

WORD AND WORK

MY DAYS.

"Thou hast beset me behind and before . . . Thou compassed my path."—Psalm 139, 5 and 3.

Thou hast beset me before, and my shrouded tomorrows
Wait in Thy keeping, like angels in gray or in gold
Till Thou sendest them forth to me, fair with the light of Thy
Presence

And bright with its joy as the gates of the morning unfold.
Never a fear need I have of the gifts they are bringing,
Never a dread of the gloom or the glory they hold.

Thou hast beset me behind, and my Yesterdays pass from my
Into Thy keeping, like treasures in lavender laid; [using
Never a fear need I have of their backward-thrown shadows,
Never a dread lest they haunt me and make me afraid.
Thou hast forgiven the sin and forgotten the sinning,
Thou wilt remember the good in the prayers that I prayed.

Thou dost encompass my path, and Today Thou art with me;
Thou art the way that I walk, and the Light on that Way;
Thine is the hand that is guiding, and keeping, and holding,
Thine is the voice that is bidding me haste or delay.
Who else but Thou, Who knowest my past and my future
Who else can know my path should be guided today?

—Annie Johnson Flint.

WORDS IN SEASON.

R. H. B.

WALKING ON THE WATER.

Walking on the water is not any more difficult than walking on land if one has at all the power to do it. It is not "*hard*" to walk on the water: if one can do it at all it is easy—just as easy as any other walking; but in any other case it is simply impossible. When the Lord Jesus called Peter to come to Him on the water (Matt. 14:29)—in the simple word of command emanating from *Him*, lay power Divine and abundant to enable Peter to do so. He set his foot upon the waves, trusting in the One who had said "Come," and the water upheld him. It was no more difficult a feat for Peter than if he had been walking on the beach except possibly the extra care required to maintain balance on the unsteady element. It was marvellous indeed, but it was not

hard to do. Peter's part of it was perfectly simple and natural—only "trust and obey." The miracle, and the power that made it possible was Christ's, and His only the credit and glory of it. The only difficulty Peter had to deal with was in the matter of maintaining this trust in Him who had called him. But in that Peter failed. He should have known that the power he had to walk on the waters was not in himself but in the Lord who called him. Whether the winds were strong, whether the waves wild and threatening had nothing to do with it: either he could do it all or not at all. He could do all in Christ; and the only thing he feared was the loss of connection with *Him*. Apart from Him Peter could do nothing whatever. But Peter began to look at the waves, and to calculate on his own resources and power to meet them; and knowing how inadequate was his own ability he became *afraid*—and forthwith began to sink. "Lord save me, I perish!" The Lord, however, was near, and *immediately* stretched forth His hand and lifted His failing disciple. He rebuked him also—not for weakness, not for awkwardness, not for any misstep or poor use of his native ability, but for *unbelief*. "O thou of little faith, wherefore didst thou *doubt*?"

Is it necessary to make the application? *The Christian life* is our walk on the water. It is just as marvellous. It is not "hard"—it is impossible. Only those who have been called by the Word of Christ can really do it: and they only as long as they look unto Jesus the Author and Perfecter of their faith. In itself it is easy and simple. How free from all artificiality and unnatural constraint—how simple and perfect was the life of our Lord! Just as He walked, so He calls us to walk. (1 John 2:6). The one thing needful is that we trust Him and look to Him constantly. For though we do the walking, His only is the power and apart from Him we can do nothing.

THE "JEWISH PROTOCOLS."

Twenty-four amazing documents purporting to give the plans of the "Learned Elders of Zion," an alleged Jewish organization whose aim (it is reported) is to overthrow by various diabolical schemes all the Gentile powers of the world, in order that the Jews might reign supreme, appeared with comments in a series of articles in the *Dearborn Independent*, Henry Ford's paper. The publication of these documents naturally created a mighty sensation. They come with a claim of authenticity that lends them some weight. It is stated that "they were the subject of an inquiry conducted by the Department of Justice a little more than a year ago, but they were published by the official printers of the British government in London in 1906, and they were known to have been circulated in Russia some years before. They are supposed to be, in their present form, the notes of lectures delivered to an inner circle in France or Switzerland about 1896." Certain reliable, worthy religious publications have given much space to these documents, and expressed their serious belief of their genuineness, and even their alarm lest the wicked

plot of the "Elders of Zion" should succeed. It is pointed out that present conditions in the world tally most accurately with the results aimed at and foretold by the "protocols." It appears to us however, that these "protocols" may easily represent an *ex post facto* prophecy of present conditions. The proof that they existed as far back as 1896 should be made absolute; and even in that case it would have to be shown that the documents are not based on a shrewd calculation of the then existing tendencies, rather than being a forecast of the work of alleged Jewish world-manipulators. Opinions are somewhat divided but the balance of judgment in this country at least, seems heavily in favor of the Jews' innocence of such a conspiracy.

ISRAEL'S AFFLICTIONS.

Christians instructed in God's prophetic word, may recognize in these publications the hand of Israel's Adversary. And that regardless of whether the documents were genuine and authentic or not. If really such a Jewish conspiracy had existed and had actually been launched, it would certainly prove another attack of the suicidal mania that seems at one time and another to have obsessed the leaders of that unhappy people, as "an evil spirit from Jehovah" used to trouble King Saul, the rejected of the Lord. But even if such facts were established, the vast numbers of the Jewish people would have been ignorant and innocent of it; and it is not only charitable but most reasonable and just to say that the majority of their race would have been far from entertaining such a plot. Such has been the bitter unscrupulous hatred against this people in time past and in certain quarters that the presumption in this case is that the "protocols" are pure fabrications, and extraordinary proof would have to be brought to lead us to think otherwise.

The Bible outlines to us the bitter lot of disobedient Israel (Deut. 28) and how literally have all those predictions been fulfilled! Through all these centuries they have been scattered and peeled, despised and hated and counted as sheep for the slaughter. The blood of their King has indeed been upon them and their children. Surely it was a weighty thing the Lord spoke through His prophet, when He said, "*Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.*" (Jer. 32:42). For He has certainly fulfilled "all the evil" upon them with exactness. May their good day also soon break.

ANTISEMITISM.

The countries of Europe, especially the more eastern parts, are reeking with Antisemitism which is organized hate of the Jew. What wonder if the enemies of that people should try to sow and foster this hate in the less congenial soil of this free country? But we will not even take a risk of lending a hand to such a possible purpose. The Christian knows too well the debt he owes to the Jews, and how he is in their rejection partaker of "*their spiritual things*" (Rom. 15:27); and that the promise of

old to Jacob, "Cursed is everyone that curseth thee" still holds, seems demonstrated in the history of those nations who have burdened themselves with the task of afflicting the Jew.

If any Jew or Jews have been guilty of conspiracy to do evil, let law and justice take its impartial course, and let no ill will fall upon the Jews as a people. The danger of involving that unhappy people in more difficulties and persecutions is only too great.

THE SUNDAY SCHOOL.

With the Sunday-school as an organization—a body or society separate and apart from the church we have absolutely nothing to do; and most especially do we declare ourselves non-participant, and opposed to, the inter-denominational Sunday School organization. For this reason we prefer to call our work of teaching Bible classes of little ones or older ones by some other designation than "Sunday School," so as to avoid even the appearance of complicity with the interdenominational organization of that name. At the writer's home-congregation we have Bible classes at the church-house on Sunday morning. We have a number of different classes running during the week. We have the Sunday morning classes because of the special opportunity of teaching that time and hour affords. It has become an established custom for parents to send their children for religious instruction *somewhere* on Sunday morning. It is convenient to the parents and good for the children if the children are sent where the word of God will be taught them at that or any other time. It would be a shame to refuse to do such a work on account of some technical objections that might be raised. Such classes are in no sense a church-meeting and are not to be identified with the assembly of the saints; but represent simply a private work done by the church—the time and place of it having no essential bearing on the nature of it. Our Sunday school is just as good and no better than our Monday school, and in no wise different in principle. It is a righteous work, and whenever and wherever done it is strictly in obedience to the will of God, who commanded us to teach in season and out of season, not limiting us as to the manner and method of it.

"SUNDAY SCHOOL LITERATURE."

As for "Sunday school literature"—the printed lesson helps and comments—these are as good as, and no better or worse than, other comments on, and expoundings of, the word of God, whether those be given orally, from the pulpit or elsewhere, or put up as books, tracts, articles, etc. Some brethren prefer the text of the Bible alone, and to do their own commenting. Others wish to avail themselves of the riper Bible-knowledge of some brother who in printed comments points out facts and lessons which would otherwise be unobserved, and who can help them generally to a better understanding of the word of God. Either class have a right to their preference, and neither is to be condemned or specially praised for its position on the matter. It is purely a question of expediency. The lesson-helps are not to be

forced on any who do not want them—most especially not if their objection rests on some conscientious scruple. On the other hand the lesson-helps are not to be taken away from those who want them for themselves. If our unity in Christ cannot provide for such differences there is no real unity and never can be; for that would certainly demonstrate a lack of brotherly love and forbearance. My personal judgment is that “helps” are helpful when they are of the right sort and rightly used. When they become a substitute for personal study, or when the teachers or the taught rely upon the comments as upon authoritative utterances, instead of proving all things and holding fast to that which is good—they are hurtful. On the other hand the comments of the teacher who teaches without helps are also liable to wrong use. They may be just as erroneous and even more dogmatic than the printed helps. It behooves us to avoid these dangers in any case, whether we use the “helps” or not.

THE INTERNATIONAL LESSONS.

The International Sunday School Committee, a committee chosen by the world-wide, interdenominational Sunday school organization above referred to, selects lesson-portions to be studied in the Sunday schools all over the world. The lesson-helps used in the churches of Christ generally follow these “international” lessons. This is not, however, because they recognize the right of any committee to dictate to them what scripture-portions are to be studied, but because of the convenience and other advantages arising from uniform lessons, as well as to the merit of the selections themselves which, in the past at least, have generally endeavored to cover the whole Bible once in seven years. Since it is only the scripture-portions that are appointed by said international committee, and all scripture being profitable for doctrine; there is nothing specially involved in the choice of a line of lessons which is meant to cover all the Book within a certain time; and since we are neither compelled to adopt the international lessons, nor yet obliged to prove our independence by discarding them—we are, I think, free to follow them if thereby any advantage is gained; or map out another line of lessons for ourselves if the advantage of doing so were greater. A number of times the question has been raised whether the WORD AND WORK Lesson-Quarterlies should not follow an independent series of lessons; and each time our judgment has been that to fall in with the almost universally adopted international lessons would be of more advantage to more people than to devise a series of our own. Since in our use of the international lessons *we have or can make scope to study every part and topic of Scripture*, we could gain little more by following any other plan.

THE PECULIAR LESSONS FOR NEXT QUARTER.

There are, however, some noticeable exceptions to this general rule. Emphasis and frequent repetition is given some parts of scripture, while other portions are more or less neglected.*

A very peculiar line appears in next quarter's lessons (April, May, June, 1921). Evidently the International Committee has fallen into the "social service" and the "social kingdom-idea." A glance at the topics of these lessons is sufficient. Here they are:

1. The Ideal Christian, or, The Christian living with others.
2. Bible Teachings about Health.
3. Bible Teachings about Work.
4. Poverty and Wealth.
5. Bible Teachings about Education.
6. Rest and Recreation.
7. Working with Others.
8. The Christian View of the Family, or, What a Christian Home Should Be.
9. Making the Neighborhood Christian.
10. Making the Nation Christian.
11. Making the World Christian.
12. Making the Social Order Christian.
13. Review: The Social Task of the Church.

Some of these topics are very good. Some to say the least are peculiar; and more so are the committee's scripture-selections which are supposed to set forth the Bible's teaching on these subjects. They are scrapped together from various parts of the Bible; having often only very far-fetched reference to the theme in question, and sometimes having absolutely nothing to do with it—proof in itself that in some way some of these topics run more or less outside the line of the Word of God. How far outside in each case will be faithfully pointed out in the comments on the lessons themselves.

The writer of the WORD AND WORK lesson helps takes a *very special* interest in the preparation of the lessons for the coming quarter: it will afford an unsurpassed opportunity to contrast the current false "social teaching" and "kingdom-idea," of our day with the teaching of the scriptures. We deem it one of the great advantages of following the International Lessons that it presents such an opportunity to speak the truth on matters in which Christendom is now generally being mistaught.

*The preferences of the International Committee show themselves occasionally in the emphasis and frequent repetition given some parts of the Scriptures and the regular skipping of other parts. In the present quarter for example, we have two lessons on Matt. 22, and two on Matt. 25. Matt. 24, however, containing the Lord's wonderful prophetic discourse on the Mount of Olives is passed by. The prophets of the Old Testament; and the Revelation and other strictly prophetic portions of the New Testament are scantily treated. This may in part be due to a recognition of the difficulty most classes and teachers would find in those portions; possibly to a certain amount of modern bias against pre-millennial teaching.

CHRIST AT THE PEACE TABLE.

If any man may have thought that the Lord Jesus Christ is given any real recognition among the powers and kingdoms of this world the following query and answer clipped from the "*Pathfinder*" will help to enlighten him on the point.

"CHRIST AT THE PEACE TABLE.

"Ques. Following statement was recently made from our pulpit: 'When the Christian people of this nation requested that Christ be recognized at the peace conference, our president sent back word that there was no room for Christ at the peace table.' Was that statement made, or in any manner implied?—Ans. President Wilson, of course, would never have made such a crude statement as that—but he did acquiesce in the fact that Christ was not recognized or any reference made to the Christian religion. The explanation was that many others besides Christians had joined in the war, and that it would have given offense to these if Christianity had been specially recognized. There were Christian nations on both sides in this war, as well as non-Christian ones, so that Christianity was not the dividing line. For example the Jews were powerful, and they would hardly approve the recognition of Jesus Christ. There were also many Mohammedans, Hindus, Buddhists, etc., engaged, not to speak of millions who had no special religion."

CHINA FAMINE RELIEF.

Since last month's appeal for the China famine sufferers, \$302 have been forwarded, to be applied to the relief expressly and only in the name of Jesus Christ, as a gift from His Church. Following gifts have been received thus far during February: W. W. Colglazier, \$5; Mrs. Anna Ogden, \$2; T. N. Parrish, \$10; Mt. Zion Church of Christ, \$25.65; L. C. Carter, \$5; Mrs. A. B. Hickman, \$2; S. H. Jones, \$5; Mrs. A. R. Haydon, \$6; Central Church, Chattanooga, Tenn., \$46.93; C. H. Thurmond, \$2; Cash, \$1; Church, Horse Cave, \$65; G. T. Quick, \$5; Church, Dry Fork, \$20.45; S. S., Ky., \$30; Mrs. B. Peden \$1; Mr. and Mrs. C. W. Bills, \$50. Church at Mt. Zion, F. C. Askensted, \$5; Dasher Church, \$38.45; J. E. Boyd, \$2; Portland Ave., \$19.43. Total, \$302.00.

"We are not to suppose a faithful ministry an easy task. No man can continually rebuke his age and yet be living a luxurious life. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up, it is the ministry that has gone down. We should have persecution revived were we to revive the highest type of godliness."—*Sel.*

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NEWS AND NOTES.

More than one hundred persons are in attendance at the Portland Avenue Bible Class on Friday night. A general survey of the entire Bible by books is being presented.

While Brother Janes is abroad, his mail comes to 1045 Everett Avenue, Louisville, Kentucky, where it is opened, and forwarded if necessary. The literature orders go then to Lawless Thompson, Louisville, who fills orders once a week. We make this note that readers may understand any slight delay in the handling of Brother Janes' mail.

A unique piece of mail came to this office from a sister. It was an order for tracts, with money, and a tract enclosed. Upon the tract these words were written: "Heavenly Father, should this offering fall into the hands of robbers, let the tract lead them to Christ, who saves to the uttermost."

Earl C. Smith is engaged as county evangelist under the direction of the Pearl and Bryan street church, Dallas, in co-operation with the churches of that county.

A paragraph from Brother Janes' report, published in some of the papers this year, should be a rebuke to the critics who tried to charge him with some fault in the management of the McHenry-Martin funds:

"Brothers McHenry and Martin returned in all \$312.08, but the one remittance I forwarded them after the evil report came about their change of faith, and while efforts were being made to restore them, was but a little over \$100. Funds received for them and their work, and held up by me, amounted to \$772.44, all of which was long ago disbursed according to previous reports."

From Harper, Kan.: "The second term of this session of Harper College has opened with several new students added to the enrollment. We are passing through the greatest year in the history of the school. More than three hundred students have been enrolled. Everybody likes the plan by which our students secure board at actual cost. Board for each student last month was less than fourteen dollars. And we have good board; ask the students."—A. S. Croom.

Set of seven sample tracts, 25c.

Four copies Torrey's "Gist" remain on hand; "Mellum in Parvo"—40c each.

From Davis City, Ia.: "Brother Julius R. Clark and I closed a sixteen-days' meeting at Vandalia, Iowa, on Sunday, Feb. 13. We had good interest throughout. One who had wandered away was restored to the fellowship."—W. A. Sevedge.

From Westbrook, Me.: "We have Paul C. Young back with us again, and we are planning to make greater efforts than ever before. We rejoice to hear of the good work going on in Louisville."—H. F. Stultz.

We thank those who sent us their January magazines, and would be thankful for a few more.

Look for the expiration notice—renewal notice, shall we call it?—under the wrapper, if your time is out. Renew promptly, so as not to miss a single copy.

From John Von Allmen: "To say that the February number of W. and W. is fine is putting it very mildly. Thirty-two pages of reading matter that is all *cream*. Where can one find another magazine that is so chock full of good things from cover to cover! Some of the articles are easily worth the price of the paper for one year."

One of many a letter like that. And they are very cheering.

W. J. Johnson writes from Amite, La.: "Bro. A. Shanks, of Vicksburg, Miss., gave us two good lessons on the first Lord's Day in February. He reports several members located in Southwest Miss. He needs the fellowship of brethren that he may be able to devote more of his time to preaching. He is needed in this south field. I am in a meeting at Doyle, La., a new field. Pray for the success of the work."

From Montgomery, La.: "The Highland Park church of Christ is doing a good work. Interest is fine, two obeyed the Lord yesterday; thirteen have been added since October. I have never labored with a better people. I am teaching four Bible classes which are all well attended. This church plans to erect a new house soon."—J. H. Hines.

From Vicksburg, Miss.: "Following is a condensed report for the past ten days: I went to Amite, La., and preached one Lord's day morning and night. From thence to New Orleans, preaching there on prayer-meeting night. On return trip stopped at Woodville, where we have a small church, preaching Sunday morning and night. Object of the trip was to get in touch with

the brethren and learn the field so as to plan our work more intelligently. We find that we can do a good work from this point, Vicksburg. I learned of a number of worshipping bands and of places where there are many disciples not at work, and no preacher to help them; also a disorganized band at a point I hope to visit soon on return trip to Woodville. The work is opening up rapidly. The prospects are bright. More workers are needed."—A. Shanks.

From Forest Hill, La.: "The church has just closed a meeting here in which ten souls were brought to Christ. Brethren strengthened and encouraged. Bros. Mason, McQuiddy, Matthews and Ramsey helped in the preaching. Five others were added to the body in January at a school-house five miles out of town in a meeting held by Bros. Matthews and McQuiddy."—A. K. Ramsey.

Orders for cards and quarterlies for April, May and June should be dispatched not later than the middle of March. The demand increases with every quarter, and is now at its highest. Quarterlies cost 5c each; cards 4c per quarter.

MY BROTHER AND MY DUTY.

STANFORD CHAMBERS.

And who is my brother? Every member of the family of God. And who are the members of the family of God? All who have been born again. Every such person is a brother of every other such person. Some of my brethren are with me in the same congregation. Others of them are in other New Testament congregations, some are isolated and some are in denominational bodies. Wherever they are, they are my brethren, we are members of the divine family, of the one body.

And what is the Father's will? Fellowship. He would have all His children keeping "the unity of the Spirit." Each belongs to the other and each needs the other. "Let there be no divisions among you." "If we walk in the light as he is in the light, we have fellowship one with another." Sad to say divisions and alienations exist notwithstanding the earnest admonitions and warnings to the contrary, and that sweet fellowship that should exist between members of the same family is not enjoyed between all God's children. Too bad, too bad! Satan is the instigator of separations, parties, creeds, denominations, all of which are destructive of that fellowship enjoined and provided for in our Father's will.

How can fellowship be enjoyed? In Christ, in the Spirit, on Scriptural ground. Not in parties or human creeds. Sufficient effort on that line has long since been made and the result has been worse than failure. The Lord has a simple plan which, if adopted and wherever adopted, brings the desired result. Vital

to fellowship among brethren is their assembling together. God has made provision for just such an assembly as all His children in divine order can be a part of. It is simply in the Name of His Son. "Let party names be no more," let denominational walls crumble into dust and let human creeds be ignored and forgotten. Let the people of God come together, wherever it is geographically possible, "with one accord in one place," in His Name, on the ground of the unity of the body of Christ, and continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Let them together keep the Memorial Feast on the Memorial Day, in sweet fellowship with the Father, Son and Holy Spirit and with one another. This is acceptable and well pleasing in His sight. "Behold how good and how pleasant it is for brethren to dwell together in unity." It is the place for every child of God. Whether he is there or not it is where he belongs, and the privilege is his unless he is a subject of discipline. He has no right to be a part of any other assembly. If he is in any division of Christendom he is where he does not belong. Let all come to the Scriptural ground.

Can I have fellowship with my brother in error? Not with his error. Not with creedism or denominationalism. Not with him when he is acting in the capacity of a representative of a party. But as an individual with face toward the Scriptural ground provided by the Lord for the full fellowship of His family. I can have fellowship with my brother in any Scriptural thing he may be willing with me to do. I not only can, but I surely ought. I can walk with the drunkard if we are headed for the house of God. Let those who gather solely unto Christ in the simple assembly which He provided those who sit down together at His table, be ever ready and careful to welcome heartily any brother who may be willing to come to Father's house. Remember the Prodigal's older brother. And shall we forbid his voice to be heard? By whose authority? "But he may hold some errors." He will be the more ready to be corrected if he feels that he has been heard. But suppose it is one whose purpose would be to lead away from the Scriptural ground? That is quite a different matter. I have already stated that our fellowship is not to be extended to one acting in the capacity of a representative of a human organization. He is facing the wrong way. His efforts are contrary to the Lord's plan for the unity of the Spirit. The congregation of the Lord cannot afford to choose as its leaders those who, even though sound on other matters, do not hold to the ground of the oneness of the whole body of Christ as the ground for the congregation. They must be neither denominationalists nor interdenominationalists, but undenominationalists.

A Parallel Case. The people of the two divisions of Israel were brethren. They belonged to God and to each other. On the Passover they all belonged at Jerusalem. The revolting tribes ceased to be where they belonged. In Hezekiah's day messengers were sent to all parts of the northern division urgently inviting

them to attend the coming Passover feast at Jerusalem. A number came, and, with those of Judah, gathered in the Name of the Lord, at the place where His Name was recorded. All had the privilege of worship alike. There was *no* *division*. What a Passover! Suppose the kindness and *love* had been returned by those from the northern division. Would it have been accepted by Judah? Not by divine sanction. The Passover could only be observed where God had recorded His Name. If therefore the fellowship ceased whose was the responsibility? Those who departed from the divine plan. Again, suppose some of those coming from the revolting tribes had as teachers begun to teach that it was but sectarian bigotry on the part of Judah to assume that Jerusalem was the only place to observe the Passover and had become propagandists for a different order? In such case, though Judah had welcomed them as *worshippers* and had sweet fellowship with them as *brethren*, she could not grant them the privilege of *teaching* without incurring the responsibility of endangering the Scriptural observance of the Passover.

If it is true that the body of Christ is one and that He would have His congregation gathered on the ground of that unity and in the Name of Christ, and has never authorized any other assembly or organization, then those who are gathering just so and contending earnestly therefor, and pleading with brotherly love for all to come to that unity, occupy a parallel position to that of Judah at the time of Hezekiah's great Passover. And those who labor to build up any organization larger than the simple New Testament congregation and lead men into it are working against God's plan, are separating a portion of the professed children of God from others, are thus interfering with fellowship, and occupy a position parallel to that of the revolting tribes of Israel. Let the ten tribes far outnumber the two tribes, as they did, and let them have sweet fellowship, as they did, in their own gatherings, and let them make their visiting brother from Judah feel ever so welcome and let the services be ever so earnest and seem ever so inspiring, it yet remains that their assembly is off the divinely appointed ground. It is not the place where God has recorded His Name. It is ground upon which their Scripturally-enlightened brethren of Judah cannot fellowship them, and they, in revolt, are the responsible ones for a broken fellowship. "These things were written for our learning." May the Lord help us to learn just what He has in these lessons for us.

"To try too hard to make people good is one way to make them worse. The only way to make good is to *be good*—remembering well the beam and the mote. The time for speaking comes rarely; the time for *being* never departs."—George MacDonald.

"The slightest sorrow for sin is sufficient if it produces amendment, and the greatest is insufficient if it does not."

ISRAEL AND THE KINGDOM.

(The Kingdom of God. 4).

R. H. B.

In the kingdom-doctrine of the Bible the nation of Israel holds an important and essential place. Once more then, before taking up the New Testament teaching on this great theme, we must turn back to the Old, to see what were the kingdom promises made of God to His ancient covenant-people. We do this in the recognition of the fact that the teaching of the Old Testament is not antagonistic to that of the New, nor that of the new subversive to that of the Old. The same God spoke both. They are therefore harmonious with each other. The truth of each is confirmed in the other.

In considering the people of Israel we take our stand upon the high vantage ground of the apostolic teaching of the New Testament.

PAUL'S TEACHING REGARDING ISRAEL.

"I say the truth in Christ, I lie not, my conscience also bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." (Rom. 9:1-5).

The high calling, position, and greatness of the nation of Israel is here pointedly set forth; as well as the heart-breaking misery of their present condition. As a nation they are what Paul in his love would gladly have been for them—"anathema from Christ." As he shows again in Rom. 10:1—they are unsaved. A mere *remnant* "according to the election of grace" has found acceptance with God, and "*the rest* were hardened." (Rom. 11:5-7). Israel, the nation, stands today seemingly abandoned of God; and the teachers are not few who think to be able to prove that the nation of Israel is forever cast off. But let Paul speak further: "I say then, Did they stumble that they might fall? God forbid; but by their fall salvation is come to the Gentiles to provoke them to jealousy." (Rom. 11:11).

The two words translated "fall" here are not the same: the former signifies an absolute downfall, as unto destruction; the latter, a lapse, a trespass; so that Moffat renders it: "Have they stumbled to their ruin? Never! The truth is that by their lapse salvation has passed to the Gentiles, so as to make them jealous."

"Now," the apostle continues, "if their fall [their *lapse*] is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness? . . . For if the casting away

of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:12, 15).

Manifestly it is the nation of Israel which descended from Jacob through his twelve sons, of whom the apostle is speaking. He carefully denies that they have fallen into final ruin. He declares that through their "trespass" (R. V. mg.) salvation has come to the Gentiles—and even that privilege is granted to the Gentiles in order that disobedient Israel might be stirred to jealousy. In the future national salvation of Israel he foresees a glorious day for all the whole wide world resulting. It will be as a veritable resurrection out of the death of the ages to all the earth. Is there such a day ahead? Let us hear.

"For I would not, brethren, have you ignorant of this mystery lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fullness of the Gentiles be come in; and so all Israel shall be saved." (Rom. 11:25, 26).

Again it is evident that he speaks of *the nation of Israel* who is now hardened and set aside. He has a mystery—that is, a secret—to tell us: to wit that Israel's hardening is limited as to extent and as to time: as to extent, for it is "*in part*:" as to time, for it is "*until*" something is accomplished—namely, until the full count of the elect Gentiles shall have come in. Then Israel's tide shall turn. Then their great Deliverer shall turn away their ungedliness, and they shall no longer abide in unbelief. So "*all Israel*" (not, as now, a remnant merely, but the distinction between "the remnant" and "the rest" will then disappear)—the whole nation shall be saved.

This glorious hope is yet laid up for that nation. They are now indeed "enemies" as touching the gospel: but for their fathers' sake with whom God entered into inviolable covenant, they are yet in God's purpose elect and beloved. "For the gifts and the calling of God are not repented of." (Rom. 11:29).

GOD'S STEADFAST PURPOSE FOR ISRAEL.

It is this latter statement especially that will help us to understand Israel's place in God's kingdom-plan. To say that all God's original purpose and promise in the calling of the nation of Israel is certain of its ultimate fulfilment is not an inference, but the plain meaning of the word given us through Paul concerning Israel: "The gifts and the calling of God are not repented of." He will not go back on it: the position and privilege He has designed for that nation He will not abandon, however long the delay, however great and many the failures until the realization. As then we search the Old Testament to see what is the high gift and calling of Israel, we will remember that God will not wax faint nor weary until He execute and accomplish that which He proposed to do.

We have already seen (in the article preceding this) how the promise to Jacob involved the sovereignty over all the earth. Jacob's family subsequently went down to Egypt, and there became

a nation, and came out from thence under the hand of Moses. At Mount Sinai God laid the following proposition before the new nation:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought unto unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Exod. 19:4-6).

All too thoughtlessly they agreed to fulfil every condition. As promptly they failed and broke their covenant and made a golden calf at the foot of the same Mount from whence they had but just heard the voice of God. But at the plea of Moses, God renewed the covenant with them. (Ex. 32:24). God, however, fully foreknew their future course, their failure and rebellion; and foretold them plainly what chastisements should befall them, and how they should be carried away captive out of the good land which He gave them, and be scattered among all the nations. But however hopeless their downfall, never would He forget them, to abhor them utterly. "And YET, *for all that*, when they are in the land of their enemies I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; but I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the nations that I might be their God: I am Jehovah." (Lev. 26:44, 45; see whole chapter).

The calling and destined glory of that people is outlined in the prophecies of Balaam, to which we can only refer. (Numb. 23 and 24). A prediction in Deut. 4 (verses 25-31) tells before their utter failure, captivity, scattering, their repentance also, "in the latter days," and God's sure response to them: "for Jehovah thy God is a merciful God; he will not fail thee, nor *destroy* thee, nor *forget the covenant of thy fathers*, which he *swore* unto them." Because He loved their fathers He chose their seed. They are still "beloved for the fathers' sake." As His love for the fathers can never be altered, so His attitude toward this nation cannot change. "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed." (Mal. 3:6). Nor will they ever be. "For I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11).

The Jew is with us to this day, a wonder in the midst of the earth; and he will survive, for the mouth of Jehovah hath spoken it. Fearful have been their sins, and fearful have been, and will yet be, their sufferings; for "I have chosen thee in the furnace of affliction." But like their Bush in the desert they burn and are never consumed. And out of the midst of the flaming bush the voice of God has gone forth.

ISRAEL'S EARTHLY SUPREMACY.

If now we enquire for what purposes God has from the first called this people, and for what end He has so marvelously kept them hitherto, the answer of scripture is clear and satisfactory.

If they obeyed (and some day they will obey) "Jehovah thy God will set thee on high above all the nations of the earth." "All the peoples of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee. . . . And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deut. 28:1, 10, 13). The place designed for them was that of *supremacy in the earth*. In the same connection God shows what would befall them if they disobeyed. Even in that case, however, when they should return to Jehovah with all their heart and soul, He would gather them again "from all the people, whither Jehovah thy God hath scattered thee. . . . and. . . bring thee unto the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee *above thy fathers*. And Jehovah thy God will circumsise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live." (Deut. 30:1-6).

It is evident that their foreseen failure and disobedience does not affect the ultimate purpose of God. He waits—leaving them always a *remnant* that will insure the continuance of the nation (lest they be destroyed like Sodom and Gomorrah, Isa. 1:9)—until the time that they turn again to Him from whom they had deeply revolted. Then the ancient promises of their exaltation to world-supremacy shall be fulfilled.

THE COVENANT WITH DAVID.

The kingdom-promise to Israel takes more definite shape in God's oath and covenant with David, 2 Sam. 7. That this oath-bound covenant concerns itself especially with Israel appears in its very terms. Bound up with the promise to David, are these words: "And I will appoint a place for my people Israel, and will plant them that they may dwell in their own place, and be *moved no more*, neither shall the children of wickedness afflict them any more as at the first." In response to which David said, "What one nation in the earth is like thy people, even like Israel. . . . and thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou Jehovah becamest their God." (2 Sam. 7:10, 23, 24). Involved in the perpetuity of David's throne is the perpetuity of David's people, this nation of Israel whom God redeemed out of Egypt, of whom God here speaks. Nor is this fact altered in the New Testament. For when the birth of the great Son of David was announced it was said to Mary: "The Lord God shall give unto him the throne of his father David: and he shall reign *over the house of Jacob* for ever." (Luke 1:32, 33). Now "the house of Jacob" is always and simply that nation of Israel of which we are now speaking. Such a term is never applied to the church. The throne of David

was "the throne of the kingdom of Jehovah *over Israel*." (1 Chron. 28:5).

That this kingdom of God over Israel would extend its authority over all the nations of the earth is declared in many and plain prophecies, some of which are quoted in our preceding article. The great King of David's line holds sway over the nations from the River to the ends of the earth. (Ps. 72). The people refined and purified in the furnace rejoice in this world-wide rule of God, (Ps. 66) and all the peoples of the earth are the beneficiaries of Israel's blessing and exaltation. (Ps. 67; Comp. Rom. 11:12, 15). This reign of Jehovah in the Messianic kingdom is celebrated in many Psalms, and in the prophets this happy anticipation constantly finds its expression. Jerusalem once in ruins, now glorified (Isa. 4:3-5) is seen as the city of the great King. From the ends of earth come the nations to pay homage to her and to entreat the favor of her Sovereign. Yea, ten men out of all the languages of the nations shall take hold of the skirts of him that is a Jew, saying, We will go with you, for we have heard that God is with you. (Zech. 8:20-23). The "shoot out of the stock of Jesse" the root and offspring of David, begins his reign of righteousness: all enmity is banished, and the earth is filled with the knowledge of Jehovah as waters cover the sea. And *in that day* Jehovah gathers the remnant of his people from the four corners of the earth. (Isa. 11). For only He who scattered Israel can and also will, gather him again. (Jer. 31:10). "For Jehovah will have compassion on Jacob and will yet choose Israel and set them *in their own land*." (Isa. 11:1). "I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and *they shall possess it*." (Jer. 30:3). Since they were first carried captive, until now, they have never again *possessed* their land. The remnant that returned from Babylon were only "servants in it." (Neh. 9:36, 37). But they shall possess it again in that day.

Nor does even the crowning sin of the nation, the murder of the Messiah, negate this prospect and promise. For even this was foreseen and accounted for. The same book (Isa.) that foretells the suffering of the Christ and His rejection by his faithless people, also proclaims most wonderfully their ultimate restoration, glory, and rule over the nations.

The prophecies are too many even to cite. They cover every phase of the realization of the great promise made to Israel, involving their supremacy and sovereign place in all *the earth*. These things explain the nature of the national hope of Israel; which though in temporary abeyance, is not made void. The kingdom is at this time taken away from them and given to another nation bringing forth the fruits thereof (Matt. 21:43)—a nation composed of elect Jews and Gentiles, whose fleshly nationality and distinction is wiped out in Christ, (Acts 15:14; Rom. 9:23, 24; Col. 3:10; 1 Pet. 2:9) which now fulfils a higher, spirit-

ual mission in the world. This nation is the Bride, the Wife of the great Son of David, destined to share His throne and world-wide rule in the day of His glorious reign. (Ps. 45; Rev. 2:26, 27; 3:21). Such is the peculiar status of things now on the earth, but as Paul shows in Rom. 11, this is not for ever. For in God's time Israel will come into her own according to all the words that He spake by His holy prophets from the days of old.

Our next article will take up the New Testament teaching of the Kingdom of God.

QUESTIONS ON WAR.

R. H. B.

I have just read your article on War in February WORD AND WORK. When you say we ought to render obedience "Clean up to the point where *the specific action* demanded of us clashes with God's word and will" do you mean that a man could dig the trench, bring the ammunition to the soldiers in that trench, and then load the gun—but there stop and refuse to fire the gun because that is the '*specific action*' forbidden by the word of the Lord? What do you mean by "*specific action*?" What would make one an accomplice in the crime of killing men in war?

ANSWER.

A line must be drawn between service that is in itself right and good, on the one hand, and that, on the other, which *directly shares in evil*, and is therefore itself evil. Whatever a Christian may do in time of peace and may justly engage in of free choice, he has a right to do (yea is Divinely obligated to do) for the government when authorities demand it. The government may divert such righteous service to the ultimate end of slaying men: but the Christian has no responsibility in that. To procure, handle, prepare, food or clothing for men, for example; the care of horses, the building of barracks, waiting on sick and wounded, is good and useful occupation, which does not of itself postulate an evil use. If the government requires such things of us (whether in peace or war it matters not) we are bound by our duty toward God to render such service. The authority which orders it bears the responsibility of the ultimate use to which the Christian's righteous service is put. If the government asks for taxes, customs, and tribute of us, it is our duty to pay without demur or question. The use the government may put such money to is the government's own responsibility, not ours. All service required is really a tax. There is money-tax, and tax of time and energy and ability, even blood-tax; and so long as it involves no direct participation in anything forbidden us of God, we must pay it, and therein we have no further responsibility. The digging of trenches, however, the loading of guns, the signaling the enemy's position, etc., are a necessary part of the act of killing itself; and such service could have no other conceivable purpose.

Anything that is necessarily and directly involved in any act is part of the act itself.

In the late war, when, by God's mercy the government discriminated in favor of "conscientious objectors," it not only offered them non-combatant service, but gave them choice among various sorts of non-combatant service, and even provided that no man should be transferred from one branch of such service to another without his knowledge and consent. A Christian therefore had the opportunity of electing a line of service as remote as possible from even doubtful occupation. I trust and hope that, should war break out again, the same gracious provision may again be made for the people of God; that they may be permitted to show their obedience and loyalty to the government in humble, righteous work and in the service of mercy, and not be required to participate in that which they believe contrary to God's will

WHAT WE DO OF OURSELVES AND WHAT UNDER AUTHORITY.

Another distinction which may not be clear to some, should be marked. It was said above that if any service in itself right, be rendered to the government on its demand, the Christian is not responsible for the *ultimate* purpose to which the government may turn such service. This is true where a man acts under authority; but not when he acts upon his own initiative. If, for example, I of my own will, sell my corn to a distillery, my transaction in itself considered is right and legitimate—for I have a right to sell my corn. But I cannot escape the blame of having aided to that extent an iniquitous business. For I was free, and could calculate the ultimate result of my transaction; entered therefore willingly and consciously into participation in whiskey manufacture by furnishing corn for it. But when I act under orders of rightful authority the case is different. If the government should requisition my corn I must turn it over; and though I knew they would make intoxicating liquors, or for that matter dynamite or poison-gas of it, that is not my responsibility; I have done my immediate duty and there my responsibility ends. To refuse to surrender my corn to the government on the ground that it will be used for a purpose to which I cannot conscientiously consent would be an impertinence on my part, and disobedience to God's express instruction. Now the same principle applies to the service that is required of me.

If after kirk ye bide a wee
 There's some would like to speak to ye;
 If after kirk ye rise and flee
 We'll all seem cold and stiff to ye.

There's one that's in the seat with ye
 Is stranger here than ye may be;
 All here hae got their fears and cares:
 Add you your soul unto our prayers,
 Be thou our angel unawares.

TRUTH AND FREEDOM.

J. N. GARDNER.

"Jesus therefore said to those Jews that had believed in him, If ye abide in my word then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." John 8:31, 32.

The truth makes men free in all departments of human life and activity. It makes men free in the physical world. Within the last hundred years much truth concerning God's natural laws has been learned. In the streets of our cities we are now free to turn the night into day. By means of express trains we can travel sixty miles per hour, while our grandfathers could travel only five. We are free to travel on the country roads as swift as the wind, by means of the automobile. We are now free to navigate the air. Modern industrial machinery has freed labor from much of the drudgery of the past. All of these changes have been accomplished by the knowledge of a few truths concerning the laws of nature.

Not only so, but they have found that the learning process itself has its laws. By conforming to these laws, men of ordinary intellect can acquire a vast amount of knowledge. The truth is striking off the shackles of ignorance. Truth frees a man morally. But morality cannot be built on a scientific or psychological foundation. The religion of Jesus Christ must be its chief corner-stone.

The Lord Jesus had reference to the real and final, the spiritual truth when He said, "The truth shall make you free." The Pharisees were in bondage to the traditions of their fathers. They did not realize that they were slaves, but slaves they were, just the same. And everyone who commits sin, or who follows after any human system of philosophy or religion is a bond-servant of sin. The Lord Jesus Christ is Himself the truth which frees from this bondage. An individual might know much truth in the physical, mental or even moral realms, but unless he appropriates this spiritual truth he is profited nothing. In fact, these other things may be as dynamite in the hands of a mad-man causing his own destruction, and hate of those around him. It was a greater knowledge of physical truth which made the last war more destructive than all others. A man may even be acquainted with the great principles of moral truth, and yet be a bad man. In a certain class in a university, the young man who won first honors in ethics, was later sent to the penitentiary for theft. Only spiritual truth can give power to practice moral truth.

While learning as much as possible of all of God's truth, if we would be free in the highest sense, the truth which we possess about natural things must be subordinated to the great spiritual truth revealed in the word of God.

IN THE INTEREST OF CHRISTIAN EDUCATION.

J. EDWARD BOYD.

In the summer of 1915 a few brethren near Dasher, Ga., earnestly desiring a school in which the students would receive daily instruction in the word of God as well as in the branches commonly taught, planned the Dasher Bible School. They at once erected a school building and a teacher's residence, and soon the first session began with J. P. Prevatt as principal. All this was done at a great sacrifice. Their resources were exceedingly limited and the discouragements were many. Indeed, there was much opposition from without and within; and it was freely predicted that the effort would result in failure. But not only has the school continued through these years—it has been steadily growing; and we believe there are bright prospects for a widening of its good influence, if—and this "if" prompts this statement.

To attain this end more buildings are needed, especially a larger and better school building. The one now in use could be made over into a dormitory for boarding students; we have no adequate accommodations for such now. And we believe we have a splendid location for just such a school as is needed in this section. Dasher is near the Florida line; it is strictly a rural community, the nearest town being a good six miles away. There is a large and active congregation of disciples near the school; there are other congregations in adjoining communities.

The board of trustees is composed of a number of earnest Christian men. They have borne burdens, in carrying on this work thus far, to the extent of their power; and, it seemed, sometimes, beyond their power. And they will continue to do so; but in view of the present opportunity, they feel that they should ask the co-operation of brethren everywhere. It is estimated that \$15,000 will be needed. May we not ask to be remembered by the readers of WORD AND WORK in their petitions to the Lord? Contributions for this work should be sent to W. J. Copeland, Valdosta, Ga., Route 2.

LOUISVILLE SONG-MEET.

As announced in the February WORD AND WORK, the Union Singing Class has been set for the last week in March. The date is necessarily tentative, because the class is conditional upon completion of the new hymnal, Great Songs of the Church. It is important that all who count on coming should write us, that we may keep in touch with them in regard to the date and rooms. The next issue of this Magazine may go out before the class begins, but it may not. The printers report "progress"—I pass that word on for what it is worth. Personally, I have learned to discount some promises, fifteen, twenty-five, and fifty per cent. But really, there are prospects of the Song Revival for the early spring. Are you coming? If so, keep in touch! E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Our workers in Japan baptized 44 in 1920. ** Sister Sarah Andrews sailed for the U. S. on the Colombia, Dec. 6, having accomplished a very fine work in Okitsu, a little more than 100 miles from Tokyo. ** The Lord's supper is not an optional matter with loyal Christians. Neither is missionary work. The Scriptures teach both and we must neglect neither if we are to be faithful.

Our first night in Japan was spent in the home of Bro. and Sister Rhodes who came over from Portland Ave., church in Louisville in 1919. ** A new house, 24x30, costing \$1,615 was opened at Sawara (out in Bro. Fujimori's country) last summer. It seats about 150 and there was a debt of about \$335 on it. ** The Bixlers arrived in Japan, Jan. 17, 1918; Harry Fox and wife, Dec. 31, 1919; Herman Fox and wife, Aug. 3, 1920; and the Janeses, Dec. 27th—all these, except Bro. Bixler from Highland church, Louisville. ** The same ship that brought us to Japan carried eight young Adventists. ** First report from J. H. Pennell, who is attempting to start a scriptural congregation in the Hawaiian Islands, is encouraging as he had found a few to begin worship in an office. His field is hard. Pray for him and write him at Honolulu. ** Bro. McCaleb, Mrs. Janes and I enjoyed our trip to Okitsu to see Sister Andrews before she closed her work. Fujimori had made a ten-hour journey to be present, and he had the pleasure of baptizing the thirteenth convert in what was an untouched town before Sister Andrews went there. She has done a good and faithful work and is held in high esteem by all the missionaries, and honored in Okitsu by the populace.

In Japan, farms average three and a half acres to the family. Rice, barley, wheat, buckwheat, beans, peas, tea, and sweet potatoes are produced. ** J. H. Pennell and wife, of Zanesville, Ohio, landed in Honolulu, Territory of Hawaii, December 14, to begin work for the Lord. ** It is said that \$450,000,000,000 were expended in the world war. Let us have more gospel and less bloodshed.

The writer handled \$4,978.41 in mission accounts in 1920. ** Nearly all the missionaries are studying the language. ** Bro. Hiratsuka predicts a good growth in Japan in the future years. ** The "Mennonite Brethren" church have only about 6,000 members, but they have three missionaries to the Indians, seven city missionaries, and twenty-four foreign missionaries—an average of one missionary to every 177 members. Their missionary budget is about \$7.50 a year for each member; and shall we be satisfied to go along in a small missionary work when the world is so terribly lost? ** Sister Cypert is in good health.

spry as a cricket, and a valuable servant of God. ** Bro. McCaleb is busy with study, writing, visiting, teaching, preaching, and little jobs around the house. ** This brotherhood should have work among the Japanese in California. ** I have a fine Bible class of Americans and Japanese on Friday afternoons, and Mrs. Janes has a good sized class of women (American and native) on Wednesdays. On account of his temporary illness, I taught Bro. Harry Fox' class of Japanese young men Sunday night, Jan. 16th. ** Best wishes to all of you.

A JAPANESE WELCOME MEETING.

DON CARLOS JANES.

These people are nothing if not polite. The congregations at Zoshigaya and Kamitimizaka have each given Bro. McCaleb and us public welcomes; the Otsuka brethren have one appointed; and the boys of Zoshigaya Gakuin (school) gave us one Saturday night, Jan. 15. This, not being a church affair, differed considerably from the others and you may enjoy knowing what we enjoyed experiencing.

The little chapel was freely decorated with hand-drawn pictures and paper draperies, and some ingenious mechanical devices had been worked out for the lights, etc. After the "Greeting of Beginning," to quote the English version of the program, they sang "Home, Sweet Home" in Japanese and then the thirteenth of first Corinthians was read in the same tongue. Old Bro. Hashimoto prayed, and the "Sweet by and by" was followed by the welcome address, to which Bro. McCaleb and I responded. While preparation was being made to present "The Prodigal Son," as the welcome play, two of the young men sang "From Greenland's icy mountains" in English. The play, which was based upon the well-known narrative of the scriptures, was written by one of the boys and was very well worked out. One act represented the prodigal as ridding himself of his money at a gamblers' table. The young man who took the role of the wasteful son was really a fine actor and portrayed the deep misery of the prodigal in a remarkable way, partly by singing the story to an old Japanese tune. At one juncture he appeared with his coat literally turned.

Next came the novelty of an "air plane" trick in which the blind-folded novice stood on a board which was manipulated in such a way as to give the impression that he was rising to the ceiling (a board gently let down on his head). When he was ordered to "jump" he obeyed, coming down only a few inches to his surprise and much to the merriment of the audience. Another item was "Guessing of Expression" (they have no "I" and don't know how to use ours,) in which two persons were put on the floor and labelled "cat," "doll," etc. Each knew what the other was named and was expected to act the other's part so the person whose part was being performed might guess what it was.

The young fellow who acted the "money" was particularly skillful. Some more vocal music was rendered and there were numbers by the Gakuin "band."

After the closing prayer by Bro. McCaleb, the program said "Cheers" which came in the form of three hurrahs for the school, but in Japan they say "banzai," which literally signifies ten thousand years. At this juncture the strings controlling the "stars" near the ceiling were manipulated and as they tilted over down came a shower of confetti which had been quietly resting upon them. The 19th item was "Greeting of Closing," below which was written "The End." This novel experience helps to understand Japanese student life and see how it corresponds with and differs from a school entertainment in the United States.

HONOLULU LETTER.

(Extracts from a private letter.)

I must tell you that we are in Honolulu, no doubt the most beautiful city in the world—and wholly given to idolatry. Never have I met a people that claim to be Christian that knew so little about God's Book. And when we read it to them they will say, "Well, I cannot believe that." Churches are mere social centers and the competition is sharp to see which can arrange the best entertainment. We have a nice work started and are meeting each Lord's day in the K. P. hall for which we pay \$15 per month rent and can only use it on Sunday morning.

Our Bible class at the home of Sister Harrison is increasing in interest and numbers, and we have two to baptize this Saturday. Sister Harrison speaks Japanese fluently and we are fortunate to have her as I can address the Japanese through her. Bro. Boyce is with us and is taking hold of the work well, and then we have a Bro. Pierce who is a preacher, and who sometimes preaches on the streets. Bro. Bowman is a noble helper indeed and ready for any part of the work.

Living is very high here, much higher than in the states. Pray that we may have health, and that we may have courage to do the Lord's will in all things.

MR. AND MRS. J. H. PENNELL.

Box 1174, Honolulu, Hawaii.

Note—Shall not original Christianity be planted in Honolulu, this strategic missionary point, the half-way station to the vast and waiting oriental fields? Shall we not send once and again, and regularly, to Brother and Sister Pennell, that they may be free of all care in material things, to give themselves, their time and thought, wholly to the Lord's work in that city? It has come to our ears that hardly half their need has been supplied—though they have not complained. It is easily within the power of God's people, to make good this lack with scarcely a sacrifice on their part. Shall we do it, beloved? E. L. J.

TOKYO LETTER.

(Extracts from a letter to the home church.)

"You may be sure that we have already been greatly benefited by the arrival of Brother and Sister Janes on the field. It took him about as long to set up works and get started as it does a circus. God has poured out His blessings upon us in abundance, even more than we have been able, because of our little faith, to receive, I am sure. He has opened unto us many doors of opportunity for teaching His word to those who knew Him not, and He has used our feeble efforts to His honor and glory. Yea, He hath rewarded them even with some visible results, which we sincerely hope and pray may abide the test of fire. During the year, we have had the joy of seeing five souls added to the Lord's body, from among those whom we have taught: four of these were from my Sunday night Bible class, and the other one was Hamada San, the young man whom I taught privately in our home. Besides these, God has granted four more to be baptized by my hand, Brother Hiratsuka being the human instrument chiefly responsible for their conversion. Now, considering the number of persons with whom we have had to do, this is indeed only a very small proportion; but it has been with us even as it was in the early days, in that only "some believed the things that were spoken, and some disbelieved"—may our gracious heavenly Father continue to be long-suffering and merciful unto these latter, and if possible, in righteousness may He yet open their hearts to repentance toward Him and faith in His gospel. Several have attended our classes in whom it seems the god of this world had blinded their minds, who believed not, that the light of the gospel of the glory of Christ, who is the image of God, should not shine upon them.

Our one principal object of this class (in Acts) and our fervent hope is that some may be trained and led to give their lives to God in His service as teachers, evangelists or missionaries, in answer to our prayers. *Why not?* The need is very great and Jesus Himself has invited us to pray for that very thing. (Matt. 9:37-38). The work is His, not ours and we are sure that God will be greatly pleased to grant us this request if we only ask in faith, nothing doubting. We beseech you to make this a special object of your supplications to God. (John 12:14).

HARRY AND PAULINE FOX.

Tokyo, Japan.

"Spend the time you have spent in sighing for fruits, in fulfilling the conditions of their growth. The fruits will come, must come."

"You do not educate a man by telling him what he knew not, but by making him what he was not, and what he will remain forever."—Ruskin.

FIRST LORD'S DAY LESSON OF MARCH.

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Lesson 10.

March 6, 1921.

JESUS AMONG HIS FRIENDS.

Golden Text: "She hath done what she could." Mark 14:8.

Lesson Text: Matthew 26:1-13.

1. And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people. 6 Now when Jesus was in Bethany in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

this anointing have? Is it likely that God so overrule her loving act?

Verse 13. What would be one of her rewards? Has that come true?

NOTES ON LESSON 10.

THE LESSON.

This lesson, because it contains three distinct portions, is more difficult to teach than those which turn about one single theme. However, one thought runs through all these three parts: Jesus is in the shadow of the cross.

(1) He announces His crucifixion to His disciples. In the preceding discourse He had said much of His coming and His glory. Now, lest they

I. The Announcement of His Crucifixion.

Verses 1, 2. What discourse was it Jesus had just finished? (Matt. 24 and 25). Of what had He largely spoken in it? Of what does He speak now? How long before the Passover was this? What was the Passover? (Exod. 12). What greater Passover was going to be sacrificed on this occasion? (1 Cor. 5:7).

II. The Counsel of the Rulers.

Verses 3-5. For what did these rulers gather? What was their aim? Is there any real wisdom or counsel possible in an evil plan? (Prov. 21:30). What only were they able to accomplish by their craftiness? (Acts 4:27, 28). When did they decide not to do it? Why not? But did it turn out that way?

III. Jesus Anointed in Simon's House.

Verses 6, 7. (Could this have been the same occurrence as that given in Luke 7:36-50? Why not?) Who was this woman? (John 12:1-8). What was the disciples' feeling? Why? Who really had stirred up this criticism? (John 12:4). Did he really care so much for the poor? (Jhn 12:6).

Verses 8-11. Did the Lord Jesus take the same view? What did He say the woman had done? Why a good work? (Eph. 6:24). Whom did Jesus say we should always have with us? But would they long be able to show love to the Lord Jesus personally?

Verse 12. What deep significance did the woman understand this? But did

forget, lest they misunderstand, He holds His cross before their eyes. It was also for their safety. Ere long this One on whom all their expectation rested would be hanging and dying on the shameful cross, between two thieves. His foretelling would in a measure mitigate the shock, lest they be wholly crushed by it. (John 16:1).

(2) Meanwhile the chief-priests and elders gather in the court of Caiaphas the high priest. They have but one thought and purpose: how, with the least risk to themselves, they might kill Jesus. It was probably at this time that they got unexpected aid from one of the Twelve. (Luke 22:1-6). On several occasions previous they would have murdered Him—but the hour was not yet. But now, though they decided not to kill Him at the present, it being unwise during the feast, His hour had come: now was exactly the time of God's counsel. "There are many devices in a man's heart; but the counsel of Jehovah, that shall stand." (Prov. 19:21).

(3) The beautiful deed of the woman, who was none other than Mary of Bethany, the sister of Lazarus whom the Lord Jesus had not long before raised from the tomb, was not only a token of thankful love, but an anointing beforehand unto His burial. It is not likely that Mary realized that; but on the other hand the deep intuition of her love may have given her a presentiment of the impending darkness that was about to come upon the Lord Jesus. She did what she could. She did it with no other thought than to honor her Lord—she had no thought of obtaining notice or of any reward. That is just the sort of deed that is most precious before the Lord and that shall have the richest reward.

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 13, 1921.

THE LORD'S SUPPER.

Golden Text: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11:26.

Lesson Text: Matt. 26:20-30.

20. Now when even was come, he was sitting at meat with the twelve disciples; 21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. 26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you,

Verses 20-23. What evening? What supper were they eating together? (See v 19 and Luke 22:13-23). How did this announcement affect the disciples? (Put yourself in their place). How did each manifest his doubt and fear as to his own heart? Is it better to ask, "Lord, is it I?" than to ask, "Is it my neighbor?" Is it better to walk in self-confidence, or with fear to recognize our own evil possibilities? What ought such fear to lead us to? (Heb. 3:1, 12:2; 7:25). By what sign did the Lord Jesus point out the traitor?

Verse 24. How would the Son of Man go? What was written on this point? (Ps. 41:9; John 13:18). Did the fact that this was predicted clear the man who did it? How heavy was the retribution?

Verse 25. What did Judas then ask? Did he have good reason to ask so? (Verses 14-16). Did Jesus' answer fill him with fear or with madness? What is the most terrible fate that can befall a man in this life? (Lam. 3:65; Exod. 14:8; Deut. 2:30; Josh. 11:20; John 12:39, 40; 2 Thess. 2:11,

I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung a hymn, they went out into the mount of Olives.

12). Did this hardness of heart come upon Judas by chance or had he gradually prepared himself for it? (John 12:4-6; 13:2, 27). What is the safeguard against such a fate? (Heb. 3:12, 15).

Verse 26. What solemn thing did Jesus now do? With what words did He give the bread to the disciples? Where was the body of the Lord Jesus just then? Did He intend for them to understand that that bread had been turned into the actual body of the Lord who sat at the table with them? But what explanation did Jesus add? (Luke 22:19).

Verses 27, 28. What further did He do? What did He say that was? What is "blood of the Covenant?" (Heb. 9:19, 20; Exod. 24:8). Of which covenant is this the blood? (Luke 22:20). What is the most prominent feature of the New Covenant? (Heb. 8:12). Is there any remission of sin apart from the shedding of blood? For what was Christ's blood poured out? When Jesus said, This is my blood poured out, etc.,—did He intend for them to think that the contents of the cup had been changed into His blood? What was it still even after He had pronounced these words over it? (v. 29). How many of the disciples were to drink of this cup? What reason does the next word ("for") introduce? Should as many as are under this covenant drink of this cup then?

Verses 29, 30. When only would the Lord Jesus drink of the fruit of the vine again? What is meant by that? (Notes). How was the meeting concluded? Was the singing of the hymn any part of the institution of the Lord's Supper?

NOTES ON LESSON 11.

WHAT IS THE LORD'S SUPPER.

1. It is a Memorial. "This do in remembrance of Me." A memorial is never the same as the event it celebrates, but something by means of which such an event (or deed or person, etc.,) is kept in remembrance. The Pass-over feast was the memorial, observed annually, of Israel's deliverance from Egypt. The Lord's Supper is the memorial of Him who died that we might live.

2. It is a Communion—that is a joint participation in the body and the blood of Jesus. That is not to say that the bread is become His actual body (as Romanists hold) and the cup His actual blood, and that we participate of the same by way of the mouth; but that in partaking of this bread and this cup we feast upon His sacrifice of love by faith. (1 Cor. 10:16-21.)

3. A Testimony. "For as often as ye eat this bread and drink this cup ye proclaim the Lord's death till he come." This institution, referred to as "the breaking of bread" was observed by the Christians "steadfastly," that is constantly and regularly, at their assemblies. They met on the first day of the week to break bread. (Acts 2:42; 20:7; 1 Cor. 1:20; Heb. 10:25).

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 20, 1921.

JESUS ON THE CROSS.

Golden Text: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Lesson Text: Matthew 27:33-50.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had

Verses 33, 34. Why would not the Lord Jesus drink of this (stupefying) mixture? (Cp. John 18:11).

Verses 35, 36. Where had this been foretold? (Psalm 22:16-18). What

tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots; 36 and they sat and watched him there. 37 And they set up over his head his accusation written, This is Jesus the King of the Jews. 38 Then are there crucified with him two robbers, one on the right hand and one on the left. 39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach. 45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him. 50 And Jesus cried again with a loud voice, and yielded up his spirit.

counts that Jesus died? But what? Why was it put so? (John 10:18). But did He actually die at the hands of His enemies? (Acts 2:23; 3:15; 5:30; 1 Cor. 15:3). How did the death of Jesus impress the soldiers and onlookers? (Matt. 26:54; Luke 23:47, 48).

disposition and frame of mind is indicated in verse 36?

Verse 37. What strange accusation was set over His head? Was He the "King of the Jews?" (Matt. 2:2, 6). On what did this title rest? (Luke 1:32, 33.) Were the Jews pleased with that title? (John 19:19-22; Comp. Luke 19:14).

Verse 38. Who was crucified with Jesus? What scripture was fulfilled by that? (Luke 22:37). What did Jesus do about this time? (Luke 23:34).

Verses 39-41. The mocking of the dying Jesus. Who is first mentioned as doing this? What is it to rail on anyone? What does "wagging the head" signify? With what especially did they taunt him? Could He have come down? But if He had, what then? Who else mocked him? What were the chief priest? the elders? the scribes? Did their religion and Scripture-knowledge make them loving, kind, and gentle? Is such religion as theirs of any worth? Could Jesus have saved Himself? But if He had could He have saved others? Would they really have believed on Him if He had come down from the cross? Where was all this mockery told of beforehand? Psalm 22:6-8). Did both the robbers continue to mock Him to the end? (Luke 23:39-43).

Verses 45-50. Three Hours of Darkness. Could this have been a natural darkness? (Note). What strange cry did Jesus now utter? Where was this written before? Ps. 22:1. Had God really forsaken Him? (Note). Did the crowd understand Him? What two different attitudes are seen in verses 48 and 49?

Verse 50. The Death of the Lord Jesus. Does it say in any of the ac-

NOTES ON LESSON 12.

TEACHING THE LESSON.

We have here the account of the crucifixion. By carefully noting the details of the Scripture lesson, and by means of the questions which call attention to the various features of the narrative, portray the scene to your mind. Put yourself there as one of the spectators, and feel and appreciate it all. This record is the historical foundation of "the word of the cross" which the apostles preached. The next step necessary is to set forth the meaning and significance of this event, which is indicated in the Golden Text of this lesson. These two parts must be brought out together.

THE WORD OF THE CROSS.

"The word of the cross is to them that perish foolishness," says the apostle; "but to us who are saved it is the power of God." 1 Cor. 1:18. "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. 1:23, 24. "I determined not to know anything among you save Jesus Christ and him crucified." 1 Cor. 2:2. The apostle's gospel did not conclude with the cross; it began with the cross. "For I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." 1 Cor. 15:3. This cross-doctrine which is God's power to save is not merely the account of the historical event of the crucifixion, but the revelation of the meaning and purpose of it.

THE MEANING OF THE CROSS.

The great point of the story is not that Jesus died, but that He died for us. (Rom. 5:8). His death was on our behalf; and not merely for our sake, but "for us" representatively. He represented us on the cross. Therefore the apostle says, "The love of Christ containeth us; because we thus judge, that one died for all, therefore all died." (2 Cor. 5:14). Because He acted as my Representative on the cross, His death was mine. I died there in the person of my Lord. So reasons the apostle Paul. "But he was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon him and with his stripes are we healed. All we like sheep have gone astray, we have turned everyone to his own way, and Jehovah hath laid upon him the iniquities of us all." (Isa. 53:5, 6). "Who his own self bare our sins in his body upon the tree, that we, having died unto sins might live unto righteousness," says Peter. (1 Pet. 2:24). What prompted Him thus to take our place and bear our burden and assume the consequence of our sins? His love. And God in His great love, was Himself the Author of the plan, and His Son, in His love, the willing Agent who carried it through on God's behalf and for the redemption of men. This doctrine runs through the New Testament, and in type, symbol, figure, and prediction through the Old Testament. It is the great salvation-song of redemption through the blood. "He is the propitiation for our sins, and not for ours only but also for the whole world." 1 John 2:2. Whosoever will may come under the provision of this Sacrifice.

"His blood can make the vilest clean
His blood avails for me."

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 27, 1921.

THE LIVING CHRIST.

Golden Text: "I am with you always, even unto the end of the world." Matt. 28:20.

Lesson Text: Matt. 28:1-10, 16-20.

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow; 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said

Read all the Notes of this Lesson. Verses 1-4. Who were "The last at the cross, the first at the tomb?" Did the women witness the events of vs. 2-4? (Mark 16:1-4). Who rolled away the stone? How did this mighty messenger look? How did his presence affect the soldier-guard? Comp. Dan. 10:5-9. What are we told of the power of God's angels? (2 Pet. 2:11; Ps. 103:20; 2 Kings 19:35).

Verse 5. The angel's word to the women. Did the women see the angel in

unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Lord Jesus claim? On the strength of this authority, what orders did He issue to His apostles? What three things were they to do? Were they to confine their efforts to Israel only? What were they to do in the case of those who were to be disciples? Into what Name (not names) were they to baptize them? What had God said of old on this point? (Exod. 20:24.) What further instruction were they to give to the baptized ones? Upon whose presence and help were they to reckon? How long would this continue? (See Rev. Version, margin). How great was this task? (Stop to think of its magnitude, and the utter inability of the apostles to carry it out). But what promise went along with the command? Does that make a difference? (Exod. 3:11, 12; Josh. 1:5, 9; Judg. 6:16; Matt. 1:23). How long should this commission and promise be valid? (See R. V., margin—the consummation, the end or wind-up, of the age).

his terrifying glory? (Mark 16:5). What were his first reassuring words? Have those who seek Jesus any cause to fear?

Verse 6. Why was Jesus not there? (Notice the "for"). Was the angel speaking of the spirit or of the body of Jesus? What place did the angel show them? Who had lain there? Why was He not lying there now? Was the resurrection of Jesus a bodily resurrection?

Verse 7. What three things should they tell His disciples?

Verse 8. What mingled emotions filled their hearts? Why fear? Why joy? Why did they run?

Verses 9, 10. Before they arrived at their destination, who met them? What did they do? Did the Lord Jesus accept worship? (John 9:38; 20:28). Do God's servants or God's angels accept worship? (Acts 10:25, 26; Rev. 19:10; 22:8, 9). What message did Jesus entrust to the women? By what new name did He now call His disciples? (John 20:17; Heb. 2:11, 12; Ps. 22:22). Where was the meeting-place He appointed them?

Verses 16, 17. Was the appointment kept? (Who, possibly, was there besides the eleven? 1 Cor. 15:6). What did they do? But what is said of some? After Jesus "came to them" (v. 18) is it likely that their doubts continued?

Verses 18-20. The "Great Commission." How much authority did the

NOTES ON LESSON 13.

THE LIVING CHRIST.

The Christian faith differs from the religions of the world in that it presupposes and requires the living Head and Founder. "Because I live ye shall live also." He is the living Vine from which the branches constantly draw life and power. "He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25. Mohammedanism, Confucianism, Buddhism, can go right on and prosper though their founders be dead for centuries; but Christianity looks to and depends on the existence of the living Christ. The

power needed for the individual Christian life and for the accomplishment of the work is derived from the risen Christ.

THE RESURRECTION.

The Resurrection is the chief of the three fundamental facts of the gospel. (1 Cor. 15:1-4). Although the power is said to lie in the cross, and does indeed lie in the Cross, yet the Cross could have no power, and no meaning except defeat, were it not that it was followed by the resurrection. If He was "delivered up for our trespasses" He was "raised again for our justification." (Rom. 4:25). Therefore the apostle says, "It is Christ Jesus that died, yea rather, that was raised from the dead . . ." (Rom. 8:34). And, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9). "If Christ hath not been raised," says the apostle elsewhere, "then is our preaching vain, your faith also is vain . . . ye are yet in your sins." And in that case all "hope beyond" also vanishes: "Then they also that are fallen asleep in Christ have perished." (1 Cor. 15:14, 17, 18). But He is the Living One who was dead but "behold I am alive forevermore and I have the keys of death and of Hades." Rev. 1:18. All the promises made to the fathers find their guarantee and assured accomplishment in the resurrection of Jesus. (Acts 13:2-34). We have "a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3). How great and weighty then is the fact of Christ's resurrection! For this cause the testimony is fully, carefully and irrefutably set before us, that we may believe in the risen Christ, and believing may have Life in His Name.

THE GREAT COMMISSION.

The Commission given the apostles (and through them to the whole church in all the age) rests upon the universal and absolute authority of Christ. "Go ye therefore." The items are

(1) "Teach," or "disciple" (that is, "make disciples of") all nations. A "disciple" means neither a saved or unsaved person; the word may be applied to either and to both; it means simply a learner, a pupil. It is understood that many among the nations would refuse to hear or learn. They were not to be forced of course, but the gospel was simply to be offered them and proclaimed where men could hear. (For example, Acts 19:8-10).

(2) "Baptizing them"—that is the believing and willing hearers and learners. If baptism were practiced upon the untaught or unwilling it would be of no value. "He that believeth and is baptized shall be saved." Mark 16:16.—Into the name of the Father, and of the Son, and of the Holy Spirit: not three names, but the One Name, including the three Persons of the Godhead. Here and there we hear and read strange comment to the effect that "we have no record that the apostles ever used this formula." That is empty talk. There is no evidence that this was meant for a "formula" at all. While certainly it is fitting and appropriate to use these words in the performing of baptism, it is nowhere said that such words or any words must be pronounced in the baptizing, or that the apostles used this or any sort of formula. The fact is that if any person, prompted by faith in Jesus Christ, yields himself to obedience in baptism, that baptism is in the Name of Christ, into the Name of Christ, and into the Name of the Father and of the Son and of the Holy Spirit, whether any, or all, or none, of these words are pronounced while the baptism is being performed. We must not make superstitious ceremony out of the simple statement of the purpose and intent of a thing.

(3) "Teaching them." The baptized believers must now be instructed in that life which is Christ ("for me to live is Christ," Phil. 1:21) how to do all their Lord's will and bidding. This is the "apostles' teaching" mentioned in Acts 2:42.

(4) "Lo, I am with you." That is the confidence and reliance of both the teacher and the disciples, of the baptizers and the baptized; of the instructors and the instructed in the Christian life. In that promise we have the assurance that all things shall be possible to us. All this continues thus till the age-end—till Jesus comes. Blessed that servant whom his Lord shall find so doing!