

In this connection, we wish again to invite all readers of DAILY BIBLE to renew their subscriptions *now*, before the large influx of new subscriptions comes in December and January. Renew, if possible, as a member of the World's Morning Watch and thus become a sharer in the effort we are making to extend the use of DAILY BIBLE and to create a stronger, more active sentiment in behalf of systematic devotional Bible study. Our readers will be interested to know that we are just about sending a circular letter, with leaflet enclosures to every evangelical minister in the United States and Canada. The expense involved in such campaigning is large; but we confidently believe the returns in the form of quickened spiritual life to the church will warrant the outlay. Your membership will help us to follow up and secure the largest possible returns from such outlay.

In introducing our readers to our new headquarters, we wish we could "personally conduct" them through the splendid building in which with the Bible Teachers' Training School, we now have our home. We reserve for another issue a more extended mention of the work of the School, and will simply say to our readers, we want to meet you personally, and we cordially invite you, one and all, whenever you visit New York City, as you certainly must all do from time to time, to call on us. Our home, the Montclair, affords ideal accommodations, both for ladies and for gentlemen, at reasonable rates. We would like to have you here, and if you will write us before you come, we will gladly have mailed to you a descriptive circular.

In the September issue of DAILY BIBLE, a foot note should have been appended to the article, "How to Get More Out of the Bible" by Rev. Dr. Moseley Williams, stating that the article was reprinted from "Gateways to the Bible," copyright by the American Sunday School Union, Philadelphia. The omission was an inadvertence which we sincerely regret. The article in this issue of DAILY BIBLE by Dr. Miller is from the same source. The book contains ten or a dozen other articles of equal interest and import.

A subscriber who is just about starting on his second tour of the world in an automobile sends his itinerary and wishes DAILY BIBLE mailed to him each month in care of the American consul. He shall have it, and a few extra copies besides, to hand to others. We most cordially wish our brother *bon voyage* and a safe return.

# Through the New Testament in One Year

## Notes for the Family Circle

BY EDWIN F. HALLENBECK, D. D.

### Wednesday, 1 November

JOHN 5:1-23. John records but a few of the miracles of Jesus. Each is described with great minuteness. Let us find here 1. a great need. Imagination will fill in for us the details of the desolation of this hopeless man after thirty-eight years of sickness and suffering. 2. A great difference. There were people who knew his distress. There were many who spoke words of pity perhaps but there was no man to put him into the pool. Multitudes are saying this in their hearts to-day. They long for relief but there is none to help them into the pool. 3. A great faith. There is something in the presence of this Wonderful Man which wins the complete confidence of the poor wretch and when He demands a seeming impossibility, he attempts it with a leap. That is faith. 4. A great cure. In this obedience of faith the healing came and after eight and thirty years of weariness and woe he was perfectly whole, and he walked homeward bearing the pallet which had been the symbol of his helplessness. 5. A great unbelief. Instead of finding in this miracle an evidence of Divinity these hard hearted Jews saw in it only an opportunity for carping criticism. 6. A great message. Jesus made this opposition the text of a marvellous unfolding of His relation to the Father.

### Thursday, 2 November

JOHN 5:24-47. These verses continue the message which followed the miracle at the pool. They contain several high and holy truths. 1. The salvation which comes by faith in Jesus is a present one. We do not wait until death to know it. 'Tis ours here and now. We have eternal life. We are passed from death unto life. Let us enjoy it to the full. 2. The Christ who can bestow this life is able to open the tombs and bring forth the bodies of those who sleep. Indeed our title to His salvation covers this. Eternal life is superior to death, and cannot be holden of it. 3. Burning is the price of shining. It was so with John. In giving forth the light that illumined the path for hosts of the sorrowing and sinning he consumed himself. It is ever so. The candle burns as it shines. 4. Christ is the message of Scripture. From the first page to the last they testify of Him. The student who reads without finding Him is feeding upon the shell and missing the kernel. 5. In spite of this clear and mighty witness multitudes have not life. It is because they will not come to Him. O the pathos of the compas-



sionate grief of Jesus as He looks upon indifferent and unbelieving ones today and cries: "Ye will not come unto me that ye might have life."

### Friday, 3 November

JOHN 6:1-21. Can you see Jesus up on that mountain side looking upon the great thronging multitudes as they come to seek Him? He might have sent them away, but no, in a sense He was responsible for their condition. It was because of their desire for Him that they had come away from their base of supply. Dr. Gunsaulus says, it is ever so, allegiance to Christ draws us away from the old centers. We must have a new source of supply, but how royally He provides for every need. As He looked upon these hungry thousands His heart was touched. His compassion was stirred. O that the vision of distress might always affect us in a similar way! He asked a question to prove Philip—to test his faith, and alas Philip had none. He said in substance, "Master, it is hopeless, we cannot help them." But Andrew was there—calm, steadfast, humble Andrew. He knew Christ better than his doubting comrade. He trusted Him more. He had spied the lad with his loaves and fishes; more, he had caught a glimpse of what Jesus might do with even so meagre a store. The lad lays his all at the feet of Jesus and the multitudes are fed and they gather up in fragments far more than at first they had. This is the way to feed the starving millions to-day. Let every disciple lay his all at the feet of Christ, and when the work is done we'll have far more bread for ourselves than when we began.

### Saturday, 4 November

JOHN 6:22-40. Jesus had a way of exposing the false motives of men. These people were following Him not because they believed in Him and were determined to shape their lives according to His teaching but because of the "loaves and fishes." Alas there are some in the company of His disciples to-day for the same reason. He presses upon them the transiency of earthly meat. It cannot satisfy a soul created for eternity. The seed of death is in it. It perisheth. But there is a meat worthy of their zeal. It endureth unto everlasting life. They shall find it not in toiling but in trusting. "This is the work of God, that ye believe on Him whom He hath sent." What a premium Christ put upon faith! And little wonder for faith is the root. If we have that we shall surely have in due time branches and blossoms and fruit. Yes He is the true food. We must have Him or starve. Naught else can satisfy our immortal spirits. Bread of life! Bread of God! Let us feed upon Him every day. We may be denied the world's luxuries, but we shall grow strong.

### Sunday, 5 November

JOHN 6:41-7:1. They murmured at Him because of His teaching about the bread. O this murmuring! It is the cause of much of life's bitterness. It was not that they needed further light. Christ is always ready to give that, but they doubted Him, they were suspicious of Him. We

murmur to-day because we do not trust and our murmuring becomes the jargon and jangle of discord and despair. But he continues to offer them the Bread. It is His flesh. It must be broken upon the cross. They must eat of it or perish. To appropriate Him thus is to know that reciprocal indwelling. "He in me and I in Him." I do not wonder that the disciples were troubled concerning these words. There is no sin in being perplexed. But they did not trust—this was their offense, and some of them were ready to turn back from the footsteps of their Lord. What pathos in His question "Will ye also go away?" Peter has the heart of the matter when he answers "To whom shall we go, Thou hast the words of eternal life." There's no other bread. We shall surely perish apart from Thee. We cannot comprehend Thee to the full. Thou art far beyond us. But we know Thou canst satisfy and we'll trust Thee and follow Thee to the end.

### Monday, 6 November

JOHN 7: 2-30. It is said of Jesus in the first chapter of this Gospel, "He came unto His own and His own received Him not." How true, how pathetically true! His own nation rejected Him, His own village rose up against Him, and here it is said, His own brethren did not believe in Him. Yet they could not ignore Him. They must take Him into their reckoning. He came secretly to Jerusalem for the Feast of Tabernacles, and he could not be hid. The people hated Him, but His fame was so great and His presence so full of power that in spite of themselves they were asking on every hand "where is He?" It was not necessary to speak His name. Everybody knew who was meant. He went into the temple about the midst of the Feast and taught, and as in the preceding chapter they marvelled. They wanted to understand—then they would believe. Jesus tells them this order must be reversed, first they must believe then they shall understand; first they must submit themselves to Him—then they shall know. There's no other road to knowledge in the Kingdom of God save obedience. "They sought to take Jesus but no man laid hands on Him because His hour was not yet come." Hellish bitterness and hatred were in their hearts but they could no more stop Him than the criminal who wants the darkness as a cover for his sin can stop the sun from shining—they dare not touch Him until His hour was come.

### Tuesday, 7 November

JOHN 7: 31-53. Now an illustration of the truth with which our last passage closed. The chief priests delegated officers to arrest Him. They came upon Him as He stood in the midst of the people inviting them to drink of Him and find satisfaction as the thirsty man does at the spring. There was no resistance but the policemen stood speechless before Him. They dare not stretch forth a hand. They went back without Him and when the rulers asked them why, their only answer—"never man spake like this man." Had they touched Jesus there would have been another scene like that in Gethsemane when the soldiers fell to the ground before Him. Not one moment before "His hour"



struck dare they lay their hand upon Him. In that message which we always connect with the last day of the Feast is the true conception of the Christian life. We believe on Him then we become the means of blessing the world. First the drinking at the spring; then the outflowing of the rivers. Not one river but many. They flow in different directions. one toward the home, another toward the workshop, another toward the church, still another toward the regions beyond. But notice that it is not enough to drink once, we must continue drinking. This is the significance of the words. When the drinking is interrupted the flowing stops.

### Wednesday, 8 November

JOHN 8:1-30. One of the most striking pictures in the ministry of Jesus is here. It is early in the morning. He is coming from a night of communion with His Father. The scribes and pharisees are dragging before Him a woman taken in sin. She is guilty. There is no doubt of that. See her—head down, eyes to the ground, trembling from head to foot. These men have no pity in their hearts. They are bent upon the punishment of the offender. But they will use the case to push Jesus into a corner. He preaches a high standard of morality yet He professes to be merciful. What will be His verdict concerning such an one. They press Him for a judgment and not a word in reply. O the silences of Jesus! How mighty they were! Far stronger this one than any word He could have spoken. Then suddenly that majestic head is lifted and with tones that cut through the varnished surface of these hypocrites He says "He that is without sin among you let him cast the first stone." That is all. But they are looking for shelter from those burning words. One by one they slip away. If this were the condition of stone-throwing I fancy not many would be thrown to-day. Even the inconsistent church-member who is the plea of so many unsaved ones would cease to be a target. Then with a pity that is deeper than the sea He speaks forgiveness and the chance for a new life to this wretched soul.

### Thursday, 9 November

JOHN 8:31-59. It is not enough to profess allegiance to Christ, not enough to walk for a little beside Him in the way, we must continue in His word, setting our face like a flint toward the Kingdom, permitting nothing to turn us aside. Then shall we know the truth and we shall be free through its gracious ministry, for Himself is the truth and "if the Son shall make you free ye shall be free indeed." The old life is the life of bondage. To commit sin is to be sin's slave. The slave has no place in the family fellowship. His position is one of degradation. But the freed one is also a Son with a right to the privileges and the possessions of the Father's household. The Jews thought to secure membership in the family of God through their natural lineage. They reckoned this a part of their birthright. Christ assures them to the contrary. They may be children of Abraham according to the flesh, yet they are children of the devil according to their conduct. They do his deeds and they therefore give evidence of his nature and his con-



trol. There is but one door into the kindred of God—the birth from above. "As many as received Christ to them gave He power to become the sons of God, which were born not of blood nor of the will of the flesh nor of the will of man but of God."

### Friday, 10 November

JOHN 9: 1-17. Many of our questionings are as ridiculous as those of these disciples concerning the origin of this man's affliction. They were right in supposing that in some way it was related to sin. All suffering and sorrow springs from this root. But it could not be a punishment for the parents' sin that were unjust. It could not be a judgment for the young man's sin that were to punish his transgression before it occurred. The young man was born blind because thus he could best become the instrument of God's glory. It is interesting to see how quickly Jesus dismisses their speculations. There's something far more important for them and Him. He can already see the gathering of the night shades. He must work the works of Him that sent Him while it is day. Speculations will not trouble us much if this is our concern. He mixes the spittle with the clay. This is the mixture with which every blind soul is healed. His grace stirred up with the dust of our human effort. Then the young man must go and wash in the pool. This was where his faith found expression. Without faith even the anointing of Jesus would have brought no relief. He came back with perfect sight. Then the neighbors were aroused. There's nothing that will stir up the attention of people like a genuine conversion—a blind one that has been made to see.

### Saturday, 11 November

JOHN 9: 18-41. It was not long until the Jewish authorities were mixed up in this new evidence of the superhuman power of Christ. They saw the young man and tried to show that he was not the blind beggar whom everybody knew. They called his parents but they said, "it is he." Then they questioned the healed one and bade him attribute his cure to some other power, but they could not move him. He knew little about Jesus. He could not understand the philosophy of his deliverance but one thing he knew, he knew it to the core. It was not a long creed but it was enough: "one thing I know that whereas I was blind now I see." Would that more of us knew this with every brain cell, and every nerve fibre, and every drop of blood. This is the creed that overcomes. His testimony won for him the hatred of these pharisees, it pushed him out of the synagogue, but Jesus was not far away. He heard they had cast him out. He sought him, revealed Himself the more to his faith and the last glimpse that we have of the once-blind beggar he is at the feet of Jesus worshipping Him as the Son of God. Confession is the key to larger revelation.

### Sunday, 12 November

JOHN 10: 1-18. This chapter unfolds one of the sweetest relationships—that of the shepherd to his sheep. Jesus is to us everything of helpfulness and sympathy and care that the Eastern shepherd was to his flock. As the shepherd would come to the fold in the morning,



struck dare they lay their hand upon Him. In that message which we always connect with the last day of the Feast is the true conception of the Christian life. We believe on Him then we become the means of blessing the world. First the drinking at the spring; then the outflowing of the rivers. Not one river but many. They flow in different directions. one toward the home, another toward the workshop, another toward the church, still another toward the regions beyond. But notice that it is not enough to drink once, we must continue drinking. This is the significance of the words. When the drinking is interrupted the flowing stops.

### Wednesday, 8 November

JOHN 8:1-30. One of the most striking pictures in the ministry of Jesus is here. It is early in the morning. He is coming from a night of communion with His Father. The scribes and pharisees are dragging before Him a woman taken in sin. She is guilty. There is no doubt of that. See her—head down, eyes to the ground, trembling from head to foot. These men have no pity in their hearts. They are bent upon the punishment of the offender. But they will use the case to push Jesus into a corner. He preaches a high standard of morality yet He professes to be merciful. What will be His verdict concerning such an one. They press Him for a judgment and not a word in reply. O the silences of Jesus! How mighty they were! Far stronger this one than any word He could have spoken. Then suddenly that majestic head is lifted and with tones that cut through the varnished surface of these hypocrites He says "He that is without sin among you let him cast the first stone." That is all. But they are looking for shelter from those burning words. One by one they slip away. If this were the condition of stone-throwing I fancy not many would be thrown to-day. Even the inconsistent church-member who is the plea of so many unsaved ones would cease to be a target. Then with a pity that is deeper than the sea He speaks forgiveness and the chance for a new life to this wretched soul.

### Thursday, 9 November

JOHN 8:31-59. It is not enough to profess allegiance to Christ, not enough to walk for a little beside Him in the way, we must continue in His word, setting our face like a flint toward the Kingdom, permitting nothing to turn us aside. Then shall we know the truth and we shall be free through its gracious ministry, for Himself is the truth and "if the Son shall make you free ye shall be free indeed." The old life is the life of bondage. To commit sin is to be sin's slave. The slave has no place in the family fellowship. His position is one of degradation. But the freed one is also a Son with a right to the privileges and the possessions of the Father's household. The Jews thought to secure membership in the family of God through their natural lineage. They reckoned this a part of their birthright. Christ assures them to the contrary. They may be children of Abraham according to the flesh, yet they are children of the devil according to their conduct. They do his deeds and they therefore give evidence of his nature and his con-