

# WORD AND WORK

## JESUS, THE VERY THOUGHT OF THEE.

Jesus, the very thought of thee  
With sweetness fills the breast;  
But sweeter far thy face to see,  
And in thy presence rest.

No voice can sing, no heart can frame,  
Nor can the memory find  
A sweeter sound than Jesus' name,  
The Savior of mankind.

O hope of every contrite heart,  
O joy of all the meek,  
To those who fall how kind thou art,  
How good to those who seek!

But what to those who find? Ah! this  
Nor tongue nor pen can show;  
The love of Jesus, what it is,  
None but his loved ones know.

Jesus our only joy be thou,  
As thou our prize wilt be:  
In thee be all our glory now,  
And through eternity.

—BERNARD OF CLAIRVAUX.

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## OPEN DOORS.

None of us would think of attempting to enter a house or a room without first finding the location of the door and entering through that convenient opening. In such simple matters as this we naturally use good judgment; but when it comes to gaining admittance to a family where there is no interest in religious life we frequently feel as though we had been confronted with a difficult problem, and we wonder how to go about it. Perhaps we fail to realize that somewhere there must be a door which will open and admit us to the closed place beyond. Probably no finer doorways of opportunity exist than the children. If we can show our interest in them or in some way help to make their lives happier and brighter or encourage their attendance at some of the various activities and classes suited to their age, we will scarcely be denied entrance to the home itself. Every child is an open door to some home or, better yet, to some heart.—*Selected.*

## WORDS IN SEASON.

### WHERE A SINNER TRUSTED IN GOD.

The Twenty-fifth Psalm is a psalm of humble trust in God; and not the sort of trust that comes of conscious integrity and a blameless record, but a sinner's trust in the unfailing mercies of the Lord. It is for that reason bound to be precious to the many who know only too well how they have sinned and failed. The trust in God's mercy and goodness which pervades this psalm is not unfounded or presumptuous; for was it not the very Spirit of God Himself that put those sentiments upon David's tongue? David himself said, "The Spirit of Jehovah spake by me, and His word was upon my tongue." (2 Sam. 23:2) And the Lord Jesus Christ endorsed and corroborated the truth of David's claim. (Matt. 22:43). So the good words and the comfort of this psalm are not unwarranted; nor are those sentiments unworthy of the child of God today.

### SINFUL, BUT WAITING

The keynote of this psalm is, "Wait for Jehovah." "None that wait for thee shall be put to shame," he says; and, "For thee do I wait all the day;" and again, "Mine eyes are ever toward Jehovah. . . . for I wait for thee." The man who speaks is in trouble. He is surrounded by enemies who would rejoice and exult if he slipped. (vs. 1, 19). His feet are caught, as it were, in a net (v. 15). He is desolate and afflicted, and the troubles of his heart are enlarged. (vs. 16, 17). But it is not the suffering of the righteous for righteousness' sake, which carries its own sweet comfort with it. This man's affliction is embittered by the consciousness of guilt. The sins of his youth rise up before him; his iniquity seems mountain-high, and as a heavy burden it has become too much for him. (vs. 7, 11). Nevertheless—nay, for this very cause—he looks unto Jehovah. There are those who under the realization of their sin lose all hope and courage, and face away from God to flee unto a darkness which shall prove eternal. But not this sinner. He turns his eyes to the only source of help and light, to the one Refuge of the sinful soul: God. For God he waits. "I wait for Jehovah, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning. O Israel, hope in Jehovah; for with Jehovah there is lovingkindness, and with Him is plenteous redemption. And He will redeem Israel from all his iniquities." (Ps. 130:5-8.) Now "lovingkindness" is the Old Testament word for *Grace*. Throughout his prayer David appeals to that free and abounding grace of God which covers all our transgression.

### FACING TO THE LIGHT.

The one and the only thing David can urge in his favor (and in it is no merit) is that he has trusted in God for mercy and

help, in the confidence that *none* that wait for Him shall be put to shame. He knows God well enough, however, to understand that God and sin can never dwell together. He does not ask to be saved in his sins, but out of them. He does not expect to be washed from his guilt while yet walking in the paths of iniquity. He wants nothing so much in fact as to be delivered from the evil way that his feet had entered. "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." He feels keenly enough that he is asking here for something which in all justice he has forfeited. The man who has sinned against light and truth has nothing coming to him but a sentence of darkness and blindness. To the light and truth which he has despised he has no longer any rightful claim. David knows that His petition is not for what is due; but he appeals to the *grace* of God—that undeserved lovingkindness which to *us* has come so richly in Christ Jesus: "According to thy lovingkindness remember thou me, for thy goodness' sake, O Jehovah." Would God do so great a thing for the unworthy? But if He would not, why did God's Spirit encourage David to ask for such a thing—yea and even put the very words of the petition upon his lips?

#### BUILDING UPON GOD'S CHARACTER.

One fact is notable in regard to the prayers of the Old Testament saints: they based their prayers upon their knowledge of God. When they found out, as did Jacob for example, that God was *faithful* to His word and promise they were sure to harp upon that fact when they cried to Him in the time of need. Or if, like Moses, they had learned that He was merciful and gracious, slow to anger and abundant in lovingkindness and truth, showing mercy to thousands, forgiving transgression and iniquity and sin—they did not fail to make that the ground of their appeal, whether for themselves or others. Now David had discovered that God was *good*. "For thou Lord art good and ready to forgive, and abundant in lovingkindness unto all them that call upon him." (Ps. 86:5). The quality of "goodness" reaches far beyond that of bare rectitude. Righteous and just our God indeed is; but He is more than that: He is *good*. Among men, Paul argues, who would so love his fellow-man for his righteousness' sake as to be willing to die for him? But for a *good* man some would even dare to die. (Rom. 5:7). For goodness is above righteousness. A righteous man deals squarely and honestly; but the good man exceeds the measure of requirement: with him is sympathy and compassion, and kindness even to the unthankful and evil. Now this is the attribute of God. And in this twenty-fifth psalm David banks upon it. "Good and upright is Jehovah: *therefore* will he instruct *sinners* in the way." Those of them who are "meek"—humble, submissive, teachable—"will He guide in justice; and the meek will He teach His way." For this David hopes, and this he confidently asks

and expects at the hands of his God—which is also an evidence on David's side of his sincere desire to walk in that precious light henceforth. "Let integrity and uprightness preserve me: *for I wait for thee.*"

"YEA, WAIT THOU FOR JEHOVAH."

"But as for me—I will look unto Jehovah: I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness Jehovah will be a light unto me. I will bear the indignation of Jehovah because I have sinned against Him, until He plead my cause and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. . . . Who is a God like unto thee that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not His anger forever, because He delighteth in loving-kindness. He will again have compassion upon us; He will tread our iniquities under foot, and thou wilt cast all their sins into the depths of the sea." (Mic. 7:7-9, 18, 19). "My soul wait thou in silence for God only; for my expectation is from Him. He only is my Rock and my Salvation. He is my high tower; I shall not be moved. With God is my salvation and my glory; the rock of my strength and my refuge is in God. Trust in Him at all times, ye people; pour out your heart before Him; God is a refuge for us. Rest in Jehovah and wait patiently for Him. Be strong and let thy heart take courage: *yea, wait thou for Jehovah.*" (Ps. 62:5-8; 37:7; 27:14).

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### "HOWBEIT THE HIGH PLACES."

STANFORD CHAMBERS.

Before crossing the Jordan the children of Israel were straightly charged to destroy the nations in the promised land, together with their dumb idols and to tread down their high places utterly. Notwithstanding God's revelation of Himself to them and the exceeding riches of His goodness, the children of Israel were a disobedient and a gainsaying people. So far did they disobey as actually to bow down to graven images and to sacrifice upon the high places themselves. Their history is a succession of apostasies, with a number of only partial restorations between, until finally their retrogression became so great that God had to send them away into captivity.

Even in times of reform when good kings and faithful prophets strove to lead the people back to the living and true God, how often do we read of the incompleteness of their obedience. Then, as now, people seemed to think that if they just approximated God's will it was all that should be expected. If they smashed the idols they could spare the high places even if the Lord did say to tread them down. "Surely God would not be so exacting as to condemn us for having just the high places." So we read:

"And Solomon loved Jehovah walking in the statutes of his father David: only he sacrificed and burnt incense in the high places." 1 Kings 3:3.

"But the high places were not taken away; nevertheless the heart of Asa was perfect with Jehovah all his days." (1 Kings 15:14).

"And he (Jehosaphat) walked in all the ways of Asa his father \* \* \* howbeit the high places were not taken away." (1 Kings 22:43).

"And Jehoash did that which was right in the eyes of Jehovah \* \* \* howbeit the high places were not taken away." (2 Kings 12:3).

"Howbeit the high places were not taken away." (2 Kings 14:4).

"Howbeit the high places were not taken away." (2 Kings 15:4), and so the record continues on and on. Plain is it that the children of Israel thought and felt that the matter of taking the high places completely away was of little consequence as long as the idols were demolished, but with God obedience was the important thing, and He never forgot that He had commanded His people to tread down the high places, and as long as they disobeyed and this trace of idolatrous and abominable pagan worship was left, just so long was He not pleased with their sacrifices.

And what shall we say of the high places in ecclesiastical circles today? What of the adoration of "the host"? What of the elevation of men to a clergy class to be revered as gods? What of the many human organizations established to do the work designed by the Lord for His Church. And, again, what of the many humanly devised schemes for raising money for "church purposes"? Methinks the Lord has not forgotten His great principle even to this day, and that much service rendered as in the name of the Lord is unrecognized by Him and is not only in vain but is positively displeasing even to the incurring of His wrath.

Once more, what of the introduction of instrumental music into church worship? It is a historical fact that its introduction, like that of holy water, candles, incense, the rosary, etc., was by the Catholic church, and that the purpose was thereby the better to compete with the theater! The Reformers started out not only to smash the idols but likewise to take away all the high places. Melancthon, Erasmus, Luther, Calvin, Knox and Wesley were of one mind on the question of instrumental music in Christian worship, as indeed were Spurgeon, Campbell, Franklin, McGarvey, *et al.*, but the people, even Protestants, have rebuilt the high places and have largely replaced the singing of spiritual songs and making melody in the heart to the Lord with string bands and operatic performances. This is a trace of idolatrous worship practiced in the name of Christianity. Let us have no lot in the maintaining of the high places.

# WORD AND WORK

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## NEWS AND NOTES.

The editor is in a good meeting at Woodbury, Tenn.

We are hearing from a number who intend to come to the Louisville Bible classes this winter. See announcement elsewhere.

Most publishers allow us a small commission on subscriptions; among others better known to our readers, these: Sunday School Times, Christian Worker's Magazine, The King's Business, Record of Christian Work, and "Our Hope." Order through us, if you believe in extending *our* paper.

H. N. Rutherford was ten days at Big Creek, Tenn., with good results.

Some have kindly remembered our "Extension Fund"—out of which we send the Magazine to the poor.

Stanford Chambers reports the church in New Orleans in the midst of a good meeting, six having so far acknowledged Jesus as Lord. He closed at Iota with two confessions.

A. K. Ramsay added seven at Science Hill, La., recently.

Johnson and Sitman have established a congregation at Snow Creek, and had ten additions at Ard, from whence they went to Oak Grove—all points in Louisiana.

Read our last page advertisements—if it's a book or tract you are wanting.

Five were added to the church at Trinity Springs, Ind., while E. L. Jorgenson was there lately. A gift for foreign missions was also brought in. Jorgenson is now in a meeting at Albion, Nebraska, "where he was brought up."

Many subscriptions are expiring just at this season, and hundreds are already in arrears. Will you not renew on this

**SPECIAL OFFER:** We will send **WORD AND WORK** to any address from now until *the end of 1917* at the regular year-rate. This applies both to new names and renewals, both to the single (75c) and club (50c) rates. It should be an easy matter for the friends of the paper to secure clubs of four or more at a half-dollar each, to expire with December, 1917. Let them come.

Have you ordered your thousand of our tract-announcement, "Why not be just a Christian?" (\$6) for your autumn meeting? It's a strong eight-pager.

D. H. Friend reports \$25 raised at Horse Cave for Brother McCaleb and \$30 for the India Missionary Fund.

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### "PURISM."

R. H. B.

From ancient times and until now there have been certain schools and sects, some wearing the garb of philosophy, some of pagan religion, some clad in draperies of Judaism, some in robes of Christianity whose doctrines and tenets aim at an attainment to mastery over self and the passions and desires of the flesh, and to consequent purity of life and inward peace. The method by which they endeavor to accomplish that end consists always on its practical side of rigorous self-discipline, legal austerities, strict and minute rules of conduct, repression of every natural appetite and desire, and generally by what is called "asceticism." Such were the Stoics in their earlier stages; such many sects of Gnostics against whom the New Testament hurls some of its heaviest thunderbolts. Many early Christians fell into the trap of that teaching. Roman Catholicism perpetuated it in some of its aspects in convents and cloisters where in rigorous fastings, vigils, self-castigations, under vows of life-long silence, chastity, and obedience, and all sorts of self-imposed sufferings the deluded monk hopes to attain to holiness and the subjugation of his mortal body, and by pretty much the same method by which the Indian devotee climbs the steep ascent of the "Karma." In other Christian sects that same doctrine has from time to time lifted its head—sometimes openly and avowedly; sometimes only in part and under cover. And even today teachings creep in here and there, which turn Christians aside from the true way of holiness revealed in the gospel, to a false road by which no soul has ever yet found true peace.

This kind of doctrine, which, for present lack of a better name, we here sum up under the general name of "Purism," presents various differing sides. Some for example (even unto this day) draw Jewish distinctions between clean and unclean meats. Others condemn the eating of meat altogether, as uncondusive to a high and pure life. Some (as for example the old-time Shakers and Roman Catholicism in its celibate priesthood) taboo the marriage-relation as gross and carnal, even sinful, and altogether incompatible with a life of the highest and purest order.

Others modify this view and would cast a snare upon the consciences of Christians by limiting the sexual relationship in marriage, teaching that all beyond what is necessary for procreation is impure and evil. It may be said that this latter doctrine has occasioned much trouble and unhappiness, in Christian homes, and has proved a stumblingblock to many Christians. Others again have contented themselves with binding various observances and regulations about food, drink, dress, and the like, and thus imposing a yoke of more or less severity upon the necks of their disciples.

Two things should awaken all Christians to the wrong and the futility of such ways to holiness and purity: First, the fact that this very same course in principle, (however many the modifications) has been attempted by all sorts of religionists from time immemorial; and it has never been of any real help so far as spirituality and true holiness is concerned. Secondly, the rules and observances laid upon men by the purists of our day are not only requirements made by them where God has made none, but are directly contrary to God's teaching to Christians. A man in Christ ought surely to understand that the guidance of his life is not to be controlled by any heathen asceticism, or by the doctrines of gnostics and yogis nor by the eccentric views of prudish lady-lecturers or other super-moralists; but by the word of the Lord Jesus Christ.

When now we enquire what the word of God really teaches on such points as the afore-mentioned, the following passages (which we can only cite) present themselves to our attention: first of all, Col. 2, especially verses 16-23; then 1 Tim. 4:1-5. As to the marriage relationship: Heb. 13:4, 1 Cor. 7:1-7; 1 Tim. 2:15; 5:14. From these scriptures we gather the following truths on these matters:

(1) That meat is fit food for Christians and that all sorts of meats (so far as *religious* restrictions are concerned) may be eaten by Christians. (1 Tim. 4:1-5).

(2) That a Christian must not allow anyone to sit in judgment on him in respect to legal observances concerning meats, drinks, holy days, fast-days, and the like; nor must he submit himself to man-made rules, such as "Touch not," "Taste not," "Handle not." (Col. 2).

(3) That marriage is God-ordained and is to be held in honor of all. (Heb. 13:4). In case of those only who are able safely to maintain continency the single life is more expedient.

(4) That Christian wives should be mothers, granting of course that such privilege is not providentially denied them. (1 Tim. 2:15; 5:14).

(5) That one of the objects of the married state is to prevent wrongful sexual gratification, by diminishing the occasion and temptation thereto. (1 Cor. 7).

(6) That Christian husbands and wives must not defraud either one the other of these marital rights. (1 Cor. 7).

(7) That if husband and wife by mutual consent deny themselves of such privileges for a season that they may give themselves unto prayer, they must not fail afterward to come together again, lest, through their very abstinence, they be laid open to the temptation of Satan.

(8) That in the latter days (especially) demon-inspired teachers would forbid meats and marriage. (1 Tim. 4:1-5).

(9) That these Purist teachings have indeed *a show of wisdom* in will-worship and a voluntary self-abasement and severity to the body, but *are not of any value against the indulgence of the flesh.* (Col. 2).

This then is *Christian* teaching on these points; and it would seem to be sufficient to satisfy everyone with whom the word of God is final. As for the Christian—although free from those rudiments of the world, he is not without control. If you will follow up the reading of the second chapter of Colossians with *the third*; or look over such passages as Rom. 6 and 8, and Gal. 5:16-25, it will be plain enough that the Christian's way of holiness is of quite another sort: not of the wisdom of man, but by faith; not laws and regulations and carnal commandments but in the power of the life of the Spirit. And while every Christian can become more and more conformed to the image of his Lord, he has never the right to set up his own stage of perfection as the standard for others.

## BLOOD REDEMPTION—EMPHASIZE IT.

STANFORD CHAMBERS.

In these days of "New Thought" and "Higher Criticism" it is refreshing to read after men who refuse to "glory save in the cross of Christ," "in whom we have redemption through his blood, even the forgiveness of sins." It is the theme of the Bible from righteous Abel to the exile on Patmos. If one should take red ink and underscore every passage of Scripture teaching the doctrine of redemption by the blood he would have a red line running through his Book from the beginning to the end.

Men are sold under sin and condemned to die. Whoever would redeem them must take their place and die for them. His blood thus becomes their ransom or redemption price and the atonement for sin acceptable to God in behalf of all who by faith appropriate the same unto themselves, and God exercises divine power to deliver His purchased possession from the grasp of Satan and the power of sin and death.

Word and Work is to be commended for its clearness on this subject, and for the emphasis given the blood, by which was purchased "unto God men of every tribe and tongue and people and nation" who were made "to be unto our God a kingdom and priests" to reign upon the earth. Unto Him be the "blessing and the honor and the glory and the dominion for ever and ever." Amen.

## WORDS BY THE WAY.

E. L. JORGENSEN.

I have noticed that the surer one is of a thing the harder he will work to get it. For instance in catching a train or street car. And assurance is what people need in Christianity. Assure me there is really a treasure where I am digging; there is really something on the end of the line I am pulling, then I am ready to roll up my sleeves and work. Then it will hardly be necessary to tell me, "You must keep on digging, you must keep on pulling." Of course I will keep on, and keep on a-keeping on, whenever you assure me that Christianity is not a chance game; not like the luck of cards, the turn of the dice, the flip of the coin. For Christianity is really the surest thing one can undertake. Men set out to become rich and fail; they seek professional success—as lawyers, doctors, teachers—and fail; they seek artistic success—as vocalists and instrumentalists, as sculptors and painters—and fail. Most people fail in these lines. Christianity is the one thing that opens a sure road to success.

\* \* \* \*

You may never succeed in gathering gold. You may never become a noted artist. You may never become a famous statesman. You may die poor as a church mouse, "unwept, unhonored and unsung"—except in the smallest circle; you may be buried like the Savior, in the sepulchre of another. Yet alongside of such failure, you may attain unto the salvation of the soul. And that means eternal, unmeasured success, until the very ages shall never be able to reveal the magnitude of the success you have made.

\* \* \* \*

It is possible to attain unto all that the world calls success, and yet fail utterly. Riches, honor, pleasure, fame, may come to you. Dailies may flash the news of your departure in flaring front-page headlines; special trains may carry your casket, and senators may bear the bier to the costliest tomb. Men may point to you as an example for the youth of the land. Yet, alongside of such success, if you have lost your soul, if you have no God and no hope—O then you are after all only one long, everlasting, unmitigated, irretrievable and forlorn failure! The very ages to come shall never be able to declare the immensity, the magnitude, of the failure that you have made.

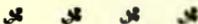
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If his name had been Bog instead of Job; had he lived in the west instead of the east; had it been now, and not then; had he been a New Testament believer instead of an Old Testament believer; had it been the Sioux Indians who confiscated his cattle and mules, whereas it was in fact the Sabians who drove away his oxen and asses; had it been the Comanche tribe who robbed him of his horses instead of the Chaldeans who deprived him of camels; had it been lightning in the

ABOUT  
BOG

west, not the east, that killed the sheep; and had it been a western wind storm where in reality it was an eastern hurricane that killed his children—well *what difference would all that make?*

Yet if it had been so, the infidels and materialists in God's church would say, "Just wicked men, and natural elements." Or at the best they would say, "Some more of the devil's work"; or what explanation they would put on it, they would never admit that God was in it, permitting and over-ruling for good to this man Bog. *But He was in it* just the same, as He is still in every case where one of His children is involved. He Himself said to Satan, "Thou movedst *me* against him"; and the devil admitted that he was but God's permitted agent, for he said, "Put forth *thy* hand now and touch his bone and his flesh." No difference how many difficult questions all this may raise, *it is true* and stands there recorded. Except for that vision in heaven, which explains that affair on earth, our modern materialists, who swarm in the church, would explain God out of Job's case too. Why is not the Lord in the believer's whole life today working all things out for good, and bringing about His gracious purpose. (For the twofold purpose in Job's case, see 1:9; 42:5, 6, 12).



I am asked once again, "Is it wrong to dance?" What preacher has not been asked that question again and again? Somehow, people cannot get satisfied on the matter. Like Ba-  
DANCING laam, they want to know "what Jehovah will speak" unto them "more." Is that not a *priori* ground for suspicion? When a man asked his wife, "Is this collar too dirty to wear once more?"—what man has not asked that of his wife?—she answered, "Where there is doubt there is dirt." Sometimes we say, "Where there is smoke there is fire." Ah, there must be "dirt," there must be "fire" somewhere in this dancing business.

I have never been asked, "Is it wrong to pray, to read the Bible, to go to church, or to sit up with the sick?" Some things are so well across the line that there is never a doubt. I have never even been asked, "Is it wrong to play tennis?" "You can make harm of tennis, just as you can of dancing," say the dancers. Yes, but some things lend themselves less easily to mischief than others. Tennis, for example, is a day-light game; whereas the 'unfruitful works of darkness' are rampant chiefly at night (1 Thess. 5:7; Rom. 13:13); and tennis is without the physical nearness of the dance—which undoubtedly accounts for the difference.

Now I may not be able to open The Book at the verse which specifically prohibits modern dancing, but I can do better; I can point to great principles which not only prohibit *that*, but everything else of a similar nature. A principle is broader than a prohibition and holds "*multum in parvo.*" Take for instance this in 1 Corinthians: The Christian is not under law, is not hedged in by restrictions and requirements, in the sense of the Old Testa-

ment believer; nevertheless many things which are not actually prohibited are *not best*. (6:12). Under that heading then—things that are not best for the believer—Paul lists three sorts of practices:

1. Nothing is best that enslaves. If coca-cola or anything else to drink or eat; if dancing or any other amusement; if anything brings one under its power, develops a habit so he feels he must have that thing, it is not "expedient" (6:12, 13).

2. Nothing is best that does not glorify God. I think I have played tennis to His praise. I remember going upon the court with a group of young people in a certain town, and every one of them came to my meetings regularly. Needed physical or mental recreation also, if it be of itself innocent can be performed to the glory of God. But that which cannot must be omitted (6:19, 20).

3. Nothing is best that tends to cause my brother to stumble. A thing, even if harmless to me personally, and though not prohibited (illustration, eating meat) must not be indulged in— if it can be misunderstood, if it injures my influence for good, if it emboldens the weak to engage in that which may lead astray (8:13). Now can the believer dance without fear of becoming enslaved to the habit? Of course not. Can he dance to the glory of God? Most emphatically, no; but he can dance to the glee of the devil easily. Can he dance without danger of causing others to stumble? Let the Cincinnati police report answer: Seventy per cent., of the social outcasts there, those women who are already in hell, almost, seven out of every ten, seventy out of every hundred, came to their low station on account of the dance—according to their own testimony. That one fact should suffice to taboo the whole miserable practice. And it should rouse every church of God to demand of its members that they cease wabbling back and forth across the line between the world and the church, and that they get in or get out, one or the other!

Besides such fearful consequences, there is invariably that which in the long run comes to the same thing, namely, the loss of appetite for all spiritual things. The dance and the church will not mix aright. Ask any dancer to look you in the eye and tell you when she ever went home after a night's swirl—and prayed!! O perhaps she "said her prayers" just because she was afraid not to, but did she ever pray? Ask her if she opened The Book and read a chapter. Ask her if she ever led any sinner to Christ. Why, she could not if she tried; and what is more, she never tries! She has no influence for Jesus, and she has no interest in His affairs. Such a loss of interest will lead to nothing but the loss of the soul, eternal perdition. Those who indulge in such pleasures are going down the hill to hell at the rate of sixty minutes to the hour; not because God will arbitrarily condemn them for dancing, but because in the nature of the case, loss of interest in Christ follows, which means the loss of the soul.

## OUR STEWARDSHIP.

H. N. RUTHERFORD.

"Here, moreover, it is required in stewards that a man be found faithful." (1 Cor. 4:2). To each of us a stewardship is committed, of wealth, or time, or influence, or talent in thought and speech. With Paul, each of us can say, "I have a stewardship intrusted to me." (1 Cor. 9:17). Most of us are acquainted with the office of a steward on a steamship or in a hotel; he has charge of the provision room, the pantry, and must give an account of all that is committed to his trust. It is required in stewards that they be faithful and wise. "And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them the portion of food in due season?"

The basis of Christ's teaching about money is the fundamental conception of stewardship. (Luke 16:1-8). Not only money, but every gift of God is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the sole Owner of all. In David's prayer concerning the offerings for the Temple, he gives expression to the underlying principle of stewardship. "And David said. . . . for all that is in the heavens and in the earth is thine. . . . Both riches and honor come of thee, and thou rulest over all. . . . for all things come to thee, and of thine own have we given thee." (1 Chron. 29:11, 12, 14). Jacob vowed a vow at Bethel saying to God, "And of all that thou shalt give me I will surely give the tenth unto thee." The church would have no lack if every one of its members acted upon the Jacob-principle. The principle of Jacob's life shames the majority of Christian people—most of whom do not give on principle; and give a very uncertain and meagre percentage of their income. If Jacob gave a tenth, what should the followers of Him "Who was rich, yet for our sakes became poor, give; we who live under the meridian light of the Gospel age? Let the proportion be diminished if you will; though that were surely unworthy of us who sing.

Were the whole realm of nature mine,

That were a present far too small,

Love so amazing, so divine,

Demands my life, my soul, my all.

It is the failure in this which so often brings barrenness and joylessness into Christian lives. We have robbed God in tithes and offerings.

The following lines are strikingly illustrative of the principle of how the majority of the stewards of the manifold grace of God conduct themselves in the trust of the unrighteous mammon:

## OLD JUDAS GRIMM.

Old Judas Grimm was dying fast,

They thought each hour would be his last,

But in his perfect senses still,  
 He roused and said: "I'll make my will."  
 A lawyer quick was summoned then,  
 Who came with paper, ink, and pen.  
 "Write plain, said Grimm, "What I've to say,  
 And put it in the strongest way.  
 The homestead here I give my wife,  
 And cash enough to last her life;  
 Ten thousand dollars it shall be,  
 From all provisos clear and free,  
 She helped me make and helped me save;  
 But now she need not toil and slave,  
 The timbered land the upper mill,  
 And water power all go to Bill.  
 The lowland farm, its stock and grain,  
 With fruit and hay, I leave to Jane.  
 Jerry shall have the city block,  
 And Ben must take my railroad stock.  
 The lower mill and lumber piles,  
 And lands around must go to Giles.  
 To Mollie and her son I give,  
 The fine rich farm on which they live.  
 And all shall share alike the gold,  
 Which mortgages and bonds now hold."

The will was drawn; witnesses came  
 To see old Grimm append his name.  
 He waved them all aside with "Wait!  
 There's one thing more I have to state.  
 The brindle cow I lost last year—  
 She never will be found I fear—  
 She'd hold her milk, she'd hook and kick,  
 She'd jump the fence in double quick,  
 She'd chase the sheep, and more than that,  
 She never gained a pound of fat.  
 I will be generous; and now  
 I give to God that brindle cow."

With steady hand the will he signed,  
 And soon to death his soul resigned.  
 Since then the saying goes around,  
 God gets what's lost and can't be found.

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What steam is to the locomotive, oil to the lamp, gas to the engine—that the doctrine of our Lord's return is to the Christian life. It is not enough to tell people what to do; we must move them to do it. And at the very head of the list in moving, stirring power stands the Lord's return. I recall how as a child the thought of it frightened me. Now, since I have been saved I am no longer frightened, but I am still thrilled by it as by nothing else. Practical? Well, I should say so.—*Selected.*

## JEWISH TITHES AND CHRISTIAN GIVING.

You ask me, "How do you make out that the Jewish people were called on to pay two-tenths of their property yearly to the Lord?" and you say, "I have looked into the Scripture for it, but have failed to find it."

I am quite aware that you will not find it in any one chapter or verse; you will have to do with this, as with all other truths that you wish to understand, search and look: put different passages of Scripture together, and compare them, and thus arrive at a true conclusion.

*First.* There was a clear and definite command that the tribe of Levi was to be set apart from the rest of the tribes, to minister before the Lord on behalf of Israel (Numbers 18:1-7; Deut. 10:8, 9; 18:1-8). We find that this one tribe was to be entirely supported and maintained by the other eleven tribes; this means, that, say one man out of every twelve was to be fed, clothed, and kept by the others. *From a political economist point of view, it was, to a large extent, a non-productive class, including wives and children.* (See Note A.)

*Second.* Another command to Israel was, that each man was to devote one-tenth of his increase yearly to the Lord. This was to be given to the children of Levi (Numbers 28:21-24).

Again, in Deut. 12:17, 18; 14:22-26, we read of another tenth, which the Israelites were commanded to carry up to Jerusalem, and eat before the Lord in that city, every year at the Feast of Tabernacles. As it was not possible for them to consume it all themselves, they had to call in the poor, as well as the Levite, to eat it with them; thus, this tenth, also, was in a great measure given to the Lord. Further, in Deut. 14:28-29; 26:12, we read that every third year another tenth was to be eaten within their gates; that is, not to be taken up to Jerusalem, but consumed in their own homes, and that the Levite, stranger, fatherless, and widows were to partake of it.

*Thirdly.* As to what would be called *Israel's loss of time*, we find that besides the Sabbath Day (Exodus 20:10) every seventh year was to be a Sabbath of rest unto the Lord (Exodus 23:10; Lev. 25:4); and further, that every fiftieth year was to be a Jubilee year of rest and release (Lev. 25:11). In these years the land was not to be tilled; only what grew of itself was to be eaten.

*Fourthly.* We observe that forty-eight cities were to be given to the Levites (Numbers 25:2-8), with their suburbs. In addition to the above, there were other offerings and sacrifices (Lev. 23; Deut. 26:2-17). (See Note B.) Some of these were free-will, others compulsory; some involved leaving home and business occupations, to take a journey of many miles to Jerusalem. Then we have to reckon the cost of all the first-born of man and beast, all the first fruits of corn, wine, oil, trees, dough, etc. (Numbers 18:12-17). The contributions to the State, and

the support of local and general government are not included in the above, nor to be reckoned in the light of sums devoted to the Lord, except so far as the Levites and priests were the executive (1 Samuel 8:15). When you take all these amounts and put them together, you find they must have far exceeded two-tenths of their possessions. (See Note C.) It also needs to be noticed that the tithes were to be calculated, not on profits made, but on incoming produce; no allowance being made for cost of production.

God was Himself Lord of the soil (Lev. 25:23); all that was grown on the land and all their wealth was His own producing and providing (Deut. 7:13; 8:17, 18; Lev. 26:4, 5); the tiller of the soil, the trader, the manufacturer, were not to act as owners, but as stewards. As an illustration of this, see Joseph's dealings with the Egyptians (Genesis 57:23-26).

Connected with all these commands we find constant promises of blessing and prosperity. *Instead of all these claims acting as a heavy burden on Israel's property, and impoverishing them, it was to be the very reverse.* If they would obey Jehovah in these things, and recognize Him as their Lord, then they should have peace, plenty, health, success, with harvests all the year round (Lev. 26:4-10); but, if they refused to hearken unto Him, and withheld their substance, they would experience war, poverty, famine, sickness (Lev. 26:14-34).

We find that God kept a very careful record of their doings, and a strict account of what they gave, registering as in a ledger all their Sabbatical and Jubilee years; sending His messengers time after time to urge His claims and remind them of their neglect; allowing His sore judgments to decimate them; drought, blight, mildew, locusts, etc., made their labour and toil all profitless; yet they would not obey, till at last, wearied with their covetousness and disobedience, God, as it were, reckoned up their defalcations, drew a balance, closed the account, and put them into the debtor's prison (Lev. 26:3-34; 2 Chron. 36:21; Haggai 1, 2, 3).

Yet in mercy, love and pity, He did not close up the testimony to Israel in the Old Testament without one final and most gracious promise (see Malachi 3:10-12).

#### THE LESSON TO THE CHURCH.

Now, is there not some practical lesson to be learned from all this? Do not God's dealings with His own chosen people, Israel, speak clearly and forcibly in these latter days to us, upon whom the end of the age is come? (1 Cor. 10:11).

True, we are not under Law, but under Grace; we are not bound by any rules of giving so much; we are not under the bondage of thou shalt give this or that; but are we not under a much higher rule of life, that finds free expression in the perfect freedom of love (2 Cor. 8:9), the foundation of all giving? Is God's providential dealing a thing of the past? Is His hand powerless and aimless? Are the Divine laws respecting sowing

and reaping repealed? Does not, rather, New Testament Scripture reiterate with great force and stronger accents the teaching of Haggai and the other prophets on God's claims and the unchangeableness of His laws?

"He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully" (2 Cor. 9:6).

What is this, but the words of Solomon coming down to us?

"There is that scattereth and yet increaseth (increaseth yet more); and there is that withholdeth more than is meet, but it tendeth to poverty (only to want). The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Proverbs 9:24, 25).

God's principles are as sure in working, and as powerful in action, nineteen hundred years after the Atonement as they were one thousand years before.

Are we not feeling the power of God's hand at the present time? Why is it that we have to mourn so much poverty in the Church? Why is it that so much service and work languishes and is crippled for want of adequate support? Why is it that we find individual saints so largely overwhelmed in business toils, and overburdened with profitless occupations? Why these losses in trade, these many bad debts, these unfaithful servants and dishonest helpers?

Do not bad investments, fires, floods, mildew, dry-rot, long, expensive illnesses, wasteful households, spendthrift children, with sundry claims and charges, confront the disobedient child of God at every turn?

Think you that God's eye is dimmer than it was? That He takes less heed than in the days of old? That He is blind to the scant or empty offering-box, while the home is filled with all that fashion and comfort can supply? Does He not observe the luxurious living, the gilded drawing-room, the elegant costumes, that show a heart taken up with the world, a body intent on ease and self-indulgence; conscience being satisfied with but the trifle devoted to the advancement of His kingdom? (Luke 12:15-31: 21:1-4). (See Note E.)

God sees, and knows it all. He still sits over the treasury, counts, every mite dropped in, every pound kept out. He longs that the claims of His love should be owned, the Lordship of His Christ be recognized; but, rather than see any further misappropriation of His funds, and His good gifts only used to the detriment of His children, He oftentimes blows upon and scatters their schemes, and graciously relieves His loved ones of what they have not the grace and wisdom to use for His glory.

As in Solomon's day, so now, there is a sore evil under the sun—"Riches kept for the owners thereof to their hurt;" riches that perish by evil travail (Eccles. 5:13, 14).

Oh! that the children of God were awake to the responsibilities which rest on them in regard to the riches with which they

are entrusted, and that they understood the wondrous blessed privilege of giving of their substance; and in a free, loyal, princely manner, having fellowship with Christ in His work on the cross.

He, that Great Giver, taught His followers the principle. "It is more blessed to give than to receive" (Acts 20:35); and enjoined on them, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you (Matt. 6:33).

#### A POINT FOR PREACHERS.

We cannot close without an allusion to one important fact in connection with the Levites. In Numbers 18:26-32, and Nehemiah 10:38, we find that every Levite was required to give a tithe of the tithes that he received unto the Lord.

He, of all others, might have considered that his position and service would have exempted him from such claim; but God thought otherwise.

There seems to be two very important principles involved in this fact.

First, looking back to Genesis 14:20, in the light of Hebrews 7:6-11, we there find the lesser honoring the greater; that is, the Levite in paying his tithes had to recognize the Great High Priest, Melchizedek, from whom every blessing to him came. It is a beautiful and significant type.

Second, looking forward, we are taught that pastors, teachers, evangelists are to recognize God supplying all their need (Phil. 4:10-19). If brethren contribute to their necessities, it is for them to acknowledge the gift to the Great Giver in a practical manner.

Surely this should teach laborers in the Gospel that they ought not to add to themselves houses, lands, shares, etc.; and proves that God would not have them use the provision He makes for their need, in ministering to the lusts of the flesh and the pride of life, surrounding themselves with household luxuries, and decorating their families after the fashions and customs of a world that they profess to preach against.

Surely such spending of the Lord's money comes under the category of misappropriation of funds; that brings immediate dishonor on the Lord's name, and results in disaster and disgrace.

#### NOTE A.

The Priests and Levites had—

- I. One-tenth of all the productions of the land (Numb. 18:21).
- II. Forty-eight cities, each forming a square of 4,000 cubits—7,000 feet (Numb. 35:7; Josh. 21:41).
- III. Two thousand cubits of ground round each of the cities—53,000 acres of land (Numb. 35:3, 4, 5).
- IV. The first fruits of the ground and certain parts of the animals killed in sacrifice (Numb. 18:8, 14, 20, 24.)

## NOTE B.

The Rabbins say that twenty-four gifts fell to the priests' portion, all of which are expressed in the Law.

Eight of them were eaten in the court of the Sanctuary—

I. The sin-offering (Lev. 6:25, 26).

II. The flesh of the trespass-offering (Lev. 7:1-6).

III. The peace-offering of the congregation (Lev. 23:19, 20).

IV. The remainder of the sheaf (Lev. 23:10).

V. The remnants of the meat-offering (Lev. 6:16).

VI. The two loaves (Lev. 23:17).

VII. The shewbread (Lev. 24:9).

VIII. The log of oil (Lev. 14:10).

Five were to be eaten at Jerusalem—

I. The breast and the shoulder of the peace-offering (Lev. 7:31, 34).

II. The heave-offering of confession (Lev. 7:12-14).

III. The heave-offering of the Nazarite ram (Numb. 6:17, 20).

IV. The firstling (Numb. 18:15).

V. The first fruits (Numb. 18:13).

Five were due to them in the land—

I. The heave-offering of first fruits (Numb. 18:12).

II. The tithe (Numb. 18:28).

III. The cake (Numb. 15:20).

IV. The first of the fleece (Deut. 18:4).

V. The field of possession (Numb. 35:8).

Five were due both within and without the land—

I. The gift of parts of animals slain in sacrifice (Deut. 18:3).

II. The redemption of the first-born (Numb. 18:15).

III. The lamb for an ass (Exodus 13:13).

IV. Whatsoever was taken by violence from a stranger (Numb. 5:8).

V. All devoted things, the skin of the offerings (Lev. 7:8).

## NOTE C.

## SUMMARY OF ALL THE GIFTS.

One tribe out of twelve (Numb. 18:6; Deut. 10:8, 9).

One day out of seven (Exodus 20:10; 31:14).

One year out of seven (Exodus 23:10; Lev. 25:4).

One year out of fifty (Lev. 25:8-12).

Forty-eight towns and suburbs (Numb. 37:7; Joshua 21:41, 42).

One-tenth of yearly increase given to the Levites as a heave-offering (Numb. 18:21; Lev. 27:33).

One-tenth taken to Jerusalem to be shared in by the Levites, etc. (Deut. 12:5, 6, 17, 18; 14:22, 29).

One-tenth every third year to be given to the poor. (Deut. 14:28, 29; 26:12; Amos 4:4).

- Compulsory sacrifices (Leviticus 23).  
 Compulsory feasts (Deut. 16:2-15).  
 Free-will offerings (Deut. 16:17).  
 First-born males (Exodus 13:12; Numb. 18:15).  
 First-born beasts (Leviticus 27:26).  
 First-fruits of corn, wine, oil, fruit, dough, etc. (Exodus 22:29; 23:19; Lev. 27:30; Deut. 18:4).

## NOTE E.

If a Christian family begin life with a small income, giving one-tenth to the Lord, and as earthly things prosper they still give only one-tenth to the Lord, the result will be a larger house, increased home expenditure and outward show; the account might stand thus in the first and last year:

	Income.	Given to the Lord.	Spent on self.
First year . . . . .	\$500.00	\$50.00	\$450.00
Last year . . . . .	\$5,000.00	\$500.00	\$4,500.00

A Christian in India, acting on the principle that he ought to give more and more to the Lord as he was prospered, ended by living on \$1,500 and giving \$13,500 a year to the Lord, that is he kept the one-tenth only for himself.

A Christian in this country carried on his business for the Lord, and took for himself only what he considered would be given him as manager of the business, giving all the profits to the Lord, and conducting it as in His employ.—From *The Bible Scholar*.

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## THE PROMISE AND AND ITS FULFILLMENT.

(Editorial from Louisville Herald.)

We are asked—What is Zionism?

The best definition we have ever seen is that it is a hope and a faith that Palestine may be restored to the Jews rather than a movement to restore the Jews to Palestine.

Evidently a people of fifteen millions, thoroughly identified with its various environments, thoroughly national in homes in which it has labored, in lands for which it has fought and, very frequently, helps to govern from the highest places, has neither dream nor ambition for a Palestinian experiment. But there are Jews, more Jews than many believe, who would return, who are returning to the Holy Land, returning and, in a very real sense, making the desert to bloom and the bare places to smile with verdure. There are today, we have been told, something like two hundred thousand Jews in Palestine. A hundred years ago the estimate was not above five thousand.

Hebrew, the classical Hebrew, not Yiddish, is the tongue of these new communities. From all parts of the world they have come, and from all they have brought something both of culture and of custom. Their libraries are well filled—with Hebrew books. In that tongue, no longer dead, their newspapers are printed. Clearly that Jewish Palestine is on its way to realiza-

tion. The twenty-seventh chapter of Deuteronomy comes back to life.

“And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

“And thou shalt write upon them all the words of this law when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.”

This promised land—was it not the dream carried into Egypt? Did it not abide with them in the House of Bondage? as it not as real to Abraham as to Moses or to Joshua?

It transformed a pastoral tribe into a nation of warriors. It shone in the glories of the temple. It was stronger than the captivities. Titus could not conquer it nor the Saracen degrade it. It was at once the great idea of the world and its greatest ideal.

And all the time the Promised Land has been fulfilling its mission, living nobly up to its splendid message. The milk and the honey have undergone what we may call a transmutation, a new fulfillment, that is all.

Palestine gave the world its greatest gift. It gave the Supreme Lawgiver and the Supreme Prophet.

What it has given in thought, in culture, in art, in civilization, in sheer intellectuality is beyond all power of computation. More, it is beyond all power of exaggeration.

Other nations have had their day, their glory, their supremacy even. They have passed away leaving hardly so much as a shattered monument or an insecure tradition. Carthage, Babylon, Assyria, Parthia, the Saracenic splendor, the marvel of the Caliphs, in a strict sense the Greek and the Roman, too, where are they?

The Jew remains faithful to the altar erected thousands of years ago, the altar of stones. And there remains, too, the law that was written on those stones—“very plainly.”

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Our English words “holiness” and “health” come from the same root. They were originally the same word. We have come to apply “health” to the body and “holy” to the soul; but they were once one and the same. Holiness is health, holiness is spiritual health. I like that thought. Every believer has life, but not every believer has health. Indeed, most Christians are sick and most churches are more like a hospital than a work house. It is God’s will that we should have life (John 6:40), but it is God’s will also that we should have not only life but health (1 Thess. 4:3); strong, robust, boisterous spiritual health; that from day to day, we should have regular, sustained, continued victory over self, sin and satan; over all that is wrong and crooked, corrupt and doubtful.

E. L. J.

## HISTORY OF THE DOCTRINE OF OUR LORD'S RETURN.

The following is taken from a pamphlet by I. M. Haldeman, bearing the above title, published by C. C. Cook (price, ten cents) and is worthy of more than a thoughtful reading. While nothing but Scripture is the ultimate criterion of truth, such facts as these raise the question whether, after all, not those who hold and teach such views as these, but those who oppose them are the real heretics. And there is good cause here to lead us to an humble, God-fearing re-examination of the scriptures, bearing on these topics, before any of us rise up to condemn we know not what.—Editor.

### THE TESTIMONY OF CHURCH HISTORY.

When we turn to the page of history, we find a consensus equally unbroken that the Church of the fathers and apologists waited and hoped for our Lord's appearing, and the glorious kingdom promised in Scripture.

Eusebius, the early historian of the Church admits that most of the ecclesiastics of his day were millenarians. That is—they believed in the coming of Christ before the millennium.

Giessler, "Church History," Vol. I., p. 166, says "millenarianism became the general belief of the time and met with almost no opposition other than that given by the Gnostics."

Dr. Bonar says, in his "Prophetic Land-Marks," "millenarianism prevailed universally during the first three centuries. This is now an assured historical fact and presupposes that chiliasm was an article of the apostolic creed."

Muncher says, p. 415, Vol. II: "How widely the doctrine of millenarianism prevailed in the first three centuries appears from this, that it was universally received by almost all teachers."

Chillingworth says: "Whatever doctrine is believed or taught by the most eminent fathers of any age of the church, and by none of their cotemporaries opposed or condemned, that is to be esteemed the Catholic doctrine of the church of those times. But the doctrine of the millenarians was believed, and taught by the most eminent fathers of the age next after the apostles, and by none of that age opposed or condemned, therefore it was the Catholic or universal doctrine of those times."

Stackhouse, in his "Complete Body of Divinity," says: "The doctrine was once the opinion of all orthodox Christians."

Bishop Newton says: "The doctrine was generally believed in the three first and purest ages."

Bishop Russell says: "On down to the fourth century the belief was universal and undisputed."

Mosheim, Vol. I., p. 185, of his "Ecclesiastical History," says: "That the Saviour is to reign a thousand years among men

before the end of the world, had been believed by many in the preceding century (that is, the second), without offense to any." In the third century, the millenarian doctrine fell into disrepute through the influence specially of Origen, who strenuously opposed it "because it contravened some of his opinions." As has been said already, Origen allegorized and spiritualized every promise that referred to the Coming of Christ and the glory of the kingdom.

Neander, the eminent church historian, says, page 650, Vol. I.: "Many Christians seized hold of an image which had passed over to them from the Jews, and which seemed to adapt itself to their own present situation. The idea of a millennial reign which the Messiah was to put up on the earth at the end of the whole earthly course of this age—when all the righteous of all times should live together in Holy Communion. As the world had been created in six days, and, according to Psalms 90:4, a thousand years is as one day, so the world was to continue in its hitherto condition for 6,000 years, and end with a thousand years of blessedness corresponding to the Sabbath. In the midst of persecution it was a solace and a support to Christians to anticipate that even upon this earth, the scene of their sufferings, the church was destined to triumph in its perfect and glorified state."

Gibbon, the author of that immense work, "The Decline and Fall of the Roman Empire," cannot be accused of sympathy with Christianity. On the contrary, his pen has left us some of the keenest innuendoes, and most biting satires against the early Christians. By no means, therefore, can he be charged with partisanship for millenarians, and yet, in the first volume of his work, page 532, he writes: "It was universally believed that the end of the world was at hand. The near approach of this wonderful event had been predicted by the apostles. The tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ Himself were obliged to expect the Second and glorious Coming of the Son of Man before that generation was totally extinguished." And now, mark you, what he says: "As long as for wise purposes this error was permitted to exist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment."

There is a testimony, not only that the Church believed in the pre-millennial Coming of Christ, but believed that coming to be imminent.

"The ancient and popular,"—note, I pray you, the ancient and popular—"the ancient and popular doctrine of the millennium was intimately connected with the Second Coming of Christ: As the works of creation had been finished in six days their duration in their present state, according to tradition, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand

years, and that Christ with His triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection."

"The assurance of such a millennium," (that is a Millennium introduced by the Personal Coming of Christ), he continues, "was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers, and," adds the historian, with one of his covert sneers, "it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith." But the climax of this extract is reached in the next paragraph. Gibbons says: "But when the edifice of the church was almost completed the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first heralded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism."

Kitto, in his encyclopedia of "Biblical Literature," under the head of article "Millennium," states that the millenarian doctrine was generally prevalent in the second century, and that it received its first staggering blow from Origen, followed by Augustine, Jerome, and others of the fourth century.

In the "Encyclopedia Britannica," under article "Millennium," the writer, a no less distinguished scholar than Adolf Harnack, professor of Christian History in the University of Giessen, Germany, says: "This doctrine of Christ's second advent, and the kingdom, appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion."

Sheldon, "Church History," Vol. I., p. 145, ch. 6, testifies that "Pre-millenarianism was the doctrine of the Christians in the first and second century. The fathers expected anti-Christ to arise and reign, and meet his overthrow at the personal coming of the Lord. After which the kingdom of Christ for a thousand years, would be established on the earth."

Crippen, "History of Doctrine," p. 231, sec. 12, says that "the early Fathers lived in expectation of our Lord's speedy return"; on p. 232 he remarks: "They distinguish between a first resurrection of the saints and a second or general resurrection. These they supposed would be separated by a period of a thousand years, during which Christ should reign over the saints in Jerusalem." This was the opinion of Barnabas, Hermas, Papias, Justin, and Irenaeus. Further on, Crippen says: "While the church was alternately persecuted and contemptuously tolerated by the Roman Empire, the belief in Christ's speedy return and His millennial reign was widely entertained."

Time would fail in an address necessarily so limited as this, to quote the almost endless evidence at hand in proof that the Church of the first centuries maintained the faith delivered to the saints, and had no other hope or expectation than that the Son of God, once crucified, would return in splendid pomp and power, and establish the kingdom of His righteousness and glory in the earth.

At no time did they anticipate the world's conversion to the truth, but expected, rather, a falling away, the uprising or the man of sin, and saw, as they thought, in the persecutions for righteousness's sake, evidence that the days of tribulation were upon them. With hurrying tread they sought to carry the gospel to the elect of God, lifting up, as they hurried on, the oft-repeated prayer, "Even so, come Lord Jesus."

But with the victory of Constantine at Saxa-Rubra and the Milvan bridge, a new era began to dawn. The story of a shining cross in the heavens and the wondrous legend encircling it on the eve of that victory, was now everywhere proclaimed; and the mysterious revelation was assigned as the impending motive that suggested to Constantine the necessity of becoming a convert to the Christian faith. It was reckoned as evidence, not only that heaven looked with favor on Constantine, but that heaven had raised him up to become the defender and the promoter of the faith. Whatever may have been the secret feeling of this astute emperor, who remained an unbaptized catechumen till the day of his death, it is clear that he saw in it, at least, a political leverage for his ambitious schemes, and taking counsel of his own wisdom, did not hesitate to proclaim Christianity as the religion of the empire.

A magician's wand could have evoked no mightier change. From being the persecuted and despised, the Church became the petted and admired. Men of all classes, from the highest dignitary to the lowest slave, rushed to her support. Multitudes, irrespective of divine leading or regenerative power, entered her communion and yielded to her rites. As it was the fashion in the court, it became honorable in the hut. The despised instrument of a malefactor's death, became the sacred labarum of victorious legions. The songs of neophytes outranked the chants of vestals. Temples that had given shelter to ancient gods, awoke with footfalls from a Christian priesthood. The Church found herself at once fronting new conditions. No longer poor, but overburdened with wealth and worldly honors, she saw clearly that to maintain the doctrine of pilgrimage and separation—to set aside all earthly hope and cast the eye on a coming king and a nobler polity—would have been not only displeasing to Constantine, but it would, at once, have hindered immigration into the body of the Church. Such a method of procedure might do while the Church was few in numbers, and poor in influence, but now could she continue in a testimony that would have disrupted society, broken up the ambitions of men, and denied all

security to the state? In short, she was now placed in that position that had confronted her Lord. He had been offered the kingdoms of this world. Satan had offered them to Him on the Mount of Temptation; and by Gennesaret the multitudes would have come and made Him a king by force; but He refused, unwilling to receive authority except at His Father's hand. But the Church could not follow, strictly, in His path. He had retired to another country, even to heaven—but she was still on the earth and must stay here. She bowed to what she deemed the inevitable—at least, to what she saw was expedient. She accepted worldly power and support, and identifying herself with the kingdoms of time, concluded to refuse all that was evil and adopt all that was good. Such a resolution called for a revolution both in government and in exegesis. The scriptures hitherto had supported her in separation from the world. In order to carry with her the unbroken authority of a divine revelation and to match the heaven-displayed invitation for this change of front, these sacred scriptures must still be found to justify her course, or so interpreted as to suit the change. And there was not wanting those who could supply the need. Origen, as has been shown, opposed the doctrine of a reign of Christ on earth by interpreting the promises allegorically. Augustine, the great theologian of the Western Church, and himself once a millenarian, took up this principle and carried it to the full. He taught, and the rest followed, that the Church was the kingdom and city of God, and that the Coming of Christ was not to be looked upon other than in a spiritual and interior way.

Concerning this pivotal epoch the consensus of all history is unbroken. Every historian is agreed that the union of Church and state—the patronage of the Church by the world—was the turning point in the history of the millennial doctrine, and that whatever the impelling power behind him, Constantine became the instrument to trample it under foot.

Crippen, in "History of Doctrine," says, "when the Church was recognized and patronized by the state, the new order of things seemed so desirable that the close of the dispensation ceased to be expected or desired."

Smith, N. T. His., p. 273, says: "Immediately after the triumph of Constantine, Christianity having become dominant and prosperous, Christians began to lose their vivid expectation of our Lord's speedy advent, and to look upon the temporal supremacy of Christianity as a fulfillment of the promised reign of Christ on earth."

The reaction that followed was terrific.

The object of vision was entirely changed.

Every eye was now fixed upon the expansion of Christ's kingdom on the earth; the building up of a huge ecclesiastical system that should dominate the world; the organization of a community that should enthrone itself amid the political and

social affairs of men. The sweep of the current carried the Church on to its logical outcome. Every law of growth demanded departmental expansion, new circumstances demanded new legislation. What the scriptures had not supplied, human wisdom must devise. The authority that can originate laws is expected also to enforce them. Called to arbitrate in matters temporal, supposed to speak with the voice of heaven, it was easy to demand political support for spiritual favor. Brought more and more into the place of supremacy, enriched with the mysteries of the supernatural, and now populous with genius and learning, and ambition of men, every law of organization called for headship and centrality of power.

And thus was the papacy born.

Pagan Rome became Papal Rome.

Clothed with the triple crown of heaven and earth and hell, the kingdom of Christ, so called, had come, and the Church in the person of the Pope was supreme. Kings and emperors held their estates as fiefs from her hand. Her priests were more royal than princes. Her prelates more sumptuous than nobles. Marbles from palaces and statues from fountains were built into her basilicas. Silver and gold, which she once boasted she had not, filled her treasury and poverty passed by her door. It is to this time that Dante alludes in his "Inferno":

"Ah Constantine! of how much ill was cause—  
Not thy conversion, but those rich domains  
That the first wealthy Pope received of thee."

The doctrine of a Coming Christ was received with derision. The reign had already begun without Him. He was no longer needed, and council after council denounced any attempt to revive so unsettling a word. Having spiritualized and allegorized the Word, it was more and more discounted and reckoned as a thing safe only in the hands of the priests, and to be read and studied only at their dictation.

The story of this time is full of sadness and revolting to every spiritual mind. But at last, in the mercy of God, the voice of the Reformation broke with its thunders on the sleeping Church. As the light of the Reformation grew clear and strong, men saw the present condition of the Church was due to a departure from a "Thus saith the Lord." As the darkness lifted, they saw this departure had led into a false conception of the kingdom; that no true kingdom could be established while the world still rejected the king. Rome was looked on as the beginning of that terrible thing denounced of God as Babylon, and the children of God were exhorted to come out of her. The Pope was thought to be the Man of Sin. Whatever the truth or error of the exegesis, men began to see that only by the coming of Christ Himself could this iniquity be destroyed and righteousness reign; and the old cry began to ascend unto heaven, that the Light of the world might come and dispel the darkness.

## BIBLE STUDY COURSE.

Since with the close of Deuteronomy we are about to enter in upon a new stage let us take five days for a retrospect upon the five books of Moses. We shall find both pleasure and profit in doing this.

**FIRST DAY.**—Genesis: the book of beginnings. Make a list of all the things that have their beginning in this book. Then see how many of them find their goal, whether by way of destruction or in their perfection, in the last four chapters of Revelation. Mark the chief divisions of Genesis. The expression, "These are the generations of—" occurs how often? An outline of Genesis can be made by them. Name the chief persons that appear in Genesis. There is a comfort in the special notice and consideration God gave particular men, as for example, Jacob. Does He notice me any less? (Ps. 139). G. C. Morgan says that the great message of Genesis is, "The just shall live by faith." Is that true? Note how much space is given to Abraham in comparison with what is allowed for the mighty world-events recorded in chs. 1-11. Why? And what several reasons can you see why the story of Joseph is given so much space?

**SECOND DAY.**—Exodus: the book of redemption. Who is this nation in bondage? Whence did they come, and why are they in bondage? Have they power to release themselves? Who undertakes to liberate them? In their deliverance we note how (1) a specially prepared and commissioned Deliverer (2) the manifestations of God's great power, (3) the blood of a lamb; (4), the passage through a sea; and, (5) the guidance of God, play a part. How does that correspond with *our* salvation? Chapter 20 is the great landmark of the Old Testament. 31-33 are indicative of Israel's disposition. How many chapters are taken up with the Tabernacle and things pertaining?

**THIRD DAY.**—Leviticus: the book of worship. Do people worship in order to be redeemed, or are they redeemed that they may worship? So this book is in its right place. Chapter 16 is a great and significant chapter. Note the two goats. Isa. 53 and the New Testament show how the Lord Jesus Christ was portrayed in both of them. With Lev. 18 begins a section characterized by a solemn and oft-recurring refrain. Chapter 26 is prophetic of Israel's career.

**FOURTH DAY.**—Numbers: Wilderness-wanderings. How does this book get its name? How many times is Israel numbered in this book? Chapters 13 and 14 mark Israel's great failure. What warning application is made of this in Heb. 3 and 4? John 3:14, 15 finds its historical basis in this book. Israel vanquished two kings so mighty that it served as an encouragement a long time after, and they are often reminded of it.

**FIFTH DAY.**—Deuteronomy: Moses' farewell speeches. There were six in all: ch. 1:5 to 4:40; ch. 5:1 to 26:19; ch. 27:

11 to 28:68; ch. 29:2 to 30:20; then Moses' song (32) and the blessing of the Tribes. (33). Trace them. Not another prophet "like unto Moses," it is said in the last chapter, which relates Moses' death. In what particular was Moses distinguished above other prophets? See Num. 12. Moses is *the servant*. But see Heb. 3:1-6.

Sad as Moses' departure was, he must go; for so long as he is with the people the entrance to the land is barred to them. For a similar situation see John 16:7. Now we enter upon a new epoch of the history of God's dealings with Israel in

#### THE BOOK OF JOSHUA.

**SIXTH DAY.**—Josh. 1. Joshua's commission: a great chapter. The orders: v. 2; the accompanying promise, vs. 3-5. This enables him to go *in faith*. (For how does faith always come? Rom. 10:17). "I have given it," says God. (v. 3). It is theirs, therefore. Now they must lay hold and take possession thereof by faith. Thus it is with all God's gifts and promises. Now comes admonition and encouragement for Joshua. Can God do anything with a coward? Cowardice is unbelief. (vs. 6, 7, 9). Verse 8 must be memorized. Compare it with Ps. 1; and with three important passages in Deut. 6, 11, and 17 respectively. Compare Joshua's charge and commission with Jeremiah's. (Jer. 1).

**SEVENTH DAY.**—Joshua 2: The Spies and Rahab. Rahab, the harlot, is referred to as an example of faith in Heb. 11 and Jas. 2. In what did her faith manifest itself? Consider (1) Jericho, the doomed and devoted city as a type of the world, (2) Rahab, an inhabitant of it; no better personally than the rest, *but she has faith*. (3) Her faith expressed (a) in word, (vs. 9-13) (b) in act, (vs. 3-6). (4) Her attitude and action puts her into antagonism with her city and its king, and exposes her to their enmity. (5) Her salvation: on account of her faith. The scarlet thread meant the same for her that the sprinkled blood of the passover-lamb meant for the Israelites in Egypt. (Exod. 12). Now draw the parallel of our salvation with that of Rahab. The prevarication Rahab employed (vs. 4, 5) was not in itself right and good. But when even *Christians* of this day contend (wrongly, of course) that in an extremity, to save life, etc., lying is excusable, how can we condemn a poor heathen woman who had never been taught any high moral distinctions? God accepted her not for her faults but for her faith.

**EIGHTH DAY.**—Josh. 3, 4. The Passage of the Jordan. The Ark, representing the presence of God, made the way for them. (Ps. 114). Note the name applied to God in Josh. 3:11-13. Can you see reason for it? Connect 3:7 with 4:14. Read thoughtfully the last four verses of Josh. 4. Verse 24 shows what from the first was God's purpose of His special dealing with Israel. Cp. Gen. 12:1-3; Exod. 9:14-16.

**NINTH DAY.**—Josh. 5. Preparation: The Canaanites had the same sort of faith as the demon. (Jas. 2:19). In view of

the strict demands of Gen. 17 it is marvelous that God put up with their uncircumcision for so long time, still leading, keeping, blessing them. The mercy of God is not so strictly confined but that at times and for reasons that are good in His eyes He can make allowances; but if any man should want to presume on this goodness of God and make it the occasion of disobedience he would seal his condemnation. What did the name "Gilgal" mean to them? Now Israel had entered their land. Their wanderings were over. This is their rest. Was it the ultimate rest or only typical? (Heb. 4:8, 9). When and why did the manna cease? The "Captain of the Lord's Host"—(vs. 13-15) who was he? A mere angel? (Rev. 22:8, 9). In the Old Testament (only) appears at various times, a Being who is called *the* Angel of Jehovah. The Revised Version preserves the distinction between *the* Angel and an angel. *The* Angel is God's direct Representative. He speaks as God and accepts worship. (Gen. 22: 11, 12).

TENTH DAY.—Josh. 6. The Fall of Jericho. See, first of all, Heb. 11:30. Jericho fell by faith. "Faith" leaves no room to boast. The glory of this conquest was God's, not man's. Comp. Eph. 2:8-10. If Israel had overthrown Jericho with battering-rams, would it have been by "faith," or by "works?" Does "faith" imply that there was *nothing* for Israel to do? What were their instructions? Does faith include or exclude obedience? (Heb. 11:7, 8; John 3:36; 12:42; Rom. 1:5). What was to be done with all the spoil of the city? What was to be the fate of all the inhabitants? Was that to cater to the blood-lust of the Israelites or to execute God's judgment on the Canaanites? How long did God defer this awful vengeance? (Gen. 15: 16). What doom is awaiting the whole world? (1 Thess. 5: 1-3). Who (like Rahab, was saved) will be saved from sharing that fate? (1 Thess. 5:4, 9; Luke 21:34-36).

ELEVENTH DAY.—Josh. 7. Achan and Achor. The cause of Israel's defeat at Ai is set forth in full in verses 11, 12. "God with us" was Israel's only hope and glory. When He was *not* with them they were weaker than all other peoples. When He was with them they were invincible. The same is true of the Christian. Observe how God holds all Israel as guilty for the trespass of one man. This is not strictly applicable to the church, for in her tares grow until the end. (Matt. 13:28-30). But when the church knowingly tolerates evil in her midst? 1 Cor. 5. Achan must die. If Achan is found in our hearts, we must put him to death. The valley of Achor, to us, as to Israel, becomes *the door of hope*. (Hos. 2:15).

TWELFTH DAY.—Josh. 8. Ai Taken. With the assurance that God was again with them they go forth against Ai. Did the promise of victory inspire them to more earnest and skilful fighting or did it make them careless? What effect should such a promise as 1 Cor. 1:8, 9; 1 Pet. 1:5 have upon *us*? What peculiar action of Joshua's shows that no matter how hard they

fought, the victory was Jehovah's? (vs. 18, 26; comp. Exod. 17: 9-13). A requirement laid down by Moses is fulfilled in vs. 30-35.

**THIRTEENTH DAY.**—Josh. 9.—The Gibeonites—What was the reason that Israel was duped by these Gibeonites? V. 14. Here is a lesson for Christians. Comp. Prov. 3:5, 6. And yet see how wonderfully God overrules, using even the blunders of His people to bring about His gracious purpose. Gibeon was a *strong* city (Josh. 10:2). Yet rather than to fight against a people among whom God's presence was so manifest, they resorted to this scheme. This was a manifestation of *faith* on the Gibeonites' part. And God does not ignore faith. So He overruled *that they should not perish* with the rest. But the rest He hardened. (Josh. 11:20). The day is foretold in the prophets when nations again will seek the favor of Israel.

**FOURTEENTH DAY.**—Josh. 10.—The First Alliance of Canaanite Kings.—There were five kings in this combine, and their purpose was first of all to take vengeance on Gibeon for making peace with Israel. This illustrates the principle that to make peace with God puts one at enmity with the world—and vice versa (John 15:18, 19; Jas. 4:4.) Israel (oath-bound to friendship with Gibeon) goes to rescue. See Jehovah's assurance and promise (v. 8). V. 9 shows that the promise of God instead of relaxing their effort, stimulated to strenuous endeavor. Verses 12-14 (the sun "standing still") presents no difficulty to those who have faith in the Bible as the Word of God. We believe in God's absolute power (Isa. 48:13). Such a day as this will come once again when the greater Joshua will overthrow the last alliance. (Zech. 14:6, 7; Hab. 3:10-15; Rev. 19:19-21)—The fact that God fights with and for us is the greatest motive to the most earnest effort to make the best use of the opportunity. (V. 19; compare Phil. 2:12, 13). Note vs. 40-42; comp. Ps. 44:1-8.

**FIFTEENTH DAY.**—Josh. 11.—The Second Alliance—This was an even larger and more formidable combine than the former—how large and how formidable is seen in v. 4. It must be remembered that Israel was not really a warlike nation or strong—God was their strength: without Him they were nothing. And horses and chariots were terrible factors in war in those days. Over against these terror-inspiring *appearances* came Jehovah's *word of promise*. His promises always run counter to appearances, and we are obliged to walk by faith, not by sight. Vs. 7-9 show the outcome. Consider vs. 19, 20 again in the light of what was said on ch. 9. Even the dreaded Anakim (see Numb. 13:33; Deut. 9:2) fell before Joshua.

**SIXTEENTH DAY.**—Read Josh. 12-18. In ch. 12 the vanquished kings (how many?) are enumerated. Note specially 13:1—although they had fought well, much remained to be possessed. Christians do not today own and possess all the blessings and privileges really theirs. The division of the land among

the tribes may be traced on the map in the back of your Bible. 15:13-19 brings to remembrance Caleb's undaunted spirit. Joshua's courage of faith in the speech of 17:14-18. What important thing is done in 18:1? Why did it not remain there? Jer. 7:12-15. Josh. 18:2, 3 indicates the growing slackness of the people.

SEVENTEENTH DAY.—Josh. 19:22.—In 22:1-6 Joshua dismisses the trans-jordanic tribes, honorably discharged. Read again Numb. 32; Josh. 1:12-18. The rest of this chapter is of great interest—showing how well Israel had learned some lessons; and the answer is very good indeed. From a standpoint of good sense the people of that day were not behind people of the present time.

EIGHTEENTH DAY.—Josh. 23 and 24. These farewell speeches of Joshua are great. 23:5 renews the promise. Does it take *courage* to do the will of God? V. 6. What point must they especially guard against? Vs. 7, 8. He reminds them of what God had done, and uses it for a ground of encouragement and warning. (Vs. 9-13). Verse 14 is the fit sum and crown of this history. In the final farewell Joshua rehearses all their past—God's dealing with them from the beginning. In 24:14, 15 he arrives at the great "*therefore*," and throws once more the choice open to them. (Ch. Exod. 19). And again they declare themselves for Jehovah. Alas! As Moses, so Joshua, foresaw what they would do. (Deut. 31:14-29) "Ye cannot serve Jehovah." (V. 19). Not in their fleshly heart. (Rom. 8:8). If they had but understood their condition and cast themselves helpless upon His grace, He would have circumcised their hearts and long centuries of sorrow and bitter discipline would have been avoided. (Deut. 30:6). But they did not understand (Deut. 29:4). So they trusted to their ability, and bound themselves with promises which they were sure to break—a mute stone being set up to bear eloquent witness against them in coming days.

## ARE WE UNDER A SCHOOLMASTER?

BY J. A. PERDUE.

In Galatians 3:24, 25 the Apostle Paul says:

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, But after that faith is come, we are no longer under a schoolmaster."

The law having fulfilled its purpose (Matt. 5:17), was "abolished" (Eph. 2:15), and under a new and better covenant we came under the "law of the Spirit of life in Christ Jesus. Rom. 8:2.

In the realm of matter we are under natural law, and in the realm of mind we are under spiritual law. And between these two there is a marked similarity. Ever think of it?

According to natural law we must "eat to live." Also according to law of the spirit we must "eat to live."

If one provide bountifully for the sustenance of himself and family, yet he must eat of it. What would avail all this provision if he, for no matter what cause, neglects to eat. He would literally starve. This is equally true of spiritual life. There must be nourishment for the soul. And this both graciously and bountifully provided, but this gracious provision will not avail unless we "desire" (hunger for) the "sincere milk of the word." 1 Pet. 2:2.

The Savior says, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." But "he that eateth my flesh and drinketh my blood, dwelleth in me and I in him." John 6:53, 57.

But how shall we do this?

1. *The law of grace.* The religion of Christ is not formal and ritualistic but is of the heart, and the heart needs to be established with grace (Heb. 13:9). Then we may serve God acceptably with reverence and godly fear (Heb. 12:28), and thus serving "grow in grace." 2 Pet. 2:18.

Now bear this in mind: This grace is not a mysterious something injected into people which they may feel but cannot understand and explain, but is the definite and tangible favor of God, which is "*multiplied*" in increasing degree as disciples grow in Christian living.

It does not avail that we were saved by grace (Eph. 2:8), but we must live in grace and grow unto the measure of the stature of the fullness of Christ. Eph. 4:13. This is a part of the law of Christ. One would not pretend that the food he ate at a given time would sustain his life indefinitely, but he knows he will need a new supply day by day as he grows unto the stature of physical manhood. Just so it is with grace. Men need a new supply each hour they meet "while pressing on to God."

But how is this grace multiplied? "*Through the knowledge of God and of Jesus our Lord.*" 2 Pet. 1:2. And this knowledge is obtained, not by wishing for it, or purely in answer to prayer, but through a careful, diligent and prayerful study, and believing acceptance of the word of God. This is the way to feed the soul. 1 Pet. 2:2; Col. 3:16; Jer. 15:16.

Multiplied grace comes through the knowledge of God and of Jesus our Lord; knowledge comes through study. We are required to have grace to serve God acceptably (Heb. 12:28). Therefore, the law of Christ demands and requires that we shall study the Word of God. 2 Tim. 3:16, 17; 2:15; 1 Tim. 4:13.

Failure here is disobedience and all who live in disobedience shall incur the displeasure of the Lord and will be punished with everlasting destruction from his presence. II. Thess. 1:9. This applies to saints as well as sinners.

2. *The law of faith.* We walk (live) by faith, but walking implies progress—activity—a "walking in the steps of that faith of our father Abraham." Rom. 4:12. A going onward unto the fullness of Christ. Not that faith which leads to baptism

but rather that larger degree of faith which enables one, not only to recognize Jesus as Savior, but Lord and Guide, and Friend with whom we have intimate fellowship and association. As applied to aliens we are taught from our pulpits by reiteration that "faith comes by hearing," and certainly this is true, but it is said here with emphasis that this larger degree of faith also *comes by hearing* (study) of the word of God. Rom. 10:17. Lord, thy disciples believe some of them really and truly; help thou their unbelief. All whose faith is weak have not given it proper nourishment. As already quoted, Jeremiah says: "Thy words were found and I did eat them: and thy word was unto me the joy and rejoicing of mine heart." Faith that is little more than an assent of the mind may lead to baptism, but this larger degree, which is a loving, obedient trust in Jesus as Master and guide in all things, works by love and leads to joy, and peace and ultimate salvation. And here may not it also be said, "He that disbelieveth shall be condemned?" Mark 16:16.

3. *A word more.* Because the Jews were not reconciled to the rules of school, did not study their lesson, and obey their schoolmaster, they were rejected. (Rom. 9:25). On the other hand if they had obeyed their schoolmaster, etc., as did Simeon (Luke 2:29, 30) they should have welcomed their Messiah when He came.

So, also, if the life we live is by the faith of the Son of God we shall have no fear and can truly say, "Come, Lord Jesus, come quickly, that wherever thou art evermore we shall henceforth be."

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## THOUGHTS WORTH WHILE

D. H. F.

"Count Tolstoi tells of a peasant who was offered all the land he could measure on foot between sunup and sundown. He started in the morning. Yonder was a forest; he must have it. That gained, yonder was a field, a lake, a mountain; he must have them all. It was past noon; he must turn back, but greed said, a little more, take the risk. Just at sundown he reached the place from which he had started. All that vast country was his, and with his last weary, tottering step he fell down through exhaustion, faint and dead. Truly did not our Lord and Saviour ask a searching question when he said: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

"And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

"But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that that layeth up treasure for himself, and is not RICH TOWARD GOD."

"Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the lord will, we shall both live, and do this or that."

"Hearken, my beloved brethren; did not God choose them that are poor as to this world to be RICH IN FAITH, and heirs of the kingdom which he promised to them that love him?"

"And this is the victory that hath overcome the world, even our faith."

"But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

"Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be RICH IN GOOD WORKS, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

"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 faith."

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty MIGHT BECOME RICH."

Rich toward God. Rich in Faith. Rich in Good Works. Growing rich, but HOW? That's the thought worth while.

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February 20 to March 30, 1917.

**MORNING CLASSES**—Psalms and Proverbs.

**AFTERNOON CLASSES**—I and II Peter, I John.

### OUR ADVANTAGES.

A large dwelling-house is 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.

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.

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.

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Everything has its price. We gain nothing unless we give something else. For love we must give up selfishness, and even for our "free salvation" we must give up our sins. There is no gain without remuneration.—*Forward.*

# ON FOREIGN FIELDS.

## THE WORD OF GOD IN INDIA.

We, that is Bros. Jelley and McHenry, arrived here on the first of July. The next day being Lord's Day over 100 people were present for the Lord's Supper. We have had some preaching and there are about twenty male students, together with their wives engaged in the study of the Bible. These students are all preachers or would-be preachers. From here trips have been made by various workers to other towns and the Gospel preached. Seven baptisms have occurred here, and six on Bro. McHenry's trip to see Bro. Waleker's sick father. The latter desired very much to be baptized, so Bro. McHenry baptized him and he seemed very happy. Later he passed away.

By invitation, we took tea with an Established Church Missionary. His church was established not upon the Rock but upon an act of Parliament. He wanted us to agree to kindly leave this region to him in peaceful possession, as he said the preaching of the Gospel, in places where the Church of England is established causes hypocrisy and discord. We told him that we were commissioned to make disciples everywhere, and that we hoped in our life time to see all India occupied by the Church of Christ. He insisted that we tell him whether in our opinion he had any hope of salvation. We gave him a gentle and courteous but scriptural reply. Formerly the natives were profoundly ignorant of the Bible. Now, however, besides being well posted on the subject of First Principles, they are beginning to get a good general idea of Bible history, and we are teaching them the Christian evidences. Work is being done here for eternity. We greatly need more missionaries, more helpers, and more money to use in distributing literature. "He that goeth forth and weepeth, bearing precious seed (or he that denies himself in order to assist the seed sower in going out) shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6). Amen.

Your Brother in Christ,

E. S. JELLY, JR.

Copied from original manuscript intrusted to me, with the request that it be sent to your paper for publication.

MAX LANGPAAP.

San Francisco, Cal.

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### THIS IS GOOD NEWS.

Bro. C. G. Vincent reports from 112 Manchester St., Battle Creek, Mich., that Sister Vincent is improving and may be able to avoid the major operation which was expected, but will have to have an operation on her throat. Seven have been baptized in his part of the Japan work since he left and at Shioda Mura a little church has been started. One of the convents has purchased

a machine shop and turned it into a chapel, "a happy surprise indeed." And, listen to this, a good man in Detroit bought a new Ford touring car and said to Bro. Vincent: "Take it and use it as long as you need it in stirring up the churches on this great subject of missions." He is planning his first trip into Eastern Ohio and West Virginia for October and November and will be prepared to show lantern pictures relating to the work where this is desirable. He has something to say that the churches need to hear.

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## MISSIONARY NOTES.

DON CARLOS JANES.

"He called his disciples; and he chose from them twelve, whom also he named apostles." (missionaries). Luke 6:13.

There were nineteen baptisms in India in September.

In an August letter, Bro. McCaleb said he was in a cottage in the mountains to avoid the intense heat of Tokyo.

Bro. McHenry attended most of Bro. Jelley's Bible study at Sonai and upon his return home ate something which poisoned him some. Though weak at the time he wrote he was feeling better. While he was away twenty-three were immersed.

Mary Slesor died at the age of sixty-six, after being a missionary for thirty-nine years. The Governor General of Nigeria said of her: "By her enthusiasm, self-sacrifice and greatness of character she earned the devotion of thousands of natives among whom she worked and the love and respect of all Europeans, irrespective of class or creed, with whom she came in contact.

By an unfortunate course of events Bro. and Sister Armstrong-Hopkins have received so very little support that they have been in actual want and have been found and ministered to by some other missionaries of India. Miss Nellie Straiton, 1030. So. Lake street, Ft. Worth, Texas, forwards funds for them.

Bro. Oto Fujimori's financial report for the first eight months of the year, shows an average of about \$95.00 a month in free will offerings for his great work in Japan.

Our hard working sister, Miss Sarah Andrews, has had some nervous trouble. She is a very ambitious missionary.

"I wish also that you could \* \* \* urge the sending of two missionaries each to Germany and Russia as soon as the war is over. You know I used to mention Europe and China before the war broke out," writes Bro. Jelley. In the same mail, the *Christian Leader* announces the plans of Louis R. Patmont to take his family to Europe after the war. "The brethren (loyal disciples) in Wurtemberg and Baden, Germany, too, have written me on several occasions to come and help them in the work," writes Bro. Patmont.

One of the best workers in India has died and Bro. Umrao Singh has been reported as growing worse.

It is still written: "Go ye into all the world."

## THE SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 8, 1916.

## PAUL BEFORE FELIX.

Golden Text.—“Herein I also exercise myself to have a conscience void of offence toward God and men always.” Acts 24:16.

Lesson Text.\*—Acts 24. Memorize verses 14, 15.

10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the snyagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offence toward God and men always. 17 Now after some years I came to bring alms to my nation, and offerings: 18 amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrongdoing they found when I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

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Verse 20. Had not these men themselves held council to try him? Had they found any crime in him?

Verse 21. What only criticism might they bring? Was that a crime? Read the Notes on the sequel.

(Read the Notes First). Verse 10. Was Paul's courteous address sincere? (Contrast that of Tertullus, verses 2 and 3). Should Christians pass false and flattering compliments? But should they be courteous? Verse 11. To what important fact does Paul appeal first? Is it likely that a man who had come for such a purpose should have tried to profane the temple?

Verse 12. Had Paul disputed with any, or stirred up a crowd?

Verse 13. What better thing than to call them liars, does Paul here say about his accusers? Is that just as effective?

Verse 14. What was really the grain of truth in that bushel of chaff? Why did they call it a "sect?" Was it a sect? (Look up this word in the dictionary). Is it possible that men may call the truth itself "a sect?" (Comp. Acts 28:22). How much of the law and the prophets did Paul believe? How much of it did Christ believe? Luke 24:44.

Verse 15. What hope did Paul hold toward God? What would that prospect mean to him? Phil. 3:20, 21; 1 Thess. 4:16, 17; John 5:29.

Verse 16. What sort of daily practice and exercise did Paul engage in? How well did he succeed? 1 Cor. 4:4; Acts 23:1. What did he bind on Timothy to do? 1 Tim. 4:7. What will a real hope always lead a man to do? 1 John 3:3.

Verse 17. What was the special errand he had come to Jerusalem on? Would such a man be likely to want to work mischief to his people?

Verse 18. Was he in a tumult when they found him? How did they find him? Who raised all the tumult?

Verse 19. Who should have been there? Why?

## NOTES ON LESSON 2.

Before the (Printed) Lesson. Acts 24:1-9.

Much Sunday school teaching is inefficient. The teacher reads the printed questions; the class guess at the answer, and not rarely the teacher is unable to tell whether the scholars guessed right, and so he passes on to the next question. Is there nothing better? Should not both the teacher and the class prepare earnestly for their lesson of God's word? and to depend merely on the little printed scrap of the lesson leaves both teacher and pupils without idea of the connection and real meaning of the lesson. Get the Bible down, and study the whole chapter, and what goes before and follows. It is better to use the Bible alone in the class. But in any case use the helps as helps for study, not as substitute, to do your studying for you.

We will look first at Acts 24:1-9. Was that a weighty and honorable delegation that came down to bear witness against Paul? Tertullus was pretty much in the place of a modern attorney. In verses 2 and 3 is a false and fulsome compliment. What had they "found" Paul to be? (v. 5). Were these charges definite? Which one was true? Paul did occasion riots among the Jews—but it was the Jews' doings, not Paul's. In judging of men today we must not forget that there is at least the possibility that honorable men may, under the influence of religious venom, accuse some innocent man of being a stirrer up of division and strife. (Jno. 7:24). Note how shrewdly Tertullus puts the case in verse 6. He does not dare to say that Paul profaned the temple; he says Paul was trying to do so! That leaves him a loop-hole. And finally Tertullus feeling the weakness of his case tries to strengthen it by implying that Paul knew well how black his heart was, and Felix would soon be able to get it out of him—fondly hoping that Paul would not know how to answer. He was doomed to disappointment. To this false and dishonest speech those honorable religious leaders lent their whole-hearted approval and attestation.

After the (Printed) Lesson. Acts 24:22-27.

The latter part of this chapter is, if anything, more important than the former part. Felix saw through the hollowness of the Jews' accusations just as once Pilate did; but, like Pilate, he was a time-server, and wanted to please the Jews. (v. 27). So he did not tell them what he thought but put them off with a pretext. (v. 22). But the kindness he showed Paul was evidence of Felix' conviction of Paul's innocence. (v. 23).

Felix had heard of Christianity. (v. 22). Now, having one of the foremost advocates of it, he was interested to hear the straight of it. So he sent for Paul. (v. 24). If ever preacher had a chance to make a hit, and to ingratiate himself to his hearers to his own advantage Paul had it that day. But that did not phase him. He drove straight to the mark, and the mark was the heart and conscience of his hearers, if by any means they might be brought to repentance and saved. Paul reasoned of Righteousness (Rom. 1:18; 3:10; 3:31-24) of Self-control (Tit. 2:11, 12) and of Judgment to come (Rom. 2:2-16; Rev. 20:11-15)—until the prisoner, Paul, became the judge, and the judge, Felix, trembled like a prisoner at the bar. Felix was very near the kingdom that day, with only a step between. But that step he did not take. He did not get angry; he did not point blank refuse the gospel and say No to his terrified conscience—he took the easier way, the common way that the thousands have taken ever since: the way of procrastination. Felix put it off. And that sealed his fate forever. "Go thy way for this time; and when I have a convenient season, I will call thee unto me." (v. 25). The "convenient season" did not come, for it never comes. Verses 26, 27 show Felix hardened, seeking no longer for anything higher than money and favor of men. To him the gospel that might have been "a savor of life unto life" became "a savor of death unto death." (2 Cor. 2:15, 16). And this is more than likely to be the terrible fate of all those who reject the present opportunity.

## THE THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 15, 1916.

## THE APPEAL TO CAESAR.

**Golden Text.**—"It is enough for the disciple that he be as his teacher, and the servant as his lord." Matt. 10:25.

**Lesson Text.**\*—Acts 25. Memorize verses 10, 11.

1 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, 3 asking a favor against him, that he would send for him on the way. 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly. 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him. 6 And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. 7 And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all. 9 But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed anything worthy or death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go.

**Verse 1.** What were the circumstances of the last verse of the preceding chapter?

**Verses 2, 3.** Who "informed" Festus against Paul? What sort of "information" do you think it was? (See 24:5, 6). What else did they plan to do? Were these men of the low and criminal class, or were they religious leaders and teachers, respected and honored? Is it always safe to go by the ways and judgment of even the most honored men?

**Verses 4, 5.** What foiled the plan of the Jews this time? What was behind all this? (23:11).

**Verse 7.** When Paul's case came to trial, what did the Jews do? Comp. 24:9.

**Verse 8.** What was the sum of Paul's defense? What three things does he specify that he had not sinned against?

**Verse 9.** What did Festus now propose? Did he think the ends of justice would be served by this, or did he have another motive?

**Verse 10.** Did Paul see through this? How does his speech sound here—bold or timid? What did he say Festus knew?

**Verse 11.** Where did Paul get this boldness and wisdom? 2 Tim. 1:7 and Luke 21:15. What did this appeal to Caesar mean? What gave Paul the right to appeal to Caesar? (22:27, 28).

**Verse 12.** How had the very plots of the Jews contributed to the accomplishment of God's promise and purpose? (23:11. Consider Rom. 8:28).

For rest of the chapter, Read Note.

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## NOTE ON LESSON 3.

The rest of this chapter is really the introduction to the next Lord's day's lesson. It tells of the visit of Agrippa and Bernice; and how Festus took occasion to lay before Agrippa (who was better versed in Jewish matters) the perplexing problem of the case of his prisoner Paul.

## THE FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 22, 1916.

## PAUL'S DEFENSE BEFORE AGRIPPA.

Golden Text.—"I was not disobedient unto the heavenly vision." Acts - 26:19.

Lesson Text.\*—Acts 26. Memorize verses 28, 29.

1. And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defense: 24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds. 30 And the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

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What was Paul himself? How did he become what he was? Acts 9:6; 22:16.

Verses 30, 31. Did any of the august assembly become Christians (so far as the record shows?) Did Paul preach in vain then that day? (Isa. 55:10, 11). Who has been benefited by Paul's speech before Agrippa? Does the gospel draw most of its converts from the rich and noble? (1 Cor. 1:26-29; Jas. 2:5).

Verse 32. What alone hindered now that Paul should be set free? If he had been what would the Jews have done? At whose charges was the promise of 23:11 fulfilled?

## NOTES ON LESSON 4.

Paul's Speech before Agrippa.

This is real oratory; unstudied eloquence, such as comes of earnestness and spiritual exaltation. The apostle uses homely words and he is as far removed as possible from any attempt at display or catching after effect. (1

See Notes on Paul's speech before Agrippa.

Verse 1. What sort of audience was Paul facing? (25:23). Did it appear to embarrass him? Did Paul speak "for himself" or mainly for his Lord?

Verse 24. (At the close of the speech) What did Festus think of the things Paul had said? Was it the first time a servant of God was accounted crazy? (Mark 3:21; John 10:20). What reason does 1 Cor. 1:18 suggest to account for that fact?

Verse 25. But the words that seemed so wild to Festus, what sort of words were they in reality? Why did they seem so strange? (2 Cor. 4:3, 4). Does the truth seem strange to many ears now?

Verse 26. Would Paul probably have spoken so freely to Festus alone? Did the Lord always adapt his message to the capacity of his hearers? (John 16:12; Mark 4:33). What is meant by "not done in a corner?"

Verse 27. On what does Paul base his hope that the king might accept the truth about Jesus? What has the teaching of Christ to do with "the prophets?" Luke 24:25-44

Verse 28. Whether Agrippa meant it or not, what had he rightly guessed was Paul's purpose? Did Agrippa have an excellent chance that day? What should every man be in name and in reality?

Verse 29. What did Paul wish for every one there, and indeed for all men?

he become what he was? Acts 9:6;

Cor. 1:17). But there is power in the simplicity and compelling interest in every sentence of Paul's speech before Agrippa. Verses 23-27 of the preceding chapter describe the audience and the occasion. In 26:2, 3 he addresses King Agrippa. Verses 4 and 5 rehearse his early life; verses 6 and 7 the then present situation. At verse 8 he takes up the matter of the Resurrection, the central theme of the Christian faith, as set forth in the Resurrection of Christ; which latter he declares on the ground of his own experience in his conversion and commission to the apostleship. This includes the rest of the speech. (8-23).

#### A Strict Pharisee.

Paul was a Pharisee. With us that title carries a bad significance. As a matter of fact Pharisaism embodied the best of Israel's faith and religion. Only among the leaders, and thence downward, it was corrupted (as all that is good is apt to become) by the leaven of spiritual pride, hypocrisy, love of honor, love of gain, love of self. They were fiercely orthodox. They strove for the authority of God's word and sometimes carried obedience to ridiculous extremes in details. But the inward spirit and reality, the love of God, the love of man, justice, mercy, and faith. "The corruption of the best, is the worst corruption." There is nothing more disgusting than true religion that has inwardly decayed. In the "last days" of Christianity they will again fight for the form, but will deny the power of godliness. But Pharisaism in its aim and profession at least, stood for the best there was in Judaism: the highest faith, the purest conduct. Paul himself later refers to the fact that he was a Pharisee as something a man might boast of. (Phil. 3). The outstanding feature of the Pharisaic faith was the hope of a resurrection. (Acts 23:8). They conceived that the actual fulfillment of the promise God made to the fathers hinged on resurrection. In this they were correct. And the resurrection of Christ ("the first fruits") was a guarantee of the resurrection of "the fathers" and all who had departed in peace; the guarantee therefore of the fulfillment of "the promises made to the fathers" by God's holy prophets from of old (Acts 13:22-33), and this they did not believe nor understand.

#### Is Sincerity Sufficient?

The misguided conscientiousness of the apostle is seen in verses 9 and 10. He "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." And for Paul to think he ought to do a thing like that, meant that he addressed himself to the task: "And this I also did." We understand his sympathy for blinded Israel, in Rom. 10:1-3; and may learn here forever the lesson that sincerity and conscientiousness alone do not make people acceptable to God, nor lead into the right way. Conscience must be enlightened and sincerity must be vested in the truth. (John 17:17; 1 Peter 1:22).

#### Paul's Commission and Work.

Paul's commission is given most fully here. The reason and necessity of Christ's appearing to him is set forth in verse 16. "To this end have I appeared unto thee to make thee a minister and a witness." In vindicating his apostleship later, Paul appeals to this (1 Cor. 9:1; 15:8-10) The promise of protection, without which God never sends out a servant (Matt. 28:20) is found in verse 17. Paul's presence that day was, as he pointed out (v. 22) the evidence of God's faithful keeping. Finally we have the object of his mission. He was sent to open men's eyes; so that, seeing, they might (if they would) make the right choice and "turn from darkness to light and from the power of Satan unto God;" and that so they might "receive remission of sins and an inheritance among them that are sanctified by faith." (Cf. Acts 20:32; Col. 1:12-14).

Now it is of high interest to see how Paul carried out. (1) He did not refuse. (2) He preached to both Jew and Gentile "that they should repent and turn to God, doing works worthy of repentance. He greatly stressed the necessity of repentance. But that he no less stressed faith and inculcated baptism as its necessary expression, is evident from other statements. (Acts 20:21; Rom. 6:1-4; Col. 2:12). He also declares that all his teaching was in strict harmony with the Old Testament. (v. 22).

## THE FIFTH LORD'S DAY LESSON OF OCTOBER.

Lesson 5.

October 29, 1916.

## THE VOYAGE.

**Golden Text.**—"Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass." Ps. 37:5.

**Lesson Text.**\*—Acts 27:1-38. Memorize verses 22-24.

13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. 14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: 15 and when the ship was caught, and could not face the wind, we gave way to it, and were driven. 16 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: 17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtes, they lowered the gear, and so were driven. 18 And as we labored exceedingly with the storm, the next day they began to throw the freight overboard: 19 and the third day they cast out with their own hands the tackling of the ship. 20 And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. 22 And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all of them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 But we must be cast upon a certain island.

V. 13. How did Paul come into this situation, and which way was he traveling? (vs. 1-12).

Verses 14-16. Is a "soft south wind" at the beginning a sure sign of a calm and pleasant voyage? Is it certain that if we are in the right way, doing God's will, that there will never be a storm awaiting? Do storms come to faithful and unfaithful servants alike? (Jonah 1:4, etc.). Do both soft winds and fierce tempests blow upon all men? But what did every sort of wind blow to Paul? (Rom. 8:28). Is that true of all men alike? (Rom. 8:28).

Verses 18-20. How long did this storm last? (v. 27). Were these gloomy days to all? Was the Lord any the less with Paul during that time? (Matt. 28:20; Heb. 13:5). What should God's people have during such seasons? (Matt. 8:26; Isa. 50:10).

Verse 21. Had they known Paul, would they have paid more attention to him? Do we know him better? Are we taking his advice and direction?

Verses 22, 23. Does God ever tell us to "cheer up" without giving us a good, solid, substantial reason for doing so? Is mere "don't worry" advice, or optimism of real value in the face of approaching disaster? On what is the order to cheer up based here? (Comp. John 14:1-3; 16:33). To whom did Paul belong?

Verse 24. Of what former promise is Paul here reminded? (23:11). Is it a great advantage even to be on the same ship, in the same house, family or city with a faithful servant of God? (Gen. 18:32; 1 Kings 11:13).

Verse 25. Does a genuine faith in God's word afford a real foundation for cheerfulness and hopefulness?

Verse 26. Does God's word afford a real foundation for cheerfulness and hopefulness?

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## NOTES ON LESSON 5.

The first part of this chapter explains the situation in which we find Paul here. God's leading is not always over smooth and pleasant paths but always toward Home. Paul had kind treatment in all his imprisonment

## THE FIRST LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 5, 1916.

## SHIPWRECKED ON MELITA (MALTA).

Golden Text.—"Jehovah redeemeth the soul of his servants; and none of them that take refuge in him shall be condemned." Ps. 34:22.

Lesson Text.\*—Acts 27:38—28:10. Memorize verses 42-44.

38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

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wreck? (24:26) Why? John 16:1. Acts 20:29, 30; 1 Thess. 3:4).

Verses 38-40. Recall how long before this they had eaten nothing. What had caused them to eat now? Who had comforted and encouraged them? Was the encouragement they had received from God through Paul of such a kind as to make their own watchfulness unnecessary, or to cause them to relax their effort? Is the comfort, assurance, and encouragement God gives us of such a kind as to make us careless of our walk, and unwatchful? Is it not the very opposite?

Verse 41. What had God promised Paul? (Acts 23:11; 27:24) Did it look now as if God's promise was about to fail? Does it often look that way? (Ps. 3:1, 2) What shall we do in such a case? 2 Cor. 5:7. Was it right and proper to observe all the precautions described in verses 38-40? But would all these efforts have availed them now unless God had been their help? (Ps. 127:1).

Verses 42-44. What new emergency now threatened to make void the promise of God (recorded in 27:24)? Did this materialize? Why not? (v. 43) What reason back of that? Jer. 1:12. What lesson should we learn from this for the time of trouble and danger? Was God's promise fulfilled literally and exactly thus far? Had He not even foretold them this shipwreck? (John 26:33; 1 Thess. 3:4).

## COMMENTS ON THE REMAINDER OF THE LESSON.

These "barbarians" entertained "angels unawares when they thus kindly received the strangers; for Paul, a servant of Jesus Christ, was among them. It was not the sort of case described in Matt. 10:41 (Why not?) but they got a good and full reward nevertheless. Verses 8 and 9. As to verses 3 and 4—are not people apt to think evil of a man who suffers stroke upon stroke of affliction? See the case of Job. See especially what is foretold of Christ in Isa. 53:3, 4. But as God vindicated Paul in the eyes of the "barbarians," so He vindicates all His true servants at last. On this particular sort of miracle see Luke 10:19; Mark 16:18. The gratitude and appreciation manifested by the inhabitants of Malta is good to behold. "Who also honored us with many honors; and when we sailed, they put on board such things as we needed."

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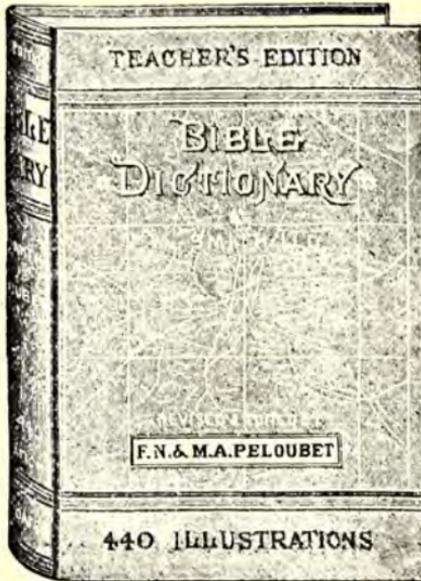
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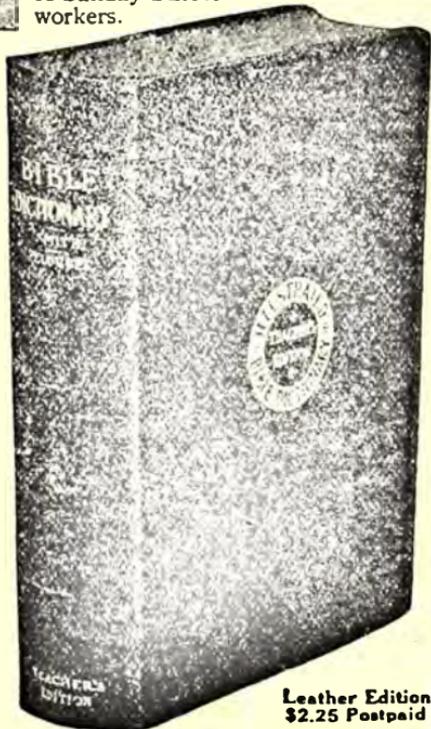
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