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ORDER OF

Word and Work

LOUISVILLE, KY.

DECEMBER, 1923.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

One Dollar a Year.

In Clubs of Four or More, Seventy-five Cents.

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 Coming, 1924: McGarvey articles
on Israel's Restoration.

Here Comes December WORD and WORK with the BOOKS!

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The following extract from the Preface explains the plan and purpose of the work:

For several years past the writer has received requests from many quarters to write a treatise on the Book of Revelation which would serve as a help to the study of that wonderful and difficult book. This pamphlet is in its measure a response to those demands, and will, he trusts, prove a help to many toward a fairer, more reasonable and scriptural understanding of that portion of the Word of God.

The writer is aware that this little treatise leaves many questions unanswered and difficulties unsolved. But nevertheless it will be found to answer the first, all-important purpose—namely to put the reader on track of an understanding of the book as a whole, so as to enable him to grasp its scope and design, and to get the main drift of its meaning; after which he will be better able to work out details for himself.

The writer's aim has been to be faithful to the Word, above all; just and true in his presentation, and undogmatic in his conclusions. His object was to point out facts and features, rather than to teach and dogmatize; and to direct the reader's eyes to what is actually said and written more than to explain and comment. He says nothing upon his own authority but has endeavored to place everything before the reader, that he may see, examine, and judge for himself. If the author should have failed of this aim in any point; if anywhere he has seemed to be trying to force an opinion or an unwarranted conclusion, it is not intentional, and he would beg the reader to overlook such lapse, and always, everywhere, to

"Prove all things and hold fast that which is good."

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Order from the Publishers,

THE WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

THE PUBLISHER'S ONCE-A-YEAR PAGE.

This issue closes the sixteenth year of The Word and Work—our eighth year from Louisville. By God's blessing the little messenger has continued even until now—and will continue. Three generous gifts, always unsolicited, on top of regular receipts, have almost met the year's expenses; and if those receiving expiration notices this month will renew promptly we shall close books on Dec. 31, with all bills paid and a "balance forward."

* * *

We promised to keep the paper clean: *And we have kept it clean.* Free of doubtful advertisements, free of hurtful personalities, free of wrangling; and of all foolish and ignorant questions and profitless discussions. For the grace of God is given, not for pulling down, but for building up.

* * *

One by one, great, good men and brethren throughout the States (more in 1923 than ever before) have had their eyes opened. They see that we are more the propagators of "Russell-Adventism" than that a house, divided against itself, can stand. For we have been all these years openly and outspokenly *against* the distinctive teachings of both Russellism and Adventism. And they are seeing too, the one, true, and only way of unity and peace among God's differing, growing children—the way of love and of mutual forbearance in the things that are not subversive of the gospel, nor of the work and worship of the church. (Eph. 4:1-3). More and more, the brethren are coming to see this, I say. Our exchanges, and our correspondence file bear the unmistakable evidence of it. A change is coming—is almost here!

* * *

The Word and Work is going to be better, more worthy than ever, in 1924. We cannot take space to tell you all that is in the planning: A survey of the whole Bible, perhaps; or the exposition of Romans; or the exposition of the Proverbs, for young people. The first-prize articles of the 1923 Contests—and more contests. The widely-sought front-page paragraphs; beautiful, helpful poetry; news from home and foreign fields; articles, editorial and contributed; letters from abroad; timely reprints from pioneer preachers; and the Editor's Notes and Questions on the Uniform Lessons.

If you have dropped out, come back! Come back into the Word and Work family for 1924.

E. L. J.

"CALL BACK."

"If you have gone a little way ahead of me, call back—
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
Call back, and say He kept you when the forest's roots were torn;
That, when the heavens thundered and the earthquake shook the
hill,

He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through the night's sin-darkened
sky—

If you have gone a little way ahead, oh, friend, call back—
'Twill cheer my heart and help my feet along the stony track."
—Selected.

WORDS IN SEASON.

R. H. B.

WHAT THEY DO NOT KNOW.

The woman at the well of Samaria (John 4) represents that vast contingent of humanity who are living out their days in ignorance, in darkness, in sin and misery, "without hope and without God in the world;" and that simply for the lack of a knowledge which has been so freely provided. "If thou knewest" the Lord Jesus said to her: and what was it she needed to know? Two things: (1) the gift of God—here represented as the "living water;" and (2) the One who alone could bestow the gift. Yea, if she had known she would have applied to Him and would have received her heart's desire. (John 4:10). How many a soul lives and dies in despair for the lack of the truth which we could put within their reach?

THE COMMISSION IN THE CROSS.

If there were no express command to "teach all nations," the Cross of Christ itself alone would demand the world-wide proclamation. If it is so that the crucified Savior "is the propitiation for our sins, and not for ours only but also for the whole world;" and if the benefit of the propitiation is conveyed only through the message, "the word of the cross"—missions into all the

world are necessarily implied. If by the grace of God Christ tasted death for every man, every man is entitled to hear about it so that he may avail himself of it. And, as has been forcefully said, "Any man has a better right to hear the gospel once than any other man to hear it twice." The all-embracing love and purpose of the Cross demands its world-wide announcements. Since God was in Christ reconciling *the world* unto Himself, not reckoning unto them their trespasses—it follows that they to whom the word of this reconciliation has been committed must go everywhere beseeching men on Christ's behalf, "O be ye reconciled to God." If every man has a just share and interest in the redemption of the Cross, then none, so far as our part is concerned, must be defrauded of it. The Cross demands world-wide missions.

THE WAY OF THE CROSS.

The Cross is not only the Divine reason for missions, it is also the Divine method of true missionary work. In His atoning death the Lord Jesus not only once for all obtained eternal redemption for us, but He also set forth the manner in which this salvation and redemption is to be ministered unto men. There is indeed only one *atonement*, accomplished once for all by our Lord and Savior Jesus Christ, which cannot be repeated or added to. But the Cross becomes the rule and law, the inevitable love-obligation of all His redeemed ones.

"Must Jesus bear the Cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

For the love of Christ constraineth us. If He bore the Cross, then His own must take up their cross and follow Him. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die, it beareth much fruit." It is the law alike to the servant as to the Master. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. *If any man serve me, let him follow me.*" Therefore says Paul: "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." "Are you not afraid of those savages and that murderous climate?" someone asked a missionary. "Not at all," he replied, "I died long before I ever went there."

THE CROSS THE QUALIFICATION.

Not till the love of God which expressed itself in the Cross to us-ward has reached our hearts not till the spirit of the Cross has come upon us shall we be able to enter into the real missionary work. Men can be reformers, educators, lecturers, civilizers, humanizers, social workers, proselyters, or what not, without the spirit of the Cross; but not efficient messengers of the redemption that is in Christ Jesus. Who has never realized the power

of the Cross in his own life, and has not felt its sweet and solemn compulsion is thereby disqualified from bringing it home to the hearts of others. He may lack both the real message and the true method; or if he have the message in word, and has not the method it will fail of its real power.

THE PRINCIPLE OF THE CROSS.

And what is that Cross-method? To the Lord Jesus the Cross was the way of the Father's will; which led through self-sacrifice and suffering unto His death for sinful men. What it was to the Lord it is to the disciple. The Cross-message must be carried out to men in the spirit and manner of the Cross. Not by domination but by lowly service; not in self-exaltation, but in self-abasement; not in self-assertion, but in meekness; not in self will but in surrender to God; not by coercion, but in wooing love; not in gain nor in power nor in supremacy, but in loss and weakness and submission; not by seeking one's life, but by losing it after the pattern of the Lord who came not to be ministered unto but to minister, and to give His life a ransom for many—thus must the Cross be proclaimed. This alone is the gospel-method of saving others. It applies to all Christians: if the wheat-grain fall not into the earth and *die* it abideth by itself; but if it die it bears much fruit.

THE POWER OF THE CROSS.

"And I if I be lifted up from the earth will draw all men unto me." The Christ uplifted on the Cross is the potent power, the great attractive force of the gospel. It justifies itself always and everywhere. Nor has it lost its power, neither in the home-field nor in the foreign, to draw such as should be saved. It still grips the hearts and souls of men and begets them to a new life in Christ. That anti-typical serpent, made in "the likeness of sinful flesh," lifted up, is still God's all-sufficient and effective remedy for the deadly venom of sin. (John 3:14, 15). To them that perish, the Cross is indeed foolishness, and a savor of death unto death; but unto those that are being saved it is the power of God. It comes with healing and with mercy; with a great forgiving and redeeming power. It comes as the revelation of a great love. It comes as an awful judgment on sin (*my sin!*) executed upon the body of the Son of God who loved me and gave Himself up for me. It comes as a new life, with peace and joy and hope; with a great assurance and begets a burning love-desire to save others. It lays us under a bondage which is more than liberty.

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

Here is the substance of a leaflet issued by the "China Inland Mission:

Is it nothing to you that possibly *you* are among those who have not done all that might have been done for the heathen, in praying, in giving, and in going, and that thus, consciously or unconsciously, you are one of the many Christians who are responsible for perpetuating this "crime of the ages" in leaving

countless millions of needy souls to live and die without the knowledge of God's redeeming love in Christ?

If it is something to you—then, for the sake of Christ and of Christless men, arise and do, for "the time is short" and "the night cometh when no man can work!"

"When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

CONCERNING STUDIES IN "REVELATION."

In this issue the Studies in Revelation are concluded. The studies have been brief, simple, somewhat elementary; and on many questions which the reader may have wished to see discussed, non-committal. The aim has been rather to *direct* the reader than to argue for this or that position, or to do his thinking for him. The method has been general and suggestive, encouraging personal study in the right spirit and upon right principles; and in that line the articles have been found helpful, we trust. The writer claims no source of information not accessible to all alike. He claims no right to speculate on matters unrevealed. He would have no one to accept anything on his or on any human authority. He lays no claim to superior wisdom or profound knowledge. He has simply endeavored, according to his ability, to point out the just and fair meaning of this portion of the word of God.

The chiefest obstacle to the right understanding of the Revelation are the preconceived notions and prejudices, which men hold: such as the following:

That Revelation cannot be understood.

That every statement in it is so "highly figurative" and symbolical that no one can determine its meaning with any certainty.

That in order to understand any of it one would have to be a great scholar and accomplished historian.

That to try to understand or teach it is in itself a proof of presumption and conceitedness.

That everything differing from our own notions is speculative and divisive.

That what we do not already know is not worth knowing.

That what *we* do not know cannot be known.

That it is a foregone conclusion that there will never be a national restoration of Israel; that there is to be no such thing as the "Millennium"; that Christ and His saints will never reign on the earth; that there can be no "first resurrection," etc.

In short, that the Revelation, if it teaches anything definite at all, must corroborate our own views of how things ought to be.

A few such preconceptions will of course make the book of Revelation worthless and meaningless to anybody: a book more blessed to ignore than to study. But a faithful and unprejudiced mind will find it to be a Revelation indeed, full of light and encouragement and blessing to the reader.

WORD AND WORK

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

R. H. Boll, Editor-in-chief.

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ABOUT BOOKS.

Even in Solomon's day it was true that "of making many books there is no end." And in those days there was no printing. What would Solomon say now, we wonder? The continued and increasing supply of books rests upon an equally constant demand, and shows that on the whole they are a necessity. No one can get along without some books. But there are books and books; some good, some bad, some valuable, some worthless; some helpful, some pernicious; some that will live forever and some that die "a-borning," and should have died sooner; some that are priceless, and some not worth the paper they are printed on. A good book can revolutionize a life; an evil book can ruin it.

Who puts a good book in my hand does me a great service. It is the act of a friend. Continually the inquiries come to us about books and requests to recommend a good treatise on this or that, perhaps a commentary, a church history, a volume of sermons, or something devotional, doctrinal, controversial, exegetical, and so forth. We are glad to make suggestions, and to recommend the best books known to us—always, however, begging our friends to remember that human works partake of human imperfections, and that every book should be read discriminatingly, and "proving all things, holding fast that which is good." For there is but one book which we can absolutely and unqualifiedly endorse. That is the Book of God.

But among uninspired books there are many that are helpful written by able, earnest, faithful, studious men who put their best into their work. And such books are a blessing. This issue of our paper, and our free catalog, will, we think, put the reader in touch with many such works.

NEWS AND NOTES.

Over a thousand subscriptions expire this month: In renewing, make it four names for \$3.

From Trenton, Fla.: "16 baptisms here. I go to South Florida next."—L. K. Harding.

To make sure of the 1923 Bound Volume of Word and Work, order at once—\$1.50.

From Jacksonville: "We had 3 additions last Sunday and fine crowds. The church has purchased a most desirable lot, and we plan to change our location soon as possible. We sent \$50 to Bro. McCaleb last month and hope to be regular contributors.

"I had a good meeting in some respects at Largo. Baptized only one, but crowds were fine."—H. N. Rutherford.

Be sure to see the announcement elsewhere of R. H. Boll's Commentary on *The Revelation*. Now ready, 50c; 3 for \$1.

"Please publish our change of address from Childress, to 413 Second St., Hillsboro, Texas."—R. A. Zahn.

Sunday School Times subscriptions for 1924 will cost \$1.75 in our club. Regular price is \$2. Send subscriptions by Dec. 10.

J. C. Bailey has located to labor at Buffalo, Mont.

Send for our new 24-page catalog of Books, Tracts, and church supplies.

"Word comes from Forest Hill Mission, Tenn., that ground has been given for a house of worship, and five acres also for a preacher's home. The brethren are going to build."—Mrs. L. B. Holloway.

"I have undertaken to raise a certain amount for the greatly-needed American style homes for our missionaries in Japan—particularly the Fox families. Friends and churches may wish to send gifts, large or small; and I shall be very grateful."—E. L. Jorgenson.

Attendance at the five-day Missionary meetings just held at Highland Church, Louisville, taxed the capacity of the house. Brother Janes gave instructive and stirring lantern lectures each night, and a dozen other Louisville preachers took part. The walls and class-rooms were used for interesting exhibits of hundreds of oriental articles connected with missionary life. Generous offerings and pledges were made toward the fund to build homes for missionaries in Japan. Why not plan such a "Missionary Institute" in your congregation?

Of all art calendars we like The Scripture Text Calendar best. Inspirational scripture each day, golden text on Saturdays, art pictures, size 9x16 inches. 30c each, 12 for \$3. A suitable gift.

"Great Songs of The Church," now in its third edition, already a standard hymnal, makes a beautiful gift book, 75c; 60c in quantities. Its songs are not new! If they were the book could not last. But if you do not find a hundred songs, out of its four hundred and fifty, that are new to you, we will give you a book free!

Louisville News: The Bible Classes at Portland Ave., Church have opened with an attendance far the largest in their history. Joshua, in the Old Testament class, and John in the New, are assigned for the first six week's term.

Brother Boll changes address to 2626 Montgomery Street.

Stanford Chambers and E. L. Jorgenson are back from good meetings near Sullivan and Mitchell, Ind., respectively. Brother Jorgenson goes to Harper, Kansas, for Thanksgiving, and then to Basil for a week's meeting.

Portland Church, Thos. Lafollette especially, conducts a new mission, with good attendance, at 818 N. 33rd St.

"Please report our work as doing well in New Orleans. Attendance and interest steadily increasing week by week. I find conditions in this field a little different from anything I have had before, and our growth must necessarily be slow, but we are pressing on in the work, asking God to give the increase. Some noble workers in this little band, whose zeal is very helpful and encouraging."—Willis H. Allen.

From Lachoochee, Fla.: "I have asked Bro. L. K. Harding, of Henning, Tenn., to come to Lachoochee to hold a meeting. He has agreed. Lachoochee is a new town, growing rapidly. There are only two members of the Church of Christ here and only one other church. I shall have to secure a tent. The expense of the meeting is greater than I can bear. If any Christian would like to have a part in this work for the Master, send your contribution to me here."—S. D. Hunt.

TWENTY-FIRST ANNIVERSARY, BATHURST ST. CHURCH.

GEORGE A. KLINGMAN.

There was a happy gathering at Bathurst Street, Toronto, last Thursday evening when about two hundred people sat down to a good supper prepared by the sisters, and then listened to short speeches and sang stirring songs. Many of the old members were present and there were telegrams of regret from former members who had moved away from the city. The surprise of the evening came when our beloved brother and sister, W. D. Campbell, of Detroit, Mich., walked in at the last minute; they were with this congregation when, twenty-one years ago, they moved into the house which they now occupy. It was then in a residence district of the city, but is now surrounded by business houses and a foreign population. The membership is scattered "far and wide"; we are confronted with the problem of the "down-town" church, presenting many opportunities for real practical work in the name of the Master. The Bathurst Street church has had a remarkable history, but is not content with "living in the past;" but, with renewed energy, is taking hold of present problems and looking to a great future.

It was the writer's privilege to deliver the address of the occasion being assigned the subject: History of the Restorative Movement of the Nineteenth Century. In this address it was shown that the remote back-ground of that movement ran all the way to the second century when there were protests against the departures from the simplicity of the gospel; that the Reformation of the Sixteenth Century was but the culmination of a series of Reformatory Movements which extended far into the Seventeenth Century. The immediate background of the Restoration Movement of the Nineteenth Century was found in Scotland beginning with John Glass who was excluded from the Scotch National Church because he denounced some of its doctrines and practices, and extending down to the year 1809 when Thomas Campbell read his "Declaration and Address." A brief sketch was then given of the history of those eventful years in the early part of the last century.

SALVATION—FROM WHAT?

STANFORD CHAMBERS.

The Gospel is "the power of God unto salvation to every one that believeth." Salvation from what? Is this matter of being saved just a bit of religious excitement and the need of salvation a kind of make-believe? Or is there something really to be saved from? Feeling that it might help someone to a greater appreciation of salvation and of Him who saves I am collecting a number of scriptures on the subject of what we are saved from.

"The Son of Man came to seek to save that which is lost." There is such a thing as being lost. "Unto us who are saved it is the power of God and the wisdom of God." There is also, then, such a thing as being saved. "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." But what is sin that one should desire to be saved therefrom? Sin is calamity. "Sin hath punishment." Notwithstanding the "pleasures of sin," sin brings remorse and grief. Sin has terrible consequences. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The Gospel saves from perishing. "But if our gospel be veiled it is veiled in them that perish." The Savior came "that they may have life and have it abundantly," "but ye will not come unto me that ye may have life." "The wages of sin is death." "The soul that sinneth, it shall die." "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." "It is profitable for thee that one of thy members perish and not thy whole body be cast into hell." "The chaff he will burn up with unquenchable fire." "And if any was not found written in the book of life he was cast into the lake of fire." "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." "If any man worshippeth the beast and his image, and receiveth the mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up for ever and ever."

The above quotations by no means exhaust the list of passages showing the awful consequences of sin, but in the light of these given, who but he that denies the Bible can deny that Gospel salvation is a great and wonderful salvation? There are those who say that hell does not burn with literal fire. That does not help matters any. If fire, terrible as it is, is a symbol, it is not so terrible as the thing symbolized and is chosen as the strongest term our language affords. As in the case of heavenly things it is written that "eye hath not seen, nor ear heard, nei-

ther hath it entered into the heart of man, what the Lord hath prepared for them that love him"—so, in the case of the lost, the mind of man can not comprehend what their horrors will be. The Savior did not come from heaven and suffer the death He did to save men from a mere "figment of the imagination," but from the eternal fire prepared for the devil and his angels. Let sinners give heed and let saints be grateful.

KNOWING GOD.

W. J. JOHNSON.

We shall appreciate God and His love more when we know Him better. Who is God, and how does He deal with us? If we are striving by prayer and faithful study to know God and His dealings with us, even though our conception of God, as yet, is elementary, we shall begin to appreciate Him and His love for us.

The secret of doing God's will is to know Him and His love for us; and by doing His will, we show our appreciation of Him. When we were children in school, we did not love or try to obey our teacher until we understood his motives and came in personal touch with him. We never appreciated his efforts to teach us as long as we stood at a distance and knew him only as one placed over us to exercise discipline. We had to know him first, as an ordinary man like our father or brother; next, that he was placed over us, not to make us obey him by force, but to prompt us to obey him by the interest he took in us and by his kind and sympathetic disposition toward us; and then to know him as one who wished to help us make a success in life, and not as one who wishes to assert his authority over us. Now, can we appreciate God until we know how He deals with us? If we think of Him only as a severe master, can we appreciate His chastenings? If we think of him as a partial God, can we appreciate the many blessings He bestows on us when we see those around us who have been more richly blessed than we have been blessed? Let us not stand at a distance and come to wrong conclusions about the character of God and His dealings with us. We are so cruel, partial, envious, severe and jealous that unless we come to the word of God, the only book in which God reveals Himself and seek with an honest heart to know something of God, we will never see or know him only as we are ourselves. But if we honestly seek to know Him as He reveals Himself to us He will open our eyes, unstop our ears, and melt our hearts, and we can see and know Him as He is—kind, just, loving, compassionate, long suffering; and chastening only when necessary. If we do not know God as He really is, we will never appreciate Him and His dealings with us; and if we do not appreciate him, we will never be willing to give ourselves over to Him and say: "Here am I, send me."

To know God is to love Him; to love Him is to serve, and obey Him. John 14:15; 1 John 4:8.

THE REVELATION.

R. H. B.

THE SURVEY OF THE WHOLE.

Having in eleven brief studies covered the text of the Revelation, we are now prepared to take a last comprehensive view of the book as a whole. In no book is it easier to lose one's way and become bewildered and confused in a multitude of details. There is no other book in the study of which it is so important to hold to the main road, and to let all side issues and questions be, until we have a clear vision of the main thought and purpose. If the reader has thought at the time these lessons dealt with things too obvious and superficial; and again at other times that some of the facts brought out were left unexplained and inexplicable, this was likely due to the omission of details, the discussion of which would have lengthened and encumbered our study to the confusion of the reader. So we have sacrificed detail to lucidity. Let us now once more look back upon the book. Let us trace its main course and mark the side streams and interruptions.

The simplest outline, plainly marked and dependable, is contained in 1:19 in the Lord's commission to John to "write"—

First: "The things which thou (John) sawest."

Second: "The things which are."

Third: "The things which shall come to pass hereafter."

The things "which thou sawest" could be none other than that vision of the Son of Man in Rev. 1, which John had just seen.

The "things which *are*," were the church conditions then present (and still present, for that matter) portrayed in Rev. 2 and 3. The "things which shall come to pass hereafter" commence definitely at chapter 4:1: "After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee *the things that must come to pass hereafter*." That, therefore, introduces the third and last section, treating of things future.

HISTORICAL AND FUTURE INTERPRETATIONS.

But did the "things that must come to pass hereafter" begin to come to pass soon after John's vision, and have they been coming to pass all along and ever since? Those who so hold belong to the school of the *historical interpretation*. Or do those "things that must come to pass hereafter" belong to the future, to the time immediately preceding or connected with the Lord's return? Those who say so hold to the *futurist interpretation*. The historical interpreters claim that chapters 4—22 is a prophetic sketch of the history of the church, from John's day till the coming of the Lord. The futurist holds that Rev. 4—22 is a picture of the last times—the coming of Christ, chiefly, and

the events just before, during and following it. The futurist interpretation does not necessarily and entirely exclude the historical; yet, in the main, it is safe to say that if the one is right, the other is wrong.

Against the historical interpretation there are a number of grave objections; chiefly that after 1900 years no conclusive evidence of fulfilment can be shown. For though it may be granted that a *resemblance* here and there to some event of the past can be traced in the prophecy, the reputed "fulfillments" are in no case really conclusive and convincing, and for the most part very dubious and fanciful. History has been pretty well ransacked, and we fear, sometimes the facts, sometimes the prophecy, trimmed to fit. The result, however, is far from satisfactory. Moreover it makes the prophecy of this book practically worthless. "Of what use," asks the simple reader, "is a book to me which depicts in symbols too mysterious for a common man to comprehend, a few obscure and irrelevant happenings of the past, the mere tracing of which requires the ability of a deep historian, and which, after they are traced out, are of only doubtful worth and certainty?" If such be the character of prophecy what wonder if people turn from it in despair and disgust? Perhaps the present prejudice against the Revelation is in great part due to this commonly received historical "interpretation, its arbitrary devices (as for example the "year-day theory," according to which a *day* stands for a *year*!) and all its far-fetched and fanciful "fulfillments" which no man can verify.

The "futurist" interpretation, though not free from difficulty, has this in its favor, that it requires no trimming, or manipulation of the word of God. The futurist is not obliged to discover or to manufacture resemblances between the prophecy and the course of past history. He can afford to let the text stand in its own fair meaning, regardless of whether it fits anything or not. To him the book speaks for itself, and that suffices. In the absence of convincing and self-evident fulfilment in the past, this seems decisive in favor of a futurist interpretation.

The futurist holds that the Key-text (1:7), "*Behold he cometh with the clouds,*" announces the great theme of the book. The vision of the Son of man in chapter 1 is introductory to this; and the messages to the seven churches, comprising about a tenth of the book, are all with reference to that sublime event. When at the beginning of the *future* (section 4:1) we see the Lord rise up to take possession, it is the first step and stage of His returning. Meanwhile His judgments fall upon the world, and in 19:11 He comes in Person, accompanied by the saints, who had previously been caught up to Him, to overthrow the hosts of wickedness arrayed against Him: the Beast, the False Prophet, and the kings of the earth with their armies.*

*There are two other lines of interpretation: (1) the Pretarist, which assumes that the Revelation is but a highly symbolic picture of the course of Christianity up till the destruction of Jerusalem A. D. 70—which theory

THE STRAIGHT COURSE.

We resume our survey. The book of Revelation is very orderly in its construction. System and method, mark its composition throughout. After the Introductory Vision (chapter 1) and the Messages to the Seven Churches (chapter 2,3) the third and chief part of the book, the "Things to Come" comprises three main parts again:

- I. A Vision of Heaven. (chapter 4, 5).
- II. Three Judgment Series (chapters 6-16).
- III. The Issue and Consummation (chapters 19-22).

The "Vision of Heaven" of chapters 4 and 5 requires no further sub-division. But "The Three Judgment Series" are as follows:

1. The Seven Seals (chapters 6—8:1).
2. The Seven Trumpets (chapters 8:2—10:19).
3. The Seven Bowls of Wrath (chapters 15:—16:21).

This is the main trunk line, as it were, that runs through this book. But a number of *parenthetical portions* come in, which are supplementary or explanatory in their nature.

(1) Between the 6th and 7th seal: a vision of two redeemed companies (chapter 7).

(2) Between the 6th and 7th Trumpet: a two-fold vision: the angel with the little Book, and the Two Witnesses (chapters 10:1—11:13).

(3) Between the Trumpets and the Bowls: the Great Parenthetical Visions of the Dragon, Woman, Child, Beast, Second Beast, etc. (chapters 12—15:4).

(4) Between the 6th and 7th Bowl, a short parenthetical vision (chapter 16:13-16).

(5) A Retrospect upon the Bowl-judgments: the Doom of of Babylon, and Marriage of the Lamb (chapters 17—19:10).

Finally in the "Issue and Consummation" we find the following items:

1. The Appearing of the King (19:11-16).
2. The Battle of the Great Day (19:17-21).
3. The Thousand Year's Reign (20:1-6).
4. After the Thousand Years (20:7-15).
5. The New Order (21:1—22:5).

The book concludes with an Epilog (22:10-21).

THE VALUE OF THE BOOK.

"A book is valuable chiefly for its power to inspire," said a wise man of the world in regard to human writings. Apply that standard to the Book of Revelation. Is it a very inspiring book? To what does it inspire the Christian reader?

we need not even consider. (2) The Spiritual interpretation, which sees only spiritual principles, without specific references to any particular time or event. The spiritual principles are there, of course. But the Revelation has definite and specific reference to certain times, agents and events.

You have found some difficulties in the book. Now read it through once for what you can readily understand in it. Which portion is the larger—that which you can easily understand, or that which you cannot? You can get *the lesson* of a scripture even when you cannot understand it in its details and strict interpretation. See if you can get any lessons from the portions you can *not* understand. What is the sum and lesson of the whole book in your judgment?

As suggested at the close of the first article, see what the Revelation teaches on the following subjects, and note its great teachings:

- | | |
|--------------------------|--------------|
| 1. The Person of Christ. | 7. Angels. |
| 2. God. | 8. Satan. |
| 3. The Holy Spirit. | 9. Judgment. |
| 4. The Blood of Christ. | 10. Destiny. |
| 5. Redeemed Man. | 11. Israel. |
| 6. Lost Man. | 12. Nations. |

13. The Church.

PRINCIPLES, DEVELOPMENTS, ISSUES.

The last, but not least, value of the book lies in its revelation of principles and tendencies which are present and active in the world today; and showing their outcome and final issue. As Paul declares that "the mystery of lawlessness doth already work," biding the time when it shall come to its full flower and head; so the mystery of the kingdom is also working, awaiting its hour of maturity and manifestation. None of the great issues set forth in this book are arbitrary, disjointed and unrelated to the times and circumstances that went before them. Back of every great event and crisis you will find a process and development leading thereto; and back of the development some sort of beginning. If a joyful harvest is reaped, be sure there must have been a previous sowing in tears, and toiling in sorrow and conflict. If a judgment falls be sure the cause of it was planted and nursed in sin.

We do not recognize a plant so readily in its early stage; nor can we discern the nature and full meaning of a principle till we have seen its ultimate issue and fruition. We can judge the significance of Christ's humble ministry and cross better when we see the tremendous world-wide effect. We understand the importance of the Christian's battle and victory much better when we see the result "to him that overcometh." The Dragon is with us, but under his manifold guise we do not perceive his fiendishness, his terrible power, his awful downward course to ruin, until it is unveiled in this Apocalypse. The Beast is here in spirit and principle, ever working and striving to emerge from under the surface of human affairs—a potency that must and will sooner or later express itself in some fit man and organization. The secret leaven of lust and the greed of gold and power; the forces of worldliness and idolatry, of unbelief and rebellion against God, of pride and selfishness—these all tend to embody themselves in men and facts all along and to head up in a man

and supreme issue at last. And sin is known, only at the end in the Lake of fire, and salvation in the New Jerusalem.

Thus in the Revelation we have the picture of the end and outcome of things, that we may judge and beware what we do and admit into our lives, and the principles and leadings to which we commit ourselves—"for the time is at hand."

Finally I would suggest to the student some

THINGS TO NOTICE.

1. That from chapter 4:1 future things are in view.
2. That from chapter 4:1 on the church is never mentioned again till the epilog. Though the term "church," "churches" is found nineteen times in the first three chapters, it does not occur again after that till the end of the book, at 22:16. The church drops out of view, and reappears only in chapter 19 as the bride, the Lamb's wife.

3. That the heavenly scene in chapters 4 and 5 is *future* from John's time (see 4:1). Whatever may have transpired before, the Lamb had not then as yet taken the seven-sealed book out of the right hand of Him that sat upon the Throne. Clearly that act marked a step ahead in the future program of God. That step had not yet been taken when John wrote. Has it been taken at any time since?

4. That the "new song" of 5:9, 10, views the work of purchasing unto God with His own blood men out of every nation as finished. The selection is seen as completed; the full number of the chosen ones seen as constituted a kingdom of priests unto God, and as reigning on the earth. This then prophetically foreviews the time when God shall have done visiting "the Gentiles" (the nations) to *take out of them* a people for His name. (Acts 15:14). The church is an election, *called out*.

5. That the Seals, Trumpets, and Bowls do not run side by side or overlap, but follow one another more exactly, out of the seventh Seal come forth the Trumpets, and the seventh Trumpet releases the seven Bowls.

6. That all these judgments are under the perfect control of the "Lamb," limited and directed by Him. The very wrath of men and devils are made to praise Him and to contribute to His plan and purpose.

7. That, in the parenthetical vision of chapter 7, there are two redeemed companies seen: one a numbered company of *Israel*, being sealed *before* the breaking loose of some terrific trouble, that they might be preserved through it; the other an unnumbered and innumerable company out of all nations, seen as having come victoriously *out of* some special terrific trouble, namely, the "*Great Tribulation*."

8. That the "mystery of God" is finished at the sounding of the seventh trumpet (not before). When the seventh trumpet sounds the announcement is made that the government of the earth has passed (out of the hands of the Beast) into the hands

"of our Lord and of his Christ" who shall thenceforth "reign for ever and ever" (10:5-7; 11:15).

9. That up to that time, though He had the power, the Lord had not "taken" and asserted it in actual government. (11:17, 18).

10. That the *woman* of chapter 12 is Israel.

11. That the man-child 12:5 (literally, *a son, a male*) was Christ; but not the individual Christ alone, but His body, the church, also, seen as connected with Him; whose is the prerogative to rule the nations with a rod of iron. (2:26, 27).

12. That Israel's greatest trouble comes when Satan is cast down to the earth, and in his great wrath will persecute the "woman," Israel. That is "the day of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7; Dan. 12:1).

13. That the Beast of Rev. 13 is identical with the fourth beast of Dan. 7, the fourth world-power, in its final manifestation. This beast, like a sinking stream, disappearing and re-appearing in its course, "*was, and is not, and shall come*" (17:8). The "beast" is not only the kingdom, the world-power, but he is also an individual man, the king and representative head of it. (Dan. 7:17).

14. That the second "beast" (Rev. 13:11) works only to glorify the first, the great "beast," and to procure divine worship for him. The first beast is readily identified with the "man of sin" of 2 Thess. 2.

15. That at "Har-Magedon" (the "Mountain of Megiddo") the Beast and the kings of the earth, will muster for "the battle of the great Day," and the Lord Jesus Christ descending out of heaven (*with His saints*) will meet and destroy this hostile force (16:13-16; 19:11-21); which is the accomplishment of that which is announced in 11:15—"The kingdom of the world is become the kingdom of the Lord, and of his Christ."

16. That "Mystery Babylon the Great" is that corruption and counterfeit of the true Bride (2 Cor. 11:2); a harlot and adulteress, who, for the sake of power, prestige, and emolument entered into union with the world and its kingdoms (comp. Jas. 4:4).

17. That the true church, seen as already up in heaven, is there wedded to her Lord. She is to be identified with the company "called, chosen, and faithful," that comes forth following Him on white horses (19:14).

18. That she occupies the *thrones* in 20:4; and that those who were beheaded and refused to worship the Beast and his image, share the same privilege, and are all reckoned in the "first, resurrection" (20:4-6).

19. That Satan's career is down and down (barring the short temporary release at the close of the 1000 years) until he reaches the lake that burneth with fire and brimstone, whence no one ever returns (12:9; 20:1-3; 10).

20. That the last enemy, death, being destroyed, the Lord

Jesus Christ will turn the Kingdom over to the Father, but will, under His suzerainty, continue to reign with His saints for ever and ever (1 Cor. 15:24-28; Rev. 22:5).

21. That in the New Heaven, the New Earth, and the New Jerusalem every promise to the redeemed of every age and dispensation finds its final accomplishment and consummation.

* * *

At the close of our study, O Father, we claim Thy blessing which is pronounced upon those who read, who hear, and who keep the words of the prophecy of this book. Wherein we have found new knowledge, may it not be the sort that ministers to mere curiosity, or a knowledge that puffeth up; but of that true sort that bears fruit in humility, in obedience, in service and loyalty and love. May the light of this book be a guidance to us in our strange and difficult days, that we may see and judge through Thine eyes. May we follow Thee in simplicity, and be true to Jesus Christ our Lord through all trials; and grant to us a part in the City of God where we may behold Thy face for ever. In Jesus' name.

THE CALL TO HEROIC SERVICE.

R. S. KING.

"When Frank Higgins, the lumber jack 'Sky Pilot' was taken sick and plans were made to take him to the city hospital, the big fellows he had led to Christ held a consultation and decided to send one of their number along with him and be of any service possible, for they loved the man who had taught them to love the Lord.

"The man chosen was a big, over-sized fellow, decidedly out of place in the hospital as he stood around the corridors, waiting to be of some use to Frank. When the time for the operation arrived, he asked the privilege of speaking with the man he loved before the operation was performed and this is what he said: "Frank, you know we love you and want to help you. Now, while the doctors are operating, I will be at your door; and Frank, if the doctors find that they need a quart of blood, or a piece of bone, or skin, they can call on me. Frank, you can have every drop of blood or every bone in this body. Now, don't forget, I will be at the door."

Would you be willing to say that much to God, who gave His only begotten Son, and to Christ, who gave His life on the Tree of the Cross, "That you might have life and have it more abundant"? Are you willing to be used by God as He sees fit? Are you willing to spend and be spent in the Master's service? A living sacrifice, holy and acceptable, is what God requires.

THE DUTY.

"Go ye, therefore, and make disciples of all nations, teaching them to observe all things I have commanded you," is the command which makes the mission of the Church missions, and

the duty of every child of God to go everywhere and to tell everybody about Jesus and His love.

This is not optional with the Christian. He must go in order to carry out this great commission; nor does he need a special command from the Lord to go; but he does need one if he stays at home.

Stonewall Jackson was once asked, "If the providence of God seemed to direct you to drop every scheme of life and of personal advancement and go on a mission to the heart of Africa for the rest of your life, could you go without demur?" His eyes flashed as he instantly replied, "I could go without my hat!"

In the first days of the Church, "They went everywhere, preaching." Yet, after almost two thousand years, three-fourths of the world do not know Jesus Christ. Think of it! Three out of every four are without God and without hope in the world!

THE VALUE OF A SOUL.

Think of the value of a soul, a life, your life, which God values more than "the whole world."

All the wealth of this wonderful world with its vast resources is not to be compared to the priceless value of a soul. Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?"

THE RESPONSIBILITY.

The responsibility for this sad state of affairs rests on the Christian, for to them was committed the words of life and it was God's plan to have the Gospel preached to the whole world, through his faithful children. If half the people in your town were dying of a terrible contagious disease and you knew a sure cure for it, you would certainly speed the good news as quickly as possible. Thousands are dying in sin without Christ and we have the remedy that never fails. Shall we take it to them?

THE OPPORTUNITY.

On the western coast of Japan, in a little city of nine thousand, dwells a frail little missionary (the only one in the town) in her tiny house down by the sea side. She came there about three years ago to try to bring these children from idols to the living God. She began with the children in the kindergarten, but soon older ones came to hear the sweet story of Jesus and His love, and still others came until now she teaches nearly two hundred each week in different classes. More are begging to come and be taught, but for lack of time and room (and a frail body) more cannot be invited.

As a result of this noble woman's efforts eighteen souls have been baptized and more are almost persuaded. Thousands of places like this one are calling for some one to teach them. "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, that the Lord of harvest will send forth laborers into His vineyard."

"Who will go for us and whom shall I send?" "Here am I, Lord, send me." This is your opportunity.

SHE WISHES TO SERVE.

J. M. McCALEB.

(First prize article contest No. 2, 1923.)

"I am a sister in the Lord, unmarried, said to have a pleasing appearance, apt to teach, 31 years of age, health good, life clean, no dependents. Would not in the least be chargeable to any one. I wish to be used in the way that will bring the most good to humanity and the greatest glory to God."

My Dear Sister: Of course it is a foregone conclusion that you ought to be a missionary. You are fitted in every way for this ministry. You have the qualifications, are consecrated and have a burning zeal to be of the most possible service to mankind. These are just the qualifications which go to make up the character of a genuine missionary. What you need now is to get your bearings, have the vision of faith and an aim well laid and then go forward in full assurance of God's smile and his cooperation. There are open before you in almost any missionary field the following lines of labor: Kindergarten work, provided you have taste and training for it. Coupled with this is Sunday school work which gives one unlimited opportunities for doing good. In this work you should secure the names and addresses of all the children in attendance. This gives you entrance into the homes of their parents. These visits give you an insight into the home life of the people, and an inroad into their hearts. You will be called on to help in adjusting domestic troubles, in showing how to cook our style, in making clothing for the little girls the way our mothers make them, and even, a little later on, in helping the young folks to get married off to the best advantage. You will have evening Bible readings and social meetings: Now and then when the weather is fine you will find yourself on a hike with every child in the whole bunch wanting to hold your hands.

I knew one woman who was especially gifted in teaching young men and inspiring them with a desire to preach. This might be your special gift. In the years to follow you might be able to point to scores of ministers of the word scattered over the land due to your labors.

There are about five million more men in Japan than women, due in part to the awful practice of selling the girls into lives of shame. Rescue work among fallen girls is hard, very hard, but a much needed work in heathen lands. I stood at the grave of a missionary recently who had spent thirty years on the mission field, much of which service was for these unfortunates. One of these girls in particular seemed as if she just could not leave the grave, and they had literally to carry her away, so great was her affection for the one who had rescued her from such an awful life. Such a blessed work might fall to your lot.

A day home for the children of working mothers with the

other lines of work it would afford is another open door for the lady missionary.

In Japan there are forty thousand of the poor living in boats on the canals and rivers. They are almost wholly neglected. There are said to be about three millions of outcasts in Japan called "eta," and who are despised by the rest of the people for no other reason than that they are butchers, tanners and shoemakers. No special work is being done for them by missionaries so far as I know. There are sixty thousand women working in the coal mines, some of them eight hundred feet below the earth's surface. There are many thousand girls, some not over fifteen years of age, working in the cotton and silk factories. Their spiritual training is much neglected and the moral condition is bad. One American woman is doing a wonderful work in the prisons. In one prison the prisoners say, due to what she has done for them, this is no longer a prison, but it is like heaven.

I have pointed out only a few of the lines of work open to you, my esteemed sister, and if either of these were entered upon and you followed with patience, prayer and perseverance, you would not only be engaged in the highest type of service, but would be blessed with a joy inexpressible, and you would bring light where there is darkness and hope where there is despair. It is the life which gives itself away in service for others which is richest in real joys and which lasts with the ages. You have expressed the very highest ideal when you say, "I wish to be used in the way that will bring the most good to humanity and the greatest glory to God." May he abundantly bless you in accomplishing that laudable desire.

68 Zoshigaya, Tokyo.

THE CHRISTIAN HOME.

MRS. FRANK SEAY.

What does it take to make a model Christian home? Does a house surrounded by land and filled with furniture constitute a Christian home? Houses and furniture are helping in making a home comfortable and attractive, but the real home spirit must be in the hearts of those who dwell there, for, "home is where the heart is."

Sometimes the finest palace is anything but a home. On the other hand the model Christian home may be found in some "lowly, thatched cottage."

The eleventh chapter of Hebrews tells us of the life of Moses, who came from an humble home. And his life is an illustration of the value which a religious home may have in a community.

The model Christian home must have in it father, mother and children; and they must love each other and love to be at home with each other.

The home, is the training place of the children. Home-

training includes the manners, mind and heart. Character is formed in the home. The mother must take time to talk to the children and teach them the lessons they need to know. Religious teaching was found in the home from which came Timothy, taught by his mother Eunice, and grandmother Lois. The father must find time to talk to the children and help teach them some of the great lessons of life. Paul exhorts thus: "And ye fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." Then we are taught to "train up a child in the way he should go, and when he is old he will not depart therefrom."

In the Christian home parents should talk to each other about their children, discuss their natures, their tendencies and plan for their future. Jesus, in the school of Joseph's and Mary's home grew in wisdom and stature, physically, mentally and spiritually. The children in time must render that which is due to their parents. They must have respect and reverence for their word and authority. The first commandment with promise is, "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee." "Filial reverence is the foundation upon which is erected the superstructure of the state."

There are great opportunities for all for serving Jesus in the home. In the case of Martha and Mary, Martha the head of the house, an active earnest woman, a good house-keeper and a good cook, served Jesus and the Twelve by administering to their physical needs. This is part of Christian service in modern homes. But Mary took advantage of the opportunity to sit at Jesus' feet and receive spiritual instruction. Both are necessary, but Jesus, in answering Martha's request that He bid Mary help her serve, emphasizes especially the great importance of the Word of God in the home. It is the one thing needful to make the home what it ought to be, hence Jesus says, "Mary hath chosen the better part."

Therefore, the model Christian home must have God at the head of it. His word should be read, read aloud every day in the presence of the children, and then the whole family should kneel in prayer and ask God's guidance in directing all the affairs of the home. *Whatever we teach our children to show toward us in the way of respect and obedience, that we ought to manifest toward God;* for He is our Father in heaven, and those who are led by His spirit are the sons of God.

The events that are transpiring in our days would be astounding above measure if we had not become so accustomed to tremendous things. Nevertheless they are happening, and greater things than these are in store. Satan is working at his full might. God also is working. May His servants understand the time!

THE WORLD TOUR COMPLETED.

DON CARLOS PANES.

This missionary journey ended more than a year ago and now the travel articles, by the omission of much more than has been published, are brought to a close. A large amount of very important material (some of which should be read by the whole church) awaits publication.

Arriving in Boston, we went into Maine, doing some work at Portland, Westbrook and Unity. We were in all the New England states where, notwithstanding the immense population, there are very few plain churches of Christ. Several of those states have no known congregation of this kind! The Boston church is small. The New York brethren were very kind. O how greatly that state and city needs missionaries! Can the present small force evangelize 5,000,000 people, many of whom speak a foreign tongue? There are more Jews in New York than in any other city in the world except Warsaw. And if you will study the map of the U. S. starting with Florida and going entirely around the outer belt of states, you will find (excepting Texas) a very light representation of those who stand for the simple New Testament ways. This is not as it should be. Indeed there is a *great wrong* somewhere. Perhaps there are many things not as they should be, but our use of preachers seems not to correspond with the work evangelists did in New Testament times. They evangelized *their world* in one generation. We haven't evangelized *our own land* in more than a century, and when, at the present rate, will it be accomplished? "From Jerusalem, and round about even unto Illyricum, I have fully preached the gospel." Perhaps 600 to 800 miles in space and 10 years in time. This bright light on a single section of the arduous labors of Paul suggests that the "apostolic" church to which you and I belong lacks (in this direction) a very great deal of being *apostolic*.

Pleasant stops were made in Philadelphia and in Washington, and a group of waiting friends were at the night train which brought us into Louisville some nineteen months after our departure. It was a journey of many superlatives: We had sailed the widest and deepest ocean; seen the tallest mountain; crossed the two longest rivers; ascended the tallest tower; gone to the roof of the loftiest building; visited among the greatest nations; stopped in the four largest cities; and mixed with some of the best people *in the world!*

THE YOUNG PEOPLE OF OUR DAY

need again the priceless lessons of the wisdom of Life, preserved for us in God's Book, the book of Proverbs.

Watch for the Lessons in Proverbs

to come out serially in 1924 Word and Work.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The Mission Homes Building Fund has the greatest need at present.

Sister Lillie D. Cypert expresses her joy at being able to return to Japan. "Hope to sail Dec. 1st." ** Regarding the Missionary Institute in the Highland church: "I am delighted with your program."—*Geo. A. Klingman, Toronto.* ** Condensed milk for the baby cost one of the missionaries from \$10 to \$15 a month. A child's winter shoes were nearly as expensive as those of his father. Kerosene shipped to Japan costs more than it does here. ** Bro. McCaleb, Sister Andrews and Oiki San planned a week's work among the quake sufferers distributing clothes and all kinds of household necessities and at the same time preaching and distributing tracts—a fine program. "We calculate to spend not less than five hundred *yen*, maybe more."

A man living in a barn sends \$5 for the Building Fund. "Wish I could give ten." ** The house in which Bro. Herman Fox was living was unroofed in the great catastrophe. It is being taken down by him and McCaleb to be removed to Daigo where no missionary work is done. Estimated cost, a rough guess, *Yen* 2,000. "Do you think we can raise the cash"? I do. Do "you"? ** Concerning the quake: "Horrible is the only word that describes the scene. I cannot express myself about the sad predicament at that time." *T. Kawabe.* One of the native brethren lost property valued at *Yen* 40,000. ** Some good givers to the relief fund in this sector: Main St., Winchester, \$50; Sellersburg, \$125; Highlands, \$203; Portland Ave., \$400. ** In prayer and substance, remember Bro. and Sister Short, of S. Africa. Gifts may be sent here or to Z. C. Thompson, Harper, Kansas. ** The worthy woman who has done so much for Sister Cypert's funds, Miss Nellie Straiton, 1030 S. Lake St., Ft. Worth, Texas, writes: "I am simply overwhelmed with work and unable to do any more than I am doing, and yet I don't want her to be embarrassed in her work." Twenty earnest sisters in divers places each determined to raise from \$5 to \$10 a month could be a great help. Where are these sisters? ** "I like the idea of a Missionary Institute. The slogan, 'The brethren will do more missionary work when they are taught more,' is beyond all question correct. I wish I could be present."—*C. G. Vincent, Corsicana, Tex.* ** Remittances by check were delivered in Tokyo ahead of the funds cabled. ** "I'd like to send a telegram to America right away asking the whole church to lift up their voice to God with one accord praying the prayer of Acts 5:29. That will give you some idea of *how badly we are in need of your unceasing prayers.*"—*Harry R. Fox.* ** Harper, Kan., church gave \$155 to the relief fund and many others did well.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF DECEMBER.

Lesson 9.

December 2, 1923.

THE POWER OF THE EARLY CHURCH.

Golden Text: Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Lesson Text: Acts 2:1-4, 37-42.

1 And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added unto them, in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

does he mean? (13:32, 33). To whom else was the promise? (Eph. 2:11-13). To how many of those that were far off? How does the Lord call men to Himself? (2 Thess. 2:14).

Verse 40. Did Peter say much more besides by way of exhortation? What was the sum of all he said? In what sense can a man save himself? (By taking hold of God's promise and invitation). In what sense can he not? (Eph. 2:8, 9).

Verse 41. Who of all the hearers were baptized? About how many were added. Added to what? (See Notes).

Verses 1-4. For what had the disciples been waiting since the Lord Jesus went up to heaven? (Luke 24:49; Acts 1:5, 8). What day had now come? What is Pentecost? (The 50th day from the Passover. Lev. 23:15, 16). Where were they on that day? Who? (Acts 1:26; but see also vs. 13-15). What sort of sound came suddenly? From where did it come? To what place did it come? What appeared? On whom did it settle and how? What was the result? How did they begin to speak?

On verses 5-36, telling further of the wonderful events of that day, See Notes.

Verse 37. Who heard this sermon of Peter? (Acts 2:14). What effect did it have on them? What important question did they ask in the agony of conscience? Of whom did they ask it? Was that the right party? Why?

Verse 38. Was it only Peter that answered? (Comp. v. 4; Acts 4:8). What answer did he give them? What is it to "repent"? (Luke 15:18-20). What is baptism? (Rom. 6:4; Col. 2:12). To what end should they repent and be baptized? (How was this "remission of sins" made possible? Eph. 1:7). What should they receive then? What is the "gift of the Holy Spirit"? (Cp. Acts 10:44-47; Gal. 4:6; 1 Thess. 4:8).

Verse 39. To whom was the promise in the first place? (Rom. 1:16). When he says "to your children" does he mean infants? Why not? What

he mean else was the promise? (Eph. 2:11-13). To how many of those that were far off? How does the Lord call men to Himself? (2 Thess. 2:14).

Verse 40. Did Peter say much more besides by way of exhortation? What was the sum of all he said? In what sense can a man save himself? (By taking hold of God's promise and invitation). In what sense can he not? (Eph. 2:8, 9).

Verse 41. Who of all the hearers were baptized? About how many were added. Added to what? (See Notes).

Verse 42. How did the new church maintain its spiritual life? What four items? What is the "apostles' teaching"? Have we it today? What is fellowship? (joint partnership—1 John 1). What the "breaking of bread"? (Acts 20:7; 1 Cor. 11:23, 24). Did they do this only once or twice? Did they do it spasmodically or constantly and regularly?

NOTES ON LESSON 9.

BETWEEN VERSE 4 AND VERSE 37.

The printed lesson overlaps the greater part of the 2nd chapter of Acts:—the account of how the multitude (composed of Jews out of every country) gathered at the strange noise; how they were amazed when they heard these unlearned Galileans speaking fluently in their various languages; how Peter (the man who had the keys of the kingdom of heaven, Matt. 16:19) arose and began to speak, the eleven back of him. Peter first gave a scripture-explanation of the phenomena of that day (vs. 14:21). Then he took up his great Theme. The theme was **Jesus**: first as a Man, accredited of God; second, as delivered up crucified, and slain; third, as raised from the dead. (Vs. 22-24). This latter fact he corroborated with the testimony of scripture (Vs. 25-31), and establishes by witnesses. (V. 32). He then speaks of Jesus' exaltation to God's right hand, whence He sent forth what they saw and heard: the promise of the father, and proves from David that He is **Lord and Christ**. (Vs. 33-35). In the last sentence (V. 36) he sums up the conclusion and, coupled with the charge of the awful blood-guilt of his hearers, flings it at them with terrific force: "Let all the house of Israel therefore know assuredly that God hath made him both **LORD and CHRIST, THIS JESUS whom ye crucified.**"

THE FIRST CHURCH.

"There were added unto them in that day about three thousand souls." Added to whom? To the church which, consisting of the charter-members, the apostles and disciples, was brought into being that day. Like in the building of the temple of Solomon, the materials of God's spiritual house and temple, the living stones, afore prepared through the ministry of John the Baptist and the Lord Jesus, were brought together. Now Solomon's temple was not really the Temple until God's cloud of glory, symbolizing His presence, descended upon it and filled it. (2 Chron. 7:1, 2). Neither was this assembly of believers the Church, God's spiritual temple, as yet, until the Holy Spirit came down and filled it. This is the distinguishing mark of the church of God: it is the temple of the Holy Spirit. (1 Cor. 3:16, 17). No assembly, no congregation, of which this is not true is the church; nor is any individual Christ's if he have not the Spirit. (Rom. 8:8, 9). To this newly born, Spirit-filled Body, the Church, those 3,000 were added. And day by day the Lord added to them those who were being saved. (V. 47). He will add men today in the same way to the same church.

THE LESSON-TITLE AND THE GOLDEN TEXT.

The title of the lesson is, **The Power of the Early Church**; though it could hardly be said that the lesson treats on that subject. Nevertheless the power of the church was manifest in the power of the Holy Spirit who dwelt in the church; and who through the preaching of the apostles, brought the multitudes under conviction. The latter part of the chapter presents another evidence of this power in the Christian life, love, and fellowship of the members.

The Golden Text is from Peter's quotation from Joel: "Whosoever shall call upon the name of the Lord shall be saved." This does not mean that a momentary outcry to the Lord for help or mercy will result in salvation. It denotes an attitude, a turning to the Lord from the heart, and not with the lips only, for His help and mercy. In Romans 10:9-15 we learn that it involves hearing, believing, confessing. In Acts 22:16 it is mentioned in connection with baptism. In Acts 9:14-21 and 1 Cor. 1:2 it is used as a name for Christians.

The Questions alongside the Lesson-Text will be found sufficient for this lesson.

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 10.

December 9, 1923.

THE OUTREACH OF THE EARLY CHURCH.

Golden Text: Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Lesson Text: Acts 8:4-8, 14-25.

4 They therefore that were scattered abroad went about preaching the word. 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 7 For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. 8 And there was much joy in that city.

14 Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Spirit: 16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. 17 Then laid they their hands on them, and they received the Holy Spirit. 18 Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

tell Simon to come to him or go to a priest for confession and absolution? Did he tell Simon to go back and be

Verse 4. What was the occasion of this scattering? (Acts 7:59; 8:2). What did all these scattered ones do? Would this necessarily mean public proclamation?

Verse 5. Who was Philip? (Acts 6:1-6). Where did he go? Was that a new step? (Yes). What did Philip preach to them? (See also v. 12).

Verses 6-8. What caused the multitude to give heed to Philip? What was the purpose of these signs? (Mark 16:20; Heb. 2:4). What sort of signs were they? How was the city affected by all this?

Verse 14. What strange and wonderful news reached the apostles in Jerusalem? What did they do at once? If Peter had been the "pope" the "visible head of the church," could or would they have tried to send him? (John 13:16).

Verses 15, 16. When the two apostles had come what did they do? Had the Holy Spirit as yet fallen upon them? In what baptism had they been baptized? What sort of baptism is that? (Acts 10:47, 48). On this point see Notes.

Verses 17-19. What did the apostles do? Is there any proof that any besides the apostles had power to impart the Holy Spirit by the laying on of hands? (See Notes). Who saw it? Was there a visible manifestation? (Comp. Acts 19:6). Who was Simon? (See vs. 9-13). What shows that Simon was again hankering for his old life? Did this power of the apostles seem a great thing to Simon? How did he try to obtain it? What does that show as to his estimate of God and Divine things?

Verses 20, 21. What was Peter's rebuke? Was it severe? Was it deserved? What did he say of Simon's heart? What evil thought had Simon entertained?

Verse 22. What counsel and command did Peter give Simon? Did he tell Simon to come to him or go to a priest for confession and absolution? Did he tell Simon to go back and be baptized over? But what? Is there

any indication here that Simon never came in aright or that he "never was sincere"? Did Peter tell Simon to repent of all his past sins, or just of this one? Why? Is there any indication that Simon was defiant and unwilling? (V. 24).

Verse 25. What great work did the apostles do before they returned to Jerusalem?

NOTES ON LESSON 10.

THE GOSPEL GOES OUT FROM JERUSALEM INTO JUDEA AND SAMARIA.

The great persecution that arose on the stoning of Stephen scattered all that great church abroad, with its thousands of members. Only the apostles were left behind in Jerusalem. But when Satan does his worst he always works against himself; for this multitude of believers went in every direction telling the good news of Christ.

Among them was one who took the next step in advance (according to Acts 1:8): he went to Samaria. There he had wonderful success from the start, and great masses obeyed the gospel. "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

PETER AND JOHN GO TO SAMARIA.

When we consider how Jews looked upon Samaritans (John 4:9; 8:48) it was an awful step to cross over into Samaria with the gospel, and would be sure to provoke more anger and opposition. So the apostles sent Peter and John to investigate the report. But they, when they had come and looked the situation over, knew it was the will and work of God. So they used their apostolic power in imparting to them the miraculous gifts of the Spirit—token and seal of God's approval.

THE MIRACULOUS GIFTS OF THE SPIRIT.

These baptized believers in Samaria were children of God (Gal. 3:26, 27) saved people (Mark 16:16); added by the Lord to the One Body. (Acts 2:47). They were therefore recipients of the Holy Spirit, the indwelling Spirit which is given to everyone that is Christ's without exception. (Rom. 8:8, 9; Gal. 4:6).

But no miraculous demonstration, such as that witnessed at Pentecost, had ever taken place in Samaria. (In some cases there never was such a demonstration—as for example in the case of the Eunuch in the latter part of this chapter). But here it was necessary—not indeed for the salvation of these Samaritans, but as outward evidence of God's endorsement and acceptance of them (as later in the case of the Gentile Cornelius). Now Philip could not impart the miraculous gift. At least, so far as the New Testament goes, none but apostolic hands ever imparted it. (Acts 9:17 may be cited to the contrary, but falls short of being evidence). That it was an outward demonstration that followed is plain, for Simon saw it, and coveted such a power. We must distinguish between the extraordinary manifestations of the Spirit (1 Cor. 12:4-11) which were occasional and limited, and not essential to salvation, from that possession of the indwelling Spirit which pertains to every child of God, and without which he is none of His.

QUESTIONS ON LESSON 10.

What steps of progress of the gospel are marked out in Acts 1:8? What steps forward were taken in this lesson? Who carried the gospel into "all Judea"? Who took it over into Samaria? What success did Philip have there? Was that a big step? Who came from Jerusalem to see about it? What mark of Divine approval was left on the Samaritans through the apostles' hands? Do all Christians receive the indwelling Spirit? (Rom. 8:8, 9). Did all receive the outward miraculous demonstration of the Spirit? How was it imparted? Tell the story of Simon's sin. By what road only could he come back? Did the apostles themselves preach in Samaria?

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 16, 1923.

WORLD-WIDE MISSIONS.

Golden Text: I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Lesson Text: Acts 16:9-15; 28:30, 31. Rom. 15:18-21.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Acts 28:30. And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Rom. 15:18. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto

Important steps between this and preceding lesson. See Notes.

Verses 9-12. **The Gospel goes to Europe.** Where was Paul when he saw the vision? (v. 11). How came he to Troas? (See Notes). What was the vision? What did Paul immediately conclude? Where was Macedonia? (Europe). If we could see the need as God sees, would there not be many countries stretching out their hands to us? When Paul started were even the winds favorable? At what city did he first stop to tarry a while?

Verses 13-15. **The Conversion of Lydia.** There being no synagog, where did Paul go? Whom did they find there? What woman specially mentioned? What did the Lord do for her? Would He do that for every person who would let Him (1 Tim. 2:4). What resulted from her giving heed to Paul's teaching? Any evidence that there were infants in her household? How did she immediately manifest her love to the Lord and to His servants?

Acts 28:30, 31. **Paul in Rome.** In what city was this? How did Paul get there? (See Notes). Was Rome an important center? Was Paul a free man there? But what privilege did he enjoy? What did he preach? How? To whom? Did anyone interfere to prevent it?

Romans 15:18-21. **Some of Paul's previous missionary Labor.** Who had wrought through Paul? For what end? (Comp. Rom. 1:5). In what four ways had Christ wrought through him? What great work was thus accomplished? (Find Illyricum on map). How had he preached the Gospel? (Co. Acts 20:27). What special aim did he have? Why? Was he specially a foundation-layer? (1 Cor. 3:10, 11). What scripture was fulfilled through Paul's work and ministry?

Illyricum, I have fully preached the gospel of Christ; 20 yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; 21 but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

NOTES ON LESSON 11.

STEPS OF PROGRESS BETWEEN THE LESSONS.

In our preceding lesson we saw the gospel going forth from Jerusalem under stress of persecution, into all Judea, and through Philip's ministry, into Samaria. It was not long after that, that God made new preparations for a wider spread of the Word. First He called and converted Saul of Tarsus, to become Paul, the apostle to the Gentiles. (Acts 9). Next the great step was taken of bringing in the first Gentiles. This was done through Peter, and the first Gentiles were Cornelius and his house. (Acts 10). Soon after that a work among the Gentiles in Antioch, which challenged the attention of the church at Jerusalem. They sent Barnabas down, and he recognizing the hand of God, took hold and co-operated in it, later drawing Saul (Paul) into the same work. For a whole year they held meetings with the church at Antioch. It was there that the disciples were first called Christians. (Acts 11).

It was after that that the Holy Spirit manifested His will to the church at Antioch that Barnabas and Saul should go forth to proclaim the gospel in new regions. (Acts 13). So they went forth—to Cyprus and thence to Antioch in Pisidia, and onward; retracing and returning to the Antioch (in Syria) from which they had gone forth this was Paul's first missionary journey.

Before the second journey there was an important meeting in Jerusalem at which it was authoritatively settled that Gentile converts were not to be circumcised nor charged to keep the law of Moses. (Acts 15).

TO TROAS AND ON TO EUROPE.

On his second missionary-journey Paul with his companion Silas went through Syria and Cilicia; they came also to Derbe and Lystra (where Paul picked up young Timothy) and on through other cities. But the Holy Spirit would not permit them to preach in the province of Asia, to southward, nor in Mysia and Bithynia, northward. So they moved straight ahead till they came to Troas (ancient Troy) on the coast. It was there that Paul saw the vision calling him over to Macedonia, in Europe.

PAUL REACHES ROME.

In our printed lesson-text we have Acts 28:30, 31—the last two verses of the Book of Acts—in which we see Paul in his own hired dwelling in Rome, preaching the word unmolested. But it was not on his second missionary journey (though that took him to Europe) nor on his third, that he reached Rome; but he was taken there as Roman prisoner, and arrived there after a long and stormy passage, during which they were shipwrecked. Thus at last were Paul's longings and prayers to be permitted to go to Rome (See Rom. 1:9-13), and the Lord's promise to him that he should go there (Acts 23:11) fulfilled. The gospel had preceded him there (Rom. 1:8, etc.), but now the Lord's ambassador with his authoritative message arrived. When the apostolic message reaches this goal, the Book of Acts abruptly stops.

QUESTIONS ON LESSON 11.

How far had the gospel advanced in the preceding lesson? How far does it go in this lesson? How came Paul to go as missionary? (Acts 13). How was he led to go to Europe with the gospel-message? How did he finally get to Rome? Was Paul a determined and hard-working servant of the Lord? Is the Lord Jesus still intent upon having servants to carry the gospel into all the world? What part ought we to take in this great work?

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 23, 1923.

THE UNIVERSAL REIGN OF CHRIST.
(Christmas Lesson)

Golden Text: Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.

—Psalm 2:8.

Lesson Text: Isa. 11:1-10; Psalm 2:8.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4 but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. 6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall lie down together; and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. 10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious. Ps. 2:8.

Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.

Verse 1. Who was Jesse? (Matt. 1:6). What is meant by "the stock?" (Job 14:7, 8; Isa. 6:13). What marvellous thing would happen in the old moldered stump of Jesse's house? (Comp. this little "shoot" with the mighty "trees" of Chapt. 10:33, 34).

Verse 2. What sort of anointing should this King of the house of David have? (Acts 10:38). Give the three pairs of names of the Spirit. Is that a full equipment for the King? Verses 3-5. In what would this king find His delight? (Cp. Ps. 40:8). What is the beginning and foundation of true wisdom? (Ps. 111:10; Job 28:28). Would He judge by appearances (as human judges often do)? John 7:24. Or by doubtful human testimony? What would be the chief mark of his reign? (Ps. 72:2) What attitude toward evil-doers? (Ps. 2:9; 72:4). What wicked-one especially will feel His stroke? (2 Thess. 2:8). What two great attributes will uphold Him?

Verses 6-8. What will be the result of this reign? (Ps. 72:7). Is this only a poetic picture of peace among men, or will even the enmity that exists in nature be done away? When the first man was created—were there thorns and thistles? Or did wild animals destroy one another? (Gen. 1:29-31; 3:17, 18). Will there ever be a restoration of that happy state? (Acts 3:21; Rom. 8:19-23. Comp. Isa. 35; 55:12, 13; Ezek. 34:23-27).

Verse 9. What shall then be unknown? What is God's "holy mountain"? (Isa. 66:20). Will its sway extend over all the earth? (Zech. 14:9). What will cover the whole earth? Is that a great boon? (John 17:3).

Verse 10. Who is this "root of Jesse"? (V. 1; Rev. 22:16). What will He stand for? Who will rally to

Him? (Isa. 2:2-4). Where will be His "resting-place"? (Ps. 132:13, 14). How will it be glorious? (Isa. 4:5, 6). What great thing will come to Israel "in that day"? (V. 11; Isa. 49:22). What preliminary fulfilment of this now? (Rom. 15:12).

Psalm 2:8. To whom was this spoken? (v. 7). What can He have for the asking? What will He do when He receives it? (v. 9). Who will be associated with Him in that reign? (Rev. 2:26, 27). When will He take His great power and reign thus over all the world? (Rev. 12:15-18). Who will reign with Him? (2 Tim. 2:12).

NOTES ON LESSON 12.

THE SCOPE OF THE LESSON.

The eleventh chapter of Isaiah presents a picture of the wondrous day when the Lord Jesus Christ shall reign in glory over restored Israel and all the earth; His saints, who in this day share His rejection and reproach shall then reign with Him. It is not a picture of a day when by the gospel's gradual spread the world shall all have become the church: such a day will never be. (Read Notes on Lesson 6). The church is an election from among the nations, the Lord taking out a people for His name. Like her Lord, the church is not of the world, is hated by the world, persecuted and rejected of men for His Name's sake; and she will share in His glory, and sit as Queen with Him on His throne and reign with Him. (Rev. 3:21; 2 Tim. 2:12; Rev. 2:26, 27). That Messianic Reign is the day of Israel's hope foretold by the prophets, and of the church's promised glory. What today we do in the spread of the gospel bears heavily and indispensably upon the issues of that great Day.

It is not denied in all this that there is a spiritual application and also partial; preliminary fulfilments of some of this even now. Rom. 15:8-12, Paul applies scriptures which in their context plainly refer to the time of Israel's future national glory, to the present blessing of obedient Gentiles, to whom salvation has come through Israel's failure. (Rom. 11:11-15). But that in turn does not exclude or deny the plain and full meaning of the prophecies as they stand.

QUESTIONS ON LESSON 12.

What is the title of this lesson? Will there ever be a Universal Reign of Christ? Has He all authority now? (Matt. 28:18). When will He assume His right and take His great power and reign? (Rev. 12:15-18). Who will reign with Him? Is it important that we should do His work today if we would share in that reign and glory? What is His will and work for us?

FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 30, 1923.

REVIEW: THE WORLD FOR CHRIST.

Golden Text: They shall utter the memory of thy great goodness,
And shall sing of thy righteousness—Ps. 145:7.
Devotional Reading: Titus 2:11-14.

11 For the grace of God hath appeared, bringing salvation to all men, 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; 13 looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

REVIEW OF THE QUARTER'S LESSONS.

THE MISSIONARY MESSAGE OF THE BIBLE.

I. ABRAHAM, A BLESSING TO THE WHOLE WORLD. Recall the main features of the story of Abraham, and God's promises to him. In what way is Abraham connected with our dispensation and the Gospel?

II. ISRAEL, A MISSIONARY NATION. Israel was never directly sent out to do missionary work. Yet in God's plan it was from them and through them that all saving truth should go forth. Read John 4:22.

III. ISRAEL IN THE MIDST OF THE NATIONS. In Israel God made His word and ways manifest, so that the nations round about might see and learn. For that reason God placed them in the midst of the nations. Read Isa. 45:22.

IV. SOME MISSIONARY TEACHINGS OF THE PROPHETS. Recall especially the story of Jonah. What does it teach as to God's love and concern for all the world?

V. "WORLD-WIDE PROHIBITION." It is better to ignore this title and read Ps. 101:1-8. Is it ruinous to tamper with drink, and with any other evil? Who alone can save us from this and every other form of sin? Matt. 1:21.

VI. SOME MISSIONARY TEACHINGS OF THE PSALMS. The prophecies of Israel's future glory can hardly be called Missionary lessons. But has not all salvation come out of Israel—even in her rejection? (John 4:22; Rom. 11:12). How much more in their blessing and restoration? (Rom. 11:15; Ps. 67) "For the gifts and the calling of God are not repented of." Rom. 11:29.

VII. OUR LORD JESUS A MISSIONARY. Was the Lord Jesus a Missionary? Where was He sent from? Where to? Who sent Him? Why?

VIII. CHRISTIANS CALLED TO BE MISSIONARIES. What charge and great Commission did the Lord leave to His disciples? (Matt. 28:18-20). How can each Christian have a share in the whole Great Commission?

IX. THE POWER OF THE EARLY CHURCH. Tell what happened on the day of Pentecost. (Acts 2). Recall Acts 1:8.

X. THE OUTREACH OF THE EARLY CHURCH. How did the gospel go out from Jerusalem into all Judea and into Samaria? (Acts 8).

XI. WORLD-WIDE MISSIONS. The Gospel goes to Europe. Who carried it there? To what place first? Who is the first-mentioned convert? (Acts 16).

XII. THE WORLD-WIDE REIGN OF CHRIST. Will the Lord Jesus reign over all the world some day? Who will reign with Him? What will be the result of His beneficent reign? (Isa. 11).

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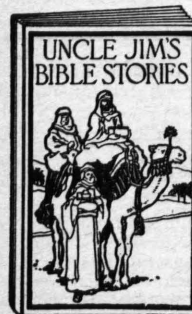
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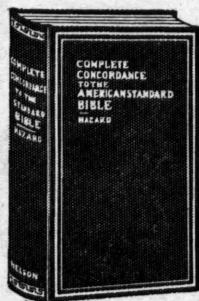
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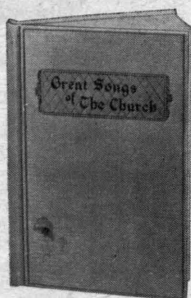
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