead were brought back to life except those few cases referred to in the record. Jesus raised the daughter of Jairus, the young man of Nain, and Lazarus who had been dead four days already. So far as the record shows the latter work of Jesus, the greatest of His miracles, was never duplicated or even approached by the apostles. It was not in the line of miracles that they were to do greater works than He (John 14:12) but in that they should be instrumental in raising thousands out of a worse death—the spiritual death in trespasses and sins. (Eph. 2:1).

THE THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 16, 1916.

PETER AND CORNELIUS.

Golden Text.—"There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him." Rom. 10:12.

Lesson Text.*—Acts 10:1-23; memorize verses 13:15.

10 Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. 3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter: 6 he lodgeth with one Simon a tanner, whose house is by the seaside. 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; 8 and having rehearsed all things unto them, he sent them to Joppa. 9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. 13 And there came a voice to him, Rise, Peter, kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. 15 And a voice came unto him again the second time. What God hath cleansed, make not thou common. 16 And this was done thrice: and straightway the vessel was received up into heaven.

1. What is a centurion? Matt. 8:8, 9. Would one naturally expect a man of that occupation to be of the character described in verse 2? Did he not (humanly speaking) deserve much credit?

2. What four things are said of Cornelius? What does "devout" mean? What proof of his sincerity and consistency in his "fear of God?" Who are "the people?" Comp. Acts 26:17. To whom alone, did Cornelius always pray? Was he a good man? Was he a saved man? (Acts 11:14). Could a Christian make a much better record than this man? Why then was he not saved? (John 3:5; Tit. 2:5-7).

3. What was Cornelius doing at the time? (v. 30). What did the angel look like? (V. 30. Cp. John 20:12 with Luke 24:4).

4. Why did he call the angel "Lord?" What are the angels? Heb. 1:14. Had God noticed Cornelius' prayers and alms? But do these things procure any man's salvation? What did they indicate in Cornelius' case? If Cornelius had known the gospel and while refusing to obey it, had prayed and given alms? (Rom. 10:1-3).

5. What was Peter to do for him? (Acts 11:14). Why did not God tell Cornelius directly or through this angel? (2 Cor. 5:19, 20).

7. What further evidence in this verse of the influence of Cornelius' religion on those around him?

9-16. For what purpose did God make Peter see this vision? Why was such a preparation necessary? (v. 28, 29). Was this a great and important step, which was about to be taken?

13, 14. Was it characteristic of Peter to talk back to the Lord? (Luke 5:4, 5; Matt. 16:22; 26:31-35).

15. What two lessons from this? v. 28 and 1 Tim. 4:4. Did Peter understand at once what the vision meant? v. 17. Did he understand later? (v. 28.)

NOTES ON LESSON 3.

THE RECEIVING OF THE GENTILES.

This lesson marks an epoch and a crisis second only to that of Pentecost. In time past God had discontinued direct dealings with the Gentiles, and had left them to go their own ways (he "gave them up.gave them up. . .gave them up" Rom. 1:24, 26, 28) and, although he had not left Himself without witness among them (Acts 14:16, 17), he, having formed Israel as a separate nation for his own purpose committed his word and will to them alone. (Psa. 147:19, 20). It was true from the beginning however that God loved the world, and his ultimate purposes were never less than world-wide. (Gen. 12:1-3). He had formed Israel to be His witness, that through them he might show forth His praise. (Isa. 43:10, 21). Nor has He ever given up this purpose, for "the gifts and the calling of God are not repented of." If Israel had been nationally obedient, God would have given them the national supremacy of the world, and through them would have blessed all the Gentile nations. (Deut. 28:1; Psa. 47; 61:1, 2; Zech. 8:20-23; Isa. 61:4, 5; 60:12). That is the Old Testament promise to Israel, conditioned upon their national obedience, and as yet unfulfilled. The reception of the Gentiles into the high calling of the church, the Body of Christ on equality with accepted Jews, is an extraordinary thing and entirely unforeseen and unexpected. This is the mystery kept secret from eternity in God's heart, and now made manifest in the church. (Eph. 3:4-10). This particular privilege was extended to the Gentiles because of Israel's disobedience (Rom. 11:11, 28, 30). Neither Israel nor the Gentiles are now nationally receiving the Lord. This is a day of "election," God "taking out" from among both Jews and Gentiles a people for his own name. (Rom. 9:24; Acts 15:14). The day is coming when Israel shall accept the Lord nationally, and, according to the Old Testament promise, the blessing will go out to all the earth. (Rom. 11:12, 15, 25-29; Isa. 12; Psa. 67). Our lesson today shows how the calling out of the Gentiles began.

A DEVOUT GENTILE.

Cornelius was, from the human point of view, a genuinely good man. He was not merely moral, he was religious. He had learned from the Jews about the one true God; He was faithful to as much light as he had received; and (unlike the Gentiles as a whole) knowing God he glorified Him as God and gave thanks. (Rom. 1:21, contrast). All his house, even to servants and soldiers, were impressed with his fear of God and shared it with him. He showed gratitude toward his religious teachers. (Rom. 15:27) He was a prayerful man. He had adopted the Jewish hour of devotion (Acts 3:1). We need not discount Cornelius; yet the Word absolutely settles the question whether even so good a life and so religiously devout, would in itself secure to a man salvation and eternal life. God says not. However good a man may be in comparison with others, in the white light of God's holiness there is none righteous, no, not so much as one; for "all have sinned and fall short of the glory of God." (Rom. 3:10, 23, comp. Job 42:5, 6; Isa. 6:5). No man measures up to God's unchangeable standard of righteousness. No man's works can abide the searching judgment-test of God. Unless they are clothed in a better righteousness, not of their own, but by gift of God, they are lost. But this is exactly the burden of the gospel. (Rom. 1:17; 5:17; Phil. 3:9). By the free and unmerited favor of God our salvation is freely given us through Jesus Christ. (Eph. 2:8, 9; Tit. 3:5; Rom. 3:22-25; 6:23). There lies man's only hope, but, thank God a full and all-sufficient hope. And this was precisely what Cornelius needed to know, and what Peter came to tell him. (Acts 10:43).

Nevertheless God had regard to Cornelius. God is the rewarder of them that diligently seek him. God rewarded Cornelius by putting in his reach the full light. How, is shown us in the lesson. The greatest sinners can be saved. (Isa. 1:18; Luke 19:10). But (unless it should blind a man to his extreme need of God's salvation) it is a great advantage to have been kept out of grievous sins. And while God's grace is impartially for "whosoever will," he honored a clean and true man, to be the first Gentile to whom the gospel should be offered.

THE FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 23, 1916.

THE GOSPEL FOR THE GENTILES.

Golden Text.—"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." Acts 10:34, 35.

Lesson Text.*—Acts 10:24-48. Memorize verses 44, 45.

24. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and findeth many come together: 28 and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: 29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. 30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side. 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. 44 While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46. For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded

24. What shows the earnestness of Cornelius here?

25. What prompted Cornelius to such an act?

26. Did Peter accept it? Why not? (Rev. 19:10; 22:8, 9).

27. Had Cornelius gathered a large audience for Peter?

28. See Acts 11:2, 3; Gal. 2:11-14. What had God showed him? Were the Jews really better than the Gentiles? Rom. 3:10; Eph. 2:4. In what sense is no man to be considered as "common" or "unclean?" John 3:16, 17; Mark 16:15, 16.

29. If it had not been for that vision and the Spirit's command (vs. 19, 20) would Peter have gone?

30-32. Compare Cornelius' account with vs. 3-6 and 11:13, 14. Of what previous note is the ninth hour? (Matt. 27:45, 46; Acts 31). What important point is mentioned in Acts 11:14? What were those words? Rom. 1:16, 17; 1 Cor. 1:21; Acts 10:36-43, 48.

33. Did Cornelius obey promptly? Before whose sight did he and his company feel themselves present? Ought every audience that gathers to hear the gospel so consider themselves? For what did they assume they were present there? How many of these things did they want to hear? Did they ask to get Peter's private human ideas, or only what the Lord had commanded him? (Cp. John 12:49, 50). Note for contrast, 2 Tim. 4:3, 4.

44. Had Peter finished his sermon when the Holy Spirit fell? Comp. 11:15.

45. Who was with Peter? How many? 11:12. Why were they amazed? What did Peter prove by this fact afterward? v. 47; 11:17. Upon whom had the Spirit so fallen before? 11:15, 16. If this had been the common, regular occurrence in all cases of conversion heretofore, would he have used the language found in 11:15, 16?

46. How did they know that the Spirit had fallen on the Gentiles? In what did this differ from the "spiritual gifts?" (Acts 8:14-18).

them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

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48. Was the baptism of the Spirit sufficient for them? Did Peter merely advise them to be baptized, or leave it optional? What is it to be baptized "in the name of the Lord Jesus?"

NOTES ON LESSON 4.

We note here how gently and carefully God dealt with Jewish prejudices. Although the lowest type of Gentile had equal right and access with the noblest, yet it would have been too much for the Jews had God begun with the degraded. But in the case of Cornelius who worshipped the God of their fathers, and maintained a morality and benevolence not inferior to that of the Law, the step was not so great. As in our grammar schools we learn lessons by easy steps, so they now learned this easy lesson, that not only Jews, but a God-fearing Gentile as well, might become a fellow-citizen with the saints and a member of the household of God. (Eph. 2:19).

PETER'S SERMON.

The short sermon which Peter preached is notable for several points. (1) Its lack of "eloquence." It had indeed a marvelous eloquence all its own, which to those who take it in cannot but feel; but not the eloquence of the schools, nor the wisdom of words. (1 Cor. 1:17). (2) Of the eight verses, (36-43) which make up the sermon proper, seven mention the Lord Jesus Christ by name and by pronoun from one to four times each. Peter emphatically preached Christ to Cornelius. (3) Cornelius had heard the story of Christ, as v. 37 shows; yet, apparently, without even dreaming that he could have any lot or share in this Jesus. (4) Much like he did in the sermon of Pentecost, Peter takes up (a) Jesus in his earthly ministry (b) crucified (c) raised from the dead (d) exalted—destined to be Judge; and (e) as our present Savior from sin. Note how the extent of the offer of salvation in v. 43 exceeds Peter's conception in v. 35. Compare v. 43 with Rom. 3:22, 23. On verse 41—why did he not manifest himself to everybody? To a vast number it would have been of no value, for they could not have known with certainty whether he was Jesus, and it would have occasioned doubts and disputes. God's wisdom is perfect.

THE BAPTISM OF THE SPIRIT.

There is much confusion and mistaken teaching on this theme. On Pentecost and here, the direct outpouring of the Spirit took place. The language of 11:15, 16 implies not only that this was an uncommon occurrence, but that this had been the only instance of it since Pentecost. The "spiritual gifts" were imparted by the laying on of the apostles' hands; but this was the direct, immediate outpouring of the Spirit from God, no human instrumentality intervening. These two instances and these alone are referred to as "the baptism of the Holy Spirit." It was not given to save, or to regenerate, as some suppose; nor to convert, nor to purify the heart and eradicate indwelling sin; nor was it designed to supplant water-baptism. The apostles who received it on Pentecost were already "regenerated," "saved," and "cleansed." (John 1:12, 13; Luke 10:20; John 15:3). On Pentecost it was simply God, by the Spirit, coming down to fill his Temple. (1 Cor. 3:16; Eph. 2:22. Comp. 2 Chron. 7:1-3). When the first Gentiles contingent was about to come into the fold of God, God did an extraordinary thing by them in order to endorse them and to prove their acceptedness. But this neither obviated the necessity of faith (Acts 15:9) nor of repentance (Acts 11:18) nor of baptism in water (Acts 10:48) on their part. But in the abiding result and benefit of that baptism of the Spirit, all Christians share; and it is in this sense that all are partakers in the baptism of the Holy Spirit which was poured out upon the Jewish and Gentile charter-members. (1 Cor. 13:13; Tit. 3:6).

Now has the breach been made; now is the way open for the gospel to go out into the whole wide world, to all of every nation who shall hear and receive the Lord Jesus Christ. God speed it on its mission to open the eyes of the blind, to bind up the broken-hearted, and to proclaim release to them that are bound!

THE FIFTH LORD'S DAY LESSON OF APRIL.

Lesson 5.

April 30, 1916.

PETER DELIVERED FROM PRISON.

Golden Text.—"The angel of Jehovah encampeth round about them that that fear him, and delivereth them." Psa. 34:7.

Lesson Text.*—Acts 12:1-19. Memorize verse 11.

1. Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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1. Was the former persecution (chapters 4 to 8) by the civil authority or by the religious leaders? How about this one? Who was behind all this? (Comp. Rev. 12:3, 4-9).

2. Why was James killed now? (Compare Rev. 11:7). Is the Lord's servant always safe? Luke 21:18. But may he be killed? Luke 21:16. Does this happen by accident? Luke 12:6, 7. Were they to fear that? Luke 12:5, 6. Does the fear of God deliver us from every other sort of fear?

3. How did that suit the Jews? (See 1 Thess. 2:14, 15. Rom. 11:7-10). Was it in God's plan that Peter should now die in the same way?

4. What was Herod's intention? Whom had he failed to consider in this matter? Did he take every other precaution? Did it do any good? (See Prov. 21:30).

5. According to "things seen" was Peter's situation hopeless? How was it according to "things unseen?" (2 Kings 6:15-17; Ps. 3:2-5). Is the "but" in this verse an important one? Does prayer make a difference? Jas. 5:16. Is united prayer of special force? Matt. 18:19, 20. How did the church pray? What great lack in many prayers? To whom did the church pray? For whom?

6. How securely was Peter held and guarded? Does that make any difference with God? (Ps. 135:6).

7. What is said about angels in Ps. 103:20? in Heb. 1:14?

7-10. Was this a miracle? Does God work miracles today? But does he deliver today? Did he have to work a miracle even then, to deliver? Does the same Power which on a few occasions manifested itself by miracle, surround and guard and keep God's people always?

11. Why did the angel now depart? What had Peter thought up to this? (v. 9). From what two things did he now realize that God had delivered him? (Ps. 20:6).

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THE FIRST LORD'S DAY LESSON OF MAY.

Lesson 6.

May 7, 1916.

THE MISSIONARIES OF ANTIOCH.

Golden Text.—“Go ye therefore and make disciples of all the nations.”

Matt. 28:19.

Lesson Text.*—Acts 11:19-30; 12:25 to 13:12. Memorize 13:2, 3.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. 13. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3. Then, when they had fasted and prayed and laid their hands on them they sent them away.

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ing, therefore least? Into what godless family had the grace of God made inroads?

19. With what point in the earlier record does this connect? Acts 8:1-4. To whom did these confine their labors?

20. What advance step did some dare to take? Did they preach the Law to the Gentiles? What did they preach? Acts 8:12, 35.

21. Did the Lord endorse this venture? How? Who turned to the Lord? Is not the word “believe” sometimes used to include repentance and baptism? (Acts 4:4; 5:14; 10:43 John 3:16, 36 R. V.) Is it ever used in a specific sense, distinguished from the “obedience of faith”? (John 12:42; Acts 8:12, 13; Mark 16:16).

22. Did the church at Jerusalem feel a responsibility in the matter? What did they do? What would indicate that this was after the explanation about Peter and Cornelius? (Acts 11:1-18).

23. How did Barnabas “see the grace of God?” What great exhortation did he leave with them? Does that apply to all Christians? To what end is a Christian's determination to be directed? Where lies all our hope and strength? (John 15:4-6). How do we cleave to the Lord? (John 15:7-10; Col. 2:6, 7; Heb. 10:19-25; Jude 20, 21).

24. What three things are said of Barnabas? Does this explain the record of v. 23? What sort of men only can deliver really effective exhortation? To what were the new converts added? Who added them?

25. Where did we last hear of Saul? (9:26-30).

26. How long a “meeting” resulted at Antioch? What were the disciples called there for the first time? Has this name God's endorsement? (1 Pet. 4:16 A. R. V.) By what other names were the believers called?

13-1. How many resident prophets and teachers of the Antioch church are here enumerated? Who was first? who last and according to usual rating,

2. Who spoke to them? Was it clear, definite, to the point? What were they doing at the time? We have no command to fast—have we example and encouragement to do so?
3. How did they obey this command? '

NOTES ON LESSON 6.

The church is here engaged in its chief and special work—the carrying out of the “Great Commission.” (Golden Text). That this commission applies to the whole church, and not to the apostles only, is manifest at every turn. The apostles filled a fundamentally important place but the bulk of the actual work of carrying the gospel into all the earth was even in their day done by members of the church in general. (Acts 8:4; 11:19, 20).

WAS IT AFTER CORNELIUS?

There are two indications at least that this preaching to the Gentiles was after the conversion of Cornelius and his household: (1) Peter's own statement (Acts 15:7) which would have no significance unless it meant that that was the first occasion of the sort; and (2) the attitude and action of the Jerusalem church and of Barnabas in regard to this work. We saw before what a tremendous step this was, and how great a violation of ancient precedent and prejudice it involved; insomuch that God must convince Peter supernaturally first; and even after that he must take witnesses with him and proceed with all caution; and God met the need by bearing public witness to the acceptableness of the Gentiles. As might have been expected Peter had to face the brethren at Jerusalem and answer for his conduct; and only after he had told them all did they submit. (Acts 11:18). It seems plain that the friendly attitude of the church at Jerusalem, and the ready acceptance of the conditions at Antioch by Barnabas would not have been possible if Cornelius' conversion had not been previously known and endorsed.

THE NAME “CHRISTIAN.”

“The disciples were called Christians first at Antioch.” Some have claimed that this name was given to the followers of Jesus in derision. Even at that it would be no less than a badge of honor. Moreover it sets forth the exact truth. It is always right to call a thing by its right name. They are Christians. They have subscribed themselves to Him, and to Him committed their very being. Christ is their life, their light, their hope. For them to live is Christ. The sum of their whole faith and principle is contained in the name “Christ.” Even if those who first applied that name “Christian” to the disciples meant it for ridicule or reproach, I do not see how the disciples could regard that name as an opprobrium, and be ashamed of it and repudiate it. But as shown in the lesson-questions, the name has God's endorsement. (1 Peter 4:16). It is not the only name by which God calls his people, but it is the most tersely descriptive name. We must exercise care never to let it sink to a sectarian and proprietary significance; and to recognize the responsibility it involves.

PAUL'S MISSION.

The Apostle Paul is now about to enter upon his special career. God had before his birth set him apart for this; and for this had called him by his grace. (Gal. 1:15). Very solemnly, at the commandment of the Holy Spirit, he with Barnabas are sent forth to go into the wide wide world. When they left it was “Barnabas and Saul;” when they came back the tables were turned, and Saul's name altered: then it was, “Paul and Barnabas.” The Lord still directs the lives and work of his willing servants, and has his own way of sending forth laborers into his harvest.