

WORD AND WORK

“WHOM NOT HAVING SEEN, YE LOVE.”

“If Jesus came to earth again,
And walked and talked in field and street,
Who would not lay his human pain
Low at those heavenly feet?

“And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow Him, unquestioning, mute,
If 'twere the Lord himself?

“How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a youth with woe forlorn,
How many a mourning maiden,

“Would leave the baffling earthly prize,
Which fails the earthly, weak endeavor,
And drink content forever!
To gaze into those holy eyes,

“And I where'er he went would go,
Nor question where the path might lead:
Enough to know that here below
I walked with God indeed!

“If this be thus, O Lord of mine,
In absence is thy love forgot?
And must I, when I walk, repine,
Because I see thee not?

“If this be thus, if this be thus,
And our poor prayers yet reach thee, Lord,
Since we are weak, once more to us
Reveal the Living Word!

“Oh, nearer to me in the dark
Of life's low hours one moment stand,
And give me keener eyes to mark
The moving of thy hand.”

GOD'S TWO DWELLING PLACES.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell:

1. In the high and holy place.

2. With him also that is of a contrite and humble spirit.”

Isa. 57:15.

WORDS IN SEASON.

"I HAVE LOVED YOU," SAITH JEHOVAH.

I expect that in that day when everything shall be set in its true light, and we shall see things as they really are, nothing will so break our hearts as a little sentence of four words which sums up God's dealing with us. He spoke it to Israel once: He will say it to us all sometime. "The burden of the word of Jehovah to Israel by Malachi: *I have loved you, saith Jehovah.*" I HAVE LOVED YOU! So God has loved me. I see it now—all the time, all the way; and I did not know it, would not believe it, would not trust Him. I treated Him as a taskmaster, as an austere Lord. I shirked, I turned away, I tried to circumvent Him; I complained and rebelled; I was disobedient and selfish. And all the time I knew not what I was doing, and my heart, hungry and consumed within me, never knew what it was missing and spurning. God loved me! And while I was getting on proudly without Him, His love followed me and sustained me so that I should not perish. And when I brought suffering upon myself He shared it; and when I disobeyed He had compassion on my life; and when I rebelled He passed it over in mercy and marvelous patience. All the while He was waiting for one real look of recognition from me. When I dragged through a heartless, formal worship, He longed for one expression of genuine response to all His lovingkindnesses. He never got it. When I put Him second and third and last, He bore with me and still planned for my blessing. When I sinned and turned to Him He forgave me freely in mercy overabundant if haply He might allure me to Himself. And I forgot it. Somehow I never could quite believe that He loved me. I believed it, too, but not in my very heart—I did not realize it. In fact I did not think He really cared for me and my interest. I was afraid of Him. I mistrusted His purposes and His guidance. I would not have said so, of course, nor even allowed myself to think it, but down in my heart of hearts I felt as if He would take advantage of me, once I gave Him the chance. I did not want to go to perdition, and I intended to see to it that I kept out of that. I wanted to be religious enough, to read my Bible enough, worship enough, give enough, fight for "the true doctrine" enough, do enough of good works, to secure me against hell. I expected to put up enough goodness that God could not justly damn me. (Fool that I was—as if salvation could be obtained on any such plan as that!) But all the while I was fully resolved that God should not get too much of my time and my means—just a decent enough amount of it to prevent my going to perdition. All the while He yet loved me, pitied me, and His heart was grieved for my misery, and He still thought and wrought for my welfare, and I sinned all my life against love. How blind, how blind I was! And is it too late now? O make us to know and see, dear Lord!

THE FOUNDATION.

The true Christian life takes its rise and is sustained in the recognition of a fundamental fact. John states it thus: "*We know and have believed the love which God hath in us.*" (1 John 4:16). From this springs all else. Upon this rests all else. And it is the good fight of faith to maintain such faith against all adverse appearances, and against all the contradictions of Satan, stedfast unto the end. Thence springs *our* love. "We love, because He first loved us." (1 John 4:19). On it rests our love to the children of God. "Herein is love, not that we loved God"—as though we aroused His love toward us, or gave Him ground and reason thereto—"but that He loved us"—that is, He took the first step in the matter, and that to such an extent that He "sent His Son to be the propitiation for our sins." Then the sequel: "Beloved, if God so loved us we also ought to love one another." (1 John 4:10, 11).

ELLA PARRISH.

Sister Ella Parrish, of Kentuckytown, Texas, has fallen asleep in Jesus after years of weakness and suffering, during which, however until the very last, she did not cease from serving. Her whole life was spent in loving service and care of others. She helped and befriended and mothered and ministered to many. From the first time I met her—some fifteen years ago—until her last days she laid herself out to minister love and kindness and help and encouragement to me. And there are others not few who could tell the same story. She was cumbered like Martha with much serving; but, like Mary, she also sat at the Master's feet, and chose that one thing needful which makes all else in life significant and precious—that good thing that shall not be taken away from her: the treasure of God's word, which worked in her a faith unfeigned, and love out of a pure heart. Hers was a difficult journey, toilsome and fraught with sorrow; but there is a rest for the people of God, and the burden of our pilgrimage will seem as nothing when we get to the end of the way. There are many who mourn the loss of this true and noble soul, beyond the circle of her own brothers and sisters; but none of us without the full assurance of her hope in Christ Jesus. May He bless her memory and establish the work of her hands upon her.

R. H. B.

WATCHFULNESS, HOPE. AND HOLINESS.

"Wherefore girding up the loins of your mind be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy."

WORD AND WORK

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC.

(As Required by Law.)

Of Word and Work, published monthly at Louisville, Ky., for April 1, 1916.

State of Tennessee, County of Lawrence.

Before me, J. E. Spence, Notary Public, in and for the State and county aforesaid, personally appeared Robert Henry Boll, who, having been duly sworn according to law, deposes and says that he is the Owner, Editor and Publisher, of the Word and Work, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the name and address of the owner, publisher, editor, managing editor, and business manager is: Robert Henry Boll, 2605 Montgomery St., Louisville, Ky.

3. That there are no bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities.

Robert H. Boll.

Sworn to and subscribed before me this first day of April, 1916.

J. E. Spence.

[Seal.]

My commission expires October 13, 1916.

The question has been put to us repeatedly by friends whether Apollos or Simeon or Bereus or other characters in the "Prophetic Enquirers" did not represent such and such a person. No, these characters are meant to represent only types and attitudes; and the story was not intended to represent any individual person, and specific occurrence, but a general situation. The writer had no particular persons in mind. But we do appreciate the interest with which our readers follow the ups and downs of the Prophetic Enquirers.

NEWS AND NOTES.

Remember, not your subscriptions and clubs alone but also your Bible and book orders help to carry on this magazine. Our purpose is not to make money. Not one of the editors receives a cent for service on the paper. All profits from the sale of books, etc., help to extend the magazine.

The call for back numbers has been so large that we are already in need of January issues. We will extend your subscription one month if you will send us your January number; or one month for every January number that you send us.

W. J. Brown, a warm friend and earnest helper of this magazine, recently made a trip through Indiana, visiting about a dozen churches. He found favor everywhere.

In a recent meeting held by home forces in New Orleans five were baptized and three others who had been baptized were accepted into congregational fellowship.

The Sunday Bible classes in the New Orleans church have doubled since the first of the year. "We thank God," so writes Brother Chambers, "and pray to keep humble, active and right."

If your subscription has expired and you do *not* desire our paper longer, you should notify us. If you do desire it we will wait on you for the money, if necessary.

"Wish it could come oftener. . . . worth many times the price." So writes Tom Parrish, of Texas, concerning our paper.

A number of congregations are using our notes on the International Lord's Day Lessons. Others order them for their own private use. They cost a cent a month in leaflet form. See them in this issue.

The Editor has just concluded a fine Bible-study session at Gallatin, Tenn.

Keep this issue handy until after the first Sunday in July.

On account of advance in cost of stock the price of our 8-page tract, "Why Not Be Just a Christian?" has been raised to \$5.25 the thousand. That is, if you want us to print thereon a notice of your protracted meeting. Without this imprint the price is 5c each, \$1 the half-hundred, \$5 the thousand. Why not put out a thousand of these with your announcement printed thereon, instead of a mere "dodger"? 'Tis a wonderfully fundamental writing and breaks the ground for a gospel harvest.

A number of welcome visitors—from Canada, from Indiana, and other parts of the country have dropped in to see us lately.

Our readers will miss Brother Friend's page this month. It will appear as usual next time.

A good friend and brother in Alabama writes the Editor: "Your paper is rich. Yours on The Second Coming (in May issue) is beyond gainsay."

THE LORD KNOWS HOW.

STANFORD CHAMBERS.

Like Nicodemus of old many today are ever asking, "How can these things be?" The *how* of things perplexes them. "How can God answer prayer?" "How can God exercise special care for the righteous?" "How can His spirit dwell in our hearts?" "How can these things be, without derangement of the laws of the universe?" and many like questions do they ask. Let Peter tell us: "the Lord knoweth how to deliver the godly out of temptation and keep the unrighteous under punishment unto the day of judgment." (II. Peter 2:9).

The Lord knows the how, it is of small consequence whether man does or not. Let man accept the facts as God reveals them without questioning the possibilities of things God promises. He will bring it to pass. *He knows how.* He can answer prayer without throwing the universe out of order or obstructing the laws of nature. So can He chasten whom He loveth and keep under punishment the unrighteous unto the day of judgment. Rewards and punishments hereafter to be sure, but rewards and punishments here also.

That God knows how to punish the ungodly, Peter gives three proofs: (1) He spared not angels when they sinned, but cast them down to pits of darkness to await the judgment. (2) He spared not the corrupt antediluvian race. (3) He reduced wicked Sodom and Gomorrah to ashes as an example to the ungodly.

God's deliverance of the righteous Peter illustrates (1) in His having saved Noah and seven others from the destruction of the flood; (2) in His snatching away righteous Lot before sending His fiery judgment upon Sodom. Jude gives another—the deliverance of Israel from Egypt. The Bible furnishes any number of such deliverances. Did God not deliver Daniel from the Lions and the three Hebrew children from the fire? Did He not deliver Peter from prison and Paul from the serpent's bite? Saints of God trust on, pray on. "Thy God is able to deliver thee." "Sinners, turn; why will ye die?"

THE NEW TESTAMENT CHURCH.

THINGS OF INTEREST CONCERNING IT..

STANFORD CHAMBERS.

1. It is Christ's. Matt. 16:18, Rom. 16:16, Heb. 12:23.
2. Blood-bought. Acts 20:28, Eph. 5:25.
3. Spirit-formed and filled. Acts 2:1-4; 5:32, Eph. 2:22.
4. A witnessing, soul-winning church. Acts 2:4-47, 8:4.
5. A converted church. Acts 2:37-41.
6. A well-taught church. Acts 2:42.
7. A Brotherhood church. Acts 2:42-47.

8. A communing church. Acts 2:42; 20:7.
9. A praying church. Acts 2:42.
10. A growing church. Acts 2:41; 4:4; 5:14.
11. A waiting, hoping, expectant church. Acts 1:11; 3:20; 15:16; Phil. 3:20; I. Thes. 1:10; II. Thes. 3:5; Titus 2:13.
12. A pre-millennial church. Acts 3:20; 15:16; II. Tim. 2:10-12; II. Tim. 4:1-4, 8, 18; Rev. 2:25-28; 19:11-20:6.
13. A church of Unities.
 - a. One Body,
 - b. One Spirit,
 - c. One Hope,
 - d. One Lord,
 - e. One Faith,
 - f. One Baptism,
 - g. One God and Father.
 (Eph. 4:4-6).
14. A Happy church. Acts 2:46-47; 5:41; Eph. 5:16-20; Phil. 4:4.

FAITH AND BAPTISM.

Editor's Note: The following lines taken from Commentary on Romans, by J. M. Stifler, late professor in Crozer Theological Seminary (Baptist) is of peculiar value, since it not only treats with much ability on the passage under discussion, but because the writer has the heart to state frankly just what he finds to be the truth and facts set forth in that scripture and elsewhere in God's word, as to the relation of faith and baptism. It seems to me that such utterances should be specially honored and emphasized, as offering a chance for agreement. I am persuaded that much theological controversy where it is not actuated by the party-spirit that picks flaws and magnifies differences, is to an unsuspected extent due to mutual misunderstandings.

J. M. STIFLER ON ROMANS 6:3, 4.

The question could not be asked if the Romans bethought themselves of what they assumed in their baptism. They were dead, as the verse above declares, for they were baptized into Christ's death. This third verse, then, is in the way of explication that the Romans died to sin, the hour of that death being the time when they entered the waters of baptism. The meaning of their baptism was death.

But how did they die by means of baptism? Paul answers, to quote the Revised Version: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" They knew, of course, that they were baptized into Christ; but Paul insists on the one point that that baptism involved among other things oneness with him in his death to sin. By the ordinance or in the ordinance they declared their acceptance of him as Saviour and so came "into" him. The nature of the union is

not disclosed, but it is real. It is not effected by the baptism, but in it. In the baptism the believer virtually says, "I make Christ's death to sin my death to sin." It is the symbolic response of the heart to the teaching of the gospel that Christ's death is also the believer's.

But must it not be said now that Paul has abandoned salvation by faith, in substituting the word "baptism"? Why did he not say, "All we who believed into Christ," a common phrase in the New Testament (10:14; Gal. 2:16), "believed into his death"? The difficulty arises from the modern wrong conception of the New Testament meaning of the word "baptism," that it is a mere rite, an act to be done, at the best, because one believes in Christ. The New Testament writers never separate it from the faith which it embodies and expresses. It is the fixed sign for faith, just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence Paul can say that Christ was "put on" in baptism (Gal. 3:27), and Peter does not hesitate to declare that "baptism doth now save us" (1 Pet. 3:21). It is referred to as the "laver of regeneration" (Tit. 3:5), and said to "wash away sins" (Acts 22:16). To refuse to be baptized is to reject God, and the opposite is to accept Him (Luke 7:29, 30). Every one of these passages—and there are more like them—would teach salvation by a rite, salvation by water, but that the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in Him.

The word so used, it is easy to see that Paul has not departed from the gem doctrine of justification by faith; and by employing it he has gained definiteness of statement. Faith is a wide term and shows itself in many ways, each exhibition being exactly appropriate to the way in which faith is then exercised. The exhibition is an exponent of the faith. In faith of a coming flood, Noah appropriately built an ark. In faith that Israel would one day leave Egypt, Joseph gave commandment concerning his bones, that they be not left behind. In faith that one dies with Jesus, he is buried with him in baptism, the faith taking this fit form. The Romans had a broad faith that ran out in many lines, and it was known far and wide (1:8). Just one of these lines led to salvation—the one that found its appropriate exhibition in baptism. When Paul said they were baptized into Christ, they knew instantly to what hour (see on 16:7) and to what line of their multiform faith he referred—the faith that saw the man and not merely his sins on the cross and in the tomb, so that to show itself appropriately the whole man must be buried with Christ in baptism.

THE RESURRECTION-LIFE.

H. L. OLMSTEAD.

Colossians, third chapter.

That the believer has been buried and raised with Christ was pointed out in v. 12 of chapter 2. By this process the body of sin was put off and the believer translated into a position of holiness, salvation and power. Having become dead to sin (Rom. 6:2) through his union with Christ, the believer takes his stand on resurrection ground. He is as much related to sin as a dead man is to the world of life around him, which of course means no relationship at all. His position is one of resurrection glory and he is a resurrection being. Dead, buried and risen with Christ. This is now the Christian's position.

If ye then be risen with Christ.

This is not a reference to the mere physical act of baptism as is sometimes taught. Baptism, it is true, in the physical aspect, is a burial and resurrection, but to die with Christ, to be buried with Christ and to be raised with Christ means vastly more than mere physical act. The death, burial and resurrection of Christ must be subjectively experienced as well as objectively believed. The physical act of baptism symbolizes both the facts objectively believed and usually experienced. It must, however, be in the act of baptism that one becomes united with Christ in the likeness of His death and raised in the likeness of His resurrection. It is by this act that one becomes *positionally* dead to sin and alive unto God, but the actual, inward experience is by penitential, submissive faith.

Seek those things which are above where Christ sitteth on the right hand of God.

Having died, *with Him*, been buried *with Him* and raised *with Him*, we also *sit with Him* in the heavenly places. (Eph. 2:6). Our position and calling are heavenly and our connection with the world is the same as though we were already dead, buried, raised, and sitting with Christ in heaven! If this be true; if we then be risen with Christ, why should we then not seek the heavenly things—the things above? It is only proper and fitting that our lives should be in accord with a resurrection position. Many Christians have never realized their high and holy calling. Their connection with the world in so far as their lives are concerned is unbroken, and their fellowship with the world is so close that it is a difficult matter to distinguish between them and the world.

Set your mind on things above, not on things on the earth.

As our calling and position are heavenly, so should our thoughts and purposes be, but we find the opposite to be true in so many cases, that it is oft discouraging unless we frequently look upon the promises and prophecies of God's word. We find that a vast number of Christians are seeking the things that are on earth—its money—its pleasures, its glory, its positions of fame

and honor. The sin comes not from the mere incidental possession of these things but because we *set our minds* on them. Of course there are many things, the very possession of which would be wrong in itself. There are others which in themselves are not wrong and yet to *set our minds* upon them is to be carnally minded for they pertain strictly and wholly to this "present evil age." That class of God's children who "mind earthly things" are wholly without power with God or men and are "clouds without water."

"For ye are dead and your life is hid with Christ in God."

This is only another and stronger way of putting the great fact discussed above of our relationship to sin and the world, and of what our life really is. We are dead to sin, to the law, to the rudiments of the world, we are alive to God through Christ. Our life is hid *with Him*. Paul said, "For me to live is Christ." That is what life should mean to the Christians. Life should not mean to us the things of the world—the "earthly things," but the things above. When the earthly things get hold of our minds even though they be earth's "respectable" things they so rule us as to destroy power for God.

For when Christ who is our life shall appear then shall ye also appear with Him in glory.

This will be more than full compensation for all sacrifices of "the things on earth." It will be far better to be manifested with Him and share this glory than to gain all the world and lose this. Looking unto such a recompense of reward is sure to make the sacrifice of earthly things easier. Dead with Him, buried with Him, raised with Him and sitting with Him, we shall surely appear with Him.

The consistent life.

The life consistent with a position of deadness to sin and the world and the position of resurrection beings consists: 1. In mortifying our members (vs. 5, 6, 7.) 2. In putting off the old man with his anger, wrath, malice, blasphemy, filthy communication and lying (vs. 8, 9). 3. In putting on—i. e., having on the outside the new man created within us, which man is after the Image of Him that created him, and in constantly renewing the new man. This man is the new humanity created through Christ and is born from above, hence there are no racial distinctions. (Vs. 10-11). 4. In putting on a heart of compassion, kindness, humbleness, meekness, longsuffering, forbearance, and a loving and forbearing disposition. (V. 13:14). 5. In letting the power of God rule in our hearts and His word dwell richly in them. 6. In teaching and admonition through sacred song. (Vs. 15-16). 7. In recognizing Christ in all we do and in thanking God for all we have received. (V. 18). 8. In recognizing God's appointed relationship of husband and wife, parents and children, master and servant, and living in accord with them. (Vs. 18 to chap. 4:2). 9. In continuing in prayer, thanksgiving and watchfulness (Chap. 4:2-4). 10. In walking wisely

toward them that are without and in using such wise and godly conversation as to exert a saving influence. (4:5, 6).

Now go to God and ask Him to make you willing to be just what He would make you. "It is God who works in us both to will and to do of His good pleasure." (Phil. 2:13). Such a life is wholly possible but only so through the grace and power of God." "We are kept by the power of God through faith."

"THAT YE SHOULD GO AND BEAR FRUIT."

"Ye did not choose me but I chose you and appointed you that ye should go and bear fruit" (John 16:16). I recently noticed the vital and inseparable connection between two verbs in this verse, the words "go" and "bear." "Go and bear fruit." The Savior did not say simply, "I chose you that ye should bear fruit;" but "that ye should *go* and bear fruit." Perhaps this explains the fruitlessness of so many believers. They have not gone, and therefore they have not borne fruit. For this little commandment of two letters, G-O, plays a very important part in fruit bearing. "Go ye therefore and make disciples of all the nations;" "Go ye into all the world and preach the gospel to the whole creation." But you say, "I can't go; I am tied down by domestic and financial obligations." Yes, you *can* go, there is scarcely a Christian who cannot. There may be an invalid here and there, but they are very few. You may not go to the foreign field, though there is a great need and call to that work; but then to your friends and neighbors and relatives; you can *go* to them and bear fruit. "Peter *went* throughout all parts"—so we read in the ninth of Acts—and see what a fruitful ministry he had! In Lydda, in Joppa and then in Caesarea.

One of the fine things about this tent meeting business is that it is a step in the direction of *going* with the message. Our work in the local churches can hardly be called going, for instead of going to the people where they are we ask them to come to us where we are. We have been too content to sit in comfortable pews within the four walls of our own church house. Not that we have assembled too often; but we have not frequently enough carried the gospel outside, in street and tent and cottage services. It is important for us to assemble, because unless we rally we will never radiate; but rallying is not an end in itself, it is a means to an end. We rally in order to radiate.

The *function* of the Church of God is that it should be the "pillar and ground of the truth." The *work* of the Church of God may be stated in three scripture phrases: "preach the word," "sound forth the word," "holding forth the word." And the reach and scope and extent of this work may also be stated in three scripture phrases taken from the lips of the Lord himself: "All the nations" (Matt. 28), "The whole creation" (Mark 16), "The uttermost part of the earth" (Acts 1). It is a program of *going* in order to fruit-bearing.

E. L. J.

WORDS BY THE WAY.

E. L. JORGENSON.

The very word with which some try to prove that "the end" comes at Christ's coming, is the very word which teaches that the end does *not* come at that time. I refer to the word "then" in the following passage: "As in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming. Then cometh the end" (1 Cor. 15:22-24). It is curious how this word "then" has been perverted to teach, not only something which it does not teach—such perversion is common enough—but the *very opposite* of what it teaches. Observe: "Christ the first fruits," "then," that is next in order, not necessarily at once, as time has proved, but the next item, the next thing on the program—"then" they that are Christ's at His coming. "Then"—do not fail to notice that! "Then"—*not at the same time* but another "then" if you please. The end does not come simultaneously with Christ's coming and the resurrection of those who are His when He comes, at all; but "the end" is *another item*, another development, the *next* great event on the program. Were the end and Christ's coming, that is the end and the first resurrection, simultaneous Paul should and would have said: "Christ the first fruits; then they that are Christ's at his coming *and the end.*" But he adds a *second* "then," so that the very language, Greek and English, *requires* an interval between "his coming" and "the end," just as the first "then" requires an interval between Christ's resurrection and His coming; between the "first fruits" and the resurrection of His Own.

The passage in hand predicates nothing as to *the length* of either one of these intervals; the first one has already proved to be nearly two millenniums long; tell me, why may not the second interval span a single millennium? The word "then" in both of its occurrences here indicates order, and sequence; it does not indicate immediacy or length of interval at all. We have no need to go out of the same chapter for a parallel use of this word "then." In verses 5 and 6 we have it: "He appeared to Cephas; then to the twelve; then to above five hundred brethren at once." Did he appear to the five hundred at the same time with his appearance to the twelve? Not at all. The language does not permit of it. But "to the twelve"; "*then*"—not at the same time, but after an interval—"then to above five hundred." In the same way, does "the end" occur when He comes? Not at all. The language does not permit of it. But "his coming." "Then"—not at the same time, but after an interval—"Then cometh the end." For further clearness let us arrange these two passages thus:

He appeared to Cephas;
then to the twelve;
then—to above five hundred.

Christ the first fruits;
then they that are Christ's;
Then cometh the end.

In each passage an *order* is indicated, and in neither passage could the second and third events be simultaneous. And this is the answer to those who say: "The end comes when Jesus comes; when those who are Christ's are raised"; "Do you not see," say they, "that the end comes 'then,' right away?" Yea, it is more than answer; it is the irrefutable proof of the very opposite of what men say when they say that. And of the great mass of evidence that could be summoned, this is but the testimony of one little word!



It is right and important too, that the believer should wear the right name, that of Jesus Christ. But to be called by the right name is of itself no guarantee that one *is* right. One may be called a Christian and not be a Christian at all. A congregation may be called a Church of Christ and not be a Church of Christ at all. You may put the quinine label on the morphine bottle, but that does not make quinine of the morphine. You may put the Christian label on a man, or the Church of Christ label on a congregation, but that of itself does not make a Christian of the man, or a Church of Christ of the congregation. So far, so good; but the question after that is, is the man what the name implies? Is the congregation what the name calls for? It is a matter not only of name but of attitude, of doctrine, and of life. If these are right it is important also that the right name should be worn; but if the attitude, the doctrine and the life are not right, it matters not a whit what name is attached. Indeed in such a case, the worse the label, the better for the cause of truth.



Many of us read the Bible as when tourists take cross-country trips in an automobile. Long stretches of country are traversed with but little interest or notice. Here and there, in Philadelphia, in Chicago, in Denver, they stop for a few days because they have old friends and acquaintances there. But in Kansas City or Omaha—why should they stop there? They know no one and so they drive on. Just thus there are vast stretches of scripture which we have never really studied. In the sermon on the mount, the third chapter of John, here and there in Romans and at other familiar points along the road we love to linger; we have old friends there. But why should we stop where things are so new and different and uninteresting to us, where we have no old friends? In just this way we rob ourselves of acquaintance with much of God's word. A chapter is assigned for the prayer meeting—have you not noticed how the speakers pass over the unfamiliar parts, and how they settle down with some well known verse? Something that has already been over-emphasized in proportion to the emphasis laid on other parts. We need to guard against this. We love the old and familiar; we have not enough interest in the new and unfamiliar, though it is the new and unfamiliar we especially need.

THE DEITY OF CHRIST.

D. L. COOPER.

The importance of this subject will be seen when we realize that it is the bulwark of the Christian faith. The Bible and Christianity either stand or fall with this great fortress. Satan realizes its strategic importance because he has repeatedly marshaled his hosts and hurled them against this impregnable storm-center, only to see them hurled back in utter defeat. A glance at the past, present, and future is convincing on this point.

To kill a tree one does not lop off the branches, but rather he cuts the tap-root. Satan is just as wise. His blows are directed against the tap-root of Christianity. Hence, the nature of Christ has been the topic of the world's greatest controversies. In fact, it has always been the great battle-ground of the hardest fought and most hotly contested theological battles of the centuries. Before the judaizing controversy, which has threatened the overthrow of our glorious liberty in Christ, was beginning to subside and to be brought under control, a worse danger began to stare the church in the face—a system of philosophy that struck at the vital doctrine of the Bible, namely, the nature of Christ. Paul, aware of the deadly nature of this philosophy, gnosticism—the old Persian philosophy revamped to fit in with the more highly wrought system of Greek philosophy—fought it to a finish in the Colossian letter. Echoes of this same battle are heard in Ephesians, the prison-epistle companion to Colossians. John also dealt it a blow in his general epistle. This incipient gnosticism developed into such a formidable foe that it contested the claims of Christianity, and in many parts of the world for about two centuries was about to overthrow it. It finally lost its life and power about the sixth century, until it appeared in another garb. Its success was due to the fact that it was removing the chief corner stone of Christianity. All during the centuries this same foe in different guises has kept up a relentless warfare against our Christ, but, thanks to God, "the firm foundation of God stands having this seal, The Lord knoweth them that are his." The essence of gnosticism is the core of the present day systems of Christian Science, New Thought, Theosophy, and such like. They attack the foundations of Christianity in the same place, using, however, different methods. It is the writer's firm conviction that Satan is now using his earthly hosts—Christian Science, New Thought, Theosophy, C. T. Russell's blasphemous system of religion, destructive Higher Criticism, worldly amusements, and so forth—to pave the way for the final titanic struggle against Jehovah and His anointed as is predicted in Psalms 2:1-3. In this passage the Psalmist has given us a vision of a world convention (verse 1, Revised Version marginal reading, "tumultuously assemble") in which the kings and rulers assemble; the object is against Jehovah and His anointed; the resolutions passed: "Let us break their bonds asunder, and cast away their cords

from us." This bold assembly will be the hour of victory of Satan's hard-fought battle of nineteen hundred years (the hour of thick darkness). Pressing hard on the heels of this victory comes his mighty overthrow. Psalms 2:4-9.

In view of these facts let us forestall this downward current by seeing what God tells us about Christ and His nature. In Genesis 3:15 a Redeemer is promised. Reading back from subsequent prophecies and their fulfillment we see the virgin birth of our Lord predicted here. Also see Isaiah 7:14, and its fulfillment in Matthew 1:22, 23. In Isaiah 9:6, 7 additional information is given. Here is, without doubt, a prediction of the birth of the same child, but he is more than a child, he is the "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." This is the first passage that gives us a picture of the dual nature of Christ, the God-man. Micah 5:2 gives us a similar picture, a child to be born in Bethlehem, "whose goings forth are from of old, from Everlasting." All of these predictions were fulfilled in the virgin birth of Jesus of Nazareth as presented by Matthew and Luke. The same picture of Jesus as the God-man is seen in the Acts and the Epistles. Paul gives us two graphic pictures of Jesus, one in Philippians 2:5-11, the other in Colossians 1:15-18. The writer of Hebrews also gives us the same picture of Jesus in chapters 1 and 2. John in John 1:1-18 likewise gives the same wonderful picture. In order for us fully to appreciate these wonderful passages, it is necessary for us to understand the conditions that called forth these divine utterances. For God gave His revelation as there was occasion for it, for "it is line upon line, precept upon precept; here a little, there a little."

At this time the gnostic heresy began to invade the Christian ranks. It claimed that God was absolutely good, that matter was essentially evil, that God being good could not come in contact with evil matter, hence there were intermediate creative agencies called "aeons" (emanations from God) who come in between God and matter; that there were so many of these aeons that the evil matter was far removed from God and could not defile His holiness. When they accepted Christianity their philosophy clashed with the Bible doctrine of the Person of Christ. What were they to do? Of course, they could not afford to give up their philosophy, though it did clash with the divine revelation concerning Christ. They, like many today who have preconceived opinions, philosophies, and so forth, altered the divine revelation to fit the Procrustean bed of their philosophy. Hence they solved their problem by making Christ one of the subordinate aeons. There were two positions taken by them. Some said that Jesus and the Messiah were distinct; that the Messiah (aeon) came upon him at his baptism and departed at his crucifixion. Others said that he had only the appearance of a man and was indeed an aeon.

Knowing that God was combating this "knowledge falsely so called" by giving us these wonderful pictures of the God-man.

we can see new beauty in every statement. Phil. 2:5-11. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself becoming obedient to death, yea, the death of the cross. Wherefore God also highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." "Who [Christ] is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the preeminence." (Col. 1:15-18). "Whom [Christ] he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification for sins, sat down on the right hand of the majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they." (Heb. 1:2-4). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men." "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth." (John 1:1-4, 14).

Let us notice the passage from Philippians first. Paul calls Jesus by the name "Christ Jesus." This was a refutation of the idea that the Messiah and Jesus were distinct. The gnostics made Christ only a subordinate aeon. In reply to this opinion Paul affirms that "Christ Jesus" existed "in the form of God" and was equal with God; but he took the form of a servant and was obedient as a servant. Instead of Jesus being forsaken by the Messiah (aeon) at the crucifixion, as some said, Paul affirms that God exalted Jesus to the highest position of the universe. Next we will notice Col. 1:15-18. In contrast with their idea of Jesus, Paul again insists that he is the Creator of the universe and is above all creation, visible or invisible. Verse 18 shows that he is also head of the spiritual realm. In 2:9 Paul again declares that in Jesus "dwelleth all the fulness of the Godhead bodily" contrary to their idea. In Heb. 1:2-4 Christ Jesus is set forth as the creator of the worlds and the very "effulgence of his glory, and

the very image of his substance"—not simply one of the emanations from God. Having accomplished the work of redemption he "sat down on the right hand of the majesty on high." In John's passage, Jno. 1:1-4, 14, he shows that Christ was God and was with God from Eternity, but in order to bring a message of grace and truth he took the form of man in the flesh. These brief remarks showing the difference between gnosticism and the divine revelation concerning Christ Jesus I trust will whet our appetites to learn more and more about our Lord Jesus Christ.

When Jesus was raised from the dead he came forth with the "body of his glory." He had his glorified body when he appeared to the disciples during the forty days. When he ascended on high he had the same body. He is at present the "one mediator between God and man, himself man, Christ Jesus." 1 Tim. 2:5. When he comes back to judge the world he will come as the God-man for "he (God) gave him authority to execute judgment because he is a son of man," Jno. 5:27, and "he will judge the world in righteousness by the man whom he hath ordained." Acts 17:31. Hence he is both perfect man and God, the two in one. Praise God for the great salvation which he has purchased for us. May we always have "the loins of our minds" girded and be found "looking for the blessed hope and the appearing of the glory of the great God and our Savior Jesus Christ," is my prayer.

Yes, there has been a partial regathering of the Jews. Some from the southern Kingdom and a few from the northern went back in the days of Ezra and Nehemiah; but has *this* ever occurred: "For behold in those days and in that time when I shall bring back the captivity of Judah and Jerusalem I will gather all nations and bring them down to the valley of Jehoshaphat and I will execute judgment upon them there for my people and my heritage Israel, whom they have scattered among the nations." (Joel 3:1, 2). Tell me, were all nations gathered there in the valley of Jehoshaphat and did God execute judgment upon them there for scattering Israel at the time of their partial return?

E. L. J.



Those who say that Jesus Christ has laid aside his earthly body—let them tell us what became of it. Did his flesh see corruption? It is a question if they can do any better than Charles Russell who suggests that perhaps it was dissolved into gases, or perhaps it was carried to heaven by the angels and will be shown there as a relic; or else they may have to fall back on the infidel's theory, that disciples secreted the body away by night and that it has gone back to dust like that of others. If the Savior is not now in his earthly body, glorified and immortalized, tell us pray, where is that body?

E. L. J.

"My son—if thou know not what to say do not thou say thou knowest not what."

TREASURES IN HEAVEN.

J. EDWARD BOYD.

Jesus taught his disciples to lay up treasures. It is right to do so. It is a great privilege. But he warns against putting them in an unsafe place, where they are in danger of decay or theft. Nowhere on the earth are they safe. Banks may fail, houses may be destroyed, lands may be wasted; and the acquisitions of a lifetime may vanish in a moment. The one safe place, where there is no danger of devouring moth, decaying rust, or covetous thief, is heaven. (Matt. 6:19, 20).

Moreover, there is something more than mere safety of treasures involved. "For where thy treasure is, there will thy heart be also." The heart, with its thoughts, interests, and affections, turns naturally and involuntarily to that in which much is invested. And the attitude of the heart is all-important. (Prov. 4:23). If we have invested in heavenly things, laying up our treasures there, the affections of our hearts will be turned heavenward; we can set our mind "on the things that are above, not on the things that are on the earth;" (Col. 3:2); and we shall not then be of those "who mind earthly things," and "whose end is perdition." (Phil. 3:19).

How may we lay up treasures in heaven? To the rich young ruler who came to him with the question, "Good Teacher, what shall I do to inherit eternal life?" Jesus said, "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." In His commendation of the Philippians for their having had fellowship with Him "in the matter of giving and receiving," (for they have sent once and again to his need) Paul wrote, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4:17). They had been laying up treasures in heaven. They were indeed poor (2 Cor. 8:2); yet they were rich—rich toward God. (Read Luke 12:13-21).

Surely the way is obvious. It is open to all. The poorest may have treasures there. For "it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8:12). The poor widow with only her two mites cast in more than all the others, although many of them had of their superfluity cast in much. What we give in the name of Jesus, we merely put into His hands for safe-keeping, and it will be kept safe; what we keep for ourselves, we lose. And while we are thus laying up our treasures, God is not unmindful of our present needs. Jesus so teaches (Matt. 6:26-34); and Paul to the Philippians wrote, "And my God shall supply every *need* of yours according to his riches in glory in Christ Jesus." (Phil. 4:19). If we have no treasures above, it will be not for lack of means, but for lack of trust in Him who has promised not only to care for us, but also to "supply and multiply" our "seed for sowing." (2 Cor. 9:10).

RESPONSIBILITY.

W. J. BROWN.

1. A common humanity is, of itself, sufficient motive to prompt one to help his fellow-man to the things that he needs. This is the teaching of Jesus in the story of the Good Samaritan. The Priest and Levite had religion, but no humanity. He did not belong to the priesthood, therefore the priest felt that he was under no obligation to him; he did not belong to the choir, so the Levite passed by on the other side. The good Samaritan is not supposed to belong to any church, but he was a *man*, and whatever was common to man was of interest to him, and especially when one is in trouble. If the average man saw his neighbor perishing for lack of food, he would give him something to eat, but he is not so thoughtful about giving him the Bread of Life. If we saw a poor child suffering from the winter's cold, we would likely share our raiment with it. But we might not be so ready to bring one to Christ whose righteousness alone can clothe the soul. We are not as generous and charitable as we should be toward the suffering in body and mind, but if we were as ready to render help to the souls of men, there would be many more happy people in the world, and many more souls saved.

Another consideration in favor of helping to save the lost, is the fact, that all of us have the *ability to do good in this way*. Not all have the same ability, but each one has some ability in that direction. The little Jewish maid in the home of Naaman had enough intelligence and ability to tell him of the man of God who was able to cure him of his leprosy. Is it not true, that the *power to do good* imposes the obligation to *do good*? If I see one in danger and I have the ability and opportunity to save the one from that danger, is it not clearly my duty to do so? The more we are possessed by the gift of our Maker, the more we owe to those who need and may be benefited by those gifts. If my brother is ignorant of the way of salvation, I owe it to him to teach him the way, because, first I have been taught by others to know the Lord, and second, because he is a man, entitled to the rights of man; and third, because he is in need. I need no special visions or direct call from God commanding me in such matters. Ability, opportunity, and need determines our duty.

The moral and common law of our nature demands that we take upon us the responsibility of our brother's keeper. "Love thy neighbor as thyself" requires that we do for others in need of what we are able to give, just what we ought to do for ourselves when in the same need. We are not required to "love thy neighbor" as you love your wife or your children, because that would hardly be possible. How do we love self? Not by lavishing our affections upon ourself. Toward self we are simply practical. If we are hungry we feed ourselves: if we are cold we warm ourselves, and so on with all of our common needs. So towards our neighbor, it is not first our affections, so much as our prac-

tical help that is demanded. If our enemy hungers we must feed him, if thirsty, we must give him to drink. This is the moral law of the prophets. But Jesus demands that we go farther and love one another "as He loved us." "If you love them that love you, what reward have you? If you do good to them that do good to you, what reward have you? Even the sinners do that. What do ye more than others? Unless we observe the second requirement of the law to "love our neighbor as ourself" we cannot keep the first, "to love God supremely." "If you do not love your brother whom you have seen, you cannot love God whom you have not seen." We may love man without loving God, but we cannot love God without *loving man*. If we love God we will keep His commandments; one of His commands is that we love our fellow-man; and if we love our fellow-man, we will do good to him in whatever way we can. The greatest possible good that we can do for man in a lost condition is to take him the gospel.

Christ set us an example in soul-saving. His entire life and example lies in the direction of being "our brother's keeper." If He is not to be our model in this respect, and our example in caring for others, it would be trivial to point to any other deed as worthy of our imitation. "He saves others Himself He cannot save" is a great truth embodying the essence of His whole life, whatever may be thought of the one who uttered it. How could He save His life when He had given it for others? "He that saves his life shall lose it; and he that loses his life for my sake shall find it."

We shall give an account whether we recognize the fact of our responsibility for our brother's welfare or not. "Where is Abel thy brother?" was the question of Jehovah to Cain, but it expresses universal relations. Attention, for all those who believe in "home missions" but not in foreign mission work. This question brings responsibility and duty right to our own doors. Where is John, your son? Is he going the rounds of sin and folly? Have you, father, done what you could to save him from the drunkard's fate? Where is Mary, your daughter? Is she flitting from flower to flower, and going the rounds of aimless pleasure? Those boys that are running the streets from day to day—what purpose have they in life? Who knows, mother, but what the wasted life of your daughter that walks the midnight street, may be owing to the lack of proper care and example in the home? That is a very tender and delicate question, so I will not press it farther now.

But the obligation does not end with the teaching and example of the home. Like charity, it may begin, and ought to begin, in the home, but it sweeps beyond the family circle and takes in all the needy and suffering of the race. Where is the drunkard? I see him just now reeling out of the saloon. But, you say, "I am not responsible for him, I never made him a drunkard." How do you know you didn't? Whose poor are these? "Not my poor; I never made them poor, and I am under no obligation to them."

But the Lord demands of you and me and the church, "Where are the poor? Where are the drunkards?" How have you lived, and how have you taught? We may evade these questions now, and after some effort and but little thought, we may, with a shrug of the shoulders and a toss of the head, throw off the question from our minds, but like Banquo's ghost, it will "up again" in the day of reckoning. The obligation to obey God and preach the gospel to our fellow-man, is not an assumed obligation, but one that inheres in the relationships of both parties. The duty we owe to our fellow-man is not of the nature of a voluntary contract that one may make to work on the farm, carry the mail or something of that nature. The greater the need, the greater the obligation. The cases that our Lord will mention in the reckoning with approval are those of extreme destitution. "I was hungry, thirsty, naked and in prison." A picture of the destitution of the world without the gospel. Obligation is measured by ability and opportunity. To boast of our education and wealth is our shame if we only knew what it meant. Suppose that a man in prison should boast that he is a much greater debtor than the other! Yet sinners actually do that. For the more one has by either natural or acquired ability, the more is one in debt to his fellow-man. How much owest thou?

WHAT'S THE MATTER?

If we ask the watchman, "What of the night—is anything the matter?" the answer comes back, "Not so much that you should notice it." We abound in heavenly gifts and have abundant prosperity. Indeed, we have so much and lack so little that it is incredible that one should ask such a question. In the realm of religion we have Christ and the church; the Bible, which is the work of God; the Holy Spirit, the Comforter and Helper; apostles' doctrine, fellowship, breaking bread and prayers, what is it we lack?

Yes, this seems so, but is it really?

1. We have the Christ, but so few really believe Him.
2. We have the Spirit, but so many of us resist Him.
3. We have Jehovah, but so many of us misrepresent Him.
4. We have apostles' doctrine, but so few of us respect it.
5. Have the Bible and study it so little and indifferently.
6. We break bread every week, forgetting the while the

Master said, "Leave there thy gift and be reconciled to thy brother."

7. We have no end of advice, are gifted in exhortation and prayer, but frequently are unwilling to act in line with our prayers and exhortations. But the things we lack, while not more important than the things we have, are vital.

(1) We are wanting in personal piety and consecration.

(2) We have fellowship with Christ (?) but not with one another.

(3) We pray for the widow and orphan and do little to relieve their necessities.

(4) We have prosperity, but our gifts are negligible. Open doors are numerous and the call for the bread of life is imperative but the means for entering the open door and breaking the bread of life to hungry humanity is lacking, because the church which receives abundantly gives so sparingly. Indeed, the contributions of nickles and pennies are returned from those whom the Lord has abundantly blessed. And lack of personal piety, of brotherly love and illiberality will undermine the church and destroy its power for good in the world as sure as God is, and will save those who love and serve him.

Athens, Georgia.

J. A. PERDUE.

BIBLE STUDY COURSE.

FIRST DAY.

We have now completed Genesis and Exodus and are about to enter into the third book of the Bible. We have seen a glorious beginning through God's power, and a pitiful failure through man's weakness; a great purpose in God's heart when he made man (what was this purpose?) and the failure of it: Is it a failure forever or temporary? God's dealings with the race and the twofold failure of mankind (1) at the Flood (2) at the Tower of Babel. Yet out of all these failures God gathered him out a remnant, composed of certain individuals. Name some of them. Then the new epoch in which God begins to work out His great work of retrieving and redeeming. He began with one man. Note the selecting and pruning of the stock. The close of Genesis finds that man's great-grandsons with their families in Egypt.—Exodus is the book of redemption. Recall the facts and elements of the redemption of this family (now become a nation) from Egyptian bondage—their absolute helplessness—the deliverer—the power of God manifest through him—the lamb and the blood—the baptism unto Moses—the song of praise on the far shore of the Red Sea; and find the New Testament counterparts of these items. Recall the supernatural demonstrations at the giving of the Law. Compare Hebrew 12: 18-29.

SECOND DAY.

The sin of the people and the intercession of Moses are still fresh in our minds. How much a true intercessor avails! How much God can do when He finds an intercessor that He could not in righteousness do if there were no man to stand in the breach! Have we such an Intercessor? (Heb. 7:25). Can we ourselves occupy such a place on behalf of our brethren, and on behalf of the unsaved? If we can ought we not use the privilege by all means? Note the several points in which Moses' exceeding love

for the people appears. As to the tabernacle and its ministry—two chapters were enough, in God's judgment, to tell about creation; but how many chapters are taken up in the description and account of this sanctuary? Which therefore, is more important to men? Did not God make the world that He might come and dwell among men?

THIRD DAY.

LEVITICUS: The book of "the worship and communion of a redeemed people." Read Ex. 25:32—the fulfillment of which promise is with detailed conditions, elaborated in this book. Read the first seven chapters. How many kinds of offerings? I find *five*. See what they are. All the many and various sacrifices and offerings of the religion of Israel come under these five heads. What are *our sacrifices*? (Rom. 12:1; Heb. 13:15, 16; Phil. 4:18).

FOURTH DAY.

PRIESTHOOD.—Read chapters 8 to 10 inclusive. Note I. The Consecration of the Priests. II. The Solemn Responsibility of the priesthood in the case of Nadab and Abihu. As to the consecration of the priests. Where have we had this before? Trace the steps in it and compare it with the consecration of the spiritual priesthood, outlined in Heb. 10:22, taking the four items there in reverse order. Nadab and Abihu's severe punishment. What had they done? 16:20 indicates what sort of fire should have been used. Great privilege involves great responsibility. "It affords a solemn warning to any within the church who would depart in their worship from the plain revelation of God, and to any without, who would seek to approach Him in some other way than the prescribed one. John 14:6; Acts 4:12." (J. M. Gray). Consider Lev. 10:8-11 as immediately following Nadab and Abihu's judgment. Could it be an indication of the reason of their carelessness? In any case this warning comes in well here. Compare v. 11 with Mal. 2:7—one of the chief functions of the priest; and of the Christian. (1 Pet. 2:9).

FIFTH DAY.

THINGS CLEAN AND UNCLEAN.—Read chapters 11-15. They treat on (1) meats; (2) purification of women; (3) leprosy; (4) personal uncleanness. Note especially on leprosy. The self-same word in Hebrew and Greek that refers to the removal of leprosy is used in Old and New Testament for removing of the deep-seated stain of *sin*: "cleanse" (Ps. 51:2; 1 John 1:7). In a larger sense this world is the house infected with leprosy.

SIXTH DAY.

THE GREAT DAY OF ATONEMENT.—Lev. 16. To this chapter let us give particular study and thought: 16:1, 2 connects with the affair of Chapter 10. How often then could Aaron come into that most holy place where the ark stood, and God's presence dwelt? (Heb. 9:6, 7). First of all Aaron offers for himself (Lev. 16:6, 11-14). Then the two goats (v. 5) are set before Jehovah (v. 7). Lots are cast (v. 8). "Azazel" may mean sim-

ply "removal"; but the Jews also took it for a proper-name of an evil spirit. The goat destined to be slain is offered (v. 15). The other goat is dealt with in weird and awful fashion (vs. 20-22). Compare this with John the Baptist's testimony to Jesus (John 1:29 and R. V. Margin); and with Isa. 53: 6. The other goat is, of course, also a type of the Lord Jesus Christ. So likewise is Aaron himself. No one type alone fills out the picture of our glorious Lord and Savior in His manifold functions and offices. *Read in connection Heb. 9:11 to 10:18.* This lesson is exceedingly important.

SEVENTH DAY.

"BLOOD.—Lev. 17.—What is the blood? V. 14. All life was forfeited; and God would not let men take life back to themselves—not even in such a figurative way as by the eating of blood. This prohibition antedated the Law, Gen. 9:4; and was bound even upon the Gentile Christians, Acts 15:20. In offering blood by way of atonement, man acknowledged that the wages of sin is death, and that his life was forfeited and due; and God graciously accepted the blood (i. e. the life) of the sacrificial victim in the place of the sinner's. There is no other approach to God—never was, nor can be. (See Gen. 4:3, 4; Heb. 9:22). The life of the Lord Jesus Christ alone was perfectly free from all taint of sin; was therefore unforfeited. Therefore we are permitted to "drink His blood" (that is appropriate His life, poured out on our behalf, to ourselves). John 6:53-58—nay, we *must* do it, else we shall have no life in ourselves. (For the blood of calves and goats never had more than typical efficacy. Heb. 9:13; 10:4). In your concordance trace the word "blood," especially the blood of Jesus, and see what it does for us. There are many of Cain's sort of worshippers who presumptuously dare to worship God and endeavor to approach Him on other grounds than that of the shed Blood. This is a fearful sin in itself. But we have boldness to draw nigh by the blood of Jesus. (Heb. 10:19).

EIGHTH DAY.

HOLINESS.—Lev. 18-22. Here begins a section of the book of Leviticus which extends over five chapters and is characterized by the refrain, "I am Jehovah"; and, "I am Jehovah your God," or "I am Jehovah who sanctifieth [or, halloweth] you." *Upon this ground* He forbids sins and defilements; and commands righteousness. See 20:26 as a central statement. Compare it in the New Testament with 1 Thess. 2:12; 1 Pet. 1:14, 15. But note also the *contrast* between law and gospel set forth in Lev. 18:5; Rom. 10:5, 6, 8-10; Gal. 3:10-14. Read this section over.

NINTH DAY.

THE DIFFERENT WALK. Lev. 18-22. With 18:3 compare Eph. 4:17. Note 18:24-30 and 20:22-24. God was just in casting out the inhabitants of the land. (Gen. 15:16) and impartial as to His dealings with Israel. Mark the lofty spirit of the law

in 19:9, 10; 17, 32-34. 19:14 means that they must not take advantage of any man's natural defects and deficiency. 19:31 and 20:6 are much needed today. The truth and mercy and justice of these laws are truly wonderful. Ps. 19:7-10.

TENTH DAY.

FEASTS AND HOLY TIMES. Lev. 23, 25. First, the *seventh day*—the Sabbath. Look up the ground upon which the Sabbath was enjoined upon Israel.

(1) The Rest of God in the finished work of creation. Ex. 20:11.

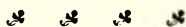
(2) A sign between God and Israel, that they might know that He was Jehovah who sanctified them. Ex. 31:13.

(3) The commemoration of their deliverance from Egypt. Deut. 5:15. Second, the Passover, with its seven days' "feast of unleavened bread." The feast of weeks, counted from "the morrow after the Sabbath"; and at the close of the *seventh week* comes Pentecost, the fiftieth day. Then the feast of the *seventh month*, which are three: (1) Trumpets on the first day; (2) Atonement on the tenth day; (3) Tabernacles (or Ingathering of the Harvest on the fifteenth day. Then passing to chapter 25, we find the *seventh year* a sabbatical year, of rest and cessation from the toilsome labor of the field. And terminating seven times seven years, the fiftieth year, the Jubilee—the year of restoration and release. Read this over and mark how these feasts move in cycles of seven. The day of the wave-sheaf (v. 11) and of the "first fruits" (vs. 16, 17) (as also the year of Jubilee) was not on a seventh, but on an *eighth*. "Seven" is the number of completion, the Rest of the old creation; but "Eight" marks a new beginning, and speaks of Resurrection, the feast-day of the New Creation. Therefore Jesus rose from the dead on the eighth day (i. e. the first day of the week) "The firstfruits of them that are asleep." 1 Cor. 15:20; also the church came into existence. God's new creation (2 Cor. 5:16) "raised together with Christ," on the eighth day—Pentecost, the morrow after the seventh Sabbath; and it also is the "first fruits," as represented by the leavened wave loaves (Lev. 23:16, 17; Jas. 1:18). The Passover, the feast of unleavened bread, the first fruits that preceded, and the first fruits that followed, the seven weeks, have their plain, typical meaning, and have been fulfilled. The atonement has already been considered under chapter 16. It is to be noted that the sacrifice of atonement would bring no remission apart from personal repentance (23:27, 29, 32; Isa. 58:3-7; Zech. 7:5). The joyful feast of Tabernacles, as also the glad year of Jubilee, answers to the promise of "the restoration of all things, whereof God spake by the mouth of his holy prophets; when the knowledge of Jehovah should cover the earth as waters cover the sea (Isa. 11 and 35; Acts 3:21).

ELEVENTH DAY.

Blessings, chastisements, and Promises, concerning Israel. Lev. 26. (The first two verses sum up the commandments of worship under three comprehensive heads. Verses 3 to 13 set forth the blessings God would bestow upon *obedient* Israel; blessings which God was never able to give them in full, because of their continued disobedience, but which he graciously bestowed upon them in bountiful part beyond their desert. Then from 14-39 the threatened chastisements of their disobedience. These were very literally and exactly fulfilled. "Seven times" is an expression used for fulness, thoroughness, completeness, utmost intensity. (Dan. 3:19). This was the vengeance of the covenant (Jer. 11:8) and the history of Israel from that day to this testifies that these were not empty words. But from v. 40 to 45 we learn (what we shall find abundantly confirmed in other scriptures) that there is to be a turn to the long lane of Israel's disobedience and affliction. The Lord does not only tell them what He will do *if* they repent, but more: that they *will* repent (Rom. 11:25-29) and then the promise of Jer. 32:42 will also be fulfilled. Study 40-45 particularly. They will (1) confess their transgression, (2) acknowledge that their sufferings were the Lord's chastisement, (3) their uncircumcised heart will be humbled, (4) they will accept (as their just due) the punishment of their iniquity. Then God, on his part, will remember his covenant with Jacob, Isaac, and Abraham (go back and see what was included in it) and He will also remember *the land*. For all their sins which they committed, God will not cast them away, nor abhor them, so as to destroy them utterly and break his covenant with them (Jer. 31:37). Compare also Deut. 30:1-10, Chapters 24 and 27 are well worth our time; and I believe that by now we are all ready to say that the Book of Leviticus is rich and sweet in its teaching throughout, and we should be much poorer for being without a knowledge of its wonderful contents.

"One of the greatest problems is to combine breadth of apprehension with depth of conviction."



"Pretense shuts the door to all further development."



"If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know."



"If any man thinketh himself to be wise among you, let him become a fool that he may become wise."



"The secret of Jehovah is with them that fear him, and he will show them his covenant."

STUDIES IN PROPHECY.

MOSES E. LARD ON THE MILLENNIUM.

The time is now come to speak of the millennium proper: and first as to the meaning of the word. The term, as many of our readers well know, is derived from the Latin, *mille*, a thousand, and *annus*, a year. It hence means a thousand years. And although it is not found in the New Testament, yet the expression "a thousand years" is, and this expression and the terms are used to denote the same thing. These thousand years, however, are not a thousand ordinary years, but a thousand glorious years to which Christians, from the earliest ages of the church, have been looking forward with the deepest solicitude. These thousand years of sinless and painless bliss, constitute the millennium. Such is the meaning of the term, and such is the period it denotes.

The millennium will commence in the precise instant in which Satan is bound and locked up in prison. The battle in which all the wicked die, will end. Immediately thereafter, Satan will be seized, and bound for a thousand years. This binding will consist in divesting him completely of all power over the human family. At the moment when he falls, the moment when his great bad power is wrested from him, at that moment the millennium will be inaugurated. From that time it will stretch forward and include, in our opinion, a period of a thousand years precisely. It will not consist of an indefinite number of years, or be merely a long time; but of a thousand years, neither more nor less. Of the events which are further to characterize its commencement we shall now speak more particularly.

1. All the living saints will be changed. * * * "Behold, I show you a mystery," says Paul, "we shall not all sleep, *but we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality." This is the change which is to take place at the commencement of the millennium. It will consist in putting off these mortal bodies, and in putting on those glorious spiritual bodies which await the finally faithful. By it the Christian will be rendered perfect, as perfect as he will ever be throughout eternity. After this he will be the subject of no further change, except such as may consist of a continual increase of knowledge.

2. The sleeping saints will be raised. Of the truth of this all who have written and spoken on the millennium seem not satisfied; for some have taken the ground that only a part of the just will be raised. The martyrs only, say they, will be raised at the beginning of the millennium; and all the rest of the pious will remain in their graves till the end of the thousand years, and then be raised. In proof of this they cite the following passages: * * * (Here is quoted Rev. 20:4-5, Authorized Version.)

Had we no facts or circumstances besides those contained in this passage to shed any light on the first resurrection, then might we conclude that it will be only partial. But, even in that case, I believe the conclusion would be only probable, and that in a low degree. Now, I submit the following translation of the passage as not a whit inferior to that Trigelles, except, possibly, in the matter of the supplement in the first clause; and some supplement is certainly necessary to enable the verse to make sense; "And I saw thrones and they (the saints) sat upon them, and judgment was given them: and I saw the souls of those that were beheaded because of the testimony of Jesus, and because of the Word of God; and I saw those that had not worshipped the beast, neither his image, neither had received the mark upon their foreheads and on their hands; and they lived and reigned with Christ a thousand years." According to this rendering, of those who lived and reigned with Christ the thousand years, John saw two classes marked by very different characteristics: 1. "Those who were beheaded because of the testimony of Jesus, and because of the Word of God." This class clearly includes the martyrs, but excludes all others. 2. "Those that had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, and on their hands." This class just so clearly excludes the martyrs, but as certainly includes all others. Therefore, the two classes include *all the saints*, whether martyrs or not. And this we think to be the truth; that is, that all who sleep in Jesus will rise at the commencement of the millennium.

But in further proof of a partial resurrection of the just, this passage is cited: "And the rest of the dead lived not until the thousand years were finished." But the "rest of the dead" here named are not a part of the righteous dead. They are the wicked dead. The idea is this: All the righteous dead will be raised at the commencement of the millenium, but the rest of the dead, who are the wicked dead, will not be raised until the end thereof.

Again: when the apostle says, "The dead in Christ shall rise first," the expression, "The dead in Christ," is incapable of being made to include only the martyrs. It clearly includes all the righteous dead. And further, while the expression, "shall rise first," means that the righteous dead shall first rise, and that them immediately the righteous living shall be changed; it also implies that all who rise will rise at the same time. I hence conclude that whenever one of the dead in Christ rises, all the rest will rise at the same instant.

As further proof of this conclusion I quote the following: "As in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming." In this passage a particular event is alluded to and called "Christ's coming." When this event happens, those that are Christ's are to rise from the dead. Now, it seems clear that the expression, "They that are

Christ's" includes all who are His, and not merely a part, as the martyrs. Indeed, we feel confident that this is its meaning.

But it is most evident that others besides the martyrs are to share the honors of the millennium. Certainly those of the saints who remain alive to that time and are then changed will share them. Now, if these, who of course are not martyrs, share the honors of the millennium with the martyrs, then why not all who are not martyrs? And this would include all the pious dead. We can see but one answer to this question. To put a strong case: let us suppose two men, precisely equal in a moral point of view, and precisely equal in the estimation of our Heavenly Father. These men live on up into the last day before the commencement of the millennium. In the morning of that day one of them sickens and dies. He is no martyr; hence he sleeps on through the millenium to its end. The other lives on through the day to the moment when the millennium begins; he is then changed, and reigns with Christ a thousand years. Is there reason in or reason for the difference? I confess I cannot see it; hence I do not believe the difference will exist. On the contrary, I not only believe that all the saints who are alive at the coming of Christ will then be changed, but also that all who sleep, not one excepted, will then be raised and also changed. So that all the ransomed children of God shall meet, in time now coming, on the margin of the empty tomb, and there greet each other. Proud day! It makes me wild to think of it. My kin lie sleeping, sleeping in the ground. My brethren sleep there, brethren loved as life itself is loved. The forest trees stand over them, and night lies dark on their bed. The grave worm is in their flesh, and no voice of friendship is heard to cheer them in that silent world. They have been, many of them, long absent; yet how often in the restless night, when the spirit is troubled, and dreams troop through the brain, do they return. The maternal face looks on us again, sisterly voices send a strange sweet thrill through the soul, such, it may be, as the disembodied spirit alone knows truly. If such be the feeling which the mere phantom excites, what must be the joy which the reality shall induce? But we shall not be undutiful and fret for that day, except as it is the Father's will to hasten it. * * * *

3. The actual personal and literal reappearance of the Saviour. We confidently expect this event to take place in the commencement moment of the millennium. That Christ is to revisit the earth one day, as literally as he left it, is what we think no Bible student can deny without, in the act, avowing a principle, which, if sound, at once extinguishes the truth of Christianity. * * * "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes., 4:13-17.) Here the descent of the Lord

is described in language as unfigurative as that in which the resurrection of the dead is described. If we take the one event literally, so also must we take the other. The whole piece of information was communicated to comfort the disciples; besides, it is upon a subject of great intricacy to them. It is hardly natural, therefore, to suppose that it has been expressed in other than in very plain language. Certain of the disciples are represented as being alive, as remaining *to the coming of the Lord*; then the dead arise, the living are changed, and all are caught up together with the Lord in the air. This does not sound like anything else than a strictly literal detail of facts. Accordingly, I can not look upon it in any other light. I hence conclude that Christ will literally come in person at the commencement of the millennium, and literally remain here on earth during the entire thousand years.

Such are a few of the great events which are to mark the commencement of the millennium. We feel overwhelmed with their significance and importance. So marvelous are they, and so deeply do they involve our happiness, that we are shy to believe them. Our very fear that we may not be true increases our incredulity and causes us to distrust them. We hesitate to commit ourselves even to our own faith, lest in the end we should be made sick at heart by disappointment. Yet, if the Word of God assert these things, then we shall not be disappointed. Does it then teach them? This question settled, and we may wait in confidence.

It does not appear, from the record before us, that any change will take place in the earth itself at the commencement of the millennium. It seems that it is to remain in all respects as it is now till the end of that time. Then, and not till then, will the new heavens and the new earth appear. Here, at least, the narrative seems to locate that great change. Now this jars not a little on our feelings. We are so accustomed to associate the resurrection of the just and the new earth together, that we find it difficult to separate them. Not only so, but we have half learned to feel that the new earth is necessary to the new body, and that we can not be happy in this, without that. The shortest thought, however, should satisfy us that this feeling is ill-founded. That the new earth will be, in some way, necessary to the perfection of our happiness, we may correctly infer from the fact that God is going to provide it. We must, however, think it necessary rather on the score that he is going to provide sumptuously and even gorgeously for our happiness, than on the ground that no measure thereof can exist without it. This earth at present may not be a very desirable home, and we are not in a condition to affirm that it is. Still, where does the defect lie? Not so much in the earth surely as it is in us. When we are changed we shall the less need a change in the earth. We have a fancy, it is but a fancy, that it will then be a pretty respectable home. When our bodies cease to be what they are now, we shall

not so much need the earth to be what it is not now. Its heat cannot affect us injuriously then, neither can its cold. These do not that we know of affect angels' bodies, if they have any, when visiting the earth. As little will they affect those spiritual bodies for which we look. From the influence of poisonous miasmas we shall be wholly free. We can not sicken, nor otherwise suffer. With sin, with death, with the infirmities of the body, all that makes this world bitter will pass away. When such is the case, we can well afford to be content with the present earth till the time comes to change it. As long as the wicked dead lie in it, it seems not to be the purpose of the Heavenly Father to disturb it. Not until they arise will it be touched. The dust of the dead, though they be the wicked dead, must not be disquieted to provide a home even for the millennial saints. The bed of God's unransomed children is sacred in His sight. For those degenerate ashes he has a mournful regard. Their deep and awful repose he will not break till the time of the waking comes. That time will not be till the thousand years are past. Thus long, then, must those who shall be accounted worthy of a part in the first resurrection wait before they enter into the full measure of their honors.—Lard's Quarterly, October, 1864.

HISTORICAL FACTS ON A CURRENT TOPIC.

1. THE MILLENNIUM.

“The most striking point in the eschatology of the Anti-Nicene age (i. e. before the council of Nice, A. D. 325) is the prominent Chiliasm or Millennarianism, that is, the belief of a visible reign of Christ in glory on earth for a thousand years before the general resurrection and judgment.” Schaff Vol. 2. 614, Church History.

2. “The ancient and popular doctrine of the Millennium is intimately connected with the second coming of Christ. . . . and that Christ with the triumphant band of saints and the elect who had escaped death or who had been miraculously revived would reign upon earth until the time appointed for the last and general resurrection. . . . The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the apostles down to Lactantius who was a preceptor to the son of Constantine. Though it might not be universally received it appears to have been the reigning sentiment of orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon the earth was at first treated as a profound allegory, was considered by

“THIS GENERATION:” A QUERY AND ANSWER.

“What is the meaning of the word ‘generation’ in Matt. 24:34?—‘This generation shall not pass away till all these things be accomplished.’

THE ANSWER.

Thayer in his Greek lexicon gives two definitions which come under consideration here.

(1) *“The whole multitude of men living at the same time; . . . used especially of the Jewish race living at one and the same period.”*

(2) *“Men of the same stock, a family. . . metaph. A race of men very like each other in endowments, pursuits, character; and especially in a bad sense, a perverse race.”*

A third definition given is: *“An age (i. e. the time ordinarily occupied by each successive generation) the space of from 30 to 33 years.”* But for our present purpose this coincides with the first one, and need not be specially considered.

Which of these meanings has it in Matt. 24:34? Evidently *not* the first one. For read the context—verse 29 for example—did that come to pass within the limit of *that generation*? Luke make it even more impossible to put that interpretation upon it: *“This generation shall not pass away till all things be accomplished.”* (Luke 21:32). We are compelled therefore to take the other definition—*“men of the same stock, a family”*; *“a race of men very like each other,”* etc. And this agrees perfectly (1) with the context (2) with the use of this word (*“genea, generation”*) elsewhere in many instances; and (3) with the Scripture-predictions concerning that peculiar people of whom the Lord Jesus was speaking in Matt. 24:34. For,

(1). If the other meaning were taken it would throw the whole prediction of Matt. 24, Mark 13, and Luke 21, into meaningless confusion, and make it just as uninterpretable and unintelligible as some seem to think it is.

(2). Time and again in both Old and New Testament the word is used to denote a stock of people, a *“breed”* as we might call it, a race of people having common characteristics. In Deut. 32:5, for instance, speaking of the people of Israel in the whole sweep of their future history, he calls them *“a perverse and crooked generation”*; and so again in v. 20. And elsewhere frequently. (Matt. 16:4; Mark 8:38; Luke 16:8, et al.)

(3) We have the directest testimony that the people of Israel shall not pass away till the whole drama of God’s redemptive work is accomplished and the eternal ages have begun (Jer. 30:10, 11; 31:35-37).

In view of this, it seems strange that any one should want to contend for the limited meaning of the word *“generation,”* when another legitimate and accredited definition is the only one that meets the sense of the passage and alone makes its import plain.

R. H. B.

THE PROPHETIC ENQUIRERS.

R. H. B.

It was Monday evening, the appointed hour, and the Prophetic Enquirers had again met in Apollos' study; this time with even deeper interest, and with minds attuned to better harmony than on the Monday evening previous. The sermon the day before had for James satisfactorily settled some points on which he had yet been in doubt. Bereus' face glowed with satisfaction and expectation, and Simeon was happy in the Lord. Only Apollos seemed troubled. But his countenance was not as though he had fears or regrets, but rather as of one who was wrestling with mighty issues, and whose soul was aroused by a vision of truth. It is not necessary to record in detail all the points and scriptures that came under consideration, nor every argument and counter-stroke that passed among them; but it is worth while to state that the discussion converged toward entire unanimity. James' fear expressed on former occasion, that the study of prophecy presented much opportunity and danger of error, was freely considered. It was suggested that such an objection could be brought against all Bible study, on precisely the same grounds. In fact the Roman church does take the Bible out of the hands of the common people on that very plea.

2 Peter 3:16 was then brought up; which passage speaks of certain things in Paul's writings which are "hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." But the little company quickly agreed upon three points regarding this: (1), that the danger is not in *studying* those things which are "hard to be understood," but in *wresting* them, that is in perverting their meaning; (2), that the "ignorant and unsteadfast" do that not only with such scriptures as are hard to be understood, but they do it likewise with the other scriptures; and (3) that the very fact that the perversion is going on would necessitate our earnest study, that we may not be led by those wrested interpretations and other pernicious teachings which have no basis in the truth. The case of the Jews was taken up. How could they have so misunderstood their own prophets? And since they were so easily and so fatally led astray, how could we expect to be wiser and safer in our interpretations? Moral: Better let prophecy alone! But again it was settled to everyone's satisfaction that (1) Prophecy was not given to damn but to save; not to confuse, but to enlighten; not to lead the people away from, but to the Saviour. Whatever the cause of the Jews' grievous misunderstanding, the blame of it could not be thrown upon God's word, but must have been due to themselves. (2) The very fact that a false interpretation of the prophets could have had so tremendous a consequence as it had in the case of Jews, marks the subject as one of highest importance. "Do not tell me," said Bereus, "that if, for illustration, the mishandling

of a lever in a machine tears up the entire wheel-work, that that lever could be superfluous and unimportant; or that ignorance of its working could be safer than knowledge." And with that they all consented. (3) It was pointed out that the Lord Himself rebuked them for their failure to understand (which at the bottom was really a failure to *believe*) the prophecies. "Ye hypocrites, ye know how to interpret the face of the earth and the heavens; but how is it that ye know not how to interpret this time?" (Luke 12:54-5-6). "O foolish men and slow of heart to *believe* all that the prophets have spoken!" (Luke 24:25). "I know that in ignorance ye did it. . . . but the things which God foreshowed. . . . he thus fulfilled." (Acts 3:17, 18). "Because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them in condemning him." (Acts 13:27). Clearly then the Jews were blameworthy for their ignorance and misunderstanding of the prophetic predictions, which ignorance also was one of the chief causes of their rejection and murder of Jesus Christ. The moral, then, is not, "Let prophecy alone"—but rather "Study it, learn it on your knees, and by unswerving faith hold fast all God has spoken through his prophets."

Thus were these specters of the mind laid one by one. The last one that was dispelled led into a discussion of prophecy itself. James, though quite satisfied that the Jews' misunderstanding of the prophets was indeed blameworthy, yet could not just see *why* they were to be blamed; and how they could have understood anything else than that the Messiah should be the great King who would free Israel from strangers' yoke, and rule the nations from the rivers to the ends of the earth. When therefore Christ did come, a carpenter's son, poor and hated, how could they be expected to know Him, and recognize His spiritual kingship and majesty, although He failed to fulfill all expectations? That was a topic! James found himself in conflict with Bereus—who, however (be it said to his praise), held himself straitly in hand and, while pointed in his speech, never violated the courtesy of love to which in his heart he had pledged himself a week before. Nor was his argument less forcible because of the regard that controlled him. Simeon came in all along helpfully—would neither let James be embarrassed nor yet suffer Bereus to be defeated in a true point. And Apollos said comparatively little, but listened and weighed much, and now and then gave his judgment—and it was the judgment as of a man who had obtained grace of the Lord to be faithful. The night wore on, and it had become late when the thoughtful silence that superseded the battle of words, betokened that on this matter also they now understood one another and the Scriptures. Here is their sum of the matter. However justifiable were the expectations of the Jews, the *glory* of the Messiah could not have come in any case until He had *suffered* (1 Pet. 1:11). This they could have known and should have known; and this was what they did not see because they did not want to see it. Like many of today, they

slipped with fatal facility over Scriptures that did not harmonize with their preferences, and ignored or explained away the passages that contradicted their own doctrines. And, again as many do today, they spent their time and abilities in showing why such and such things which God had plainly foretold were simply impossible—instead of using their eyes to find out what God had really said. They forgot the “what” while stumbling over the “how.” They believed just so much of the prophets as served their preference and theory. The balance they simply murdered. Had they taken the predictions of His humiliation (Ps. 22; Isa. 53, et al). with the same literalness with which they received the prophecies about His glory, they would not have erred. “O fools and slow of heart to believe *all* that the prophets have spoken!” And it was from this that Apollos got the suggestion for his second coming sermon with which again he broke precedents and made the congregation gasp. But that is another story. Before departing Apollos proposed that for the following Monday night the study of the prophets should be begun, and assigned the first six chapters of Isaiah for study and discussion.

The Monday-night meeting of the Enquirers was never after this to be confined to just the original four. In some way the report of it got out. Others wanted to share in the benefit and interest of it, and there was no ground on which to refuse them. And among those who came to study and to learn there were some who were emissaries of the enemy. But about these developments, and about Apollos’ second sermon and its effects, we shall hear more another time.

(To be continued.)

BOOK REVIEWS.

“Science and Faith” is a thoughtful, scholarly book of 339 pages by W. K. Abzill, of Cleveland, O., who has had much experience as a preacher, teacher and missionary. His teaching experience in Weseda University in Japan brought him face to face with problems supposed to be unfavorable to Christianity. One person who had read the manuscript said: “It is the most modern and scientific attempt. * * * to harmonize the latest scientific findings with Bible utterances.” This volume may be procured through Word and Work. Price \$1.50.

“When I Was a Boy in Palestine,” by Mousa J. Kaleen. 152 pp. Cloth. Illustrated. Price 68c. Lothrop, Lee & Shepherd Co., Boston.

As its title implies this is a volume written by a native of the Holy Land and is an interesting treatment of the subject. He tells of his boyhood, his games, playthings, etc. One chapter is devoted to “Plant Life in Palestine,” and in another he tells of “A Visit to Jerusalem.”

D. C. J.

HISTORICAL FACTS ON THE MILLENNIUM. Cont. from 271.

degrees as a doubtful and useless opinion, was at length rejected as the absurd invention of heresy and fanaticism." Gibbon, Vol. 1, 534-35-36.

(It is still considered by some as either "allegorical," "useless opinionism" or rank heresy and fanaticism, but from the beginning it was not so." H. L. O.)

3. The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen. Mosheim Vol. 1. 89 Ed. of 1840.

2. ON THE LORD'S RETURN AND THE KINGDOM.

1. The Didache or Teaching of the Twelve Apostles. Found in 1873 by Byrennios an Eastern Prelate. Whole chapters are quoted by Barnabas in his epistle. It contains a prayer which was said after the communion ending with 'Marantha'—"The Lord cometh." "Watch for your life's sake. Let not your lamps be quenched nor your loins unloosed; but be ye ready for ye know not the hour when your Lord cometh. . . . When lawlessness increaseth they shall hate and betray and persecute one another and then shall appear the world deceiver as Son of God, (Note the Anti-Christ. H. L. O.) and shall do signs and wonders, and the earth shall be delivered into his hands and he shall do iniquitous things which have never yet come to pass from the beginning. Then shall creation of men come into the fire of trial (Note the Great Tribulation) and many shall be made to stumble, but they that endure in their faith shall be saved from under the curse itself. And then shall appear the sign of truth, first the outspreading of the heaven; then the sign of the sound of the trumpet and third the resurrection of the dead, yet not of all, (Note the first resurrection. H. L. O.) but as it is said, 'The Lord shall come and all his saints with him.' Then shall the world see the Lord coming upon the clouds of heaven." Ante Nicene Fathers Vol. 7. 382. The date of "the Didache" is assigned by some to be earlier than the year 100 A. D.

2. Clement of Rome, mentioned in Phil 4:3. as a fellow-laborer with Paul whose name is in the book of life. He wrote about 95 A. D.

From his first epistle to Corinth the following lines are taken: "Of a truth soon and suddenly shall His will be accomplished, as the scriptures bear witness, saying, 'Speedily shall he come and will not tarry,' and 'the Lord will suddenly come to his holy Temple, even the Holy One for whom ye look,' (Note his application of Mal. 3:1. H. L. O.) 'Let us be followers of 'those who went about in sheepskins and goatskins preaching the coming of Christ.'"

In his second epistle we have the following: "Let us every

hour expect the *kingdom of God*, (italics ours) in love and righteousness, because we know not the day of God's appearing."

3. Polycarp, disciple of John. Irenaeus mentions him as teaching that the earth will be marvelously fertile and fruitful during the millennium and that he was told by John who heard it from the Lord. (Whether this last is a conjecture of Irenaeus I know not, but the quotation from Irenaeus clearly shows Polycarp's faith as to a literal millennium. H. L. O.)

4. Papias, companion of Polycarp. Fathers Vol. 2. 18. "There will be a millennium after the resurrection from the dead, when the personal reign of Christ shall be established on the earth."

5. Ignatius of Antioch, disciple of John. "Be every day better than another; consider the times and expect Him who is above all time." Fathers Vol. 1. 94.

This list could be added to almost indefinitely, but this is sufficient to show the views common among believers in the first century. The action of baptism is not proven, historically, by more or clearer evidence than the belief of the primitive church in the pre-millennial return of our Lord, his personal reign on the earth, the two resurrections, and the imminency of the second coming. At this point we quote Dean Alford on Rev. 20: "I cannot consent to distort its words from their plain sense and chronological place in prophecy on account of any considerations of difficulty, or any risk of abuse which the doctrine of the millennium may bring without. Those who lived next to the apostles and the whole church for 300 years, understood them in the plain, literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents. If in a passage where two resurrections are mentioned, where certain souls lived at the first and the rest of the dead lived only at the end of a special period after the first—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave,—then there is an end of all significance in language, and scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose no one will hardly try to maintain; but if the second is literal so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope."

—H. L. OLMSTEAD, in *Christian Companion*.

The Word and Work has many good friends who would like to see it in as many hands as possible. We suggest that such friends help us start a fund by means of which subscriptions can be paid for those unable or sent to others whom we would like to have on our list. Mark remittances of this kind "Word and Work Extension Fund."

IS IT TARSHISH OR NINEVEH?

In his "Quiet Talk" book on John's gospel, S. D. Gordon makes the point that really every one of us is headed either for Tarshish or Nineveh—which is to say, God's way or his own. All of us are sent, he writes, but we do not all come. "Some go; go on their own way. There was a man sent from God whose name was Jonah. But he didn't come. He went. He was sent to Nineveh, on the extreme east. He went to Tarshish on the extreme west; just the opposite direction. . . . Which way are you headed?"

"Some of us go to Tarshish *religiously*. We go our own way, and sing hymns and pray, to make it seem right and to keep from hearing the inner voice. We hold meetings at the boat-wharf, while waiting for the Tarshish ship to lift anchor. We have services in the steerage and second class, and distribute tracts and New Testaments; but all the time we are headed for Tarshish; our way, not God's. It won't do simply to do good. We must do God's will. Find that, and fit into it. . . . Are you berthed on the boat for Tarshish? or have you a seat engaged on the train for Nineveh? going your own way? or God's? . . . Are we coming or going? coming God's way? or, going our own?"

We call especial attention to the article by Moses E. Lard, one of the ablest and most honored pioneer preachers of the Reformation. His profound appreciation of the scriptures, his devoutness and ability put him in front rank, and his words and his name live unto this day. He wrote on the Millennium, just as he did on any other topic, no man forbidding or endeavoring, so far as I know, to brand him a "speculator" and "divider" because he attempted to understand and teach such things. The article in this issue manifests the insight and power characteristic of a genuine Bible-student.

"Old fogies," "back-numbers," "out-of-date," "moss-backs," "old fashioned"—so those who use every sort of instrumental music along with other modern fandangles in the worship, call us because we don't use them. But those who do are really the "moss-backs," the "old fogies," "back-numbers," "old fashioned," and out-of-date": "For the law having a shadow of good things to come but not the very image of the things" (Heb. 10:1). Those who use such aids to worship are as far back in their methods as the old law. The time has come for a *spiritual* worship. Those helps were the *shadows* of which we may now enjoy the spiritual reality. Incense was the shadow of true prayer. Sacrifice was the shadow of the once for all and all sufficient sacrifice. The harp was the shadow of that "melody in the heart" of which Paul speaks. These all—bulls and goats, harp and psaltery have passed away with the law which was nailed to the cross.

E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOSS JANES.

"We are in very good health."—W. Hume McHenry.

Bro. W. W. Freeman recently did some stereopticon work at Nelsonville, Ky., in the interest of missionary work.

From Bulawayo, Rhodesia, in South Africa, Bro. John Sheriff says: "Just a line to say I am neither dead nor sleeping, but just plodding along as usual. * * * I am glad to report that two Lord's days ago two young men, Matabeles, accepted Christ."

From the following material construct for yourself a picture of Bro. McHenry among the heathen of India: "I am almost knocked down and trampled upon by the rushing crowd, and that with several police to try to keep the people off of me." And this is not from hatred as the following lines indicate: "With difficulty the police can scarcely release us from the rushing crowd when we attempt to distribute Scripture portions in the street."

Sister McCaleb is recovering from a serious operation performed in one of the Louisville hospitals and the Highland church has appropriated some extra funds for Bro. McCaleb.

"I am willing to do what I can to encourage and help missionary effort."—G. W. Riggs.

The missionary treasurer of the Buechel (Ky.) church, Bro. Virgil Reader, is a wide-awake young man who wants information to present to the congregation from time to time. Their gifts are likely to increase under such wise treatment.

Under date of April 12, Bro. Vincent wrote that Sister Vincent was suffering from auto-intoxication which caused acute pains in the heart; that her throat was very sore and the neck glands are swollen. Two doctors had advised that she go directly to Battle Creek, Mich., but they had not decided to act upon the advice, for they are trying a native doctor, hoping he could do her good. Later: Sister Vincent has to come home and it seems best for her husband to accompany her. He has borrowed the money to travel on. Funds for them *and for the work in Japan* may be sent to him at Battle Creek, or to me.

Who will volunteer to work with Bro. Sheriff in South Africa?

The Golden Rule calls for missionary work. If we were in their places and they in ours, would we not want them to give us the gospel? In India right now, there is greater willingness to be Christianized than can be accommodated because the working force is not adequate.

One of our "society" brethren introduced white clover into Japan. It has spread throughout the country and has been called "Jesus grass" on account of the way it came.

What should be the proportion of gifts for local expenses and all other expenses? How much for ourselves and how much for *others*? A Baptist church in Nashville is on record as having given upwards of \$18,000 in one year of which about four times as much went for missions and benevolences as for self-maintenance.

HE WAS NOT WILLING.

“He was not willing that any should perish;”

Jesus enthroned in the glory above,
Saw our poor fallen world, pitied our sorrows,
Poured out His life for us—wonderful love!
Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear,
Jesus would save, but there’s no one to tell them,
No one to lift them from sin and despair.

“He was not willing that any should perish;”

Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart, broken by sorrow and shame.
Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth near;
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.

Plenty for pleasure, but pleasure, but little for Jesus;

Time for the world, with its troubles and toys,
No time for Jesus’ work, feeding the hungry,
Lifting lost souls to eternity’s joys.

Perishing, perishing! Hark, how they call us:

“Bring us your Savior, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim.”

“He was not willing that any should perish;”

Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing:
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity’s values in view.

—LUCY RIDER MEYER.

Every legal document in China today must bear the date “A. D. 1916.” Think what that must mean in a country where there are possibly 100,000,000 of people who have never yet heard even the name of Jesus Christ.—*John Nelson Mills.*

THE SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 11, 1916.

SOWING AND REAPING.

(Temperance Lesson.)

Golden Text.—"God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. 6:10.

Lesson Text.*—Gal. 6. Memorize verses 1, 2.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. 2. Bear ye one another's burdens, and so fulfil the law of Christ. 3. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. 4. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. 5. For each man shall bear his own burden. 6. But let him that is taught in the word communicate unto him that teacheth in all good things. 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. 9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. 10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

*Amer. Stand. Revised Version.

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successfully? Can men cheat Him? shall a man reap at last? Is it easy to deceive himself? In what sort of Eph. 5:6.

Verse 8. What is it to "sow to the flesh"? What to "sow to the Spirit"? (Rom. 6:19-23; 8:5, 6, 12, 13). Is the harvest in the second case as sure as in the first? If a man had sowed to his flesh all his days, would it be worth while even now to turn and sow to the Spirit? (Isa. 1:18; Ezek. 33:12; Joel 2:12; Isa. 55:6, 7). Is the harvest of life greater and mightier than the harvest of death?

Verse 9. What is the necessary condition if we would reap? When shall we reap? (1 Pet. 5:6). When is that? (2 Tim. 4:8).

Verse 10. How and when should we work good? Is an opportunity a privilege? Ought we seek or avoid opportunity? Toward whom should we work good? And especially toward whom? Why? Matt. 25:40.

Verse 1. If a man were caught in the very act of any sin what shall be done in regard to him? What does "restore" mean? Who alone is asked to attempt such a restoration? Why? What is the opposite of "spiritual?" 1 Cor. 3:1-3; Rom. 8:5, 6, 13. What then is a spiritual Christian? In what sort of spirit is a sinning brother to be restored? Comp. also 2 Tim. 2:24-26. What consideration will help to keep us humble and gentle? Are any of us immune to temptation and sin?

Verse 2. How alone can we fulfil the law of Christ? What is the law of Christ? John 13:34; 1 John 3:23.

Verse 3. This verse shows the chief reason why many refuse to fulfil the law of Christ. What is the reason? See John 13:13-16.

Verse 4. How does the apostle forestall anyone's trying to shift his own task off on his neighbor and excuse it by the teaching of verse 2 above? Ought we be able to glory (in the Lord, of course) independently of our neighbor, as well as in his help?

Verse 5. What is required of every man? Is that all? (v. 2.) So, while each helps another, let none shirk his own duty and responsibility.

Verse 6. What is due to those who teach us the things of God? Is that God's will? (1 Cor. 9:7, 11, 13, 14).

Verse 7. Can God be trifled with? Despite all seeming exceptions, what to he deceived? Is it easy for a man to things especially? See 1 Cor. 6:9-11;

NOTES ON LESSON 11.

"Temperance."

This lesson is not in the line of connection and sequence with the preceding lesson. It is a passage from Galatians, selected for a "temperance lesson." Now "temperance" means "self-control;" which, in turn, means self-restraint in the enjoyment of things lawful, and refraining entirely from things evil, and questionable. It does not therefore mean merely abstinence from intoxicating liquors, but from everything displeasing to God, or that would unfit us for His service, whether personally, in its effect upon our minds or bodies; or by diminishing our good name and influence for the Lord Jesus Christ in the eyes of the unsaved—such things for example, as card-playing, dancing, theater-going; to which, in some places and under certain circumstances at least, must be added the moving picture show, which has become a demoralizing pastime, and a hurtful dissipation, especially destructive in its effect upon the impressionable minds of the young.

It ought to be made plain, however, that in warning against such things, it is not the purpose to legislate to the world. We are not here to regulate the world's conduct. We have no commission from the Lord to make any fellow-man of ours do right, except in so far as our winning him to Christ has that effect. Nor is it the Christian's province to prescribe to the world what amusements it may or may not engage in. What we say about the questionable and injurious pleasures above referred to, is to Christians who are and want to be the Lord's representatives: salt of the earth and light of the world, for Jesus' sake. "And every man that striveth in the games, exerciseth self-control in all things." Those athletic competitors in the Grecian games, in their training, must necessarily abstain from many indulgences which to others were even perfectly proper and permissible; and endure hardships which others were exempt from. "Now they do it to obtain a corruptible crown, but we an incorruptible." (1 Cor. 9:25).

Sowing and Reaping.

The teaching of our lesson is so simple that it needs only to be impressed, not explained. We may divide the printed portion into four parts: I. How to deal with a sinning brother, verse 1. II. Our attitude toward all brethren, and one toward another. Verses 2 to 4. III. Our due toward Teachers. Verse 5. IV. Sowing and Reaping. Verses 6 to 10.

This latter forms the central point and teaching. Consider it especially. Is it true that "every young man must sow his wild oats?" If he does, what will he have to reap later on? Are there many today who are reaping terribly what in young and thoughtless days they have sown? And does a man reap just so much as he sowed, or more? What is the final harvest and wages? "Sin is death begun; death is sin finished." Sometimes it is not so much as a day from sowing to reaping; sometimes many years; but the harvest is certain. Is it better to sow in tears and reap with rejoicing (Ps. 126:5, 6); or to sow now with gaiety and laughter unto a harvest later on of sorrow and endless anguish? It is not to be forgotten that the harvest of evil cannot be wholly avoided even by coming to Christ. But there we meet with whole-hearted forgiveness (Psalm 99:8; 103:12), and whatever of consequences we may have to reap after that are for our blessing (Rom. 8:28) and apportioned in mercy and love by the Lord himself (Lam. 3:33; Heb. 12:5-12). And the main harvest, the great bitter recompense of the Curse, the Lord himself has borne for us on the tree. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). But there is a better sowing: the doing of the will of God as it is in Christ Jesus, and the good works of faith wrought through love, which will yield bounteous harvest, and even in this life will choke out the bitter fruit of that other sowing we had done. There is a sure reward for the life of faith and service in Christ.

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might
Gathered in time or eternity,
Sure, ah! sure will the harvest be."

THE THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 18, 1916.

THE PHILIPPIAN JAILOR.

Golden Text.—“Believe on the Lord Jesus, and thou shalt be saved and thy house.” Acts 16:31.

Lesson Text.—Acts 16:16-40. Memorize verses 33, 34.

19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas and dragged them into the market-place before the rulers, 20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they casts them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what muyst I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and

Verse 19. Had a change come over that afflicted maid? What had happened? (See verses 16-18). Did those masters care more for their gain or for the welfare of that girl?

Verses 20, 21. Were they really so much concerned for the peace of their city, and for the purity of the Roman law? What were they really stirred up about?

Verses 22, 23. For whose sake did Paul and Silas suffer all this? Is it an honor or a disgrace to be publicly whipped and imprisoned for Jesus' sake? Do we aspire to or try to avoid, suffering for Jesus' sake? (Rom. 8:17, 18; 2 Tim. 3:12).

Verse 24. What two extraordinary precautions did the jailor take?

Verse 25. About midnight, did these two strangers, mistreated and humiliated, groan and lament? Why not? See Matt. 5:12; John 16:33. Was this an unusual thing? Who listened? Who else? (Mal. 3:16). Is it a testimony to the world when Christians suffer joyfully for their Lord? Is He worth it?

Verses 26-28. What four effects of the earthquake? Why would the jailor have killed himself? (Acts 12:19).

Verses 29, 30. Why that question? (Compare Luke 5:8; and see vs. 17, 18 of this chapter for probable reason of his inquiring about salvation).

Verse 31. What other answers were given to this very important question? (Acts 2:37, 38; Acts 22:10-16). Do these answers conflict at all? Did the jailor also repent, and was he baptized? Can a man truly “believe” in the Lord Jesus and refuse to confess, repent, or be baptized?

Verse 32. Why would it have been impossible for the jailor to “believe on the Lord Jesus” at the time he was first told to do so? (Comp. John 9:35, 36). What had to be done first? (Rom. 10:17). Did Paul and Silas do that?

Verse 33. Why would he want to wash their stripes? How long did the jail-

all his, immediately. 34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

or delay baptism? Who were baptized?

Verse 34. What was the jailor's emotion now? Were there any infants in that household then?

NOTES ON LESSON 12.

There is much humbug and sleight-of-hand performance practiced under the name of sooth-saying, fortune-telling, clairvoyance, etc. But counterfeits themselves prove the existence of the genuine. We are face to face with the real thing in today's lesson. There have been at all times and are now persons who have supernatural powers along that line. God is bitterly opposed to all sorts of occultism: "spiritualism," necromancy, divination, fortune-telling, and the like; speaks of it as a reality, and solemnly forbids it (Deut. 18:10-14; Gal. 5:20, "Sorcery"). The Christian who dabbles with fortune-telling and spirit mediums is guilty of a heavy sin indeed (1 Chron. 10:13). Whatever real power exists of this sort, it is not of God, but of evil spirits and demons. It is needful to speak of this, for in many places it is quite common for professed Christians to consult fortune tellers, clairvoyants, and even mediums. If these are of the genuine sort, which the word of God portrays, it is all the worse; if only humbugs, the sin intended remains the same.

It is worthy of note that this poor woman being under the power and influence of an evil spirit, had knowledge of the Divine mission and work of Paul and Silas. For many days she followed them and cried: "These men are servants of the Most High God who proclaim unto you the way of salvation." But Paul, like his Master, would not receive the testimony of an evil spirit (Mark 1:34) but was grieved and at last commanded in the name of Jesus Christ the spirit to come out of her. "And it came out that very hour." At this point begins the printed portion of our lesson.

What Must I Do?

The central point of this lesson lies in the jailor's anxious question, "What must I do to be saved?" and the inspired answer given to this supremely important inquiry. The answer differed from that given in two other places—but only in its form, not in its substance. For as there is one gospel, there is but one way of salvation. The answer both pointed out the first step, and, taken in its fulness, comprehends everything. For faith in the Lord Jesus involves repentance, and confession with the mouth, and the act of baptism in which it is made manifest. The faith by which we are justified and sanctified and saved, is a faith expressed as God requires.

The Plain Way.

The jailor who did not know even the beginning of the way of salvation, was told first of all to "believe in the Lord Jesus." He had not, however as yet, heard of Him. And "how shall they believe on him of whom they have not heard? . . . So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:14-17). Therefore they at once "spake the word of the Lord unto him, with all that were in his house." (Acts 16:32). Now this clearly resulted in faith—a faith which at once expressed itself in action: the jailor "took" Paul and Silas, "the same hour of the night;" and—with manifest desire to undo, on his part, the wrong that had been inflicted on these servants of God, and showing his changed attitude and love toward them, "washed their stripes." Nor was that all. We have noticed once before how to "preach Jesus" involved and included the doctrine of baptism. (Acts 8:35, 36). So it was here. When he spake unto him "the word of the Lord," baptism was necessarily included in it; for "he took them the same hour of the night and . . . was baptized. he and all his, immediately." And just as we read that the Eunuch, after his baptism, "went on his way rejoicing," (Acts 8:39); just as the apostle Paul himself, after he was baptized, "took food and was strengthened;" so the jailor also, when he had been baptized, "rejoiced greatly with all his house, having believed in God."

THE FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 25, 1916

THE PHILIPPIAN CHRISTIANS.
(Review Lesson.)

Golden Text.—“Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Phil. 4:8.

Lesson Text.—Phil. 1:1-11; 4:1-9.

1. Paul and Timothy servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ. 3 I thank my God upon all my remembrance of you, 4 always in every supplication of mine on behalf of you all making my supplication with joy, 5 for your fellowship in furtherance of the gospel from the first day until now; 6 being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: 7 even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. 8 For God is my witness, how I long after you all in the tender mercies of Christ Jesus. 9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; 10 so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; 11 being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. 4 Rejoice in the Lord always: again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things

are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

The preceding lesson treated on Paul's work in Philippi. The reading-lesson of this review is taken from Paul's letter to the church which he had established at Philippi. This letter bears evidence that it was written in prison at Rome, and that Paul was at the time awaiting his verdict; which might be either release or execution. In this situation he was filled with joy. The words “joy” and “re-joice” occur about 17 times in this short epistle. The Philippians had had an object lesson of the same grace before. (Acts 16:25).

What did this church possess? v. 1. What had they had partnership in with Paul from the first and all along? v. 5. What was Paul confident of? v. 6. What was the evidence of that good work of God in them? v. 7. What did Paul pray for for them? (vs. 9-11). Do we need knowledge and discernment as well as love? For what purpose? v. 10. What is the meaning of v. 11? See John 15:1-5. Is any other sort of fruit to the glory and praise of God? In whom alone can we rejoice always? Not in ourselves, certainly; nor in the world, nor in earthly success and happiness—but in whom? (4:4). What is the outlook of verse 5; and of verse 6 above and verse 10? Did the prospect of the Lord's coming have great power and influence with them? Memorize ch. 4, vs. 6 and 7. With what should we occupy our thoughts? v. 8. And what imitate?

REVIEW OF THE BOOK OF ACTS.

Would it not be the best sort of review to take up the portion of the Book of Acts (sixteen chapters) we have studied since the beginning of the year? If the pupils are old enough let them read and re-read these sixteen chapters; and assign a chapter (or more or less, according to the size of the class) to each pupil to specialize and report on. Let every pupil memorize the key-text of Acts 1:8. Take up the review by some outline like the following:

- I. Preparations. (Ch. 1).
- II. The Gospel at Jerusalem. (Ch. 2 to 7).
- III. The Gospel in Judea and Samaria. (Ch. 8).
- IV. The Gospel to the Gentiles. (Ch. 9-16).
 1. The apostle to the Gentiles prepared. (9).
 2. The first Gentile converts. (10, 11).
 3. The Gentile church at Antioch. (11).
 4. Paul's first missionary journey. (13, 14).
 5. Paul's second missionary journey. (15, 16).
(in which the gospel goes to Europe)

Review of the Quarter's Lessons.

Lesson 1. Conversion of Saul. Acts 9. Golden Text. 1 Tim. 1:15. Was this a common conversion or extraordinary? Point out the extraordinary features; and those common to other conversions.

Lesson 2. Æneas and Dorcas. Acts 9:32-43. Golden Text. Tit. 2:7. Bible picture of a good woman. (Prov. 31:10-31).

Lesson 3. Peter and Cornelius. Acts 10:1-23. Golden Text. Rom. 10:13. Are the best of men unsaved until they hear and accept the gospel? What tremendous step is taken in this lesson? Had God carefully prepared the way for it?

Lesson 4. The Gospel for the Gentiles. Acts 10:24-48. Golden Text. Acts 10:34, 35. Cornelius' speech to Peter cannot be surpassed from a man in his position; Peter's sermon is a standard example of apostolic preaching. What was the subject of it? What the promise? What was extraordinary in this case? What common and regular?

Lesson 5. Peter Delivered from Prison. Acts 12:1-19. Golden Text. Acts 13:47. Read Heb. 1:14. They are with us and around us when we would least think it.

Lesson 6. The Missionaries of Antioch. Acts 11:19-30; 12:25-13:12. Golden Text. Matt. 28:19. When and where is Saul first named "Paul?" How came Paul and Barnabas to go out on this missionary tour?

Lesson 7. "Lo we turn to the Gentiles." Acts 13:13-52. Golden Text. Acts 13:47. The name of this lesson is a quotation: when were those words spoken? Read Rom. 11:11, 12-30. How do men judge themselves "unworthy of eternal life?"

Lesson 8. The Cripple of Lystra. Acts 14. Golden Text. Isa. 40:29. Relate the story briefly. What does Paul tell us about God's dealings with the nations?

Lesson 9. The Council at Jerusalem. Acts 15:1-35. Golden Text. Gal. 5:1. Why did they have a conference at Jerusalem? Was that a very important turning point? What was the conclusion arrived at?

Lesson 10. The Call of the West. Acts 15:36-16:15. Golden Text. Acts 16:9. Who said, "Come over into Macedonia and help us?" How did God picture Macedonia's need to Paul? How would the heathen lands look if God would picture them to us? On whom does the Lord depend to carry out His gospel?

Lesson 11. "Sowing and Reaping." Gal. 6. Golden Text. Gal. 6:7. What are people very generally deceived about? What two kinds of sowing are possible? What sort of harvest will each bring?

Lesson 12. The Philippian Jailor. Acts 16:16-40. Golden Text. Acts 16:31. What good fruit came out of the mistreatment suffered by Paul and Silas? Was it worth while? What does this lesson show as to the Christian's joy? What important question is asked, and what the answer given?

THE FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 2, 1916.

PAUL AT THESSALONICA AND BEREIA.

Golden Text.—“Him did God exalt with his right hand to be a Prince and a Savior.” Acts 5:31.

Lesson Text.*—Acts 17:1-15; (Comp. 1 Thess. 2:1-12). Memorize verses 11, 12.

17. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assailing the house of Jason, they sought to bring them forth to the people. 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honorable estate, and of

Verse 1. What was in Thessalonica? Did that prove to be an immeasurable benefit to some of that city?

Verse 2. How is the apostle's preaching described in this verse? What scriptures did he reason from

Verse 3. What two chief points was he “opening and alleging”? (Compare Luke 24:25, 26 and Acts 2:36).

Verse 4. What did those who “were persuaded” do? What three different classes of converts are referred to in this verse?

Verse 5. Who again were the bitterest enemies of the gospel? (1 Thess. 2:15-16). What was their motive? Was this the sort of “jealousy” mentioned in Rom. 11:11, 14? What sort of tools did they make use of?

Verse 6. What great compliment did they unwittingly pay to these preachers and their gospel?

Verse 7. Were they really so much concerned for the honor and prestige of Cesar? Was Jesus a King indeed? (John 18:33-37). Were the apostles fostering discontent and revolution against the civil government? Rom. 13:1, 2; Tit. :1; 1 Pet. 2:13-17. When will the rule of Jesus supersede the governments of earth? Rev. 11:15; 19:11, 16, 19, etc. Who will reign with him then? (Rev. 2:26, 27).

Verse 10. What effect did such troubles have upon the apostles? Did they do right to leave? Cp. Matt. 10:23.

Verse 11. Why were the Jews of Berea more noble? Did they receive the apostles' preaching? Did they receive it blindly? Would God have all to pursue such a course?

Verse 12. What was the result of this course? Would the same result follow again today?

Verse 13. Where did Satan get willing instruments to hinder the work at Berea?

Verse 15. What in this verse, indicates that Paul felt his loneliness?

men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. 14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. 15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

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NOTES ON LESSON 1.

Paul's Work at Thessalonica.

Our lesson today shows that Paul's stay in Thessalonica was very short—perhaps only two weeks, not as much as four weeks in any case: "Three Sabbath days." When he left, they were in a rising storm of persecution. Paul being "a son of God," was, like Jesus the Son of God, a peacemaker. (Matt. 5:9; Acts 10:36; Eph. 2:17); and like the Lord Jesus' message of peace, so Paul's also brought the sword. (Matt. 10:34-37). For when Paul first came to Thessalonica all was quiet and peaceful; but when he left things were in an uproar. After leaving Thessalonica Paul felt deep solicitude for his converts, and finally sent Timothy to see whether perhaps under the stress of persecution they had not surrendered their newly-found faith and hope. Timothy brought good news indeed. (1 Thess. 3:1-10). The high spirit and quality of Paul's work among the Thessalonians is set forth in 1 Thess. 2:1-12; the Thessalonians' attitude toward his message, and the way they received it in 2:13, 14. Note the full gospel Paul preached and taught these Christians during his short sojourn. He had taught them of God, of Christ, of the Holy Spirit, of faith and hope and love; of fruit-bearing and service; of holiness, not only as to position, but in conduct (4:2,3, etc.), and very emphatically about the **Second Coming of Christ**, and about the coming Man of Sin (2 Thess. 2:5) and the Day of the Lord. **Telling the Lesson-Story to a Child.**

As Paul traveled through the country he came to a place called Thessalonica. There the Jews had a meeting-house, and had meeting every Saturday. So Paul went to their meeting and made them a talk. Now the Jews believed that Christ would come and that He would be a great King; and that was so, for God said so in His Book. But God also said that Christ would first have to suffer and die and be buried and rise up again out of the grave, and the Jews had overlooked that. Paul showed them that that was what their Bible said; and told them that Jesus was the Christ they were looking for. When they heard that, some of the Jews believed and took their stand with Paul and Silas, to be Christians like they were. And there were good people among those who were not Jews ("Greeks" they were called) and a good many of them, and of the great ladies, also joined in with them. But the other Jews got jealous and started a great trouble, and the Christians had to send Paul and Silas away during the night to a place called Berea.

The Jews that lived in Berea had a meeting house too, and Paul and Silas went to their meetings and told them about Christ just like they had done at Thessalonica. But the Jews in Berea were much finer people than the others for they showed it in the way they listened to the story about Christ. They were very glad to hear it, and then they went home and read their Bibles every day to see if what Paul and Silas had told them was so; and they found it was just that way. So many of them believed; and not a few of the noble Greek ladies and of the men too. But when the wicked Jews in Thessalonica heard about it they came and stirred up trouble in Berea like they had done in their own town. So the brethren sent Paul away to Athens; but Timothy and Silas stayed at Berea a while longer.