

WORD AND WORK

NATURE AWAITS:—

Sure there is need of social intercourse,
Benevolence, and peace, and mutual aid,
Between the nations in a world that seems
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest,
Is it a time to wrangle, when the props
And pillars of our planet seem to fall
And nature with a dim and sickly eye
To wait the close of all?

—*Wm. Cowper.*

—*The Task, Book 2, lines 44-66.*

WORDS IN SEASON.

R. H. B.

GETTING SORE.

One cannot but wonder at the unending patience with which the man at the information counter answers questions of all sorts—some silly, some unreasonable, questions about things that ought to be perfectly obvious to anyone that has a grain of sense, and withal the same questions over and over, hundreds of times every day, sometimes the same over again to the same person who can't quite get things straightened out in his own mind and comes back for more details, or wanting time, or even wishes to argue the matter. Most of them could read the time-table for themselves, but will not take the trouble; some don't believe their eyes when they see a thing printed, but have to hear the official himself say it before they can be sure. How very like a preacher's work is that information official's. Like the information man, the preacher must not tell them anything but what is written, but he must tell them that over and over, in many different ways, and explain and go into detail, and often take time to refute erroneous notions. And all that in the spirit of patient service, always ready, always kind and courteous. Moreover, the infor-

mation man, like the preacher, must certainly know his facts and figures. He would be worth less than nothing if his answers were not accurate and reliable.

But sometimes it happens that the information man gets frayed out and his nerves wear down to threadbare and worse. It comes on gradually, but is soon enough noticed. He gets sore. The inexcusable thick-headedness and thoughtlessness of people frets him. His answers become curt and contemptuous. He sneers at this or that poor fellow's unfathomable ignorance or dullness. He puts a sharp edge of sarcasm and spite into his replies. He blazes away at the persistent questioner. Then they take him off his job, for his usefulness there is ended. And just so it is with the preacher. When he gets to the place where he cannot bear gently with the ignorant and erring, and when, though he still reprove, rebuke, exhort, it is not "with all long-suffering and teaching," he is of no account to the Lord's purpose.

CHRIST AND CHRISTIANITY.

The central fact and truth of Christianity is Christ. To know Him; to believe in Him and accept Him as what He is; to trust in Him so as to commit our hearts and lives to Him; and to love Him supremely—that is not only the essential thing in Christianity, but it is all of it. It involves and includes all else. It follows that whatever affects our conception of the Lord Jesus Christ affects our faith, our Christian life, and our destiny. In this Christianity differs from mere "religion," and from all systems of philosophy or morals. The Lord Jesus is more than a propounder of a superior theory of life and conduct. He is more than a Teacher. He is more than an Example. He is Savior and Lord. He is the Son of God, who, from eternity with the Father and "in the form of God," laid aside His glory, became man, died for us on the cross in obedience to the Father's will as the "propitiation of the sins of the whole world," rose from the dead, and now sits on God's right hand, exalted above all, and shall come again in glory to judge the living and the dead. The truth concerning His Person enters vitally into the Christian faith. It is only because He is what He is that His teaching is true, and effective for us; and all that we believe and do is based on what He was and is and did and is doing and will do for and in and through us.

WHAT THINK YE OF CHRIST?

If the power of the gospel lay only in its high and noble sentiments, its lofty ideals and moral precepts, it could not make any essential difference as to who and what Jesus was. We would have the teaching in any case, and a good thing is a good thing regardless of the person of him who gave it to us—granting only that he was a sincere and noble man. But all the great moral teaching of the gospel, and all attempts to follow it, go for nothing unless we receive the Lord Jesus Christ as what He is and is represented to be in the gospel. "Except ye believe that

I am He ye shall die in your sins." John 8:24. The most intensely practical question in the world is this, "What think ye of Christ? Whose Son is he?" The church is not built on social ideals nor on mortal truths nor on ethical science nor on a system of altruism, but on the great foundation that *Jesus is the Christ, the Son of the living God*. And "other foundation can no man lay than that which is laid, which is Jesus Christ." (Matt. 16:16-18; 1 Cor. 3:11). If Christianity were only a philosophy of life, or a rule of conduct, it could not affect its value much one way or the other whether He rose from the dead or not. But we are told emphatically that if Christ did not rise from the dead the whole doctrine is worthless. "If Christ hath not been raised then is our preaching vain." 1 Cor. 16:14. In fact it could not matter much whether "Jesus is the Christ," or whether there ever was or will be such a thing as a "Christ" if "Christianity" is just a doctrine of pure and unselfish conduct. Sufficient would it be in that case that there once was a man named Jesus who touched high-water-mark in teaching and conduct, and, like many another, fell martyr to his lofty ideals. In fact, what would be the necessity even that such a man had lived? Even if some pious dreamer had framed the whole story out of his imagination, and adumbrated with prophecy and miracle and cast about it a halo of Messianic romance in order to make it the more effective vehicle of high moral lessons—what would be the difference? If we get the principles of right and altruistic conduct and the spiritual ideals conveyed through the story, we have the gist and the good of it all.

I suppose Satan never stole a shrewder march on a generation, than when he pulled that blind over the faces of the modern professors and religious leaders, and taught them that "Christianity is a life, not a creed," and under pretext of "service" led them into a pragmatic infidelity that sweeps away as superfluous the saving truth of the gospel! But Christianity is a "creed" (that is, *a doctrine believed*), and the "life" must grow out of the creed.

CHRISTIANITY COMPETING.

A brother whom I esteem exceeding highly, tells of an arrangement in his neighborhood by which certain ones by their request were to be instructed on alternate evenings by a representative of a false religion and by a teacher of Christianity, that they might compare and see what is the better. Our brother thinks that fair, and thinks if Christianity cannot hold its own against another religion it deserves to be defeated. In saying this he assumes that those men are competent judges. If, for example, to a band of boys one would offer duty and righteousness on the one hand and mischief on the other, I doubt that the righteousness could compete with the mischief. It is not true that among mankind the truth outweighs falsehood and error. The gravitation is the wrong way. God's revelation under the Old Testament, though given in fire from Sinai's height, could not

compete with idolatry on equal terms. Alas, our brother did not take into account man's ruined and blinded estate! And after all the gospel is not to be placed on trial before men on par with a false religion. It is a mandate from heaven unto all men to bow to the authority of Jesus Christ and to receive His salvation. Its credentials must be exhibited, and men must be won to it through love and prayer. But after all has been done it cannot be guaranteed that men shall not think falsehood more plausible and prefer darkness to light. And it will not be the gospel's fault either.

THE KINGDOM OF GOD.

The kingdom of God today in the widest sense is that of which Jesus Christ is the King. When God raised Him from the dead He set Him at His own right hand, "in the heavenly places, far above all rule, and authority, and power and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:20-23). "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him." (1 Peter 3:22). This accords with the Lord's own fore-announcement, "All authority has been given unto me in heaven and on earth." (Matt. 28:18). In its widest sense the Kingdom today embraces all the universe; for there is not anything in heaven or in all creation that is not under Christ's sovereignty, the Father who subjected all things unto Him, alone excepted. (1 Cor. 15:27). Even the rebel earth with all of its populations has been bought by Him with His blood, and as to it He is Lord of all humanity, both the dead and the living. (Rom. 14:9). In that sense all belongs to the Kingdom of Christ. But in the earth another still holds rule, the usurper prince and god of this world, whose throne still stands within Christ's domain, and who has not yet been dispossessed and cast out—Satan. (John 14:30; 2 Cor. 4:4; Rev. 2:13). He still holds a kingdom (Matt. 12:26) and his dominion extends over all those who belong to his allegiance—which, alas, comprises the entire world. (1 John 5:19). Those only whose eyes have been opened, who have turned from darkness unto light and from the power of Satan unto God; (Acts 26:18); those who have been born of water and the Spirit (John 3:5) and have thus been delivered out of the power of darkness and translated into the kingdom of the Son of his love (Col. 1:13) belong personally and actually to the Kingdom of God. The church which is His body comprises these delivered and translated ones; and thus all that are members of His body are in His kingdom, in this stricter sense, belonging to that sphere of His sovereignty where His sovereignty and Lordship is acknowledged. Their citizenship, however, is not here: it is in heaven. Their mother city, and the seat of the Government to which they own allegiance is not here: it is in heaven. The day comes when the King shall return, clothed in His authority and

power, and shall execute judgment and take control; when the usurper shall be dispossessed, bound, and imprisoned, and "the kingdom of the world" shall have "become the Kingdom of the Lord and of his Christ." (Rev. 11:15). In that day the church will not be the subjects of the kingdom and He King over them, but she shall appear with Him in glory and shall sit with Him upon His throne and rule and reign with Him. (Col. 3:4; Rev. 2:26, 27; 3:21).

ISRAEL IN ANTI-TYPE.

Israel, thou wast earnestly commanded
 To speak comfortable words, in gratitude;
 But thou didst smite, and doubly smite
 The rock, whence thou wast hewed.
 And though thou didst smite in thine anger,
 The water flowed out from his side;
 But thy heart died there on the mountain,
 Within sight of the Crucified.

Long ages thy bones in the valley have dried,
 Till thy hope is forgotten, in "Goi-im;"
 But Michael shall rise, and in clouds of the skies,
 Shall Satan combat, and destroy him.
 And Michael, who snatched the body of him
 Who first smote the rock, in the desert of Zin,
 Shall snatch from their "graves" in nations depraved,
 The people of Moses, who died in their sin.

Brought out of their graves, by Elohim,
 They wander in wilderness sojourn;
 Till two parts are cut off by the Goi-im.
 And a remnant of one third return.
 And there they shall stand, in their own Promised Land,
 And from Zion's high mountain behold Him—
 The crucified one, their own pierced Son,
 And to penitent hearts shall enfold him.

—Paul Hays.

(See Num. 20:8-11; Isa. 51:1—5; 1 Sam. 25:37; Ezek. 37:1—14; Dan. 12:1—3; Ezek. 20:34—38; Zech. 13:8, 9; Zech. 12:9, 10; 13:1; 14:4, 5).

Since November, nearly 80 churches visited; all enlisted, or already giving to missions, except two!

Since January, 48 churches, 1 orphanage, 7 schools, 5 missions, visited. 100 days, 7,000 miles, 18 states. Stirring examples of sacrifice and heroism encountered. But read Brother Janes' gripping story of the Journey in next month's Word and Work!

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

From Meaford, Ontario: "The Meaford church will have the June Meeting this year. The date is June 13 (second Lord's Day). All interested take note and plan now to be here, and enjoy the fellowship. A good program is in the making. Work here progressing nicely. Two baptized March 21. Please send me name and address of Christians in Grand Rapids, Mich."--E. Gaston Collins.

From Carthage, Tenn.: "My plan, the Lord willing, is to re-enter the Blue Grass mission about January 1, working in Fayette, Jessamine and Woodford counties. Would like to have name of some one interested in Woodford county to correspond with.

The work here is going nicely. Every church in the county will have a meeting this summer."--M. D. Baumer.

From Brother Janes, at Graton, Calif.: "Excellent people here at Graton, sacrificing for the cause of Christ, and seeing some results from their work. Good missionary sentiment everywhere I have been among about 40 churches from Memphis westward."

From H. N. Rutherford: "I came down here to Oxford, Fla., March 19, and found some fine brethren. This is the home of our good and humble brother, David A. Martin, a faithful preacher of the Gospel who may not be recognized as 'one of our big preachers,' but as big or bigger perhaps than most who might claim that title, because of his faith and humility and earnestness in the Lord. He has done a great and good work in these regions, although he has never been outside the state of Florida."

From Linton, Ind.: "Work of the church very pleasant here."--Edward E. Kranz.

The poem which appears on the fifth page, written by Brother Paul Hays, of Fresno, California, is taken from Brother Hays' excellent little tract, "Israel's Messiah." The tract may be had from Brother Hays whose address is Route D., Fresno, Calif. The poem will bear, and perhaps require, a second reading. Note that Moses is made to typify Israel.

From Carman Manitoba: "We are still pushing the work of the Lord here; expect to continue this School till the end of May. In March three young ladies turned to the Lord Jesus, confessed their faith in Him, and were baptized. Two of them are students in this School."--H. L. Richardson.

"Living Sermons," a volume of twenty discourses published by F. L. Rowe, Cincinnati, may be had from this office at the regular price, \$1.50. Among its many good discourses, there is one from Stanford Chambers, one of our own editors.

We have word from Thorp Spring, Texas, that Brother G. A. Klingman baptized six young men at that place recently. Brother Janes also, who visited Thorp Spring on his Western trip, reports good things from the church and school at that place.

Yes, we admit it! The Word and Work is sometimes late for the First Lord's Day Lesson in the month. But a single silver quarter in a letter brings you the Quarterly for a whole year, always on time.

Pray for the meeting at Strathmore church in Toronto, where Brother Boll is now engaged in a meeting, and where Earl C. Smith labors regularly. Also for Brother Olmstead's six-weeks' ministry in historic Bathurst Street church of the same city.

D. H. Friend is one of the first to begin and last to wind up the meeting season. He is already home from a good meeting in New Orleans, and gone again, back to Jacksonville. In some respects Friend is like Finnegan.

We need, for binding, one copy September, 1918: who can furnish this? We are just now binding up one copy each of the following volumes: 1917, 1918, 1921, 1922, 1923, 1924, and 1925. If you need any of these, speak up. \$1.75 each, postpaid.

From Toronto: "I am enjoying my Canada visit. The weather has warmed up this week and is glorious. Have had two Sundays and two prayer meetings at Bathurst Street. Attendance good. Have preached once at Strathmore, and once at Wychwood. They sang 'The Lord is my Shepherd' for me at Wychwood. We begin a meeting at Bathurst Street, May 2."—H. L. Olmstead.

From Paris, Texas: "There have been seven accessions here recently. Two by primary obedience and five otherwise. Work is doing nicely although we miss Brother Garrett (deceased) sorely. We are expecting Brother E. A. Elam to preach here a few nights about May 1st."—R. A. Zahn.

William G. Klingman writes that he has 50 second-hand copies of "Choice Gospel Hymns" for sale to some church wanting this book at a sacrifice price—25c or less. Brother Klingman's address is 1102 Shelby Ave., Nashville, Tenn.

"I congratulate you on the brisk sale of 'Great Songs.' You have done a good work which will be one of the 'works' to follow you after you rest from your labors."—J. M. McCaleb.

"Every one is tickled pink with the book."—Wm. G. Klingman.

"Wonderful Song Book."—B. M. Taylor.

From Everett G. Wing, Albion, Maine: "We like your song books, and we sent a number of them up to Danforth. They like them so well they wish more. There is a faithful little band at that place, and we lend a hand where we can."

"Frankly I must admit referring to your book a number of times for hymns the words of which I wanted; and I gave your book preference over other sources of information."—Wm. Norton, Mgr. Moody Institute Colportage Association.

"Wish all Texas would use 'Great Songs of The Church.' I consider it the best."—J. M. Deveny.

From Galveston: "The song books arrived Saturday, and we used them Sunday. Every one is highly pleased with them. That which we appreciate most is that they are deeply spiritual, and in sentiment pay honor and glory to God. I regard 'Great Songs of The Church' as the best song book we have. This book will never become tiresome and out of date. It will live.

"We are in the midst of a series of meetings. We are entering the second week. Our audiences have more than doubled. This is fine for Galveston. The work has been slow and hard here; but we are gaining all the time, and growing in peace, unity, and zeal."—John E. Dunn.

THREE-FOLD APOSTASY.

H. N. RUTHERFORD.

“Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.” (Jude 11).

Threefold is the apostasy here treated of. It is my purpose to take up the distinct phases, brought here to our notice so solemnly, under three separate heads. First,

“THE WAY OF CAIN.”

Strictly speaking, there are but two religions in the world: the true, that of God’s appointing; the false, the product of man’s own mind. There is true worship and false or vain worship. The first is the religion and worship of faith; the second that of credulity or superstition. The one by the direction of God’s Word, or the hearing of faith, the other under the dictates of man’s tastes and doctrines and judgments.

Death and judgment are the rightful portions to guilty man who has sinned, and this can only be averted by the sacrifice of the glorious Seed of the woman, who in the fulness of time should appear as the sinner’s Saviour, bruising the serpent’s head, though himself wounded in the heel. This was the primeval revelation. Faith taught and teaches the propriety of approaching God, the Holy One, on the ground of sacrifice; each bleeding victim pointing on to Him who was to be made sin, that guilty man might be delivered from his sins and stand before the throne of the Most High uncondemned. Therefore we discover the quality in Abel’s gifts that made it more excellent and acceptable than Cain’s. “By *faith* Abel offered unto God a more excellent sacrifice than Cain, through which he had witness born to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.” Heb. 11:4. Mark, it was not by intuition or human wisdom, but “by faith”—through a revelation revealing the mind of God—that Abel offered. He brought that which told of a life forfeited, a sinless substitute, who received the stroke that was due the guilty one.

This is the pith and marrow of the Gospel. “Christ died for the ungodly.” “He was wounded for our transgressions: he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” “Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in Him.”

This is exactly what, in principle, Cain denied. He brought an offering to God according to the promptings of his own heart, “deceitful above all things, and desperately wicked,” as is the heart of every natural man. His sacrifice seemed lovely: the fruits of the ground. But there was no recognition of the true character of sin and its desert. God’s sentence of death on account of sin is refused; therefore no life is given, no blood is brought. This is natural religion as opposed to what has been

revealed. Human wisdom and opinion versus divine wisdom and faith. The fruits that Cain presented picture well man's effort in all that is fairest in character building all that is loveliest in human attainment—but of no avail whatever to meet the claims of divine justice, to purge the conscience from dead works, and cleanse the soul from the stain of sin. It is surely plain that "the way of Cain" is a comprehensive title, embracing every form of religious teaching, ceremony, or cult that ignores the need of the vicarious atonement of our Lord Jesus Christ.

Whether it be the substitution of a moral life out of Christ and His Church for simple acceptance of Christ in obedience to His Gospel; or whether it be the subtle and refined speculations of modern religious metaphysical systems (denominated Theosophy, New Thought, Christian Science, Rationalism, Modernism, and so on,) which all tend to deify man, minimize sin and humanize God, and rid man of what is held to be "the degrading thought" that he is a sinner, and needs a Saviour;—all spring from one and the same thing, the pride of the human heart, which substitutes the notions of the unregenerate mind for the revealed truth of the Word of God. All are but the different forms of the one common religion, the way of Cain; and can only lead their deluded followers to share Cain's doom.

The vaunted Modernism of the day is as old as the devil in the garden of Eden. It was first pictured in the fig-leaf garments of Adam and Eve; then crystalized, as it were, in the offering of Cain; and every sinner too proud to own his guilt and trust the atoning sacrifice of the Christ of God has been an adherent to it whatever form his superstition may have taken.

Let us walk by faith: If it be the gifts of doing good to all men and to the household of the faith, let it all be done in the name of the Lord and His Church that the glory may be unto Him in the Church, and in Christ Jesus, and not in some human organization and to the glory of man; if it be the praise of our lips, let it be in speaking as the oracles of God speak in teaching and preaching; and in prayer and praise, let us pray in the spirit and sing with the spirit, singing and making melody in our hearts (and not on the instruments of music invented by men's hands). Lest walking by the sight of our own human opinions and tastes and judgments we should be found pleasing ourselves instead of pleasing God, for "without faith it is impossible to be well-pleasing unto Him."

May the Lord deliver us from the way of Cain, which is false religion, that we share not in his doom.

We reserve the Error of Balaam and the Gainsaying of Korah for future articles.

Jacksonville, Florida.

We have many excellent tracts, priced to sell almost at cost, for use in connection with protracted meetings. Send for sample set of seven tracts, 25c, postpaid.

WE WOULD SEE JESUS.

R. H. B.

There was something prophetic in the Greek's humble request, "Sir, we would see Jesus," like the first call of the redbird. It was the last week of the Lord's ministry. A hard and thankless ministry had it been, and heart-breaking. After three years of labor, more faithful than any ever done on earth in God's name, the outlook seemed more hopeless than when He had first begun; as it is written, "I said I have labored in vain, I have spent my strength for nought and vanity." (Isa. 49:4.) The nation had definitely and determinedly rejected Him. The hate of the priests and rulers had reached its intensest climax. His destruction was a foregone conclusion. His work was done. Only the cross, the great final crowning act of the great failure yet remained; and that was now very near.

It was just before the Passover, and Jerusalem was teeming with multitudes arrived from near and far for the feast. Among the visitors were certain Greeks, who had heard of the strange young prophet of Nazareth—perhaps had witnessed the "Triumphal Entry" of the meek and lowly King; had wondered and inquired; and now they were timidly and respectfully requesting if perhaps they might be permitted to meet Him and to speak to Him. They did not dare to approach the Lord Himself. They came to one of His disciples—a Galilean, more friendly to Gentiles than a Judean Jew would be likely to be; and one who bore the Greek name, "Philip": "SIR, WE WOULD SEE JESUS." Philip went and consulted with Andrew (another Galilean with a Greek name); and they both decided to carry the request to Jesus on the Greek's behalf. They must have felt that there was something significant in the fact that these Gentiles desired an interview with Jesus. So they came to Him bearing the petition of the strangers: "*We would see Jesus.*"

The simple direct plea grips us strangely. It is the conscious or unconscious call of men of every nation, people, kindred and tribe, "We would see Jesus." It is the cry of a world in bitter, helpless need, for the One only One who can help and deliver; and it finds echo in our own hearts as well; for to us also there is no hope but in this, that we may see Jesus.

But at the request of the Greeks there fell upon His soul the premonitory shadow of a horror of great darkness; and beyond the darkness lay the answer to the Greeks—a vision, world-wide, and of souls innumerable. The time had come. The Greeks' request was the call prophetic of the coming day of grace for all the nations. But to the Greeks the Lord answered neither yea nor nay. He began to talk about an hour that now at last had struck: the hour that the Son of man should be glorified. Yet not an hour of glory, but of bitterest shame and suffering. The grain of wheat that would live and bear fruit must first fall into the earth and die, He said. And that was the hour of the deep shadow,

which must precede the greater glory. "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father glorify thy name" And again, "Now is the judgment of the world: now shall the prince of this world be cast out. *And I, if I be lifted up from the earth will draw all men unto myself.*—But this he said signifying by what manner of death he should die." (John 12:20-33).

And in that lay the answer to the Greeks. Not now; not yet. The Son of man must first take up the world's burden, and carry it in His own body on the tree. To see Him now would help little. But to see Jesus on the cross uplifted for the sins of men, as Moses lifted up the serpent in the wilderness, that was to find life and healing for evermore. The Christ uplifted on the cross is the Divine magnet, drawing all men unto Himself. Christ crucified, Christ risen, exalted, able to save to the uttermost—that is the Remedy of all human ruin and wretchedness, meeting every condition of sin and need. The Sacrifice was great; but to Him that made it it was wonderfully worth it for love's sake.

The Cross of Christ is the central fact of the gospel and the distinctive feature of the Christian faith. In the various human religions of the world one may be able to discern more or less clearly almost every great fundamental religious truth, though disfigured and mingled with gross superstition and error; but no Cross. The Cross differentiates the truth of the gospel from every system of error and falsehood. In it is written the love of God in Christ Jesus against the background of the blackest sin of man. In it is the sacrifice that atones for all our sin and lifts our every burden. In it is cleansing and forgiveness through the blood. In it the promise of a new life through the death there representatively suffered for us. In it the invitation to all men and the power that draws them to Himself.

And if it is sweet and precious to us, shall we forget that it is as sweet and good for all others who shall hear and come? Shall we refuse our privileged share in holding up the Cross to all men everywhere, that they may see Jesus, lifted up, and be drawn unto Him and His forgiving love and saving power forever? Lord grant us a part in this glorious issue!

PREACHING PROPHECY.

Most of the brethren who oppose the preaching of unfulfilled prophecy do not hesitate to preach fulfilled prophecy. *And they go by their own judgment, as to whether it is fulfilled or unfulfilled!* The historical interpretation of prophecies fulfilled since the Bible closed, according to this method of interpretation, is freely preached on every hand.

How is it that by reason of an uninspired conclusion that a given prophecy is fulfilled, one has free right to preach it, when by a like uninspired conclusion that the prophecy is not fulfilled, one has no right to preach it! Is it not the same human element

of judgment that enters in? Is there not some strange fallacy here? Who will clarify this important matter in a good article?

It seems clear to me that so far as predictions unfulfilled when the Bible closed are concerned, we are free to preach all of them, or else we are to preach none of them; but if we are to preach them, then we are required and bound to use our understanding and judgment in pointing out whether they have been fulfilled or not. *And this is precisely what those who oppose the preaching of what they call unfulfilled prophecies do!* And, so far, they are right.

E. L. J.

IS ROME REVIVING?

Under the headline, "Mussolini on Throne," the daily papers printed the following Associated Press dispatch of April 21, from Rome;

For the first time since the hordes of Northern invaders crushed its world power, well over 1,000 years ago, Rome celebrated its birthday today as the capital of a "modern Roman empire." There was an intense fervor apparent in the ceremonies, announcing to the world that the Italian people are imbued with faith in the Twentieth Century resurrection of the power and glory which were Rome's when she was mistress of a large part of the globe.

Underlying the ceremonies, which took place in every city and town in the nation, was a message of allegiance to Mussolini as inspirer of the new Italy's spirit and protagonist for the struggle which is yet to be won before his dream of empire can be realized.

The Fascist insignia—symbol of the new empire—was outlined tonight in electric bulbs upon the Colosseum, the Arch of Titus, the Forums and other relics of the Rome of Emperor Augustus, which Mussolini desires to see live again within the brief space of five years.

It is doubtful whether any Roman emperor returning from warlike conquests in the colonies ever attained the popular acclamation accorded to Mussolini on this his first great public appearance since his triumphal and peaceful advance through Italian North Africa.

The Premier sat this afternoon on an improvised throne-like platform between the Arch of Constantine and the imposing ruins of the Colosseum reviewing 60,000 school children. There were no cheers, and in many eyes there were tears. The Premier's seat was surrounded—much after the fashion of the Roman Emperors—by trophies, which included gilded crowns amid pieces of the ruins from the temple of Venus.

We are not going to say, "We told you so"—not until it happens; and then we'll not need to; nor are we saying definitely that "this is that spoken of by the prophet"; but we do feel sobered by the things which are coming to pass on every hand.

A few years ago men were "proving" that the Jews could never go back to Palestine: and then they went! At least, ever since the war they have been going, twenty-five to fifty thousand a year. Is it possible that the predicted Revival of Rome also is about to take place—just now of all times, when editors without end have so successfully shown that that can never be!—E. L. J.

A very attractive looking monthly periodical comes to our desk from Lost Angeles, "The Christian Fireside" Emma Jean West, editor. We note among the contributors the names of a number of well and favorably known brethren. The price is \$3 per year.

PREACHING.

R. K. FRANCIS.

Preaching the Gospel is a great work. In the magnitude of its purpose it surpasses every other employment in which a man can engage. The voice and brain of living men are the great, chief instruments for propagating the Gospel. The pre-eminence of preaching lies in the fact that God has appointed it as the instrument of salvation to man. This invests the preacher's work with a character of exalted and awful dignity, even though the world count it foolishness.

But what is preaching? Phillip Brooks defined preaching as "the *bringing of truth* through personality." This is the best definition of preaching I have met; it accords well with the New Testament setting of the subject.

I first of all suggest to every young preacher that a necessary and profitable study for him is to look up all the passages in his New Testament (A. V.) where the word "preach" occurs, note the use and meaning of the word, and then compare these passages with the R. V. He will find a less frequent use of the word "preach" in the R. V. than there is in the A. V. The preparation for this lecture led me to do this by going back to notes prepared at my old and beloved teacher's instructions, thirty years ago. I am suggesting here, in this connection, a task set me in those by-gone days by Alexander Brown. In this investigation of his New Testament, the student will also see how the Revisers have attempted to distinguish between the seven different words, in the original, translated "preach" in the A. V. At the same time he will find it difficult to understand the reasons for the translator's variations. But a careful examination of text and context of the word "preach" throughout the New Testament, is necessary and helpful to every student and preacher. One thing will be discovered thereby, that the theme of apostolic preaching was one, but it included many different phases; and their preaching was the "bringing of truth through personality."

Just as the truth is concerned with a personal Saviour, meeting the deep spiritual needs of the whole personality of every man, so through the whole personality of the preacher should the message be declared.

New Testament records and modern experience show the work of preaching to be a complex and difficult matter, even under the easiest conditions. Many forces enter into it, and they are often difficult to understand. No task today is harder than that of the preacher; regeneration and conversion have lost some of their glory through the spread of speculative doctrines in recent years. Never before was there greater need for the clear mind and flaming soul of the preacher. His message is not a superfluity but a necessity for mankind. Speaking from my own experience the work means, often, sleepless nights and pleadings with tears.

A great preacher is not a mere artist; he is a soul-conqueror. The man of promise in the field of preaching is not he who wants to be a "speaker," but one who cannot help speaking the things he has seen, heard, and experienced of Jesus Christ. Because he believes, therefore he speaks. The preacher must be a Christian from the highest principle, and must have an indestructible devotion to the truth of God's word. Man's hand can never mould "a vessel meet for the Master's use."

Then there are certain questions that will ever be, or should be, before the preacher's, especially the young preacher's mind. What is his distinctive message? In what spirit shall he come to his work? How shall he discharge his task? A Saviour must be presented to the sinful; and the first effect of preaching should be the conviction of sin, of moral and spiritual unworthiness and weakness, and the desire for moral and spiritual cleansing in those who hear the message. Real preaching, therefore, is not merely, nor primarily, an intellectual affair, but it is also an emotional and a volitional communication. The power of preaching depends on passion, not artificially worked up, but that intensity of emotion which the truth itself inspires in the preacher.

The story is told that many years ago, in an old French church in Berne, Switzerland, a great choir, under the famous old leader, Reichell, was having its final rehearsal for the production of the "Messiah." The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." After the final note there was a pause and all eyes were turned to the old conductor to get his look of approval. Great was the surprise, however, when with a look of sorrow, the leader said to the singer: "My daughter, you do not really know that your Redeemer liveth, do you?" She replied, "Why yes, I think I do." Then sing it," he cried. "Sing it from your heart. Tell it to me, so that I and all who hear you will know, and know that you know the joy and power of it. This time the young woman sang with no thought of herself, of technique, or applause from her hearers. She sang the truth she knew in her heart and experienced in her life, and that she wished to send home to the hearts of her listeners. As the last notes died away there was no wonder at the craftman's work, but there were quickened hearts that had been moved by the glorious message they had heard. As the singer stood, forgetful of applause, the old leader said, with tears: "You do know, for now you have told me." So with the preacher. Let there be heat, light, and work in your preaching.

Richard Sheridan used to say, "I often go to hear Rowland Hill preach, because his ideas come red-hot from his heart."

MOTIVES PROMPTING THE PREACHER.

The great guiding motive of the preacher is, must be, the salvation of the lost. He will appeal to his hearers to accept Christ as Saviour and Lord; recognizing that through the abuse of freedom man is guilty before God and needs pardon, and that

through the use of freedom, the exercise of his will, he can in faith receive God's gracious forgiveness. Guided by this great motive, the preacher will not allow the consideration of personal ease to influence his work. No indolent man can be truly a preacher; one who is not intellectually and physically industrious should not take up this work. The motive of worldly honor is also excluded from this great work; the preacher who seeks worldly distinctions will sooner or later become a "time server." This higher calling requires broad, fine sense, an active mind and persistent thought. It has been said, the preacher must speak oftener than a lawyer, visit more than the doctor, and teach with more patience than the professor. Preaching is no soft job.

DIFFERENCE IN PREACHING.

The student will notice points of difference between the preaching of the apostolic days and that of today.

1. Modern preaching is chiefly professional—carried on by trained, paid officials; in New Testament times preaching was engaged in by the whole brotherhood, irrespective of remuneration. And this was so because the command of the Master is to individual service. Individual work for Christ is the command specifically. Not work done by proxy.

2. Modern preachers usually speak from a text—a verse, or a sentence, or even a word; those early preachers usually gave a summary of what God had done.

3. Modern preaching is largely characterized by theorizing, and that at times of a very fanciful nature; the first preachers rehearsed facts and gave clear instructions respecting what should be done.

4. Today, preaching is mainly restricted to addresses from pulpit and platform, whereas New Testament preaching included telling the message to one person—as Philip preached to the Eunuch.

5. Modern preaching is a formal address—we call it the "sermon"—at a fixed time; New Testament preaching partly consisted in going about telling the news just as ordinary people to-day circulate among themselves any piece of wonderful intelligence. Of course, there were set addresses given in that day, Peter and Paul to wit. There were these differences, and it is difficult to estimate the positive contrast between apostolic and modern preaching. The first preacher in the modern sense was Origen.

THE PREACHER'S EQUIPMENT.

On this aspect of our subject I deliberately refrain from going into detail. There are, however, two things I want to say under this head,—things I have learned by experience. (1) The preacher needs a good knowledge of the word of God. Without this he is the most dangerous character in the community; and this knowledge embraces acquaintance with its history, biography, poetry, and prophecies. (2) The preacher should have a sound, moral training. He should know, beyond all doubt, that

goodness is the very character of God, that the law of right and wrong is the supreme law of the universe, that the soul which breaks that law puts itself in antagonism to God; then he will understand how his message brings morality into relationship with larger issues and loftier hopes than those of mere earthly rules of conduct.

These two things combined, whatever else may be missing, along with the ability of delivery, will make, has made, successful preachers. The preacher must never lose sight of the power of his message. Neither theology, or man's philosophy, or anything else of that character will ever make a discourse stronger, more powerful, than the word of God. The preacher must needs fill himself to overflowing with the words of his great message. Standing in the midst of a world full of doubt, of uncertainty, of philosophic speculation, and of scepticism, the preacher must know in whom he has believed; and be confident in the infallible certainty of his message. To our preachers I say, don't be afraid to preach those things that are peculiar to the Church of Christ as outlined in the New Testament.

METHOD OF PREACHING.

This will be more or less determined by the aims of the preacher; but sometimes his preaching will be topical; sometimes, textual. He may take a topic, or theme, such as faith, and seek to work it out; or he may take a passage, or a text, and seek to expound each word, clause or sentence of it. The plan adopted must depend upon the object the preacher has in view and the known needs of his hearers.

Turning back again for a moment to the New Testament preachers of the Gospel, we find their work was a proclamation of a new message, whereas our business is not to announce anything new, but to preach from the Scriptures and proclaim what we find therein. I know it creates at times a suspicion of contempt to use the word "primitive" in this connection; there is, however, no justification for such contempt. The word simply means first, or earliest of its kind, and to study the *matter* of the primitive preachers, and also their *methods* is good for every preacher, and a necessity.

I may be told that the interpretation of those first things must finally be sought in their development. Well even so, yet remember this, development is not destruction. Rightly understood, evolution always means involution; that is not true evolution which destroys the original intention, or subverts its order. No, I am not forgetting that conditions have changed vastly since apostolic days. I would remind you however, that the changed conditions have had but little effect upon the unchanged things of human experience, the things to which, and upon which the Christian preacher's message is immediately directed and bears.

A careful study of the New Testament preachers, and their preaching reveals the fact that these men were not theologians in the modern sense of the term. They never taught any systematic

scheme of speculative beliefs. They did not concern themselves upon what are now termed the doctrines of the Gospel. Their faith was altogether a profounder thing than that of theologians today, and as teachers they were far more definite and practical than our moderns are. To turn men to Christ was their one great work from which they never swerved. And yet in the great germinating ideas embodied in their preaching and teaching, you find the whole of Christianity. As a matter of fact the original, primitive gospel preaching, and the original scheme of thought, left large room for Christian growth both in knowledge and in grace. *But the great starting points were definitely fixed, and the lines, along which all growth should take place, were unchangeably settled.* And all true progress, of both thought and preaching, made since the days of the Apostles has been along those divinely predetermined lines.

Our message must grip us, for there is a power in preaching which can only come from personal experience. And certain it is, that no message will ever prove the power of God unto salvation but that which ascribes to Jesus Christ the glory He had with the Father before the world was.

In closing I must speak one word on outdoor preaching. The early preachers, like their Lord preached anywhere; so may we. I know all preachers are not fitted for the open air; but a great many could do it who don't. Every young preacher should be taught to try. And let your ablest men undertake this work, for there in the open your reasoning must be brief, clear, and soon done with. Let your discourse have in it power to bite. I can assure you from years of experience there is much joy in open-air preaching; and you will find it one of the most valuable pieces of training you can have. Then remember, all preaching, indoors and out, must be prayerful; just as on the old men-of-war the gunners sighted their guns on their knees—so must we, "pray without ceasing." A true preacher is not a mere artist; nor is he a feeble suppliant. He must combine force of character and self-confidence upborne by simple, childlike faith in God. He must be a thinker and a student, and at the same time a man of practical sense and practical experience.

The work of preaching is great. None other greater. The scheme of redemption is an object to which all other objects and events in our world are subordinate. This is the radiant point, where all the attributes and works of God converge into a blaze of glory.

Manchester, England.

Brother Glenn, who has undertaken to publish a list of Churches of Christ in America, is anxious to draw in the lines now, and bring the work to a close. All information for Kentucky is to be directed to E. L. Jorgenson, 1045 Everett Ave., Louisville, Ky.

A lot of information has been sent to me, for Kentucky and a number of brethren have gone to much trouble to report carefully for their entire county. This is greatly appreciated. But there are other counties and sections that we seem not to have penetrated. If any who read this have helpful information, please let me know what you know, now.—E. L. J.

“CHURCH DANCES UNDER CHAPERONAGE.”

The following, taken from the *Sunday-School Times*, is an article—a letter, rather—written by a preacher to the church with which he labored. It is sensible and Scriptural; and surely it is very timely. (The italics are mine.—R. H. B.)

“The other day I received a letter from an officer of an Ohio church, asking advice on a certain question which has come up. Similar letters were sent to representative ministers in Northern Ohio. The matter under consideration is a petition from a group of the young people of the church seeking permission to hold dances, ‘under suitable chaperonage,’ in the church gymnasium. I was so deeply moved that not only have I replied to the friend who wrote, but I am giving part of my reply here, hoping that this calendar may fall into the hands of some one whom it will benefit.

“Your young people request dancing under suitable chaperonage. May I ask, why the chaperonage? We do not fuss about chaperonage at a young people’s prayer meeting or Bible study. The Spirit of God is the Controller of every church function, or should be. One thing is sure, he will never be present to control and bless at a church dance. Nor will ‘suitable chaperonage’ ever take the place of the Holy Spirit in the church. If the attempt is made, the doom of the church is already spelled.

“How often do you find those who have petitioned for dancing at the prayer meeting? I shall make a guess—never! Is it the duty of the church to provide dances for those who will not have prayer? You may be sure of this, the church dance will never lead anybody to the church prayer meeting. Anything which has not the tendency to lead people to a closer walk with God, to a deeper prayer life, to more devotion to Christ, has no right in a church program.

“The church’s power has never been, is not, and never shall be, in its conformity to the world, but in its separation from the world. The church’s business is to call men to a life of separation to God, and only the church separated to him will fulfill its function.

“So far from the church dance keeping the young people away from the questionable public dance, it will give many a young person his first desire for that thing which will ruin his life and damn his soul. Thus the church which introduces dancing will not only be guilty of failing to do the thing which God calls it to do, but it will be guilty of the blood of those whom it was meant to save. The lesser evil never lures away the from the greater; the lesser evil always leads to the greater evil. There is only one way in which young people will be lured away from the dance halls, and that is by finding Jesus Christ as an all-sufficient Saviour and Friend, and by yielding themselves wholly to him. The work of the church is to bring this to pass.

“Is such a work possible in this day? Experience says that it is. It has been my joy to work with young people for the past five and one-half years as a minister, and I have seen hundreds yield themselves wholly to Christ, losing every desire for the world with its objectionable and questionable pleasures. Jovial, sociable, keen, intellectual in many instances, they find unending joy in the service of Christ. Yes, they are kept busy. Life is no drudgery for them. I am ready to stand them up beside any bunch of dancing young people, and apply the test of home disposition, loyalty to duty, helpfulness, and efficiency.

“Where the Gospel of redeeming love, of salvation by grace through faith in Jesus Christ ‘whom God hath set forth to be a propitiation, through faith, in his blood,’ is preached uncompromisingly and fervently, instead of the church having to conform to the world in order to hold its young people, the young people will be won for Christ and conformed to his image.”

The *Sunday-School Times* suggests the following as useful books on this question.

“Should a Christian Dance?” by Harry O. Anderson. (The Book Stall, 115 Fulton Street, New York, 10c).

“The Lure of the Dance,” by T. A. Faulkner. (Glad Tidings Publishing Co., Lakeside Building, Chicago, 50c).

"Selling Christ," by Harry W. Vom Bruch (published by author, 534-R North LeClare Avenue, Chicago, 10c).

"A Kingdom for a Dance" (to be had from W. M. Czamanske, Sheboygan, Wis., 5 cents; 40 cents a dozen).

"A Tragic End" (Free Tract Society, 746 Crocker Street, Los Angeles, Calif., free on request).

"Caution About Dancing School" (Asher Publishing Co., 359 Minnesota Street, St. Paul, Minn., 3c a dozen).

"May a Christian Dance?" by G. W. Broome (published by author, LaSalle, Ill., 25 cents a hundred).

"The Modern Dance," by G. A. Lamphear (Glad Tidings Publishing Co., 25 cents).

"The Dance," by H. A. Coffman (Protestant Book House, 1415 Palmetto Avenue, Toledo, Ohio, 50 cents a hundred, stamps not taken).

"Border Lines in the Field of Doubtful Practices," by H. Clay Trumbull (The Sunday School Times Co., Philadelphia, \$1; postage, 10 cents).

LEE GARRETT.

City Secretary Lee Garrett, who died Sunday morning at 11 o'clock at his home on South Thirty-fifth street, was buried Monday afternoon. The funeral services were conducted at the Lamar Avenue Church of Christ and were attended by the largest crowd that ever gathered at this building for a funeral service. People from all walks of life gathered from far and near to pay their last respects to a man whose friends were only limited by his acquaintanceship. Lavish floral offerings testified in a mute but eloquent manner, the respect in which he was held.

Elder R. A. Zahn, the local minister of the Lamar Avenue church of Christ, had charge of the services, making brief opening remarks, in which he expressed his love for Mr. Garrett. He said that while his acquaintance with him had been short, he had learned to love and appreciate him, and that the church especially would miss him from its councils.

He introduced Elder J. B. Nelson of Dallas, who served the Paris church for two years several years ago, who spoke feelingly of his acquaintance with the decedent, having performed his wedding ceremonies. He said he had known him since early manhood, and had watched his course through life, and had found him a true man and Christian at all times.

Mr. Zahn then introduced Elder F. L. Young, also of Dallas, but recently of Paris. Mr. Young spoke of his work and association with Mr. Garrett while a minister of the Paris church. He said that he spent almost seven years with the Paris congregation and during that time had been quite intimately associated with Mr. Garrett. He said the life of the man reflected all the good things that had been said about him.

Elder A. O. Colley of the Boles Orphanage, Greenville, Texas, spoke feelingly of Mr. Garrett's connection with him as a member of the advisory board of that institution, lending freely his co-operation in a material way as well as by his wise counsel.

Mr. Garrett was 41 years old and was born in Bridgeport, Wise County, Texas. He came to Paris a number of years ago as minister of the Church of Christ. He was appointed assistant city secretary under W. I. George and served out the latter's term at his death. He was next elected as city secretary and tax assessor and collector and had not completed his first term of office at the time of his death.

He is survived by his wife and two small children. Mr. Garrett died after a second stroke of paralysis following successive attacks of influenza. The flag at the city hall was at half mast Monday in honor of the dead city secretary.—From the Paris, Texas, daily paper.

Frequently, churches wire us to ship song books, and "send the bill": in such cases, we always ship promptly. But as song books are customarily 'cash', we request that remittance be prompt—unless special arrangement has been made. Please!

ON FOREIGN FIELDS. MISSIONARY NOTES.

DON CARLOS JANES.

"We have much to encourage us in our efforts for Him in the past year. Yet many things have not come up to our hopes. Using your expression, we would like to see things doubled during the year, not only on that side, but on this side as well."—*Lillie D. Cypert*, Tokyo, Japan.

"The last few years have brought great changes in the missionary conscience of the church. And there is still plenty of room for more changes. ** Don't worry about us. We'll get there somehow. It is a little slow on mule back, but it is sure."—*Ray Lawyer*, South Africa.

"We still feel—yea more than ever feel—that the most important thing you brethren can do for us, the best service you can render in our behalf, the richest gift you can offer, is the 'striving together with us' in earnest prayer for the souls of these people."—*Harry R. Fox*, Iwaki Tanakura, Japan.

"It will soon be seven years since we left Louisville—April 1st. The Lord has blessed us richly and we are indeed thankful to Him for everything."—*Bess Wheeler Rhodes*, Japan.

"An old gentleman * * became a Christian a few weeks ago. Since then he has endeavored to get his wife to come with him to the meetings. He also talks to his neighbors about their coming, telling them that it will do them good."—*E. A. Rhodes*, Hitachi Omiya, Japan.

"Mrs. Benson and I are now reading the gospel of Mark in Chinese characters. It is a tiresome, painful task, but the farther we go the easier it becomes. We have passed the most monotonous part of the language study."—*George Benson*, of China.

"Our heavenly Father, according to His holy promise, has continued to bless us most abundantly and unto him we give praise, honor and thanksgiving for His graciousness, love and providence."—*Herman J. Fox*, Japan.

"If every one could see the work as it is there would not be so many heathen in this land or any other."—*W. N. Short*, Sinde Mission, Africa.

FROM SINDE MISSION.

Three weeks ago we had baptismal service when sixteen souls were buried in baptism. This makes 22 thus far this year. Still about twenty in the class being taught the Word of the Lord more accurately before baptism. Many are interested out at the different villages. Truly the work is great and the field ripe unto harvest, but the laborers are few. We so much need a Doctor. Have had three calls for a hospital orderly, but we have no hospital, or Doctor to train a boy. This we would like very much. That is, the building with what little equipment we would have to have, and a Doctor to care for the sick and to teach the native orderlies. In a talk with the Chief Secretary of this whole territory, he urged us to teach the boys for this work as soon as we can. But again this takes hard work and sacrifice. But let us have the medical men as soon as it is the Lord's will.

One year ago the first of this year, a girl of the village nearby was washing at the river when a crocodile grabbed her hand in its mouth, taking it almost off. The doctor had to take it off completely. This year on the same day of the month, at about the same time of the day, a boy was carried over here to us, who had been gored by an ox. Part of his intestines were out, and we, twenty miles from a doctor. But we got him off as soon as possible, bandaged up the best way known. On arriving at the hospital, the doctors said he had no hopes. However, a little over a week later, the last we heard from him, he was still alive, and the medical authorities had bright hopes of his recovery.

We need so much a skilled medical worker among our laborers. Such an opportunity for a servant of Christ to gain the confidence of the people! However, we are doing what we can ourselves, sending all the complicated cases to the doctor; and, we are, to some degree, gaining the confidence of this people.

Rains will be coming to a close in a few weeks, normally. We have had a good year, and the Lord has blessed us abundantly in many ways. The natives in this part are not suffering for lack of grain. So far this year they have had a good crop.

The British air machine made the trip to Cape Town from London and back again, the first machine to make the trip. It was marking out the route and making note of the time from one landing to another. In the future an important letter or communication from His Majesty the King can be carried to Cape Town in a few days, instead of weeks.

Sixty-four were baptized last year. Many more are interested and we have large crowds every Sunday. Near 300 were here for Christmas services. School opened again after three months' holiday. About 30 boys on the Mission going to school, learning to read their own language, that they may read their Bibles for themselves; studying the Bible every day, and studying some English. We need many native teachers, but it takes a long time to develop one.

"Go ye into all the world and preach the gospel to every creature."

W. N. Short.

THE BIXLER FURLOUGH.

I am interested in the project to bring O. D. Bixler, his wife and little ones, home to America on furlough this summer; and I know of something like a hundred dollars available for the fund. The cost from Yokohama to our coast will be about \$500; the total fund should run, say, two hundred dollars in excess of that. There will be special needs for the comfort of the kiddies on the journey, and train fares after reaching America.

The start is to be made, *Deus Volemus*, by early July—so as to make this trip take the place of the usual annual removal to the mountains of Nippon through the heat of the Oriental summer.

The furlough is past due; others of the missionaries should be brought back following them; and besides all this, ship fares are to increase before the year is out, so we are told.

We have no authority over their faith or plans; and the Bixlers are more than willing to stay on without furlough; but they are also willing, to say the least, to come. And all this is for their health and happiness—which means increased usefulness; and is richly deserved. Let none give except those who think so. And be sure they will bring us a blessing, too, when they come!

Send gifts to Ben J. Elston, Carson, La., or to Brother Janes.

E. L. J.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF MAY.

Lesson 5.

May 2, 1926.

GOD'S COVENANT WITH NOAH.

Golden Text: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

Lesson Text: Gen. 9:8-17.

8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood: neither shall there any more be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15 and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Verse 8. What had occurred between last lesson and this (See Gen. 6-9, and Notes). How many human beings were on the earth at this time?

Verses 9-11. With whom did God establish this covenant? Does that apply to all humanity, and for ever? Was only mankind included in this covenant? What was the promise of this covenant?

Verses 12, 13. What "token" of the covenant did God give them? Whose bow is it? Between whom was this covenant? For how long?

Verses 14-17. Is the bow always in the cloud when God brings a cloud over the earth? (Not always visibly to us). Who will always see it and look upon it? What will He bring to remembrance when He sees it?

NOTES ON LESSON 5.

THE FLOOD.

The present lesson is the sequel of the story of the Flood. That terrible, world-wide catastrophe was necessitated by the wickedness of mankind, which had reached its extreme limit. Again and again the inspired word speaks of the hopeless irremediable condition. (Gen. 6:3, 5-7, 11, 12, 13). Noah alone, of all the millions, walked with God. With him God established a covenant of salvation, which involved the building of the ark. (Gen. 6:14, 18). Noah heard, believed, obeyed. "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and became heir of the righteousness which is according to faith." Heb. 11:7.

During the time while the ark was preparing Noah preached (2 Pet. 2:5) and "the longsuffering of God waited" if perhaps someone might be-

lieve and be saved. But outside his own home Noah made no converts: only the eight that were in the ark were preserved alive of all the human family; and with them animals of every species that were brought into the ark.

THE DURATION OF THE FLOOD.

The Flood, from the time that Noah entered into the ark until the day that Noah came forth again upon the new earth, was exactly one year and ten days. (Comp. Gen. 7:11 with 8:13). Forty days it rained; one hundred and fifty days the waters prevailed; and for the rest of the time the waters gradually assuaged until the earth was dry again.

BAPTISM, THE ANTITYPE.

Noah's salvation through and out of the judgment-flood is a type of baptism, in which going through the form of the judgment which our Lord went through for us (and which therefore cannot touch us) we are buried with Him through baptism into death, and raised with Him unto newness of life. (1 Peter 3:20, 21; Rom. 6:4).

TEACHING POINTS.

1. The Flood: (a) the cause for it; (b) Noah, and the manner of his salvation by faith and the obedience of faith, Heb. 11:7; (c) the duration of the Flood; (d) "baptism, which after the true antitype doth now save us." (1 Pet. 3:20, 21).
2. Jehovah's Purpose after the Flood. This is set forth in Gen. 8:21, 22.
3. The Everlasting Covenant. (a) Between whom and whom? (b) What the promise of it was. (c) For how long. (d) The Token of the covenant. Note the place of the "rainbow" when the judgments of the Revelation are about to open. (Rev. 4:2, 3.)
4. God's Faithfulness. "He will ever be mindful of his covenant." (Ps. 111:5). With Gen. 8:22 ("While the earth remaineth seed-time and harvest, cold and heat, and summer and winter, and day and night shall not cease") compare Ps. 119:89-91. Also Isa. 54:9, 10; and Jer. 33:25.

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 9, 1926.

ABRAM AND THE KINGS.

Golden Text: In all these things we are more than conquerors through him that loved us.—Rom. 8:37.

Lesson Text: Gen. 14:13-24.

13 And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15 And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people. 17 And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and

On the first of the story of Abraham, see Notes.

Verse 13. One who had escaped from what? What had happened? (See verses 1-12, and Notes). What is Abram here called?

Verses 14-16. Who was this "brother"? What energetic steps did Abram take to rescue Lot? How far did he pursue? What was the success of this surprise-raid?

Verses 18-20. What mysterious personage appears on the scene? What are we told about him in Heb. 7? (See also, Notes). What did Melchizedek bring? Who was blessed by Melchizedek? Who paid tithes to Melchizedek? Which one therefore was the superior? (Heb. 7:6, 7). What new name of God do we find here? (See also Revised Version, margin).

the kings that were with him, at the vale of Shaveh (the same is the King's Vale). 18 And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. 19 And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: 20 and blessed be God Most

Verses 21-24. What did the king of Sodom offer Abram? Did he accept? Why not? To whom did he lift up his hand (swear an oath) about this matter? Why would it have been a reproach? (Gen. 13:13). Of what he did accept, was any part for himself?

High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all. 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth, 23 that I will not take a thread nor a shoe-latchet nor ought that is thine, lest thou shouldest say, I have made Abram rich: 24 save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion.

NOTES ON LESSON 6.

THE FIRST OF THE STORY OF ABRAHAM.

The narrative of Abraham (or Abram, as he was at first called) begins, while God's call to him to leave his country and his kindred to go unto a land which he should afterward receive for an inheritance, with a seven-fold promise added. (Gen. 12:1-3; Heb. 11:8; comp. Acts 7:2, 3). So Abram went forth at God's call, and Lot his nephew, went with him, and they came into the land of Canaan. But there was a famine in the land, and he went down to Egypt, but without orders from God. There he got into some trouble, but returned to the Land, much increased in wealth. Soon after a separation took place between Abram and Lot, in which matter Abram showed great magnanimity, and Lot shameless greed and selfishness. After Lot was departed God renewed the promise to Abram. (Gen. 12 and 13).

THE BATTLE OF THE KINGS.

The chapter in which our lesson is found (Gen. 14) opens with the account of the battle of the kings, four against five, and the King of Sodom was among the vanquished. The attackers looted Sodom and took Lot with all that pertained to him captive. This was the first warning stroke of God's displeasure that fell upon Lot because of his complicity with the vile town of Sodom. Later on he is to receive a much severer jolt.

But Abram, forgetful of Lot's meanness, arises to rescue his nephew Lot, gathers a large raiding party, swoops down upon the unsuspecting host and snatches all their spoil and prey from them and liberates Lot. **MELCHIZEDEK.**

If the statements concerning Melchizedek in Heb. 7, ("Without father, without mother, without genealogy, without beginning of days or end of life"—) are to be taken absolutely and literally then Melchizedek is not only a supernatural being, but a Divine being, and could in that case be none other than Christ in prenatal manifestation (as, compare "the Angel of Jehovah," or the "Captain of the Lord's hosts," Josh. 5). Most commentators, however, take it that the language of Heb. 7 is not meant in the absolute, but only relative to Melchizedek's priesthood—that, unlike the Levitical priest, who held his priesthood by virtue of his genealogy and descent from Aaron, and whose priestly ministry began and closed at a certain year of his life, Melchizedek was priest independently, regardless of descent, and without time limit of priestly service. Perhaps that is the better view of the matter. However, it leaves some questions unanswered. In this, as well as in the fact that he was both king and priest, Melchizedek was a type of our Lord Jesus Christ. (Ps. 110; Heb. 7).

(Note that the wine and bread Melchizedek brought was not a sacrifice to God but for refreshment for the men.)

TEACHING POINTS.

1. **The Call of Abram.** Bring out the main facts found in Gen. 12, in the light of Heb. 11:8.

2. **The Character of Lot.** Show the essentially worldly and selfish character of Lot, as seen in Gen. 13. What a difference between him and Abram? Why did he choose the plain of the Jordan? Where did he pitch his tent? In so doing what was he willing to risk? (Gen. 13:13).

3. **The Battle of the Kings.** How many kings on the raiders' side? How many residing in the Plain? Which were victorious? What happened to Lot? Note how his selfishness and greed becomes his ruin, from which he is rescued only by Abram's love for him.

4. **Abram's Prompt Action.** Note that he did not hold anything against Lot. How he recognized his obligation toward his nephew, to help him in time of need. Abraham's qualities of leadership: (energy, courage, promptness, executive ability, power of command) His influence with the strangers among whom he lived. The success of his expedition.

5. **Melchizedek.** Read what is said in Heb. 7 about Melchizedek and his priesthood. Also read the Notes above. In what respects was Melchizedek the type of Jesus Christ? Note the new name by which Melchizedek calls God—what all is implied in it? Abram's acknowledgment of Melchizedek.

6. **Abram's refusal to be enriched by the King of Sodom.** What reason did he have for refusing Sodom's goods? (Gen. 13:13). Does he stand in contrast to Lot in this? How could he afford to turn down so rich an offer? Could he have afforded to accept it? Abram's oath.

QUESTIONS.

- | | |
|---|---|
| 1. Who raided Sodom? | 9. What mysterious person appears on the scene? |
| 2. Who lived in Sodom that was dear to Abram? | 10. What are we told of him elsewhere? |
| 3. How did Lot get there? (Chapt. 13). | 11. What two offices did he hold? |
| 4. What sort of man did Lot show himself to be? | 12. How is he a type of Christ? |
| 5. What misfortune came to Lot as result of his selfish choice? | 13. By what new name does he speak of God? |
| 6. When Abram heard of Lot's calamity, what did he do? | 14. How did Abram acknowledge Melchizedek? |
| 7. What great traits of Abram's character are seen in this? | 15. What offer did the King of Sodom make to Abram? |
| 8. Was Abram victorious? | 16. Did Abram accept it? Why not? |
| | 17. What had Abram sworn to God about this matter? |

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 16, 1926.

ABRAHAM AND THE STRANGERS.

Golden Text: All the nations of the earth shall be blessed in him. Gen. 18:18.

Lesson Text: Gen. 18:1-8, 16-19.

1 And Jehovah appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, 3 and said, My lord, if now I have found favor in

Verse 1. (On what transpired between the foregoing lesson and this, see Notes, or read Gen. 15, 16, 17). Who appeared to Abraham? Where and when?

Verses 2-5. What did Abraham see? How did he welcome the strangers? Was this an instance when one "entertained angels unawares"? (Heb. 13:2. See Notes). What virtue and

thy sight, pass not away, I pray thee, from thy servant: 4 let now a little water be fetched, and wash your feet, and rest yourselves under the tree: 5 and I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. 16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And Jehovah said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

graces of character did Abraham manifest here? Did the strangers accept his hospitality?

Verses 6-8. What did Abraham ask Sarah to do? What did Abraham see to? Did he sit down with the guests? (In the intervening verses, 9-15, the promise of the son by Sarah is definitely renewed, and time announced).

Verse 16. Why did the men look toward Sodom? (See vs. 20, 21). Did all of them go on their way? (Gen. 19:1).

Verses 17-19. By what name was the third one called? Did this third one remain to talk with Abraham? Why did He tell Abraham his business? (See John 15:15). Was Abraham a friend of God? (Isa. 41:8; 2 Chron. 20:7; Jas. 2:23). How can anyone be God's friend? (John 15:14; Comp. Psalm 25:14). What purpose did God have in him? For what purpose had God "known" him (i. e., given him special attention and regard)? What must Abraham do for his children and household? For what end was this necessary?

For the Sequel, see the Notes.

NOTES ON LESSON 7.

BETWEEN THE LESSONS.

After the "battle of the kings" and the rescue of Lot, the Lord spoke to Abraham in a vision; and on that occasion made him the promise of a seed as numberless as the stars of heaven. "And Abraham believed in Jehovah and he reckoned it unto him for righteousness." (Gen. 15:6). This was a great turning-point. It was Abraham's "justification," and is further discussed in Rom. 4.

In the course of Gen. 15 God made a covenant with Abraham in which he bequeathed to Abraham's seed the land of his sojourning, carefully defining the extent of the same.

Chapter 16 deals chiefly with matters concerning Sarai's handmaid, Hagar, who was given to Abram to wife by Sarai herself (according to the custom of that day) and who became the mother of Ishmael. (The apostle Paul refers to this circumstance as containing an allegory, Gal. 4).

Chapter 17 records the covenant of circumcision which God made with Abram; on which occasion also Abram's name was changed to Abraham, and Sarai's to Sarah. The promise of a son by Sarah was definitely given, and his name was appointed beforehand to be Isaac.

ABRAHAM, FRIEND OF GOD.

Three times is Abraham called "the friend of God." Being a friend, God holds fellowship with him and tells him his secret plans and purpose. (John 15:15). This gives Abraham the right and opportunity to intercede, for he has access to God, and he has an interest in common with God in the matter which God revealed to him.

ABRAHAM'S INTERCESSION.

So Abraham interceded for Sodom—which was exactly what God wanted him to do (for “He hath no pleasure in the death of the wicked”); and God yielded step by step as Abraham entreated—which was exactly what God wanted to do, but could not righteously do unless there were an intercessor. God can do many things in answer to acceptable prayer that He cannot consistently do without the prayer. He looks for intercessors, and when there are none, judgment must fall unmitigated. (Ezek. 22:30, 31). Who pleads for us? Heb. 7:25.

THE DOOM OF SODOM.

The expression “I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know” (Gen. 18:21)—does not mean that God came down to investigate the rumors that had reached Him concerning Sodom and Gomorrah (for He knows all things) but to give them a final test. He would bring things to a crisis, and if they proved themselves to be what they had thus far shown, judgment would fall immediately. Sodom proved herself condemned, and was destroyed—not, however, until Lot and his family were saved out of it for Abraham’s sake. (Gen. 19:29). It was the day of her visitation and she knew it not. (Cp. Luke 19:44).

THE END OF LOT.

Lot’s career illustrates the Savior’s saying: “Whosoever shall seek to gain his life shall lose it.” (Luke 17:33). Everything turned to bitter loss for Lot. He lost the gain he had so greedily grasped; he lost his married daughters in Sodom, lost his wife after they had left Sodom, and worse than lost the two daughters that escaped with him, who, it seems, were poisoned by the immoral spirit of Sodom. Thus does it befall men who compromise the higher, holier things for earthly gain.

TEACHING POINTS.

1. What happened between the Lessons? (Gen. 15:16, 17). See Notes.
2. Abraham’s Hospitality. Consider Heb. 13:2. What is hospitality? (It may be that Abraham perceived what sort of visitors these were—his address may imply it. But Lot certainly did not. Gen. 19:1-3).
3. Jehovah’s Purpose with Abraham, which entitled him to this nearness. Vs. 17-19.
4. Jehovah talks with Abraham, and Abraham’s intercession for Sodom. What is Abraham called three times? What privilege have God’s friends? John 15:15. On Abraham’s intercession see the Notes.
5. The Doom of Sodom. (Gen. 19. See Notes).
6. The Fate of Lot. See Notes.
7. Throughout mark the Character of Abraham. Is it worth while to be a man of faith, to walk with God, to be a friend of God?

QUESTIONS.

1. What was last week’s lesson? known him?
2. Mention some things that inter- 14. Why did God tell Abraham His vened between these lessons. secrets? (Comp. John 15:15; Ps. 25:14).
3. Who appeared to Abraham?
4. In what form? 15. Can anyone be God’s friend? How? (John 15:14).
5. Who was with Jehovah?
6. Did Abraham recognize Him? 16. When Abraham heard what God had planned concerning Sodom what did he do? (Gen. 18:23-33).
7. How did Abram invite them?
8. What preparation did he make for them? 17. What became of Sodom? (Gen. 19).
9. Did Abram eat with them?
10. After the meal, who went on? 18. Why was Lot saved? (Gen. 19-29). See Gen. 19:1.
11. Who remained to talk with Abram? 19. What did Lot gain by his greed and worldly ambition?
12. What did Jehovah say to Himself concerning Abraham? 20. What is the most important lesson to you in all this?
13. For what purpose had Jehovah

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 23, 1926.

ISAAC AND HIS WELLS.

Golden Text: A soft answer turneth away wrath;
But a grievous word stirreth up anger.—Prov. 15:1.

Lesson Text: Gen. 26:12-25.

12 And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him. 13 And the man waxed great, and grew more and more until he became very great: 14 and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. 15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth. 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of springing water. 20 And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek because they contended with him. 21 And they digged another well, and they strove for that also: and he called the name of it Sitnah. 22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land. 23 And he went up from thence to Beer-sheba. 24 And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 25 And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

(The Birth of Isaac, the Dismissing of Ishmael, the Offering up of Isaac, the Wooing of Rebekah, Abraham's death, and birth of Esau and Jacob lie between the lessons. See Notes.)

Verses 12-14. In what land? (Gerar, of the Philistines.) Did he prosper? How great did his wealth and power become? What effect had this on the Philistines? Is envy a common trait of human nature? (See Mark 15:10 and Gal. 5:21).

Verses 15-17. What had the Philistines done to the wells that had been Abraham's? What request did Abimelech, the king, (V. 1) make of Isaac? What motives good and bad may have led to this request? Did Isaac resist or dispute? Where did he go?

Verses 18-22. What did Isaac do in the valley of Gerar? What precious boon did Isaac's servants find? Did the herdsmen of Gerar allow them to have it? Instead of fighting over that what did Isaac do? Did they leave him to enjoy that? What again did Isaac do? Was this last well left in his possession? What did he say about it?

Verses 23-25. At Beersheba who spoke to Isaac? How? What did Jehovah say to him? What did Isaac do at Beersheba? How many wells are specially mentioned in this lesson?

NOTES ON LESSON 8.

EVENTS BETWEEN THE LESSONS.

Seven noteworthy things happened: 1. Isaac was born. Gen. 21:1-3, Abraham being then a hundred years old. 2. Ishmael was sent away together with Hagar, his mother, by Divine sanction, and under God's care. (For reason see Gen. 21:9-12 and Gal. 4:28-31). 3. Isaac offered up. Gen. 22. This was the supreme test of Abraham's faith. God then confirmed the

promise with an oath. 4. **Sarah's death.** Gen. 23. Abraham purchases the cave of Machpelah for a burying place. 5. **The Wooing of Rebekah.** Gen. 24. A beautiful story of trust in God and Divine guidance. 6. **Death of Abraham.** Gen. 25:7-10. 7. **Birth and early life of Esau and Jacob.** Gen. 25:24-34. All these should be briefly reviewed in introduction.

After mentioning Esau and Jacob, Isaac's sons, the story returns to the life of Isaac in Gen. 26.

ISAAC, THE MAN OF PEACE.

"As much as in you lieth, live peaceably with all men." Isaac illustrates this principle of conduct, which comes under the head and promise of meekness. Matt. 5:5. Isaac preferred to waive his rights and to suffer personal loss rather than to employ force and enter into conflict. The rich, free promise of God of which he was heir (Gen. 26:2-5) enabled him to take such an attitude, as it will enable us to do the same. Notice that when at last he enjoyed undisturbed possession of his own things he said that "Jehovah hath made room for us." He committed his case to Jehovah, and waited for Him. Cp. 1 Pet. 1:21-23.

At last Jehovah made his enemies come to him and sue his favor—just as He promises us. Rev. 3:9.

TEACHING POINTS.

1. **Brief Discussion of Events between lessons.**
2. **Isaac's Prosperity.**
3. **Envy—what it is and does.** Final consequences.
4. **Meekness.** Matt. 5:5. What is meekness? Comp. Matt. 5:39-42. Did Isaac lose by it?
5. **Isaac, the man of peace.** Is peace very precious? When only should peace be broken?
6. **Rehoboth.** "Jehovah hath made room for us." Will Jehovah take up the case of a man who commits his rights and prospects to Him?
7. **The final vindication of Isaac.** Gen. 26:26-31.

QUESTIONS.

- | | |
|---|---|
| 1. Mention some of the events between this lesson and last. | 8. What had they done to Abraham's wells? |
| 2. Who was Isaac? | 9. What did Isaac do about those wells? |
| 3. Where did Isaac sojourn? | 10. Why did he name the two wells Esek and Sitnah? |
| 4. What sort of harvest did he gather from his sowing in Gerar? | 11. What did Isaac say about the well he called Rehoboth? |
| 5. Was Isaac very prosperous? | 12. How does Isaac's conduct agree thing by it? |
| 6. What reason of his prosperity is stated? | 16. Who took his part and "made room" for him? |
| 7. How did the Philistines take with Psa. 37? with Matt. 5:5? | 17. In what respect did Isaac foreshadow the Lord Jesus Christ? |
| 13. Was Isaac a lover of peace? | |
| 14. Did he lose anything by his patient forbearance? | |
| 15. In the end did he gain some- | |

FIFTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 30, 1926.

JACOB AT BETHEL.

Golden Text: I am with thee, and will keep thee whithersoever thou goest.—Gen. 28:15.

Lesson Text: Gen. 28:10-22.

10 And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place,

Verse 10. On the early life of Jacob, see Notes. Where was Beersheba? (See Map). Who lived there? (26:23-25). Why did Jacob leave his parental home, and why did he go to Haran? (27:41-44).

and put it under his head, and lay down in that place to sleep. 12 And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. 13 And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. 19 And he called the name of that place Bethel: but the name of the city was Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 so that I come again to my father's house in peace, and Jehovah will be my God, 22 then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Verse 11. On the way to Haran, at what place did he stop for the night? (V. 19). What sort of pillow did he have?

Verse 12. What did he see in his dream? What two places were connected by this ladder? Who was passing to and fro on this ladder? What notable word of our Lord Jesus throws light on the meaning of this? (John 1:51; Cp. 14:6).

Verses 13, 14. Who stood at the upper end of this ladder? Whose God did He say He was? (Cp. Gen. 17:7). What promise did God make him? What land was that? (Gen. 15:18-20; 17:8). What promise did God make to Jacob regarding his posterity? What promise concerning the seed?

Verse 15. What gracious promise did God make to Jacob concerning his present journey? Had Jacob been such a good man as to deserve such blessings from God? If not, on what principle did God bestow them upon him? (Titus 3:5).

Verses 16, 17. When Jacob awoke what did he realize? How did he feel about it? What two things did he say about the place?

Verses 18-22. What did Jacob call the place? What does Bethel mean? (House of God). What was Jacob's vow? Did he feel anxious about his living and about the events of the future? Did he want Jehovah to be his God also, as well as the God of Abraham and of Isaac (V. 13)? What two promises did he base on this? How did he set up the stone "for a pillar"? (V. 18). And what would he give of all that God would give him? Would every Christian do well to set himself such a standard of his giving? Ought that to be the utmost limit, or his minimum? What does the Lord tell us about giving in 1 Cor. 16:2 and 2 Cor. 8:9, 12, and 9:6-8? How did Jacob later acknowledge God's goodness and faithfulness? Gen. 35:2, 3; 48:15.

NOTES ON LESSON 9.

JACOB'S EARLY LIFE.

We learn of Jacob's birth in Gen. 25:26. The name "Jacob" means a "heeler" (i. e., one who takes one by the heel—therefore, a trickster, a schemer); also a "supplanter" (i. e., one who roots others out of their place and rights). Jacob abundantly justified his bad name in his dealings with his twin brother Esau and with Isaac, his old blind father; and later also by his scheming against Laban. But there came a day when his old name was superseded by a better, new, God-given name—Israel. (Gen. 32:28).

THE CAUSE OF JACOB'S FLIGHT TO HARAN.

First of all Jacob drove a sharp and mean bargain with Esau his brother (who was born first, therefore had the firstborn right of the twins) for his birthright—taking a mean advantage of Esau's hunger and of his well-known weakness of character, to trade him a mess of pottage for his birthright. (Gen. 25:29-34). This showed, however, that Esau had no appreciation of his birthright and the Divine promise attaching to it, and was willing to sell it all for a momentary gratification of his bodily appetite. (See Heb. 12:16, 17). On the other hand, the one redeeming fact in Jacob was that he esteemed the birthright very highly. Jacob had some faith. Yet Jacob's method was very mean and unworthy.

Even worse was the trick by which Jacob cheated both his father and his brother in order to obtain the blessing (Gen. 27). All his life he had to reap from this bad sowing, in heartache and tears.

But the immediate cause of his flight to Haran was Esau's anger and murderous hate toward him. It was to this man, a fugitive and outcast by his own guilt, that God appeared with gracious promises, as seen in today's lesson.

TEACHING POINTS.

1. **Jacob's Name** and how it proved to be correct. (See Notes).
 - (a) How he bought the birthright from Esau. (Gen. 25:29-34).
 - (b) How he cheated his father and defrauded his brother in order to obtain the coveted blessing. (Gen. 27).
2. **The Cause of Jacob's Flight to Haran.** See Gen. 27:41-45 and Notes.
3. **Jacob's Dream.** Was it only a dream?
 - (a) **The Ladder.** The significance lies in the fact that this stood for a connecting link between two separated places: earth and heaven. Consider John 1:57.
 - (b) **God's promises:** concerning the land; concerning Jacob's journey.
4. **The House of God.** This is the first occurrence of the term in the Bible. Note these features: (a) there the ladder that reached to heaven, touched the earth; (b) there was the gate of heaven; (c) there was the presence of God.—Wherever afterward the house of God is spoken of, whether it be the Tabernacle in the wilderness, or the Temple in Jerusalem, or now the true house, not made by hands, **the church**—always the three features above mentioned are found: there is the approach to heaven, there the gate, and there God dwells.
5. **Jacob's Vow.** What did he ask of God? What did he promise he would do? See how faithfully God kept his part of it. (Gen. 35:2, 3; 48: 15). We have no cause to doubt that Jacob kept his part of it.
6. **The Giving of the Tenth.** Some hold that this is law for Christians. But the Christian's giving is neither prompted nor limited by outward regulation. He gives as he purposeth "in his own heart" 2 Cor. 9:7; as God has prospered him, 1 Cor. 16:2; cheerfully, not grudgingly or of necessity; as impelled by the grace of the Lord Jesus Christ (2 Cor. 8:9); according to his ability. 2 Cor. 8:5. Nevertheless, lest he be careless and cheap, let him set himself a rigid standard. The tenth is a good standard for the Christian's minimum.

QUESTIONS.

1. Where was Jacob coming from and going to on this journey?
2. Why was he going?
3. At what place had he arrived?
4. What sort of pillow did he have?
5. In his dream, what was the chief feature?
6. What did the ladder signify?
7. Who stood at the head of it?
8. Whose God did Jehovah say He was?
9. What promise to Jacob concerning the land?
10. Promise concerning his posterity?
11. Promise concerning his journey and future life?
12. When Jacob awoke how did he feel?
13. What did he realize?
14. What did he call the place? Why?
15. What did he do with the stone?
16. What vow did he make?

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