

WORD AND WORK

THE SHEPHERD KING.

"When God sought a King for His people of old,
He went to the fields to find him;
A shepherd was he, with his crook and his lute
And a following flock behind him.

"O love of the sheep, O joy of the lute,
And the sling and the stone for battle;
A shepherd was King, the giant was naught,
And the enemy driven like cattle.

"When God looked to tell of His good will to men,
And the Shepherd-King son whom He gave them;
To shepherds, made meek a-caring for sheep,
He told of a Christ sent to save them.

"When Christ thought to tell of His love to the world
He said to the throng before him,
'The Good Shepherd giveth His life for the sheep—'
And away to the cross they bore Him.

"O love of the sheep, O blood sweat of prayer,
O man of the cross, God-forsaken;
A shepherd has gone to defend all alone
The sheepfold by death overtaken.

"When God sought a King for His people, for aye,
He went to the grave to find him;
And a shepherd came back, Death dead in His grasp,
And a following flock behind Him.

"O love of the sheep, O life from the dead,
O strength of the faint and the fearing;
A shepherd is King, and His Kingdom will come.
And the day of His coming is nearing."*

Joseph Addison Richards.

(*Quoted by S. D. Gordon in Quiet Talks.)

In Korea the Japanese officials require all mission workers to be registered. A policeman stopped a Bible colporteur and asked for his permit. "Here it is," said the colporteur, opening his Bible at the last chapter of Mark and pointing to the words: 'Go ye into all the world and preach the gospel to every creature.'" He was allowed to pass.

WORDS IN SEASON.

THE MARK OF THE CHRISTIAN LIFE.

The distinction of the Christian life lies in this, that it is not a life-lived unto self, but unto God. "Reckon ye also yourselves to be dead unto sin, but alive unto God, in Christ Jesus." (Rom. 6:11). "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." (1 Pet. 4:2). "He died for all that they that live should *no longer live unto themselves but unto him who for their sakes died and rose again.*" (2 Cor. 5:15).

THE SELF-LIFE.

The Self-Life is the regular, natural life of the fleshly man. Self is the center around which his life revolves. He eats and drinks unto himself; looks out for himself; works, toils, sacrifices all for himself. The care of his family is but the larger self-interest; his public-spiritedness, altruism, benevolence, good works, are still in the interest of self. Whether it be for pleasure, for gratification, for praise, for gain, for place and station, for self-approval, out of pride of character, or even for a place in heaven—self is the ultimate object of his good or evil deeds. Whether consciously or unconsciously, directly or indirectly, self is all his aim and engrosses all his thought. As a noted writer said about some wealthy man: "What he cannot spend on his body he gives away for the good of his soul." In any case Self is the beginning and end, the motive and center of the fleshly man's life in reference to which he does all his doing. And by "the fleshly man" is meant every man who has not been begotten again, who is not "a new creature," created again in Christ Jesus.

If he affects religion—as is not infrequently the case—it is in no wise better; for that also is pressed into line to serve the ends of Self. Outwardly it may closely resemble the walk of faith, but only as a counterfeit. There are doubtless many church-members who knowingly, but oftener in self-deception, and deceiving one another with their outward show, are, despite all their claim and profession, living simply and solely unto themselves, "doing the desires of the flesh and of the mind," and, one might add, "children of wrath, even as the rest."

THE LIFE UNTO GOD.

The life which is unto God on the other hand, is in its beginning, middle, and end, a life of *faith*—and that which invariably springs from true faith and accompanies it: *love*. First of all there must be death to the old self-life; then a resurrection of the new creature into a new life, which is the life unto God. So does the word of God set it forth. "The love of Christ constraineth us," writes Paul, "because we thus judge that one died for all, therefore all died"—not as the King James version has it, "all are dead," as though we were speaking of the fact that they were all "dead in trespasses and in sins," and that on this

account Christ had to die for them. This is not the death *in* sin in which we existed, but a death *to* sin, ushering in a new life. Since the Lord Jesus at His death, died representatively for us, it is reckoned that we all who are in Him died that death with Him. His subsequent resurrection was also for us, and is reckoned to us likewise. "And he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." Very evidently then, the man who has been joined to Christ is as one who has died to the old life to sin and self, and has been raised and made participant of a new order of life—the resurrection life of the Lord, which is no longer a life of the flesh and unto self, but unto God. "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh yet now we know him so no more. Wherefore if any man is in Christ he is a new creature: the old things are passed away; behold they are become new. But all things are of God who reconciled us to himself through Christ." (2 Cor. 5:14-18). The same doctrine is set forth even more explicitly and with more detail in Rom. 6:1-11, where the death of Christ in which we die with him, is to us the death of the old man," and the death to sin, followed by a resurrection and "newness of life." "For the death that he died, he died unto sin once, but the life that he liveth he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:11).

And, once more, the apostle sets forth this wonderful life in his letter to the Galatians. "For I, through the law died unto the law, that I might live unto God." In accordance with the demands and the sentence of the law, that is, he died. When? Where? In the person of his Lord who died for him on Calvary who, having assumed his debts and obligations for him, and representing him in that judgment, and having taken Paul's sentence upon Himself, died on Paul's behalf. Then and there it is reckoned that Paul (now identified with his Lord) paid the penalty of the law in death. Note how the apostle's own statement shows that there is no possibility of a "life unto God" until a man has first so died. Then he describes both the death and the new life further, as follows: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me." (Gal. 2:19, 20). When later he declares, "For me to live is Christ," we understand in the light of this, that no longer Self, but Christ was then the central Sun round which the orbit of his life and being swung. So *must* it be in every life by grace renewed.

AN EVERY-DAY LIFE.

The man who, having become a child of God, maintains that death and lives in that new life, goes on in many respects exactly like those who are living in the flesh and unto self. He still eats

and drinks as formerly. He still pursues his business and daily work; takes recreation; cares for his household, and for his own person. He has no less desire and hope of future glory and inheritance and happiness. But in all these things the Lord Himself has now become the center. Everything is now with reference to Him; by faith in Him; in love to Him. Is he a slave perchance, or a hired-servant? He is really the Lord's servant. What he does for his earthly master is in reality done unto the Lord. (Col. 22-25). Does he pursue any secular calling? Whatsoever he does in word or in deed, it is in the name of the Lord Jesus. (Col. 3:17). Does he seek the requirements of his mortal body, in food, clothing, God-approved pleasures, rest, or recreation? It is all to the glory of God. (1 Cor. 10:31). Does he sorrow or suffer? It is unto the Lord. In all things and in everything Christ takes the place formerly held by Self.

SHALL WE CONTINUE IN SIN?

And why do Christians then still live unto self? Ask, Why do Christians still walk after the flesh? The Lord did not say they couldn't, but they shouldn't. The old self-life is judicially sentenced and executed when the man is baptized into Christ. The old man is dead in law and by station. Now, says God, *put him to death*. Make that death a constant reality in every-day life. Nothing forcibly prevents the Christian from reverting to his former life and walking after the flesh if he so chooses. But the Lord would have him know that that is the way of death. "So then brethren, ye are no longer debtors (under obligation) to the flesh, to live after the flesh." The Lord has set us free from its dominion; He has delivered the flesh over unto death; it has no more right or claim regarding us. But if now we should go back to the life of the flesh, he says—"if ye live after the flesh ye must die." There is another way open to us now—we must take it, and, thank God, we *can* and *may* take it: "if by the Spirit ye put to death the deeds of the body, ye shall live." Now it is these who walk in this new life, the life of the Spirit; the life unto God, whom God owns as his real children—his sons not by station only but in life also; not only in name but in fact.

SLAYING STRAW MEN.

Killing Straw-Men is a safe, harmless and exhilarating exercise which lends an air of prowess to the valiant heroes who perform it. While fiercely tearing up those straw puppets they have made they are supposed to be vanquishing certain "dangerous teachers" and "speculators," and "dividers" and the like. Now we should be far from frowning upon such simple amusements, and still further from grudging the happy heroes the glory of it. The only thing necessary (and we *must* do that) is to disabuse, so far as we can, the minds of any good and honest people who may have been led to believe that those straw-men are real and that these warriors are fighting real, not pretended, issues; and that these alleged "speculators" are really teaching

such things as their bad friends seem to think. It is only regrettable that we cannot reach all who have thus been misled.

To such as we can reach, however, we are glad to express it as our plain and unchanged conviction that God indeed *has* a kingdom at this present time; that Jesus Christ the Lord indeed *is* King and *has* all authority in heaven and on earth; that He now sits on God's right hand, crowned with glory and honor; holding the title to all the earth's dominion, "de jure," and bidding the time till the last enemy shall be brought, "de facto," in subjection under His feet. We are assured, furthermore, on the best authority, that Christians have been translated out of the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13). They are therefore in that kingdom and pertain thereunto. We are bold to believe, moreover, that "the kingdom" has in the past assumed what a venerable and trusted teacher among us (David Lipscomb) calls, "phases" and "stages." These have not, however, come by simple growth alone, but by catastrophic changes, preceded by preparatory developments—as for illustration the caterpillar becomes a chrysalis, and the chrysalis in due time breaks and releases the moth. These changes and stages are so sharp that in each case persons who belonged to the former stage of the kingdom are spoken of again as "entering into" the kingdom; and the change itself is an "establishment" or "setting up" of the kingdom. Thus the kingdom of God was established in ancient Israel. The kingdom was again established on Pentecost. Those who had pertained to God's kingdom and government previously, could not "enter into" the kingdom in its new phase, except they be "born of water and the Spirit" (John 3:5). Again there is coming a glorious phase of the kingdom into which those who now belong to God's kingdom in the sense of Col. 1:13, must again "enter," and that "through much tribulation." (Acts 14:22). It seems very clear to the writer that Dan. 2:44, and, in fact, all the wonderful, glowing Old Testament prophecies of the Messiah's reign refer, not to the event of Pentecost, but to that future phase which will involve the face of all the earth. For the kingdom "*under the whole heaven*" (Dan. 7:27) shall be the Lord's and His saints." And in *that* kingdom the saints are destined to be not mere subjects, but co-ruler with the King of Kings (Rev. 2:26, 27; 11:15), and shall stand in the relation of a wife to the Lord of all (Rev. 19:7, 8), sharing His throne with Him (Rev. 3:21). We believe that we shall obtain this crown, and enter in upon that reign with Him, at His coming (2 Tim. 4:18; James 2:5; 1 Cor. 6:2, 3).

• With these few explanations, we leave the field to let the doughty knights of the feather slay straw-men, and demolish all wicked theorists and "speculators" who should dare to say that all authority is not Christ's, and that He is not King; or that the kingdom was not established on Pentecost, or that those who are in the church are not in the kingdom—and we will stand by and shout for them.

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WHOLE COUNSEL OF GOD.

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Our reprint along prophetic lines this month is chosen from Alexander Campbell. He was something of a "speculator" himself, as some count "speculation," was he not? What he said in the riper years of his life shows an interest in prophetic themes and things that looks refreshing alongside of some things we see in print and hear said here and there nowadays. Our reprint this month from him is preliminary to some treasures, which we expect to bring forth soon.

Brother Armstrong's good article on "Who is sound?" from which we print a page this month, has now occurred in four papers, counting ours. It is only for lack of space and not because of any dissatisfaction with it whatever, that we omit a part; nor do we insert these words of comment upon it because of any dissatisfaction, but out of pure appreciation of it, and to call attention to it. That differences should be "discussed fully, freely and brotherly among us;" that a Christian must "not be afraid to make known his convictions lest he be called unsound; that differences of the kind mentioned offer no excuse for stirring up a rumpus, but that he who does so "is a factious man"; "a sower of discord and a builder of faction,"—these positions are absolutely *our* positions also.

If any one thinks this magazine stands for some certain prophetic positions primarily, let him learn that we stand first of all for *principles*, such as these the Herald's editor champions: Preaching the full Word, unity in spite of differences which do not directly affect practice; and above all, love of the brethren. We do not intend to lose balance and forget that "the greatest of these is love." And when we press upon brethren the need of love, we hope to do even *that* in love. For love is the "bond of perfectness" and the secret of all unity.

J.

NEWS AND NOTES.

We need one copy, January, '13, and more of January, '16.

J. E. Boyd recently closed a good meeting at Shellhorn, Ala., with three baptisms. He is now in another at Ansley.

Sister O'Bannon reports for the church at Cypress, La. They need a preacher there.

I. B. Henthorn and family, honored members and workers in the Highland Church of Christ, Louisville are moving to Minneapolis. There he will be secretary of the Vigilance Committee, Advertising Club. He desires the address of any disciples there who have an interest in real, original Christianity. Bro. Henthorn may be reached as above or through this paper.

W. Hume McHenry asks us to tender his thanks to Sister Wagstaff for a contribution at a time when it was greatly needed.

Brother Jelley says, "March Word and Work was very good because it taught personal devotion."

We have lately had word from R. W. Officer, an old-time friend whom we pleasantly remember. His regular and permanent address is Turkey, Texas.

N. W. Deacon of Willisburg, Ky., asks us to tell Brother Olmstead and Brother Brown, through Word and Work, that the brethren there still remember them with appreciation. He reports a good meeting held by Winkler and Sims at Love Ridge. The Fairview meeting, by Winkler and Matherly, is on now.

We are having a good many orders for our tract, "Why not be just a Christian?" with protracted meeting notice printed thereon to order. See description on inside cover back page. Remember that we furnish them to order only in 1,000 lots.

The editor-in-chief is having good meetings in Texas.

Carl A. Gardner writes hopefully concerning Thorp Springs College. Every teacher is a Christian, and six are University men. The school stands "grade A" with Texas University.

A member of the Christian Church in Detroit, a brother whom we have never met, subscribes and writes: "I shall enjoy your magazine and be praying without ceasing for you and your testimony." Likewise, a Christian minister in Oklahoma speaks words of appreciation, especially of the Bible Study Course, and asks for the back numbers.

The Highland Church, Louisville, is in the second of a series of summer tent-meetings to evangelize their section of the city. Seven baptisms so far.

On Sunday, July 16, a bouncing girl baby came to the home of Brother and Sister John T. Glenn, to stay. We wish for the young Lois Ann a life of the highest usefulness.

Some four to five hundred subscriptions are due to the Word and Work. If these would promptly respond and remit it would be no small help. We are not in debt as yet, thank God, and are resolved never to be, the Lord helping us; and we feel confident and hopeful of the co-operation of our friends everywhere.

AFRAID OF GOD AND OF CHRIST'S COMING.

R. H. B.

"I want Christ to come," writes a correspondent, "but I expect I would be frightened. I am afraid He will not be pleased with me, and my doom will be eternal punishment. Somehow or another I am afraid of God. I am afraid He will find too many faults in me. I never can be pleased with myself."

This is an utterance of an anxious soul and it strikes the center of a very general trouble. It also goes to show how that the doctrine of the Lord's imminent coming is not really just an accidental and speculative view which a man may or may not take, of a future event; but it is a doctrine that profoundly affects the whole tenor of the Christian life, and involves, yea, compels the right attitude toward God and Christ. It is evident that a Christian who is afraid of God and anticipates possible condemnation at the coming of the Lord, cannot look for Christ's return with any real desire. It is not a *hope* to him. Here in fact lies the crux of the doctrine to many. They do not feel themselves acceptable to the Lord now. Maybe if they could "grow" a while, and do a few more good works, they may arrive at a height at which they are more pleased with themselves and the Lord be pleased with them. But the Lord *may* come at any time—today or tomorrow. So, clearly, that "after-a-while" righteousness will not do. It would be far more comfortable to look forward to dying after a while; for by then—ah! by *then* we shall surely have become much better than we are now. We shall have *grown* some more, and done a great deal more good, and worked ourselves up to a point where we can pass the judgment. At least we shall have time to "make our own peace" with God. But if the Lord is likely to come at any time, on what shall we rely? For we certainly "can't be pleased with ourselves" *now*. Can we ever be? Can we ever have grown so much, or have done so much good, that our attainment will make us acceptable to God? Can we ever have a minute's real peace with God or feel anything more than anxiety and fear toward Him so long as we stand upon this miserable plan of salvation by works? Surely *we must* be acceptable to Christ when He comes. Since then neither our "growth" nor the abundance of our good works will ever fill up the required measure, our acceptableness and peace and hope must rest upon another foundation. Is there another? Is there a way in which we may have present peace and assurance, and stand in conscious *perfect* acceptance with God—*right now*? Yes, thank God. "*Being therefore justified by faith we have peace with God through our Lord Jesus Christ: through whom also we have had our access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God.*" (Rom. 5:1, 2). Look at this happy position. All fear is gone, all doubt, all dread. There is peace, hope, and joy. "And not only so, but we also *rejoice in God* through our Lord

Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:11). Is this for us? Can we "stand" in such grace as that here and now? That is indeed the very essence of the gospel—our present free acceptance by faith in the blood of Christ and in Himself, our risen Redeemer. That is acceptedness by grace. "And if it is by grace it is no more works: *otherwise grace is no more grace.*" (Rom. 11:6). For he that works receives his reward as the due of his own merit. But he who abandons his own work and merit and "*believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.*" Therefore it is of faith that it may be by grace, to the end, *that the promise may be sure to all the seed.*" (Rom. 4:5, 16).

But, my anxious friend will reply, does not God expect good works of us? Yea, of those who *first* have peace with Him through Christ; of those who have obtained first his perfect acceptance, who have been washed in the Blood, who have tasted His grace, who have first by grace been made his workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them. (Eph. 2:10). Of those he expects works—the fruits of His planting, and in proportion as they have known and appreciated His grace they *will* work. For the faith by which we are justified is also the faith that afterward worketh by love.

If we had to come up with a certain amount of works in order to have peace with God it would follow (1) That we would have no peace (and consequently no hope) as yet while working; and (2) That we never could have it, for we would never be sure that we had filled up the necessary measure—or rather we could always be pretty sure, like my correspondent, that we have not fulfilled the required measure perfectly. And the coming of Christ must then needs fill me with dread, and the judgment with terror.

But there is now no condemnation to them that are in Christ Jesus. We not only were saved by grace in the first place, but we "stand in grace. And not only that but there is more grace coming—at the coming of Christ. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13). In the meantime there is constant healing and cleansing; there is ever-ready mercy and grace to help us, also along the way (Heb. 4:16). And *this* is the inspiration to us unto a life of obedience, holiness and good works. (1 Pet. 1:14-16)). And at last, "the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself *perfect*, establish, strengthen you. To him be the dominion for ever and ever. Amen." (1 Pet. 5: 10, 11). Now can we say, "Even so, Come Lord Jesus!" "Now our Lord Jesus Christ himself, and God our father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

"WHO IS SOUND?"

Matters of inference and judgment and other minor matters have always been as they are today, save the undue emphasis and stress that are put upon our differences now. Christians are allowed to keep their individualities and permitted to make individual effort and progress in Christian growth, there must be, there will always be, differences among growing, developing children of God. The New Testament disciples had these differences. We find references to the fact throughout the New Testament history. In what period of the church's history would we not find differences like ours on the indwelling of the Holy Spirit, on the eldership, on "special providence," on prayer, and so forth? When I was a boy, the disciples were not alarmed about it; no disturbance of peace came up over it. Bro. Jones might not agree with Bro. Smith, but nobody was alarmed at it. When I entered the Bible School at Nashville, it was well understood that Bro. Sewell and Dr. Brents differed on the appointment of elders, on the millennium, and other questions like them. So it was understood respecting Brethren Lipscomb and Harding, Taylor and Lipscomb, and so forth. Each freely discussed his side, or phase, of the controverted point. That anybody would consider one "unsound," "disloyal," or unworthy of the most hearty fellowship never entered one's mind. Different ones of these noble brethren were invited repeatedly to visit the school and present earnestly and ardently his knowledge of the subject, and we boys loved them all, admired them all. "Parties" or "divisions" among us over such things were foreign to all of us.

May I entreat you and your goodness of soul not to think of one of your faithful brethren's being "unsound" because of his position on any of the differences now among us? The very thought is wicked. Let these differences be discussed fully, freely, and brotherly among us, but may our great Father forbid our ever regarding one sound and the other unsound because of their positions respectively on these matters. Brethren, whosoever does so is a factious man. He is a sower of discord and a builder of faction among the faithful of God. I know we are standing for better things, and I want to beg the readers of this paper to stand firm for this better ground. Don't tolerate and allow to grow around you the sentiment that would measure soundness by this intolerant, sectarian spirit. The progress of our beloved people and of that brotherly spirit so necessary to the peace of this people will not allow that divisive spirit. Let each conscience be free and settle the matter for himself and believe on all these questions what he believes the Bible teaches about them. Let him not be afraid to make known his convictions lest he be called unsound; let us be real brethren, faithful brethren, loyal to one another, in spite of these matters.

—J. N. Armstrong, in the Gospel Herald.

SCRIPTURAL OBSERVANCE OF THE LORD'S DAY.

STANFORD CHAMBERS.

By the Lord's Day is meant the Lord's Resurrection Day, that is, the first day of the week brought into distinction by that greatest work of God and kept so by the observance of those "begotten again to a lively hope by the resurrection" which occurred on that day. "They continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). At Troas "upons the first day of the week" the disciples came "together to break bread" and "Paul discoursed with them" (Acts 20:7). The churches of Galatia (1 Cor. 16:1), of Achaia and "all that call upon the name of the Lord Jesus Christ in every place" (1 Cor. 1:2) are taught to lay by on the first day of the week" as they prospered (1 Cor. 16:1-2).

The Lord purposed the assembling of His people together. "Where two or three are gathered together in my name, there am I in the midst." "If there come into your assembly" (Jas. 2:2). "Wherefore, my brethren, when ye come together to eat" (1 Cor. 11:33, i. e., to eat the Lord's Supper, for "if any man hunger let him eat at home, v. 34). "Not forsaking our own assembly as the custom of some is" (Heb. 10:25). From the above it is clear that the churches had stated assemblies; that they came together to eat the Lord's Supper (1 Cor. 11:33-34), that is, "to break bread" (Acts 20:7) and that was upon the first day of the week, the Lord's resurrection day. This assembling no Christian is to forsake.

As at Jerusalem so at Troas, at Corinth, in Galatia, and in every place the disciples "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." So was the Lord's Day observed in the New Testament times, and for years after, and so is it *scripturally* observed to-day.

Merely resting on Sunday does not fulfill the requirement. Many good people are very scrupulous against desecrating the Lord's Day by travel or by sound of axe or opening of shop (and we are apologizing for none of these things) who, on the other hand, fail to duly consider the scriptural way of observing the Lord's Day, observing it the rather in their own way than in the Lord's way. It seems strange how good people will refer, for instance, to Acts 20:7 to show that the early Christians observed the first day of the week and then fail to observe it as the early Christians did in the breaking of bread. If their example, divinely approved as it is, is for our learning as to the day, why then is it not also as to the manner of observing the day? Who can answer?

HISTORICAL SIDE LIGHTS.

Schaff-Herzog Encyclopedia—"As to frequency of celebra-

tion (of the Lord's Supper) the most which can be said for the primitive age with any certainty is, that it occurred at least every Sunday, and there is plenty of proof for this in the second century."—*Article, Eucharist*. "Communion every Lord's Day was universal and was observed in the Greek church till the 7th century, and such as neglected it three weeks together were excluded."—*Dr. Mason, Presbyterian*.

The means by which the infrequent administration of this ordinance appears to me to have been introduced into the church, do not savor of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness and carnal complaisance. The Eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains, and being far removed from the places of its administration, seldom attended. This, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence for this most solemn ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the Eastern Christians left off to communicate, except at such times as superstition had rendered solemn, as at Pasch.

On account of this practice we find the great and eloquent Chrysostom, once and again bitterly exclaiming against them as guilty of the highest contempt of God and Christ; and calls their practice a most wicked custom."—*John Brown of Haddington, Bible Dictionary*.

"Breaking of bread, or commemorating the death of Christ in the Eucharist, was one chief end of their assembling; this ordinance seems to have been constantly administered every Lord's day."—*Scott, Commentary*.

"Mr. Fuller does not deny that the Lord's Supper was observed by the first Christians every Lord's day (nor will this be denied by any man who has candidly investigated the subject)." —*Dr. Mason*.

"I also advise the elders to administer the Supper of the Lord on every Lord's Day."—*John Wesley, Letters to America, 1784*.

"Every week at least the table of the Lord should have been spread for Christian assemblies; and the promises declared by which partaking of it, we might be spiritually fed."—*John Calvin*.

It is the duty of every church of baptized believers to provide for its members the privilege to "do this in remembrance of me" every first day of the week, and thus promote the scriptural observance of the day until that great Lord's Day when He comes again. Alas, that so few comparatively do this! With the rarest exceptions only those churches eliminating human creeds, and known only as Churches of Christ, provide for the observance of the Lord's Day as taught by Wesley, Calvin and the Bible. What great blessings are thus lost!

“PRAYING FOR THE PREACHER.”

H. L. OLMSTEAD.

“Finally, brethren, pray for us, that the Word of the Lord may run and be glorified. Even as it is with you.” (2 Thess. 3:7).

It is quite common for Christians in both their public and private devotions to pray for sinners, for their friends and for their families. However, it is frequently forgotten that the preacher is in need of our prayers. We look upon him as being beyond this need. As being altogether sufficient for any task, any emergency or any temptation. Paul however, did not so think. Unto him as unto every preacher, had been committed the stupendous task of making known to a lost world the gospel of the cross of Christ. He felt himself a debtor to all men, to Jew and Greek alike. He became all things to all men, if by any means, he might save some. Necessity was laid upon him so that he was forced to exclaim, “Woe is me if I preach not the gospel.” He gloried in the cross alone, determined to know nothing save Jesus Christ and Him crucified, and counted all things but loss for the excellency of the knowledge of Jesus Christ. Realizing the importance of the message, the labor and trial connected with its presentation and his own limitations, well might he say, “Who is sufficient for these things?” (2 Cor. 2:16).

Pray for your preacher,

1. Because God asks you to do so. The principle of loyalty and obedience to God is involved. If you do not know why, still you must pray for him that the Word may run and be glorified, and that he may be delivered from unreasonable and wicked men: for all men have not faith. (2 Thess. 3:1-2).

2. *Because all success is from God.* Paul may plant, and Appollos water but only God can give the increase. God could have converted the world by a word as easily as he said, “Let there be light” and “there was light,” but in His gracious providence He did not choose to do so. He has chosen to use means and instrumentalities. “Earth vessels,” if you please. God delivered Israel from Egypt but He did it through Moses. He subdued the Canaanites but did it through Joshua. God unified the kingdom of Israel but through David. It was God who took idolatrous Israel to Babylon but He chose Nebuchadnezzar as His instrument, and it was God who brought back the willing remnant, but through Cyrus, Ezra and Nehemiah; God caused the earth to tremble through the gospel of Christ, but by the preaching of the apostles. God broke the shackles of the papacy from Europe but He used Luther to do it. He stirred the stagnated spiritual life of England through Wesley. He called the attention of men to the Word of God as the only basis of authority, but Campbell was His trumpet. Into the darkened world of heathendom God has sent the light of joy and salvation, but Judson, Carey, Taylor, Dan Crawford and others were His

torches. Pray for the preacher, brethren. These men succeeded only because God blessed them. A stranger once visited Spurgeon's church in London. Coming to the church a short while before the time announced for services, he noticed a number of persons entering the lecture room. He followed them and found them conducting a special prayer meeting, asking the blessing of God upon Mr. Spurgeon for the sermon of the day. Such supplications and fervent petitions! Such intercessory and importunate prayer, bearing the messenger up to the throne of grace. Is it any wonder that the people thronged the tabernacle at every service, and for its very size the church was known and spoken of as "the great congregation?"

3. *Because it is hard to preach the simple gospel.*

There is so much to distract the preacher's attention from "Christ and Him crucified." Politics, philosophy, social reform, science, civic affairs. He needs your prayers to enable him to "preach the word." He has but one gospel to preach—"the gospel of the grace of God." He has but one invitation to give—"Come." He must expound, illustrate, enforce—all "in love," the great truths of the gospel. Then he must await results, and this takes courage and patience. Pray for him.

4. *Because he is sent to save the lost.*

The lost are in a serious condition. Their souls are blinded by the God of this world and your preacher is sent to open their eyes. He must instruct the minds, stir the emotions and appeal to the wills of the lost, all through the gospel of Christ. The preacher deals not with a class who are wasting away through the effects of an insidious disease, but with people who are already dead—"dead in trespasses and sins." Certainly, no small task is his. In addition to all this it falls to his lot to put the fallen man upon his feet, to give counsel and advice, to strengthen the weak, to comfort the feeble-minded. He must comfort the sorrowing, cheer the faint, sustain the dying. It is a part of his work to feed the babes on the spiritual milk and give meat to the full grown. He is the pioneer who clears the new ground, and under the strength and guidance of the Lord, builds the house of the Lord. It is he who must plant the vineyard and tend it until the fruit appears. Pray for him.

5. *Because he has some peculiar temptations.*

He is tempted "to love the preeminence," to "think more highly of himself than he ought to think." Quite frequently he falls into the grievous sin of "refusing correction." He is liable to become "puffed up" over his own knowledge and achievements and he forgets that he is but an instrument. He is tempted to preach for money instead of for souls, and needs much grace to keep him from being jealous of his fellow-workers. He is prone to a partisan religious spirit, and often fails to give others credit for knowing what he does not. He is tempted to preach to please the public or his congregation, and to "prophesy smooth things." Another temptation which is very hard to overcome is

the temptation to ape the manner and phraseology of some other preacher. It is too, very often the case, that he ceases to be a student of the word of God. He ceases to grow, his sermons become stale and his views lopsided. Pray for him brethren.

6. *Because he has peculiar trials.*

Your preacher, if true, is subjected to trials which he can bear only through the strength which God supplies. He has to engage a world which is by nature adverse to his message, and thinks him altogether impractical. His time belongs neither to himself nor to his family, but to the public. He must suffer bitter criticism from within the church as well as without. His mistakes and failures are always exaggerated and magnified. His constant "care for all the churches" is a load too heavy to bear without the help of God. He does many a thankless job so far as this world is concerned, and must many times bear the burden of poverty and insufficient support. Yes, pray for your preacher, brethren, and "pray without ceasing."

SCRUPULOUS WORSHIP.

Some one troubled by the statement that false Christians can and often do attend the church-meetings regularly—enquires whether it is really the mark of a hypocritical life to be so careful and punctilious about coming to meetings, taking the Lord's Supper, etc. Far, far from it. Hypocrites can and do follow the outward performance of the Lord's worship and service, sometimes, too, with great scrupulousness. (See for example the Lord's denunciation of the Pharisees, Matt. 23). But God's true children serve and worship Him carefully and steadfastly and forsake not their assembling. (Acts 2:42; Heb. 10:25). There are those who hold to the *form* of godliness, and deny the power thereof. But those who hold the power will surely not abandon the God-appointed form. The genuineness of our worship depends upon *the heart*, the inward motive. "Let us draw near with a true heart, in fulness of faith." B.

MALINDA HEBERT.

Sister Malinda Hebert of Turkey Creek, La., has fallen asleep in Jesus after years of weakness and suffering, during which, however, until the very last she did not cease from serving. Her whole life was spent in service and care of others. She helped and befriended many and was loved by all who knew her. She had been a member of the church for years, and is the daughter of Brother Bencit Johnson.

There are many who mourn the loss of this true and noble soul, beyond the circle of her own family, but none of us without the full assurance of hope in Christ Jesus. May He bless her memory and establish the work of her hands upon her.

ROSA O'BANNON.

WORDS BY THE WAY.

E. L. JORGENSON.

Some folks are so everlastingly well-born to begin with that they do not need to be born again! That is why "not many wise after the flesh, not many mighty, not many noble, are called." The Nicodemuses—blue-blooded aristocrats, of pure, clear and ancient strain; the rulers, and men of the Pharisees—what need have they of being born again? How could they possibly better themselves by a new start? The Samaritans to be sure, and sinners of the Gentiles, "poor white trash," or black trash either—they ought to be born again; and even so they could not do better than to become as we are!

But the time will come when those who, breasting themselves, and throwing back their heads like game-cocks, say, "We have Abraham to our father"; those who trust in ancestry and natural merit, will find that they are *by nature* but children of wrath. (Eph. 2:3); that the manner of life handed down to them from their fathers—theirs by heredity—is vain, of no account religiously (1 Pet. 1:18). They have been born *from below*, of blood, of the will of the flesh, of the will of man; but until and unless they be born *from above*, born anew, of God, of water and the Spirit, they shall never enter, nor even see God's kingdom.



There is no substitute for the new birth. Nothing can take the place of that experience. There are some things which *may* be, or might be, or ought to be, but this thing *must* be. "Ye must be born anew." "Except one be born anew he cannot see the kingdom of God." It is a fundamental necessity.

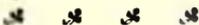
Morality will not take the place of it.

Good works will not do in its stead.

Philanthropy will not serve for it.

Ancestry, most emphatically, ancestry and the natural birth are not enough. "That which is born of the flesh is flesh," and "they that are in the flesh cannot please God." "I know that in me, that is in my flesh, dwelleth no good thing."

You may send your child to college and university; to Yale and to Harvard, to Oxford and to Cambridge; you may educate and cultivate, refine and polish, and yet desirable as these things may be, unless he be born from above, your child comes back *flesh*; educated and refined flesh, cultivated and polished flesh, but flesh just the same and just as lost as ever. Sometimes more so because out of the Gospel's reach.



They say the Saviour did not mean water when He said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God"; but if He wanted to use a figure, why did He use it *there*? Here is a thing unmistakably marked off as essential to salvation by a word from which there is no appeal.

“except”; here is a thing without which no one can see or enter the Kingdom of God; Heaven help us therefore if Jesus did not make it plain! Why of all places did He not say what He meant *here*, if He did not mean what He said? Can you think it of Him? I cannot. That He would lay down an essential, a requisite, a “*sine qua non*,” an absolute and indispensable requirement, and then speak darkly!



It is a curious thing, an illustration of how one-sided men are apt to be—that those who believe He really meant water are inclined to believe He did not just mean Spirit; and those who believe He really meant Spirit, are inclined to believe He did not just mean water. I want to believe the Savior meant *both*. The best lesson I have ever learned about Bible study is to believe what God *says*. I do not want to unlearn that lesson.

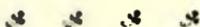
But if He meant water, what else can it be but a reference to baptism? For while I know there are those who dip the tip of fingers in “holy water” daily, where and when and under what circumstances, does a true believer *ever*, from the cradle to the grave, have *anything* to do with water religiously, except in the act of Christian baptism?

The Christian Fathers are of almost one voice in saying it is a reference to baptism. The Reformers, including Wesley, say so almost together; the great commentators and Bible students of our own and earlier times, are practically united in that sentiment. Suppose they should be right about it! And who has the temerity to go up against them in view of what the verse says? Think then of the importance attaching to baptism! An importance which I do not dare even now to express except in the inspired words of Jesus Christ our Lord, “Except one be born of *water* and *the Spirit* he cannot enter into the kingdom of God.” Why should any one take chances about this thing and get too good for water baptism? Is it such a fearful thing to be baptized? It cannot be sinful; it is not too inconvenient, and it is not shameful to do as Jesus did in Jordan, think you?



When thus one is born anew, born from above, of water and Spirit, then comes to pass those sayings of God: “the new man that after God hath been created in righteousness and holiness of truth”; “the divine nature”; “newness of life” (that is the life of Christ within): “My little children of whom I am again in travail until Christ be formed in you.” (Gal. 4:19). “It is no longer I that live but Christ liveth in me.” (Gal. 2:20); “created in Christ Jesus” (Eph.2:10); “Christ in you, the hope of glory” (Col. 1:27); “God gave unto us eternal life, and this life is in His son. He that hath the Son hath the life.” (1 Jno. 5:11, 12); “Christ who is our life” (Col. 3:4). “This is the will of my father, that every one that beholdeth the Son, and believeth on him should have eternal life.” (Jno. 6:40). Thanks be to

God for His gracious provision, for "the right to become children of God."



There is a "first resurrection" which implies a second; (Rev. 20:6); there is an "out-resurrection from the dead" which implies that some dead remain (Ph. 3:11 Gr.); there is a "resurrection of life" as well as one of judgment (John 5:29); there is a "resurrection of the just" as well as one of the unjust (Luke 14:14; Acts 24:15); there is "a better resurrection" (Heb. 11:35); there are those (the dead in Christ) who shall "rise first"—that is before the living in Christ are changed—language which separates and groups the saved by themselves in the resurrection moment (1 Thess. 4:16); and finally, "they that are Christ's at his coming" rise in an order of their own (1 Cor. 15:23).

But it is objected that "the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth." Here is the strong "general resurrection" passage. Let us see.

Three verses earlier Jesus uses this same word, "hour". "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Here, the word "hour" does not, and cannot, mean sixty minutes; for,

1. If the Saviour has in mind the literal, bodily resurrection of the dead, that hour had not yet arrived—has not *yet* arrived, after nearly two millenniums have come and gone.

2. If the Saviour has in mind the spiritual resurrection of those dead in sins (Eph. 2:5, 6), that "hour" continues also till this day, thank God. Men are still hearing His voice and living in that sense. And I think it is universally conceded that this is the meaning of the verse. It was an hour which was already present yet was coming. The word "hour" in John 5:25 has therefore spanned nearly two millenniums already, whether you take it literally or spiritually; by what curious sort of argument then *may* not or could not, the same word used in the same context, by the same speaker in John 5:28 span a single millennium?



"To be ready for Christ's coming is the only waiting that is necessary," say some. Certainly. "Tell us something we do not know," and do not "beg the question." That is just like saying, "Just so the locomotive makes its sixty miles per hour, do not worry about the steam! Just so the lamp burns, do not mind the oil! Just so my automobile takes me there and back, I am not caring about the gasoline!

The apostolic attitude is that of waiting, watching, looking, longing, loving, hastening, and even praying for the Coming of Christ. It is not something you do; it is something that makes you do. It is not serving God; it is a hope that *makes* you serve Him. The Thessalonians "turned unto God from idols, to serve a living and true God, AND to wait—mark the *and*—for his Son from heaven" (1 Thess. 1:9, 10).

THOUGHTS WORTH WHILE.

D. H. F.

We consider the following extracts, taken from the "Methodist Advocate," and "Our Hope," well worth reproducing in the space allotted us this month:

CHARACTER OF CHURCH SERVICES.

President Wilson is quoted as follows by Bishop Candler:

"When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concerts or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment with something that is not entertaining, but which grips the heart like the touch of the hand, I dare say there is some excuse for alluring persons to a place where good will be done them; but I think it would be a great deal better simply to let them understand that the church is a place where life is dispensed, and if they want life they must come to that place."

This is good and wholesome teaching in these times of loose thinking as to what the mission of the church really is. Many persons seem to think that the church has no drawing power of its own, but must copy features of attraction from the world in order to win and hold the people. There never was a greater mistake than that made. The house of God is only a place of worship, and not one of worldly pleasure, and the work of the people of God is not in the nature of entertainment at all, but is service. When we undertake to employ the methods of the world to attract the people to the house of God we intimate that that the world is more resourceful in attractiveness than the spiritual worship of God, which is not true. Those who do that bring the Church of God into contempt before the world, and do great injustice to the cause of true religion.

Jesus drove the buyers and sellers out of the house of God once, saying: "My house shall be called the house of prayer, but ye have made it a den of thieves." If Jesus were to come again and take the stinging whip cords in his hand and drive out those who are making the temple of worship a place of entertainment and amusement, He could truly say, My house was intended as a place of spiritual worship, but you have made it an opera house, and its pulpit a lecture platform.

POSTMILLENNIAL DREAMS SHATTERED.

Over twenty years ago a perplexed and honest preacher who had cherished for many years the belief that the world is getting better wrote the following:

"My postmillennial dreams of the age becoming better and

better seem to be awfully shattered by the corruption and worldliness of the *church*, and by the *downward* plunge of *society* and *civil government*. God help me! What is the truth?"

One wonders why not more preachers and thinking people ask this question. Twenty years ago conditions were far better than they are today. The plunge downward in religious, moral and social matters during the last five years has been amazing. But it is more amazing to see men clinging to this unscriptural theory of the age becoming better and more righteous, in view of what is taking place in the world today. The worldliness of the professing church, the departure from the Truth of God, the rejection of the gospel, the ever increasing satanic cults, as well as the increase of wickedness and crimes are too evident to be denied. The situation among the European nations is indescribable. Never before has the outlook been so dark, foreboding still greater darkness, and so hopeless, as it is now.

What is the truth? The only book which answers the question and gives the true light is the Bible, the Word of God. There we find the truth about the age and how it will end. All the Bible predicts is rapidly coming to pass. God is vindicating His Word and shattering the theories and dreams of men. But the Bible also gives the bright side; it contains the highest and the most glorious optimism. The earth will emerge out of the darkness and the knowledge of the glory of the Lord will cover all. Nations will learn war no more and righteousness will reign. But not before the Lord Jesus Christ comes again. In the day when men's dreams are shattered, when darkness begins to cover the people—oh! that men would turn to the Word of God. "Oh! earth, earth, earth, hear the Word of the Lord."

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

Absolutely tender! Absolutely true!
 Understanding all things,
 Understanding you!
 Infinitely loving—Exquisitely near—
 This is God our Father,
 What have we to fear?

F. M. N.

HEARING AND BELIEVING GOD.

J. EDWARD BOYD.

"Show me thy ways, O Jehovah; teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day." (Ps. 25:4, 5). My brother, is that your prayer? Is it the desire of *your* heart, as it was of David's, to be shown the ways of the Lord and to be guided into His truth? A willingness,—yea, an earnest desire,—to be taught of God even though that teaching be contrary (as probably it will be) to our former ideas, wishes, and purposes, is a characteristic highly commendable in the sight of God. Surely nothing pleases Him more. Cornelius could well be praised for his honesty, his piety, his generosity; but it seems to me, when I read the account of his conversion, that even greater than these was his readiness "to hear *all things* that have been commanded thee of the Lord." Such a readiness implies a complete surrender to the will of God. We are no more to have our own way, pleasant and agreeable and even profitable though it may seem to be; but we are to yield our wills unreservedly to God. We rely for instruction and guidance, not upon the vaunted wisdom of man, which comes to nought; but upon the sure word of Jehovah; for "it is not in man that walketh to direct his steps." (Jer. 10:23.)

My brother, do you believe God? Do you believe *everything* He says, *all* His promises, even when they seem contrary to "that which is seen?" "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God." (Heb. 3:12). Recently a good brother, speaking of God's dealings with man, expressed the belief that He has nothing at all to do with man now in his mortal body of flesh and blood. Hence it would avail nothing to pray in cases of drought, floods, sickness, physical suffering, etc. God has turned such things ever entirely to "natural law." But James, speaking of Elijah, says that "he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." "But Elijah was a man of God," objected this brother. "Hold on," was the reply, "James knew you would raise that objection; so to meet it he said, 'Elijah was a man of like passions with us.'" Indeed, James was teaching and illustrating the truth that "The supplication of a *righteous* man availeth much in its working."

That such things are entirely under the control of "natural law" is purely a human opinion. I have heard the idea advanced many times; but I have never yet heard quoted a single passage of scripture in its support. Has God said that? Or is it only what man thinks? It seems to be an attempt to leave God out of the affairs of this life. Let us beware, lest by our human reasoning we bring dishonor upon the name of Jehovah! Did not the

same natural laws exist in the time of Elijah? Indeed, the answer to Elijah's prayer had the appearance of an ordinary occurrence; "The heavens grew black with clouds and wind, and there was a great rain." Yet this great change came about as the result of the fervent prayer of a MAN—a man of like passions with us! What a strong encouragement to prayer! Let us not be discouraged or drawn aside from 'a simple child-like trust in Jehovah, because of those things which seem to be contrary; for it is the strong assurance of His Word that He cares for us. (1 Peter 5:6, 7). To believe God against all seeming—this is faith. "In nothing be anxious; but in *everything* by prayer and supplication with thanksgiving let your requests be made known to God." (Phil. 4:6).

PREACHING JESUS CHRIST.

PAUL C. YOUNG.

"To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor, striving according to his working, which worketh in me mightily." Col. 1:27-29. "Christ in you. . . whom I proclaim. . . that we may present every man perfect in Christ." And more. "Whereunto I labor"—unto presenting men perfect in Christ by proclaiming Christ. Proclaiming Christ and "preaching straight doctrine are often, nowadays, two different things. One cannot proclaim Christ without preaching, not only His works but His words, the doctrine; but one can preach the doctrine and harp on the doctrine till the welkin rings and never really proclaim Christ. Christ is more than doctrine. Christ, Himself, is what makes doctrine *live*. "But everybody preaches Christ, and we have to preach what others leave out." Because others leave sound doctrine out is no reason why we should leave Christ out. God knows, there are thousands today who are sound in the doctrine, but have never really learned Christ, to whom the thought of a personal, hourly touch with Him is *not pleasant*, or at least *not satisfying*; to whom the thought of His coming again brings fear and dread. To the members of the church we have been rehashing the doctrine, feeding them forever on "first principles," instead of leaving first principles and pressing on to "*know* him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." (Phil. 3:10). As to our preaching to outsiders, we have hammered on what to do to be saved, the steps in obedience, when they did not want to know what to do to be saved, and did not care a thing about being obedient. We have been trying to tell men what *they* are to do before they came to an overpowering conviction of what *Christ had done for them*. Peter or Paul never preached a ser-

mon on "What must I do to be saved," so far as I know. They started out talking about Christ in their sermons and men broke in, under the spell of conviction that proclaiming Christ wrought, and *demand*ed to know what they must do. One or two short sentences were enough of "what to do" at Pentecost. They convicted men of sin, and they were willing to do anything. We convict men of the rightness of Faith, Repentance and Baptism and they do nothing; or, if they do submit to it, they accept it as "the doctrine," are willing to fight for it, and lose sight of the cross which they were supposed to have taken up. Talk about the preaching some of us have been doing making us "perfect in Christ," making us know the *riches* of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." (Col. 1:27-28)! Talk about our plea! To the background with our plea! To the foreground with our Christ! "That in all things he might have the preeminence." (Col. 1:18). What part has He in your thoughts, in your sermons? Does He stand there merely to give stability to the doctrine? To bolster up Faith and Baptism? Shall we preach Christ or doctrine? Shall we have the love of Christ or the bigotry of doctrinarians? Preach Christ in the proportion the apostles preached Him; preach doctrine in the proportion they preached it. If your doctrine suffers by doing so, so much the worse for your doctrine. I had ten thousand times rather that we were able to say, "We've got Christ," than that "We've got the doctrine." It is possible for one to know what is right and yet *because* and *only* because, Christ is not working in him, and the love of Christ has not been shed abroad in his heart by the Holy Spirit. He is puffed up instead of being built up. (1 Cor. 8:1, 2; Rom. 5:5). To many, Christianity is a system of doctrine. To Paul it was to know Christ and to have fellowship with Him in His sufferings. There is a difference as wide as life and death between fellowship in Christ and fellowship in doctrine. One may have his mind set on earthly things and yet be loyal to the doctrine; He who is loyal to Christ cannot, would not, be anything but a stranger and pilgrim on earth.

God speed the day when we preach Christ, when we live in Him, and He is formed in us. (Gal. 4:19).

RESPONSIBILITY.

W. J. BROWN.

A warning to Teachers and Preachers.—While Cain was Abel's brother he was his brother's keeper. Responsibility is in proportion to relationship and position. If we do not acknowledge this in the text, we find it abundantly confirmed elsewhere, and taught in the Bible. If the watchman on the walls fails to warn those dependent upon him of the approach of the

enemy, the blood of the lost is required at his hands. Paul applies this to the preacher of the gospel. "I am free from the blood of all men, for I have not shunned to declare the whole counsel of God." "Be not many teachers my brethren, knowing that we shall receive the heavier judgment." The sentinel is by reason of his position responsible for the lives dependent upon him.

It is presumptuous in the highest degree to refuse to act upon this obligation. It is nothing short of rebellion against God. It amounts to a denial of God's right to make laws and call upon his creatures to obey them. If God were a tyrant, there might be some reason in refusing, but He is good and requires no unjust nor unreasonable thing at our hands. His demands are just, holy and right.

By refusing to do as we are commanded, we forfeit all claim upon God's mercy for ourselves. If we have no compassion for others, God will have no compassion for us. If we will not help our brother whom we have seen, we will receive no help from Him who is unseen. These are not the opinions of man, but facts revealed from heaven, and it is the highest wisdom upon our part to take them seriously.

It is a repudiation of the whole plan of our salvation to refuse to use our means and influence for the salvation of the lost. Those that will not love, cannot be saved by love: he that will not make sacrifice for others, will not be made partaker of the sacrifice for others. Sacrifice is the center and the circumference, the very heart, the all and all, of the religion by redemption.

The attitude of those who ignore their obligation to others through the blessings accruing from Christ's sacrifice, is virtually throwing all the blame for the sins of others upon God. Cain said, "Am I my brother's keeper?" in a way that reflected upon the character of God. "Why throw the blame on me? If you did not want him killed, why did you not make him immune against death?" An incendiary is arraigned before the criminal courts for the burning of property. He defends himself on the ground that people ought to make houses out of material that would not burn if they did not want to lose property. He did not burn the house; it was the fire. "Why was fire made to burn houses anyway? The man knew when he built the house out of that material that it would burn: the fire and the man who knew that the house was made of combustible material was responsible"—not he. So men say of God, "If He wants men saved, why did He not make them so they could not sin? I did not make them. They are not my poor, nor my lost—they are His: if they are lost and sinful, He is responsible, not I." Such flimsy repudiation of responsibility needs no answer. The question will confront all who are so foolish in the great day, "Where is Abel, thy brother?" God does not reason with such men.

But, stop a moment—what think ye? Suppose it turns out, **URNS OUT**, in the last day, that we were appointed to the responsible position of caring for others? You will find out when it is too late to make amends, that you are your brother's keeper. Think of this for a moment: How did you live before you became a Christian? How do you know that you never by your example and teaching, started one on the wrong track? It is very likely that all who have lived to the years of responsibility have by both teaching and example, helped others in their downward career. How often do we see in reading the Bible where one has caused others to sin?

Another question: How have you lived since you became a Christian? Has your teaching and example led others in the right way? Do you neglect your duty, and then try to justify your wrong by arguing against what the Bible plainly teaches? Do you ever hear of any evil-doer quoting you against the teaching of the Saviour? Could you really say there is a marked difference between the life that you are now living and the lives of those who do not believe in the Lord?

If we are not, in the sense in which the Bible teaches, our brother's keeper, we are in a very serious and solemn sense, our brother's murderer. Are you prepared for any such conclusion as that? One may be responsible for the death of another and never come near him. An innocent man is to be hanged. You are in possession of the evidence that would set him free? Through the fear of loss to yourself, you are sinfully silent. God intrusts to parents the little ones that we call our children. We neglect to "bring them up in the nurture and admonition of the Lord" and they become dissipated and are finally lost. If we are our brothers' keeper, and do not keep them, what are we?

Finally, it seems to me, that the greatest harm we can do to our brother, and the one fraught with the most fearful consequences, is to *withhold the gospel from the perishing*. You can kill a man without stabbing him. Just keep bread and water from him when he is perishing for lack of both. You can kill your brother without shooting him. Just stand by and watch him when he is drowning. We need not teach men to be infidels to be guilty, just withhold the truth from them. But comparatively few teach their fellow-man to be bad men, but many refuse to teach them to be what God wants them to be. Remember the story of the lone traveler over the Alpine snow-drifts finding a fellow traveler almost frozen and unconscious. It was useless for him to try to save him, for he is too near dead, and beside he would likely freeze himself. But two more men passed that way before that snow-covered man was dead. They pulled him out of the snow and worked with him until he revived. The three men journeyed with animated joy and new life in their veins. Presently they overtook the first tourist—dead! "He that saves his life shall lose it. (He did both). He that loses his life for my sake (they took the risk) shall save it."

WINTER COURSE OF BIBLE CLASSES

Auspices of Portland Avenue Church of Christ, Louisville, Ky.

SCHEDULE FOR SEASON 1916-1917.

MORNING CLASSES are on Monday, Wednesday and Friday mornings, ten to eleven-thirty.

AFTERNOON CLASSES are on Tuesday and Thursday afternoons, three to four-thirty.

FIRST COURSE—SIX WEEKS.

November 7 to December 15, 1916.

MORNING CLASSES—A comprehensive view of the Bible, from Genesis to Revelation.

AFTERNOON CLASSES—Special study of Old Testament history, from Solomon to Esther.

SECOND COURSE—SIX WEEKS.

January 2 to February 9, 1917.

MORNING CLASSES—

Romans—II Corinthians.

AFTERNOON CLASSES—

The "Minor Prophets," from Hosea to Malachi.

One week intermission.

THIRD COURSE—SIX WEEKS.

February 20 to March 30, 1917.

MORNING CLASSES—Psalms and Proverbs.

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THE NATURE OF THE BIBLE WORK.

It has been our aim from the beginning of these classes, four years ago, to make them as helpful and valuable as they can be made. They were begun and are being carried on for the glory of God and the blessing of man. These Bible classes are free of charge.

The method is the simplest. The Bible is the one text-book. There is no effort at elaborate analysis and artificial synopsis; nor any technical grammatical discussions; nor is any unnecessary controversy or critical and controversial spirit encouraged. Some memory work and review work is done all along, and notes are freely made. The one great aim is to get the living power and the spiritual significance of the Word of God—the true and full meaning of it, as God grants us ability to see and understand. All else is made subservient to this purpose.

The members of these classes, both the teacher and the taught, are free under God. The teacher counts his liberty in Christ precious. By liberty he does not mean license, nor law-

lessness, nor irresponsibility, nor a disregard of love and righteous restraint—but the liberty of the children of God, which includes the privilege of studying, believing and teaching all the Word of God with all faithfulness, no man forbidding. No effort at all is being made (by him) to prove or disprove any man's theory or creed, although when occasion arises, a passage of Scripture may be contrasted with current mistaken views.

The students are just as free as the teacher. They search and study as unto God. If any fact or truth is pointed out and the student sees it for himself in God's Word, he is free to accept it. If he is unable to see it, he is free (and even obliged) to reject it, and that without fear of affecting our mutual love and fellowship. A point may be true, but until a person sees it and is satisfied, it is not yet his truth. After we have gone over the ground of God's Word, the question of what we have found, what we believe, accept and appropriate of the Word of God is between ourselves and the Lord.

Along with Bible study, weight will be placed on Christian work, service, worship, and especially on prayer. It is our aim to turn the Scripture knowledge gained to practical account.

This much we feel should be said for the nature and character of our Bible work. It is our earnest prayer that the good fruit of it in the future as in the past may be such that "he that is of the contrary part may be ashamed, having no evil thing to say of us."

OUR ADVANTAGES.

The Portland Avenue Church owns a large, three-story brick dwelling-house, which is freely devoted for use as a dormitory for the students. They have in time past clubbed together and provided their own board. With free rooms and cheap board, the expenses of the students have been extremely low.

UNIVERSITY AND SEMINARY.

The University of Louisville offers splendid opportunity for those who wish to take up secular studies, and the very finest instruction in Hebrew, New Testament Greek, Church History, etc., is obtainable at the Baptist Seminary. Those who are not qualified to enter the regular courses of either the University or Seminary can always get special classes as special students. Both these institutions offer their classes and courses free to those who are preparing themselves for the work of preaching the gospel.

SIDE CLASSES.

Classes in sight-singing and in elementary work in languages, etc., can be arranged for at option with resident brethren who are able to give instruction in these branches. Brother E. L. Jorgenson has taught sight-singing in connection with our Bible work for several years past, and is ready to undertake it for the coming season. For all information address the editor.

This announcement may be had in the form of a handsome circular for distribution, in any quantity upon request.

STUDIES IN PROPHECY.

R. H. B.

DOES JESUS COME TO EARTH?

The question is raised here and there whether the Lord Jesus Christ, at His coming, will come actually to the earth. Some with more or less bluster, have already "challenged" and even "defied" any man on earth to prove that the Lord Jesus Christ will "ever set his foot on earth again."

Whatever importance some brethren may see in such a question, to me it seems hardly worth the discussing. I cannot see that anything whatever could hinge upon, whether the Lord's feet will come into actual physical contact with the earth or not. It is just such a point as in case of legal testimony would pass as a technicality. For, clearly, if the Lord is to *come*, He will simply come. Were a man in St. Louis, say, to write to his friend in New York City that he would come on such and such a day, the friend at New York would expect him to arrive in that city. He might not actually set his foot upon Fifth Avenue, or some other particular street, or stand in the exact center of the city; but on the other hand if he should come no further than Washington, he could not be said to have "come" to New York. So likewise, if the Lord went away from the earth and promised to come back, He will *come*—that is all. And that means that he will be personally and bodily present on the earth again. And that is quite sufficient for every purpose. Why quibble about that?

IS THIS ARMAGEDDON?

A number of enquirers have desired to know whether the present world-war is the "battle of Armageddon." Others wish to know whether any prediction is found in the Scriptures as to this present war, and yet others have asked how, in the light of prophecy, this war would terminate, or whether it would end at all.

The present terrible conflict is not, so far as this writer knows, specifically referred to in the word of God. It is comprised under the Lord's sweeping prediction that "nation shall rise against nation and kingdom against kingdom," under which head it is indeed the most terrific instance on record in all history. If this rising up of nations against nation is "the beginning of travail," we may freely say that of all the throes and birth-pangs of the world's "travail" this latest is the fiercest that has ever yet convulsed the earth, although she has been travailing for centuries. There is no reason, however, to surmise that this present struggle is not to terminate, and be followed by a period of peace. In fact, the scripture says that it is at a time when men are saying, "Peace and safety," when "buying and selling, planting and building and marrying are the order of the day, the "day of the Lord" will break in upon them with sudden

destruction. (1 Thess. 5:1, etc.). Preceding this great and terrible Day of the Lord then, there will surely be a period of peace, a calm preceding the storm.

Now, as to *Armageddon*—the European war does not answer to the Scripture delineation of that conflict and cannot be made to correspond with it. In the first place it is not *strictly* correct to speak of the *battle* of Armageddon. For this place (according to the most approved etymology being "the Mountain of Megiddo") is not said to be the actual scene of combat, but the *mustering-place* of the armies preceding the great conflict. The "kings of the whole world" whose armies are there gathered are the ten, who hold their kingdoms under the supreme authority of "the Beast," the world-ruler of that day; and it does not appear that they battle one against another, but whatever their immediate objective may be, are arrayed against the Lord of lords and King of kings. A careful study of Rev. 16:13-16; 17:8, 12-14; 19:19 will establish these facts, and sufficiently distinguish the present conflict, both as to place and persons from "Armageddon." What is revealed about that conflict, we may endeavor to bring out another time in these columns.

OF COURSE FIGURATIVE.

The "Evangelical Lesson Quarterly," published by the official publishing house of the German Evangelical Church, comments on 1 Thess. 4:16 (Sunday School Lesson July 9) as follows:

"*'The Lord shall descend'*—This language is of course figurative. It is impossible to locate the glorified Lord in the limits of space. . . ."

What the Evangelical Church can hope to gain by putting such a gloss upon God's word is past our comprehension. The only result that can come of it is to strengthen the already prevalent impression that the scripture is not to be taken seriously, and that, whenever, for any small or great reason we prefer to believe otherwise than it says, we are at liberty to sweep its language aside, "Ye have made void the word of God by your traditions." But if that language in 1 Thess. 4:16 is "of course figurative"—what is it a figure of? And if it is "impossible to locate the glorified Lord in the limits of space"—has He then not ascended? Is He then not personally absent? If indeed, He cannot be located, the language used by Paul is worse than figurative; it is utterly false and misleading. Of course if the Lord meant nothing specific when He said, "I go away," He could not have meant much when He said, "I come again," and the scripture announcement, "Behold he cometh with the clouds" is wholly void of significance. Such an effort to "spiritualize" the plain declarations of the word of God, is but the outcropping of that general movement of Satan's which has for its object everywhere (not among the Evangelicals only) so to attenuate, etherealize, and make indefinite the promises of God as to empty them of all substance and power.

THE PROPHETIC ENQUIRERS.

R. H. B.

There gathered at Apollos' study on Monday evening, Simeon, Bereus, James and Thomas, a friend of James, who felt dubious about the whole matter, and another of the church-members who had heard of the Monday night enquirers' meeting and requested permission to attend—one Alexander, copper-smith by trade; an elderly gentleman, Professor Nicodemus, who was temporarily residing at X; and Lazarus, a poor, humble brother, who came in with the rest. "As many as were in Noah's ark," shouted Bereus cheerily, "it is a good omen. Now will we sail safely over deep waters in which many others were drowned." "Let's take good care to stay in the Ark then," retorted James, but in all good nature. "Yea, so we must," said Simeon. "And what is in the ark, brethren?" "Some think the "ark of safety consists in the principle of standing still where good men before us have found footing, and letting well enough alone," remarked Apollos. "Now that *has* an appearance of safeness: so much so that it misleads not a few. But for a fact it is unsafe. We must indeed hold faithfully to the truth we have, by doctrine and practice. But the only way in which we can ultimately hold fast the ground we have gained is by pressing on. Our talent remains ours only if we put it out to usury. The manna must be gathered constantly afresh, and that which is kept over in vessels breeds worms. That is the trouble of the creeds," Apollos continued; "good men and able of their day drew them up, and doubtless the creed once represented the best those men knew and had. But to succeeding generations they became a bane, prison homes, as it were, crippling life and growth, shutting out light and the fresh air of heaven. The creed became stale food that starved and sickened those who tried to live upon it. Even the truth in it had spoiled and become more or less unwholesome. God wanted his children to live upon the word, and not upon any man's limited rescension of it; to be guided continually into all the truth; and to press on unto perfection. And, as the apostle says, 'this will *we* do if God permit.' Let us humble our hearts before Him and implore His guidance and keeping." And they all knelt and offered a short, fervent prayer; after which they took up the lesson of the evening.

THE FIRST SIX CHAPTERS OF ISAIAH.

"The rules for interpreting prophecy, recently presented to us by our brother Simeon,* I have studied very carefully," said Apollos, "and their fairness and simplicity seems to leave nothing to be desired. Aside from a point or two which bears specially upon the peculiarities of the prophetic writings, they are just such rules as should govern us in the study of *all* the scriptures. I think we shall do well to follow them—not blindly, nor

*See March number of Word and Work. Send 2c stamp for one, or (if requested) several copies of these rules.

so as to exclude any challenge of them in any case, but for general guidance and principles upon which to proceed.

"First of all we must take a proper attitude toward these writings we are about to study, 'Hear, O heavens, and give ear, O earth,' says verse 2, '*for Jehovah hath spoken.*' And what respect, what reverence, what humility and submission of mind is due to *the word of Jehovah?* Let us connect the second verse of this first chapter with the second verse of the last chapter, where He says 'to this man will I look, even to him that is of a poor and of a contrite spirit and *that trembleth at my word.*'

"The prophet distinctly states that his vision and message is 'concerning Judah and Jerusalem.' I am not as willing as I once was, brethren, to say that this means 'the church.' I believe that all the scriptures of old are *applicable* in their principles and many respects to us today; and that we may gather precious *lessons* all along. But when we set out to learn the direct import and teaching of any portion of God's word, we must not depart from the plain significance of it. Isaiah is here speaking of Judah and Jerusalem—the southern two-tribe kingdom which was left to the house of David, and Jerusalem, its capital city."

MATTERS OF MOMENT.

It is not possible within the limit of these pages to follow the class in every point that was made and every question that was raised and discussed. We shall bring out only some of the chief points of interest.

Verse 9, for example, of the first chapter elicited the fact that just as Sodom and Gomorrah were utterly destroyed for the lack of a righteous remnant in their midst (Gen. 18) so would it have fared with Judah, if God had not left them a remnant. Some one in the company asked if that was not really the secret of the promised perpetuity of Israel (Lev. 26:44; Jer. 30:11) that God always left them *a remnant*. Undoubtedly it must be. Therefore in promising that Israel should never cease to be a nation before Him forever, or be wholly extirpated as a people, God really engaged to preserve at least a righteous remnant of them through all days to come (Jer. 31:36; Isa. 6:13; Rom. 11:1-6).

A second important fact ascertained was that *Jerusalem had a wonderful destiny*. Not the New Jerusalem, not the "heavenly Jerusalem" of which Paul speaks, which undoubtedly now is, and will be manifested in her season; but here the promise is of the Jerusalem which was then and even until yet in vilest sin, that *she* should be purged and cleansed and afterward should be glorious in righteousness. This point arose once more when chapter 4 was studied, and to those who followed the lesson fairly it was fully evident that in no sense had those predictions (1:24-27; 4:2-6) as yet met fulfillment.

THE MOUNTAIN OF THE LORD'S HOUSE.

But no little stir and controversy arose over the familiar

passage, Isa. 2:1-4. It is not easy to get away from former impressions; and the interpretation usually placed upon this passage, that it was a prophecy of the establishment of the church at Jerusalem on the day of Pentecost, was not easily surrendered. "I have heard you preach it that way yourself," said James to Apollos. "Brother James," replied he, "the burden of my soul's request is not that I may find something wherewith to bolster up my own views, but that God may make me to seek His truth. I am not so much concerned about what I have formerly said, but what God says. Nor am I bound to my own creed any more than that of other men. God's word alone must be my guidance." Apollos stood by his principles as a brave gunner by his guns. They might for a time lead him into perplexity, but they could not lead astray. He maintained that so far as he could see, one statement only in this passage could apply to the event of Pentecost, namely, that "out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." This much, he said, did actually and literally transpire on the day of Pentecost. The rest of the passage appears to be quite inapplicable to anything that has hitherto transpired. "Is not the church Jehovah's house?" asked Nicodemus. "Paul in 1 Tim. 3:15 calls it God's house." "Then how would you interpret?" "I would say," answered Nicodemus, that 'the mountain of Jehovah's house,' is figurative for 'the government or kingdom, the church of God, which should be established.' Simeon now spoke. "Is it quite certain that because Paul speaks of the church as the house of God, that *that* house is meant *here*? Was not the regular temple at Jerusalem called Jehovah's house?" "But how could that be meant here?" asked Nicodemus. "How could anything else have been meant?" replied Simeon. "For see how the context runs in *Micah* where the same language is used—*Micah* 3:12 and what follows." They examined it, and Nicodemus was silent. "How then would you render it?" "Well as best I can see, that in the latter days Jehovah would again exalt this city and make its mountains glorious above all other mountains and hills. From all the earth the nations would flow unto it, and from thence light and blessing should go out unto all the world. And One should rule and arbitrate among the nations and make all wars to cease from the rivers to the ends of the earth." A hush fell upon the little assembly. Even Apollos was just a bit staggered. And they left it thus for the time—thoroughly aroused if not convinced.

The "Day of the Lord" (Isa. 2:10-22) proved so interesting a theme that Apollos suggested it for a special topic for an evening's study. Chapter four opened a vision of glory, and they caught the alternating rhythm of prophecy which swings twixt terrible judgment and glorious restoration. The parable of the vineyard and the six woes of Isaiah 5, filled their hearts with solemn thought, and the formal call of Isaiah and his thankless mission, meant so much more to them than at any previous time. The evening's study had taken up much time, but not for a min-

ute had the interest abated. Perhaps for most of them no definite views and conclusions had resulted; but their hearts were awakened, and they went home to read and see for themselves what God had actually said.

COUNTER CURRENTS.

During the same hours, in a neighboring city, another conference equally interesting, if not so good and profitable, took place. Caiaphas and Diotrophes talked until late. Each of those two men thoroughly knew the other, and each could see through the other's dignified and even sanctimonious speech without either of them being deceived nor yet betraying their insight. They were good friends, and knew well that their claims and interests were the same. They spoke much about the good of the church, the nefariousness of Apollos' work (of whom Diotrophes had heard a sufficiency, though he had never met him) and they ultimately concluded that the best course to pursue would be to raise a spirit of discontent and opposition to Apollos among the members, and that in the quietest way possible; and when this spirit should have grown strong enough to warrant the action, to appoint a special meeting and let the leaders of the opposition propose that for peace' and unity's sake Apollos be asked for his resignation. It might help, Caiaphas suggested, for Diotrophes to make a visit at X and deliver a sermon or two which would further the dissatisfaction. And such was the agreement between the two partners when they retired.

(To be continued.)

ALEXANDER CAMPBELL ON THE JEWS, THE MILLENNIUM, AND KINDRED THEMES.

(From the Harbinger, 1849.)

The Jews in their origin, their progress, and final destiny among the nations of the earth, were designed to be a standing miracle, or an unbroken series of miracles spanning the entire arch of time, from Abraham to the resurrection of the dead.

The birth of Isaac, the burning, yet unconsumed bush, whence God addressed Moses, the plagues by which their redemption from Egyptian slavery was purchased, with their journey through the Red Sea, and the wilderness for forty years, their settlement in Canaan, and all that befell them down to their final catastrophe, and dispersion among the nations, together with their preservation for eighteen hundred years since—all is evidently the special hand of God, a series of splendid miracles co-operating in one grand scheme of human redemption and deliverance.

But the end is not yet. A new series is soon to commence, and the signs of the times indicate that it is not far distant. The God of Abraham has said, "Though I make a full end of all the

nations, (that afflicted Jacob) I will never make a full end of you." Millions of the Jews, known and proved to be such, yet exist, while not a remnant of their oppressors, known as such, is found in the four quarters of the globe.

But God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham His friend. "If the casting of them away has been the reconciling of the Gentile world, what shall the resumption of them be but life from the dead." We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land. We intend to notice the Jews, and especially the converted Jews of this, our own day, and their efforts to convert their nation to the belief of Him, as the true and long promised Messiah, whom their fathers repudiated and persecuted to death. Page 87.

These (international political conditions) are more than "the signs of the times." These are the times themselves. Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!

The revolutions, changes, and transformations of 1848, are such as to command us to break silence on subjects we have never before presumed to intermeddle with. We must note the attributes of European society, in order that we may better understand our own times, our country, and the prophecies. Page 90.

Here we must close our speculation for the present, and reserve further developments of *the Gentiles* and "*the times of the Gentiles*" for other moons yet to come. Page 161.

(From the Harbinger, 1854, answering a query.)

Elder Campbell—With respect to the question of the nature of the events which are to begin the Millennial Reign of Christ, the following points are so clear and positive, that but few will deny any of them:

1. Said reign is to begin by a resurrection of some kind, of the righteous dead. (Rev. 20.)
2. By a coming of Christ of some kind. (Rev. 16.)
3. By some kind of a destruction of the great mass of mankind, as individuals. (Rev. 14:9-11.)
4. By some kind of a termination of the fourth universal monarchy. (Rev. 19; Daniel 7.)
5. By a reward of some kind to all the righteous, as individuals. (Rev. 16 and 11.)
6. By a reward of some kind to all the saints, as a people or nation. (Heb. 11; Daniel 7.)

The important question now presents itself: If the above texts do not prove that all the above events are to have a real and literal fulfillment, can it be proved from the Bible that like events will have a literal fulfillment at the end of the millennium? In other words, Do the Scriptures more plainly prove

the above, or like events, to be literal, than the texts above referred to?

This inquiry brings before us another important question: If there are no plainer Scriptures to prove that said events are more literal at the end than the beginning of the millennium; does not the popular doctrine of the spiritual millennial reign involve or comprise a denial of Christ's personal reign, as taught in the Scriptures; or that he no longer exists personally as the Son of Man? And is not this a denial of an important part of the faith in Christ, which we are required to exercise in connection with repentance and baptism, in order to obtain salvation? Is not His future literal and personal reign, as the Son of Man, so important an office resulting from His obedience here on earth, as that a denial of it amounts to a serious apostacy from the doctrine of Jesus Christ and him crucified?

A FRIEND OF THE TRUTH.

The answer:

The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the Old World.

As preparatory to these questions, there are certain preliminary matters, which seem to command the attention of the student of prophecy. Such as—

1. The restoration of Israel to their own land.
2. The rise and fall of Babylon the great.
3. The one thousand two hundred and sixty days.
4. The coming of the Lord.
5. The first resurrection.
6. The thousand years reign of the saints.
7. The descent of the New Jerusalem.
8. The scenes following.

These are to be our themes, the Lord willing, so soon as our readers are increased to 10,000. We have had this subject often before our mind, and more recently has it become more engrossing. We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come "when many shall run to and fro, and knowledge shall be increased." We are evidently approaching a new crisis in the ecclesiastic and political affairs of the world. If every four readers of the Harbinger would add one, the seats would be full for such a discussion. And while this is in progress, we shall be preparing our materials and placing things in order for such a development as the progress of the age and our means and facilities may furnish.

We have been, and still are, hearing both sides, and collecting documents in aid and furtherance of such an object. It will

unquestionably soon be, if it is not already, one of the most engrossing topics of our generation.—Page 353.

(From the Harbinger 1855.)

In my former investigations of the prophetic periods, my mind reposed more agreeably on the year 606, as the birth of the Man of Sin and son of Perdition. And if so, we have but eleven years to await his fall. But I presume not to say that, in the full assurance of faith, we can contemplate that year as the year of his entire catastrophe.

Yet we must say, that no year since assigned, is sustained with more evidence of concurrent prophecy, than the aforesaid epoch.—Page 336.

We had expected to have commenced a series of essays on, milliennary studies, early this year, but matters of pressing interest, connected with certain great movements of the age, embargoed my operations and essentially interfered with my purposes. Besides, the compass and grandeur of that sublime subject demand a concentration of mind paramount to any other topic now in our horizon. We are glad to see a continually increasing interest in that theme, and the means of understanding the subject are continually increasing, so that we flatter ourselves that we will be better prepared for the work next year in consequence of the delay, and in the long run it will be no loss.—Page 600.

The subject of the Millennium was proposed to be introduced last volume. But such were our labors in other fields, we did not think we could do it justice. We have firmly resolved to introduce and discuss that great subject the ensuing year. The subject is annually growing in importance, and we feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention.—Page 657.

(From the Harbinger 1856.)

But besides these, there are the grand topics of the age, in reference to the present condition of the church of Christ and its destiny, demanding a full investigation under all the new forms and movements of religious excitement and enterprise.

The coming events of apocalyptic vision are pressing upon our attention, and have strong claims upon our grave consideration. Whatever is taught in the Oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration. The signs of the times are ominous, and coming events cast their shadow before them, indicating to us the necessity of preparing for them. But for this purpose it is indispensable that we understand our own times, and their position on the chart of prophetic developments.—Page 5.

LOUISIANA MISSION NOTES.

STANFORD CHAMBERS.

The writer is just home from Amite, La., where he joined Brethren A. K. Ramsey and W. J. Johnson in a tent campaign to establish a congregation of Christians only in that city. It was a glorious meeting, both for seed-sowing and for ingathering. Some twenty-five or more will henceforth "keep house for the Lord" in a comfortable and well-located hall under the leadership of Bro. Johnson who has so faithfully labored there and in surrounding fields for some time past. Amite is a parish (county) seat on the I. C., seventy miles north of New Orleans, and a central point where is by all means needed a live, consecrated church. Let all the faithful pray for it.

The church in New Orleans is deeply interested in that work and was rejoiced to be able to spare two of her young men, Maston Sitman and John Dearing to aid in singing and prayer.

On July 22 Bro. Ramsey goes to Iota, Monday to Turkey Creek, where he planted a congregation in May. He aims to be with them there some days, thence to Forest Hill on the first Lord's day in August.

Bros. Johnson and Sitman are to begin in tent at Snow Creek, a destitute field, right away to continue indefinitely.

Bro. B. U. Baldwin recently held meetings near Boyce, baptizing two and is now at Hemphill.

Bro. Hebert's great work goes on with nearly six hundred turned from Rome to date, and indications of others yet to turn. We were glad to forward him \$2.00 in July from Bro. Von Allman of Louisville. Yes, Louisiana is coming to the front. We can count seven worshipping bands now which we could not count a little over a year ago. A New Orleans congregation has enrolled over 130 in Bible School this year, 50 per cent. more than ever before, and has the largest attendance at worship ever this time of year. Two have obeyed the Lord in the last month. We are encouraged, and now brethren and churches of Christ in Louisiana, shall we not do greater things for God in the next twelve months? By His grace let us hold what we have and gain more. There are many, many destitute fields to enter and there are the workers to support. I am in a position to know that Brethren Ramsey, Hebert and Johnson could do much more and better work if they had more means. I know, too, that they are all sacrificing daily in order to do what they do. Let us not forget our responsibility in this matter. The church in New Orleans is doing her utmost in working, giving and praying. Now for a strong pull together.

"Men are declaring today that, if the Church is true to her trust, it will be possible to make Christ known to even the uttermost parts of the earth in the life of a single generation."—*Men and Missions.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

By the grace and the blessing of the Lord Jesus Christ, yesterday I baptized eight persons into Christ," writes Bro. Fujimori from Japan.

Does Matt. 7:12 have any reference to men and women who have never heard a gospel sermon and who know not God?

"Bro. Umrao Singh is improving, thank God."—*E. S. Jelley*. This native preacher was paralyzed.

Funds for the brethren in India are reaching them in due course. It takes about twelve weeks for word to go there and a reply to come back. I remit to Bros. Jelley and McHenry two or three times a month.

Occasional word comes from Bro. Yohannan, of Persia. He has written Bro. J. W. Grant, West Station, Nashville, Tenn., "I let you know I am preaching and teaching the gospel of Christ to poor sinners." Conditions are better since the Russian army has entered that field.

Churches desiring to get some fresh information regarding actual conditions on the mission field will do well to correspond with Bro. C. G. Vincent, Sanitarium, Battle Creek, Mich. He will soon be ready to leave Sister Vincent there for awhile and go among the brethren equipped with a stereopticon and other material. Make use of him.

One dollar a month—who wants to give it? Will pay for 2,000 Japanese tracts. That is very cheap preaching. Are there several who will become regular givers to this fund to be used by Bro. McCaleb.

Bro. McHenry has purchased a typewriter which will write from either side of the paper. This will be useful to him in both his English and foreign correspondence.

Were our forefathers ever heathen or did we always have the gospel? How did the gospel come to us when it has not reached so many millions of others?

Two dollars and fifty cents a month will pay Oharu-san's tuition in music and help her to become able to support herself.

In a biographical sketch, Bro. Arjun R. Waleker, one of Bro. McHenry's helpers, calls for missionaries from America to join them. "Think brother," he says, "May it not be God's providence that you should come and help take these people from darkness of Satan's kingdom into the kingdom of God?"

Funds for Bro. Armstrong-Hopkins may be sent to Miss Nellie Straiton, 1030 So. Lake Street, Ft. Worth, Texas. Gifts for Miss Sarah Andrews to I. B. Bradley, of Dickson, Tenn.

"Received a letter from a brother only recently baptized, saying he had baptized ten people."—*W. Hume McHenry*.

THE SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 13, 1916.

THE GRACE OF GIVING.

Golden Text.—"In all things I gave you an example that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive." Acts 20:35.

Lesson Text.—2 Cor. 9. Memorize verses 10, 11.

1. For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. 3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: 4 lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. 5 I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion. 6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. 7 Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: 9 as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth forever. 10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: 11 ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. 12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; 13 seeing that through the proving of you by this ministration they glorify God for the obedience of your

Verses 1, 2. Why was it superfluous to write to them about the ministering to the saints? Had they shown themselves eager or backward? Does the zeal of one congregation exert an influence upon others?

Verses 3, 4. Why then did Paul send the brethren? If after Paul's boasting of them they had been found unprepared—how would he and they both have felt about it?

Verse 5. What had been (or should have been) done by way of preparation? See 1 Cor 16:1, 2. If such regular, steady giving had not previously been done, what would a sudden call for considerable funds mean? Does the Lord approve of "extortion," or any method of pressure, to obtain money from the church? (verse 7).

Verse 6. Did the apostle prescribe to anyone how much or what per cent to give? What only consideration does he urge? Compare Gal. 6:9. Hag. 2: 15-19.

Verse 7. How was the amount of each man's gift to be determined? In what spirit should they give? Why? Comp. Ex. 25:2; 1 Chron. 29:9-19.

Verses 8-11. What promise is here implied to the man who uses his means liberally and generously? What mark of the righteous man is pointed out in verse 9? What, again, does verse 10 mean? Can God do that? Did He say He would do it? When God sees a man using his means and abilities faithfully and unselfishly, what can and will He do for that man? What, therefore, is the high-road to a life filled and enriched unto all sufficiency?

Verse 12. What other good would incidentally come out of their liberal giving?

confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; 14 while they themselves also with supplication on your behalf, long after you by reason of the exceeding grace of God in you. 15 Thanks be to God for his unspeakable gift.

Verses 13-15. What does Paul anticipate that the Jewish brethren would think and feel when they received that contribution from the Gentile brethren? Would it arouse and increase their love toward the Gentile brethren? Is it right and good to "provoke one another to love" in such ways as that?

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OTHER SCRIPTURE TEACHING ON LESSON 7.

Gifts to the Jewish Saints.

"There stood up one of them (the prophets) named Agabus and signified by the Spirit that there should be a great famine over all the world. . . . And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did." Acts 11:28-30. "It hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things (Compare Rom. 11:17, 18) they owe it to them also to minister unto them in carnal things." Rom. 15:26, 27.

To all God's Children, and to all Men.

"For God is not unrighteous to forget your work and the love which ye showed toward His name in that ye ministered unto the saints and still do minister." Heb. 6:10. "And let us not be weary in well-doing for in due season we shall reap if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." Gal. 6:9, 10. "Whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word neither with the tongue; but in deed and in truth." 1 John 3:17, 18. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Matt. 10:42.

Liberal Giving: The Joy and Reward Of It.

"Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy vats shall overflow with new wine." Prov. 3:9, 10. "Consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Consider, I pray you, from this day and backward. . . . Is the seed yet in the barn? yea the vine and the fig-tree. . . . have not brought forth; from this day will I bless you." Hagg. 1:5, 6; 2:18, 19. "Prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room to receive it." Mal. 3:10. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall also be watered himself." (Prov. 11:24, 25). "Give, and it shall be given unto you; good measure, pressed down, shaken together shall they give unto your bosom. For with what measure ye mete it shall be measured to you again." Luke 6:38. (Add to this 2 Cor. 9:6-11, this lesson).

"Then the people rejoiced, for that they offered willingly; because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy. . . . Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29:9, 14.

The Ground and Great Incentive to all our Giving is set forth in 2 Cor. 8:9.

THE THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 20, 1916.

THE RIOT AT EPHESUS.

Golden Text.—"The love of money is a root of all kinds of evil." 1. Tim. 6:10.

Lesson Text.—Acts 19:23-41. Memorize verses 29, 30.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristachus, men of Macedonia, Paul's companions in travel. 30 And when Paul was minded to enter in unto the people, the disciples suffered him not. 31 And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. 33 And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. 34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great Diana of the Ephesians. 35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. 37 For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. 39 But if ye seek anything about other matters, it shall be settled in the regular assembly. 40 For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

First of all. Read the notes to this lesson.

Verse 29. What did Demetrius and his craftsmen succeed in doing?

Verses 30, 31. What does this verse show as to Paul's courage? What alone prevented him from going into the midst of the mob? Does the gospel of Jesus Christ and the Spirit of God make a man cowardly? (2 Tim. 1:7).

Verse 32. Was this a very reasonable crowd? Are mobs ever reasonable, or fair, or just? Does riot, mob-law, lynchings, etc., exalt or degrade a people? Can a Christian have any share in such things?

Verse 34. How long did they cry out, Great is Diana? Was Diana any greater at the end of that time than when they began? Does this apply to the loud ranting and big assertions of men in matters of religion today?

Verse 35. What did the town-clerk say was known and admitted on all hands? Were their shouts calculated to deepen the convictions of the people, or to raise doubts?

Verse 36. What is proper conduct in all men everywhere? What is the opposite of rashness? Eph. 5:15.

Verse 37. What does this verse show as to the spirit and manner in which Paul and his companions combated the errors around them? In what spirit should Christ's servants meet opposers? 2 Tim. 2:24-26, read. In what spirit must the truth be spoken? Eph. 4:15. If we should go even to martyrdom, without love, how much will it profit us? 1 Cor. 13:3. Should we ever blaspheme or ridicule what, however mistakenly, is holy to our fellow-man?

Verses 38, 39. Did Demetrius and his craftsmen really have a case against Paul? Since they knew that fair and just trial would only expose them, what did they find easier?

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NOTES ON LESSON 8.

To take up this lesson where the printed portion commences would leave us without the essential knowledge of the circumstances. We find here, first of all, Paul in Ephesus. He had made a brief visit to Ephesus before (Acts 18:19-21); but now he is in this city for a long work. (19:8, 10) What he accomplished there is recorded in the first 20 verses of this chapter (Acts 20).

The Riot of Demetrius.

Just about the time Paul was planning to leave Satan provided him a big send-off. His choice instrument was Demetrius, whose income and profession (for he made silver shrines for Diana) was endangered by Paul's great work. He gathered the craftsmen and stirred them up on two grounds: 1. The danger that threatened their business. 2. The dishonor that threatened their goddess. The latter motive may have been strong enough to add force to the former one; but it appears that their concern for their money was the concern, to which the other, more prominently alleged motive only lent the cloak of piety and zeal. So it has often been, and is unto this day. Many a man shouts long and loud for sound doctrine who, if all were known, is really more concerned for his job and salary than for the Lord and the truth. The Pharisees, for example, pleaded their strict adherence to the law, their loyalty to Moses and the traditions. As a matter of fact they were only full of envy, and feared that their name and prestige might suffer through the activity of Christ and the apostles. Whenever honor, station, money and financial interests come to play a part in church matters, corruption begins and increases forthwith.

If Diana were so great a goddess why fear that through the humble work of this poor, wayfaring Jew her temple be "made of no account," and "she should even be deposed from her magnificence whom all Asia and the world worshipped?" Surely she stood on a very precarious foundation. When Uzzah put forth a carnal hand to steady the Ark of God, the Lord smote him. God neither wanted nor needed such assistance. But the shaking shrine of Diana must be held up by outside force. Incidentally here is a compliment to Paul's work. It is always a compliment to God's true servant when the devil raises a stir against him.

Great is Diana?

Frequently men who see themselves about to be defeated, stake their hope on a demonstration; and they trust to make up with noise and bluster what their cause lacks of logic and righteousness. And as frequently the unthinking crowd falls in with them and joins their cry, they know not for what cause, except that the leaders started it. Demetrius' craftsmen were "filled with wrath" and began to cry out, "Great is Diana of the Ephesians." But the shouts of the populace neither make anything great nor prove it to be so—be it a man or a god; nor, vice versa, has the mob's cry, "crucify him!" the least power to detract from the greatness and glory of Him who suffers it.

Ephesus.

A peculiarly prominent place is given Ephesus in the New Testament. The apostle's work there is given with some detail. It was a great center; and by Paul's daily teaching in this central point the word of the gospel was sounded out into all the province of Asia. In this way was Asia evangelized—by which is not meant that every man there was brought to Christ, but that Christ was brought in reach of every man.

Paul's farewell speech to the elders at Ephesus is also carefully recorded. Moreover, Paul sent a letter to Ephesus, one of the greatest of the New Testament epistles, and in which the revelation of the unsearchable riches of Christ touches the high-water mark. And, not least, the church at Ephesus was one of the seven churches to whom the book of Revelation was addressed; and the Lord Jesus Christ sent her a direct and personal message after His ascension. (Rev. 1:4, 11; 2:1-7).

THE FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 27, 1916.

JOURNEYING TO JERUSALEM.

Golden Text.—“I commend you to God and to the word of his grace.” Acts 20:32.

Lesson Text.*—Acts 20:16-38. Memorize verse 24.

16. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called to him the elders of the church. 18 And when they were come to him, he said unto them, Ye yourselves know from the first day that I set foot in Asia, after what manner I was with you all the time, 19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; 20 how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, 21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. 24 But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. 26 Wherefore I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God.

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ed among them? (Compare 14:22; 28:31; 1 Cor. 6:10; Phil. 3:20; Col. 1:13; 2 Tim. 4:1, 18—some things Paul taught about the kingdom).

Verses 26, 27. Why did he consider himself clear of blood-guiltiness? If he had shrunk from declaring the whole counsel of God to them, would he have been pure from their blood? Where does the word of God use similar language? Ezek. 3:16-21; 33:1-9. Compare Jer. 26:2, 3. Read Notes for remainder of this Lesson.

Verse 16. Paul goes to Jerusalem for the last time. Who else “set his face steadfastly” to make a last trip to Jerusalem? Luke 9:51.

Verse 18. To whom does Paul address this farewell speech? (v. 17). What did they themselves know?

Verse 19. What did Paul do all the while he was in Asia? In what attitude of mind did he serve the Lord? Is that important? What spoils much work that is done for the Lord? What else marked the path of Paul's activity? Was he a “jolly” and “jovial” sort of preacher? But did he have real joy? 2 Cor. 6:10. Who especially persecuted him?

Verse 20. From what did Paul never shrink? Why should a man be tempted to shrink from that? How much of the word of God is profitable? In what two ways did Paul teach? At what hours? Acts 20:31; 2 Tim. 4:2

Verse 21. How does Paul describe and sum up his preaching? Compare here his commission: Acts 26:16-20. What did he preach as duty toward God? What toward Christ?

Verses 22, 23. How was he “bound in the spirit?” Comp. 21:14. What did he know would befall him in Jerusalem? How did he know it? How does the Holy Spirit testify? 21:4, 10, 11. Would this necessarily mean that the Holy Spirit forbade him to go to Jerusalem?

Verse 24. How did Paul hold his life? Is not our life a very precious gift to us? But when does a man hold it too dear? For what purpose was Paul willing to surrender it? If a man does not take this attitude, will he be able to accomplish his course and his ministry? What was Paul's ministry?

Verse 25. What else did Paul know to a certainty? What had he preached

NOTES ON LESSON 9.

The printed lesson stops short at a most instructive and interesting point. The apostle about to depart from them forever, 1. Addresses some direct and personal admonitions to the elders. 2. Pictures the dangers and trouble awaiting the church in her career. 3. Points out the preventive and remedy. 4. Exhorts to unselfishness and self-sacrifice in ministry. The Admonition to the Elders. (Verse 28).

First of all they must take heed to themselves. If a preacher or elder does not first of all look to his own personal walk, all further instruction as to doctrine, etc., is useless. "Take heed to thyself and to thy teaching," he wrote to Timothy. (1 Tim. 4:16). Next, they must take heed to "the flock," over which they were made shepherds, ("bishops," "overseers"). 1 Pet. 5:1-4 is important here. The Holy Spirit had made them overseers. How, we may gather from Tit. 1:5-9. Their work was to feed the church of the Lord. No man can do that except by constant, faithful study of the word of God and diligent teaching. The shepherd's work involved other responsibilities which are portrayed to us in Ezek. 34:1-16. The Future of the Church. (Vs. 29, 30).

It is somewhat reassuring to learn that the evils, the distress, the trouble, the divisions and strifes that have come into the church did not come by accident or at unawares. The Lord knew it beforehand and foretold it, so that "we might not be caused to stumble." If He foreknew it, He could also have prevented it; but in His overruling wisdom all this would become a discipline to His people and an occasion to make His true people manifest. (1 Cor. 11:19). Grievous wolves, said Paul, would be certain to break in among the flock; and not only from the outside would the evil come, but even in the church itself and from among their very elders would false teachers arise with a view to draw away the believers after them—which thing has come to pass on every hand to such an extent that now even those who endeavor to teach the whole counsel of God and to lead the people to go after the Lord, seem like innovators and factionists, and "the way of truth" itself is "evil spoken of" and the last days will not be the best. (2 Tim. 3:1). Nevertheless, "the firm foundation of God standeth," however many the falsehoods, and whose faith soever may be overthrown. And this is its seal: "The Lord knoweth them that are His; and let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2:17-19).

"Though with a scornful wonder

Men see her sore oppressed

With schisms rent asunder

By heresies distressed—

Yet saints their watch are keeping,

Their cry goes up, 'How long!'

And soon the night of weeping

Will be the morn of song."

The Preventive and Remedy. (Vs. 31-33).

"Wherefore watch ye." Nor would there be any use of watching if some means of preventing and remedying were not at hand the moment the trouble was discovered. The means he points to is (next to God's care, with whom we must abide in communion) the word of God. That is able to build you up amidst all the tearing down influences the world and Satan can direct against you; and not for a time only, but until you obtain the inheritance. Unselfishness in God's Service. (Vs. 32-35.)

Paul saw that the greatest danger to the church would arise from selfishness and greed that may develop among its leaders—that love of ease, love of honor, that professionalism which under the Old Dispensation produced the ripe fruit of "scribes and Pharisees, hypocrites," and which will do as much and worse under the gospel. The hirelings, after the pattern of Balaam, are ever ready to meet the popular demand in matters of doctrine and practice, with corresponding supply provided their cupidity of salary and honor-among-men is satisfied. Flee from professionalism! May God also deliver us from the low bondage of "so-much-per," and to enable us to look to Him while walking in the way of Paul, and of the Lord Himself.

THE FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 3, 1916.

PAUL'S SORROWS AND COMFORTS.

Golden Text.—“My grace is sufficient for thee for my power is made perfect in weakness.” 2 Cor. 12:9. .

Lesson Text.*—2 Cor. 11:21-12:10. Memorize verses 25, 26.

21. I speak by way of disparagement, as though we had been weak. Yet whereinoever any is bold (I speak in foolishness), I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; 26 in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. 29 Who is weak, and I am not weak? who is caused to stumble, and I burn not? 30 If I must needs glory, I will glory of the things that concern my weakness. 31 The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not. 32 In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: 33 and through a window was I let down in a basket by the wall, and escaped his hands.

Verse 21. Had Paul's manner been so gentle among them as to lay him open to the charge of weakness? (1 Thess. 2:6, 7). If Paul had wanted to make bold claims for himself, could he have done so? (Phil. 3:4-10).

Verse 22. Had anyone a better pedigree than Paul?

Verse 23. What better thing could he have boasted of? How did he give evidence of his faithful ministry?

Verse 24. How many public beatings did he have to endure at the hands of the Jews? Why did they beat him?

Verse 25. How many other public whippings? When was he stoned? (Acts 14:19). How many shipwrecks?

Verses 26, 27. What eight “perils” does he enumerate? What general sufferings and discomforts? Did the Lord's prediction in Acts 9:16 come true? But what other predictions came true? Isa. 43:1-3; Ps. 23:4; Rom. 8:28, 31, 35-39. Is it better to walk through pain and trial with God, or in ease and comfort without Him?

Verses 28, 29. What mental burdens did he also carry? How does love feel toward the weak? (1 Cor. 12:26). How toward those who cause others to stumble?

Verse 30. Of what would Paul prefer to boast—what he achieved or what he suffered? (2 Cor. 12:5, 9, 10). Did he relish any of this boasting at all? What does he say of it? (2 Cor. 12:11). Do many Christians boast without compulsion? What does God think of that? 2 Tim. 3:2.

For the unprinted portion of this lesson read the Notes following.

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NOTES ON LESSON 10.

This lesson shows indeed how many things this tried and true servant of the Lord had to suffer for Jesus' name's sake. (Acts 9:16). To our easy-going Christianity, which readily complains at every trial or hardship, this comes like a shock. But there were two big considerations with Paul that even by human reckoning made it very much worth while: (1) that if we suffer with Him we shall be also glorified with Him and shall reign with Him; and (2) that the sufferings of this present time are not worthy to be compared with the glory that should be revealed. (Rom. 8:17, 18; 2 Tim. 2:12). Besides God was with him every step of the way, and though sorrowful he was "always rejoicing."

In The Third Heaven.

The following five verses (2 Cor. 12:1-5) are very remarkable indeed. The context (see esp. v. 7) shows that this "man in Christ" is none other than Paul himself. Now this "man in Christ" was caught up to the third heaven. He says that he was unable to tell whether at the time he was in the body or out of the body—that is whether he was carried bodily into heaven, or whether, for the time, he forsook his earthly tabernacle. From the apostle's standpoint therefore, either would have been possible—which on the one hand shows that so far as the apostle knew, the human body is not necessarily refused entrance into heaven; and on the other hand that man can consciously exist apart from his body. The third heaven (according to Jewish concept) was the abode of God; the atmosphere being the first and the starry firmament the second, heaven. This place he also identifies with Paradise. Ingenious arguments have been made to locate "Paradise" elsewhere. It is sufficient to note (1) that "Paradise" is used always in a good, never in a bad sense; (2) that its location is not necessarily so fixed that, especially upon the change of dispensation it could not be transferred. There Paul heard "unspeakable words which it is not lawful for a man to utter." The surmise that to John (in Revelation) it was granted to utter these things, cannot be correct, for the statement here is sweeping:—no man may utter those words. But they doubtless gave force and color and direction to all Paul's further utterances. And to us also the mere fact that there are some great things with God which he has as yet withheld from us, fills us with deeper assurance and hope. The while we learn and believe and do what He has graciously revealed to us. It is good for us in other ways to remember that we do not know everything. (1 Cor. 13:12).

The Thorn in the Flesh.

No comment could better exhibit the pitiful frailty of our poor human nature than this that God had to send, (making use of Satan's malice, as He often does) a "thorn in the flesh" to harass and trouble Paul that he should not be puffed and exalted overmuch because of the marvelous revelations God had granted him. The best and the holiest things are quickly perverted by the flesh to serve its innate pride and greed of power; and the best of men quickly forget that they are dust. God was gracious to Paul in that, along with glorious privilege, He provided also the "thorn" to keep his servant reminded to humble dependence. And with the thorn came God's good promise of the grace that is always sufficient, and the glory of which is best set forth in human weakness. And Paul learned to glory in his tribulations, for with every trouble came a new supply of God's grace; and he was therefore never so strong as when, humanly, he was utterly weak, and the supply of God's grace came in to meet his weakness.

There is here (v. 8) an unanswered prayer, which yet was not unanswered, but granted in a higher way than it was asked. Some day God can show His servants all His glory and without the need of the thorn. The Lord will hasten it in its day!

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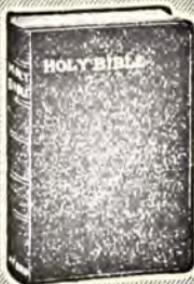
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