

DECEMBER, 1924.

# 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.

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THE WORD AND WORK

LOUISVILLE, KY.

# WORD AND WORK

## YEAR-END ANNOUNCEMENT.

Graciously, through another year—seventeenth for The Word and Work and ninth under present management—has the Lord led us. We are humbled by His goodness, as great as it is undeserved.

Here we raise our Ebenezer,  
Hither by His help we've come.

Librarians tell us that the present indifference to good reading matter has extended even to fiction. The daily newspaper is the people's Bible; and even a passing glance at the news stands on the street raises the suspicion that it is something even much worse than the newspaper.

Yet, in the face of this indifference, our little magazine has more than "held its own" this year; has increased its list by 10 or 15 per cent. The Quarterly has grown even more; and the entire volume of business has been the largest ever. We estimate that we shall lack not over \$250 of closing the year with all bills paid; and this much only because we are just now printing some thousands of the "Kingdom" book, and of the book on the "Second Coming"—bills on which will be due in December. Grateful we would be indeed—deeply grateful—but not so much surprised, if some steward of God and friend of ours would just wipe out this shortage also, and give us a clean sheet to start the new year with! At least, we have dared to pray for this!

A thousand subscribers expire this month. You will not want to do without the helpful front-page paragraphs; the poems; the news notes from the field, home and foreign; the letters from missionaries, the reprints; the articles, editorial and contributed; the able treatment of the Lord's Day Lessons; and the articles along lines of current interest and special timeliness, from the pen of our great, good, and gifted editor-in-chief.

Certain contributions from British brethren also—able and experienced writers of England, Australia, and Canada—are in store for our readers this year, some of them being already in hand. Likely the "Lessons in the Proverbs" will be resumed; and many other things are in the planning.

When you renew, write clearly, and please mark all names sent "new" or "renewal." Remember, four persons may have the paper for the price of three. If you cannot *remit* now, do at least *renew*. Whether you pay now, or never, or bye and bye when you sell some crop, *let us know—NOW!* E. L. J.

## WORDS IN SEASON.

### "BEYOND THE SACRED PAGE."

With some doubt and disapprobation I noted the following sentiment in a well-known hymn:

"Beyond the sacred page, I seek thee Lord;  
My spirit pants for Thee, O living Word!"

What did the author mean? To discredit the word of God through which alone we can know the Lord? Or (as the fashion is in certain modern critical schools) to speak patronizingly and disparagingly of the inspired testimony, and to profess faith in some ideal Christ, independent of the gospel-records? What can anyone know of Christ apart from the word? How can one believe in Him and come to Him except by the word? How can Christ be communicated to our souls except through the word? Ought it not to be "in the sacred page," rather than "beyond the sacred page" that we seek Him? But I saw that the author of those words meant nothing else, and that probably he would have agreed with everything I have here said. Yet he had something in mind that caused him to use just these seemingly objectionable words. *What did he mean?*

### THE LAW AS SUBSTITUTE FOR GOD.

Again I came upon a sentence that rather staggered me—this time in the middle of a description of Israel's later spiritual condition. It was this: "*They put the law between them and God: they obeyed the law, not God.*" How could that be? Was it not through the law that God was revealed to them? Was not obedience to the law obedience to God? How else could they obey God but by obeying the law? Yet, here again the writer was right. Yes, men could study the law as a law, and become experts in it, without any real thought of God. Men could punctiliously observe the law in the details of its literal meaning, and never do so for faith or love or of heart-purpose to obey and please Him who gave it. They could honor Him with their lips, and draw near unto Him in perfunctory way of custom and regulation; in compliance with the letter of the requirements; they could study and learn by heart, and expound the law, but be really ignorant of the God it was intended to reveal. "They that handle the law knew me not," Jer. 2:8. The law had absorbed their thought and attention. They dissected it, analyzed it, tabulated it, wrote commentaries on it; went into minutiae, technicalities, casuistries; discussed and debated about it, venerated it even unto superstition—but they knew not the God who gave it. Him they understood not. His ways, His character, His purpose, His love, they never learned. The law had to them become an end in itself, instead of a means to an end. Instead of a road to God it became a substitute for God, and a subterfuge by which they could make-believe that they were His people, while their hearts were far from Him.

## THE WORD THAT BRINGS US INTO RELATION TO GOD.

There is just such a possibility for us. It is only too easy to forget the Lord who is back of the word, of whom the word speaks, and to whom it is designed to lead us. We can have a purely intellectual interest in the gospel, a critical, or theological, or controversial interest, and never a bit of real heart-acquaintance with Himself. The virtue of the word lies in this that it reveals the Lord Jesus Christ to us; draws us to Him, into ever-increasing knowledge, into oneness and fellowship and mutual indwelling with Him. The word is not a mere prescription, nor even a self-contained medicine to cure us without personal relationship and union with the Lord; but a means to bring us to Him and Him to us. The word creates faith; and, in turn,

"My faith looks up to Thee  
Thou Lamb of Calvary  
Savior Divine."

Let us use it so. Let us seek Him, even Him through His word, that thus it may indeed be the power of God unto salvation to us.

\* \* \* \* \*

## GOOD SENSE AND OBEDIENCE.

"I will *run* the way of thy commandments when thou shalt enlarge my heart," says the psalmist (Ps. 119:32). And the emphasis of the meaning is on the "run." I will be swift and eager, anxious and zealous and more than glad to do all God's will: I will fairly RUN the way of thy commandments, *when*—Now what is meant by that: "enlarge my heart"? Clearly some limitation of heart kept him from *running* as yet. His heart wasn't big enough. If God would enlarge it, he would run in the way of God's commandments. What is this enlarging of the heart? "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea-shore." (1 Kings 4:29). Then follows a description of Solomon's deep insight into the secrets of life and nature. The enlarging of the heart is a broadening of the mind, a deepening of understanding and comprehension, of perception and insight, an increasing of one's capacity for light and truth. All of which then comes to this, that it is only a lack of good sense that keeps any man from bending all his power to do the will of God. Lord give us more good sense, and we will hasten, yea, joyfully run, in the way of thy good and wise commandments!

"ALL THINGS ARE THY SERVANTS."

The universe is God's, and no one else's. Though evil forces may occasionally and for a time make use of God's things to accomplish evil, yet those things act in their God-appointed way and power only. All things obey His will. All the powers of nature are loyal to Him. Therefore by no means he may employ can the evil-doer gain any ultimate advantage. All things fail and disappoint him who would use them against God. But he who seeks the will of God shall be in league with the stones of the field, and all the universe is at peace with him.

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

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

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**Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson**

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## NEWS AND NOTES.

From Horse Cave: "Brother G. A. Dunn, of Dallas, Texas, just closed a meeting here of two weeks' duration. Twelve were baptized, three restored, one by membership. J. Scott Greer, of Sellersburg, Ind., led the singing and had the children in a Bible drill each night. Brother Dunn's lessons to the church were very helpful as well as the messages to sinners."—H. L. Olmstead.

"It was with great sorrow that I learned of the death of Brother Frank Wheeler. He was one of the finest of young men that I have known; God-fearing, deeply spiritual, devout. In him the church has lost a most faithful and promising servant, one in whom dwelt the Spirit of God and the word of Christ richly."—Claude Neal.

From Winchester, Ky.: "Brother Arrowood, of Dayton, Tenn., spent ten days with the little church at Lancaster, Ky. I followed on the third Sunday in October. Four placed membership there.

Remember the East Kentucky field in your prayers."—M. D. Baumer.

Save this Magazine for a book catalog!

"The church at Lynnville, Tenn., has recently pledged fifteen dollars to the Lawyers."—(Miss) Etta Wagstaff.

From Jacksonville, Fla.: "Fine crowds at services yesterday; 163 in Bible School; packed tent. Three by membership."—H. N. Rutherford.

The *Living Message*, that excellent weekly of Morrilton, Ark., and *The Word and Work*—\$2.25 for both, new or renewal.

Buy books this Christmas! You will want what you see in this issue; but, "If you don't see what you want, ask for it." If it's not "down in the cellar in a thimble," it's some place that we know!

We supply Little Lesson Picture Cards, 4c per quarter; also the large scroll, corresponding with the cards, for class use—\$1.

The Bound Volume of *The Word and Work* for 1924 will soon be ready—and soon sold! Speak up, \$1.50 each. No, we cannot bind your own papers for less.

"On October 12 we began work with the church at Itasca, Texas. The congregation at this place is a wide-awake band of earnest Christians, and we believe a great and effectual door is open to accomplish good for the Master in this field.

"It is just ten miles from Hillsboro, our present home, and we rejoice that we do not have to bid farewell to our many friends, whom we have learned to love during our stay in this community.

"Pray for us that we may be used of God in such a way as to win souls for the eternal kingdom of the Master."—R. A. Zahn.

Some hundreds of former subscribers will receive this issue as a sample. It's an invitation to renew. Come on back! We need you; but say! you need us too. If we didn't believe that we would not be publishing a paper! In renewing make it a club of four and get your own paper free!

From Toronto: "Four persons baptized, one of whom expects to be a medical missionary; fine interest in all the meetings of the church.

"Just twenty-two years ago Brother W. D. Campbell, now of Detroit, preached the first gospel sermon in the Bathurst Street church house. On last Monday night about two hundred were present at an "anniversary service." It was a very pleasant and profitable evening. Special attention was directed to India and the good work of our Brother and Sister Watters, of England, who are stationed at Latcher, India, engaged in a wonderful work for the Master. Bathurst Street church has doubled her missionary offerings and we are hoping and praying for better still. We have the greatest message, the greatest plea, and the greatest institution—the church of the living God. Let us pray for wisdom that we may do our full share of the work for which Christ Jesus gave his very life."—Geo. A. Klingman.

We supply the beautiful Scripture Text Calendar for 1925. More than three million were sold in a single year. 30c each; 5 for \$1.40.

From Franklin, Ky.: "The work here is much more encouraging. Our audiences are splendid, and the interest fine. The Lord has been exceedingly good to us. Success to the Word and Work! The Second Coming Sermons are fine."—J. M. Hottel.

M. D. Baumer, of Winchester, Ky., is greatly interested in the destitute counties of Eastern Kentucky, and desires to give his whole time to preaching the gospel. What congregation would be glad to have fellowship with him in this good and needed work?

Graton, California, orders 150 "Great Songs of The Church."

Those wishing to join our Sunday School Times Club for 1925 must remit at once. Our club rate is \$1.75. Also, we can supply Torrey's "Gist," 40c, and all other good helps.

O. S. Boyer had a fine meeting at Parksville, Ky., with 5 baptisms.

L. K. Harding's meeting at McMinnville, reported "too late for last month," was indeed a good one. There were 25 or 30 baptisms.

The Word and Work Lesson Quarterly (for senior and adult classes) goes to the heart of the Lesson, each Lord's Day. Its method drives the student most to the Book, and leaves least dependence upon human comment. It is therefore safest. Many more schools than ever before used this help—not substitute—in their Bible study through 1924. Let us know your needs for 1925 now. Price 6c each in any quantity.

We can handle your subscription, or renewal, to any good paper or magazine, religious or secular.

"We had a glorious revival at Utica, Ind., where L. Daugherty preaches. Twelve were added the last week, 10 of them being "born of water and the Spirit."—E. L. Jorgenson.

The meeting at Thorne's, near Louisville, Stanford Chambers preaching, was just fine. Three additions to the faithful there.

Brother R. F. Duckworth, 2105 Second Ave., Dallas, Texas, asks us to make the following announcement: "We are engaged in listing the names and addresses of the heads of families of the church of Christ, with the number of Christians in each family, who are opposed to Christians taking part in carnal war.

"It is our purpose to register with the proper officials of our government our reasons for taking this position, that faithful members of the church may have the benefits allowed to the conscientious objector. The enthusiastic response we are receiving from all parts of the country is very gratifying and indicates that we will be able to make a splendid showing."

See the Book Nook further down the aisle!

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### **"THIS GRACE ALSO."**

STANFORD CHAMBERS.

"See that ye abound in this grace also," wrote Paul to the Corinthians. They were abounding in some graces, but it was very important that they abound in the grace of liberality also; hence the apostle's exhortation to them. Money and living are closely connected and cheerful giving is a part of Christian living. Why should we not exhort one another on this important matter? It is as appropriate here as elsewhere and usually more necessary. The flesh finds advantage and easily prevails on financial lines unless we take definite measures to prevent it.

A leaflet puts it this way: "A man is sometimes solicitous about his lack of faith. He even speaks of it in Prayer Meeting and asks his brethren to pray that he may have more faith. It is equally proper that he be solicitous about his lack of generosity and to pray in the Prayer Meeting, 'O Lord, I am inclined to be stingy. Increase my desire to give.'"

The flesh is opposed to giving and seeks to prevent it. If it fails to prevent it then it seeks to take the joy out of it. It does not follow, however, that if one cannot give cheerfully he should therefore not give. We can grow in the grace of liberality. As we learn to do by doing, so we can learn to give by giving. If the flesh is disallowed its sway, its power weakens, and the spirit is strengthened. Somewhere we found the following story:

A stingy Christian sat listening to a sermon on giving. The sermon that day moved him. He had a habit of talking aloud to himself; and as the sermon proceeded he said, "I'll give ten dollars." Later he said, "I'll give fifteen." At the close, greatly affected, he said, "I'll give fifty." But when the contribution box came around his generosity disappeared and he came down from fifty to twenty, ten, five, and finally said, "I guess I won't give anything today." As the box came nearer he soliloquized, "Yet this won't do. Who knows how much may depend on this? This covetousness may prove my ruin." At the final moment he laid pocketbook and all in the box saying, as he did so, "Now squirm, ole natur." Even so it is our duty to crucify the flesh with the passions and lusts thereof; and this is a thousand times more blessed than yielding thereto. "Let this grace abound in you also."



### THIRD SERMON ON THE SECOND COMING.

(Preached at Dallas, July 2, 1924).

“THE MILLENNIUM AND THINGS TO COME.”

(Concluded)

#### THE MILLENNIUM.

For a thousand years, therefore, the Lord Jesus with His saints shall reign over the nations. That will be the time of the reign of the righteous King and also the time of the restoration of nature. Nature shall be restored to her primitive condition and all the wounds of the curse are going to be healed. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

“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 feed; their young ones 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.”

This “*resting place*” is the city He has chosen, the centre of government. Psa. 132:13, 14.

11. And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa. 11.)

In the 65th chapter of Isaiah, we read:

“There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. 23 They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. 24 And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall

eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

This affords a glimpse of some of the circumstances and conditions of that day. In the 72nd psalm we have a picture of the reign of the righteous King and of that glorious kingdom of the Messiah of Israel in the day of His undisturbed reign, when He has control of the world, when the kingdoms of this world shall have become the kingdom of our God and of His Christ. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

#### KINGS AND PRIESTS OF THE FIRST RESURRECTION.

Let us turn back to the 20th chapter of Revelation. Already I have exceeded my time a little, but we must finish the theme tonight, and it is worth while. In the 20th chapter of Revelation we read, after they had bound Satan and put him in the abyss, "And I saw thrones, and they sat upon them, and judgment was given unto them." Now "they" that sit upon the thrones represent in logical sequence the company that comes down with the Lord Jesus clad in white raiment. And it is not only they, for he says, "and I saw the souls of them that had been beheaded for the testimony of Jesus" (during the days of the great tribulation) "and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years."

Now mark: the rest of the dead will not be raised until the thousand years are finished. Whoever was raised from the dead before the Millennium belongs to the first resurrection. John says, "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Now a priest was never appointed for his own sake, but as a go-between with God and someone else. So there will be people here on the earth during the Millennium over whom Christ shall reign, and on behalf of that people those of the first resurrection will be priests. The Church has a wonderful destiny, for she shall share the throne and prerogatives of the Lord. "Know ye not that the saints shall judge the world?"

#### AFTER THE THOUSAND YEARS.

Now comes the final act in the drama. During all this time these nations have enjoyed the most exceptional, wonderful opportunities and privileges. Satan has been chained, powerless to deceive them. They have had every opportunity to know right and truth. Mankind has lived in happiness and prosperity. It ends with a failure, like every other dispensation. At the close of this dispensation God sees fit that Satan shall be loosed for a little season. This people, who have enjoyed such advantages under the reign of the saints, this people must now have a chance to see and choose the other way, if they prefer. So Satan is loosed and what does he accomplish? He goes about to deceive

the nations, and with considerable success, because it says, "And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city"—(evidently situated on the earth). The Lord deals with him in half a sentence: "and fire came down out of heaven, and devoured them."

Then it says, "And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." Someone asks if this means a renovation of the old heaven and earth. The language is very strong: it says, "heaven and earth fled away, and there was no place found for them."

Now appear the rest of the dead that did not rise before the thousand years. "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life"—*God's records*; they are perfect and complete—"and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

Now the last enemy is destroyed. The work is finished, the mediatorial and restorative work of the Lord Jesus is done, and He restores the Kingdom to His Father. He continues to reign, but in the new order. "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." One of the angels said to John, "I want to show you the Bride, the Lamb's wife. There she is, clad in all the glory of God." And her light was wonderful, like as the light of a jasper stone. Her gates were of pearl and her streets of gold. In the midst of the street John sees on either side of the river the Tree of Life, no longer one tree but a growth, springing up on both sides, "and the leaves of the tree were for the healing of the nations." There are nations of resurrected people and redeemed upon that earth, never again to fall a prey to the work of sin.

#### WISDOM AND LOVE.

Let me say this in conclusion. God is love. All of His judgments are in accordance with this fact. God is righteous because He is love. If He deals with a strong hand and with irrepressible justice against those who have sinned before Him, it is because it must be so. On the other hand, if He has made a way of salvation and sent His own Son into the world, if Jesus has gone to the Cross to bear in His own body the burden of humanity and all our sins—that is evidence that God is love. We shall never see it or know it until with unclouded face in the light

of the morning we shall behold the work of the Lord. Trust in the Lord—

“Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs  
And works His sovereign will.”

And when the work is finished every soul will see the beauty and righteousness, and the redeemed will never cease to praise Him.

Don't you want to have a share in it? Shall you be cast out from among the company of the redeemed? Shall you be refused in the presence of the Lord Jesus? Shall He have to say to you, “You were ashamed of Me and would not confess Me in this world! now I am going to be ashamed of you and turn you down.” Oh, my friends, you have to choose Him or reject Him. You will have to take the path that leads to everlasting darkness or the road that shines more and more to the perfect day. Won't you turn to Him for His salvation? Let Him forgive you and cleanse you tonight. Oh, let Him write your names in the book of life. Come to Him tonight, and may He help you to such a choice.

---

#### QUESTIONS AND ANSWERS.

The positions set forth in these three sermons are not new. In their main outline they were held by the whole primitive church for three centuries. Nobody undertook to deny or change them until Origen, the spiritualizer and allegorizer, and first infant-baptism advocate. And after the “conversion” of the Roman emperor Constantine, and especially through the influence of Augustine, other ideas were substituted for the primitive hope, which have prevailed more or less ever since.

This teaching is not new. But so little real attention has been paid to these themes, and so different an outlook has been held up for many generations, that the old seems new and strange now. Some seem to regard it as a heresy lately sprung up. And naturally the teaching provokes questions. To ask questions is always easier than the answering. In connection with any familiar Bible doctrine questions can be asked which nobody can answer. So long as the preacher of the Word is asked *what* God has said, he should be able to answer clearly and fully. But when the question is *How?* and *Why?* perhaps he can answer; perhaps he cannot. So it is in regard to the teaching on the Lord's second coming: to set forth just what the Lord has said is easy; but when one is asked to fit certain things together, and to explain how certain things can be, and why it will be just thus and so—we can hardly expect satisfactory answers to such questions. In fact, I am suspicious of the teacher who has woven out such a perfect doctrinal system that he has a complete answer to every difficulty. I have more confidence in the man who presents what God has said and lets the questions and difficulties stand as they may.

*Does not John 5:28, 29, teach that all the dead will be raised at one time, in the same hour?*

Ans. If you had only John 5:28, 29, such would be the natural impression; but when we have other scriptures distinguishing between resurrections, it leads to a re-examination of the statement in John. A close reading shows that John does not say that both the wicked and the righteous will be raised *together, at the same time*. It does say that the hour will come when the dead—all the dead—shall hear the voice of the Son of God, and shall come forth, those who have done good to the resurrection of life, and they who have done evil unto the resurrection of judgment. But the very words which would be required to make it a simultaneous resurrection are not found here. For both the righteous and the wicked, for each and all, will that hour come; but it will not necessarily be the same hour for all. That a distinction in resurrections does not contradict the Savior's statement in John 5:28, 29 is evident from the fact that a limited resurrection of saints has already taken place (Matt. 27:52, 53), while the rest still await the resurrection. If John 5:28, 29 had meant that all the dead must necessarily be raised at one and the same time, the event of Matt. 27:52, 53 would have proved that false; but if that partial resurrection in Matthew near 2000 years ago did not clash with the statement in John, neither does the fact of a "first resurrection" at Christ's return, and another a thousand years after.

\* \* \* \* \*

*Is not the book of Revelation a highly figurative book? How can we know that "the first resurrection" and the thousand years' reign in Rev. 20:4-6 is not figurative?*

Ans. If such is to be our attitude toward the book of Revelation, it would indeed mean anything, everything, or nothing to us—or just whatever the "interpreter" may wish to make of it. But the case is not so. In the book of Revelation, as in the other scriptures, we are not at liberty arbitrarily to assume that this or that is figurative or symbolical, and then proceed to fix it up to suit our ideas. There is much in Revelation that is simple literal truth; and even where a thing is shown to be figure we are not even then left to our imaginations to interpret it: there is law and reason even in that. Rev. 20 tells a rather plain story, and there is no reason or evidence that the "first resurrection," and the thousand years' reign are to be figuratively understood.

Here I would commend as noteworthy the comment of Alford, one of the greatest of English scholars and commentators, on this passage:

"I cannot consent to distort its words from their plain sense and chronological place in the prophecy on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which prim-

itive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end, of a specified period after that first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which in common with the whole primitive church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope.”—(Alford, “New Testament for English Readers,” on Rev. 20:4-6)

For strength and clearness on these points the following remarks of Daniel Sommer (Editor of *Apostolic Review*) do not leave much to be desired :

“What may we say to those who declare that Christ will not come again till at the end of the Millennium Age? We may say, ‘Ye do err, not knowing the Scriptures, nor the power of God.’ All such, by implication, deny that the resurrection mentioned in 1 Cor. 15:12-54, and in 1 Thess. 4:13-17, means ‘the first resurrection,’ mentioned in Rev. 20:5, 6; this involves them in hopeless confusion, and fatal error. Neither in 1 Cor. 15th chapter, nor in 1 Thess. 4th chapter, do we find the sentence against the wicked set forth; but only the resurrection of the righteous dead, and the changing of the righteous living, do we find there mentioned. The same is true of Rev. 20:5, 6. Then when John declares, in contradistinction from the righteous dead, ‘But the rest of the dead lived not again until the thousand years were finished,’ the testimony on this subject is complete. Then when we read Rev. 20:12, 13, we should feel overwhelmed with testimony. Bible readers should always consider 1 Pet. 4:11, and never bend nor twist scripture to suit their theories. They ought not to have any religious theories.”—“Questions, Answers, and Remarks,” pp. 592, 593.

On the Thousand-Years Reign, the same writer speaks as follows :

“The word ‘millennium’ is composed of two Latin words, which together mean—a thousand years. That God intends to introduce such a period is as plainly stated in this chapter as that he intended to bring a flood of waters on the earth is set forth in Genesis 6th chapter. Mankind will live on the earth then, even as they are now living, except that they will not be tempted by the devil. The worst enemy they will then have will be their human natures. Does some one inquire where the people will come from who will be on the earth during the Millennium? That is not our side of the question. Though God will take the righteous away, and destroy those who have worshipped the beast, or received his mark, yet we need not be in doubt. God knew how to overthrow Pharaoh and his army, yet spare a residue of the Egyptians who were not responsible for his sins. He knew how to overthrow the rebellious Israelites in the wilderness, yet save three millions, or more, to enter the land of Canaan. He knew how to destroy Jerusalem, and the Jew as a nation, and yet save a remnant of that people. On the same principle, we may feel assured that he will know how to overthrow all his enemies among mankind in the last days of the Gospel Age, and, yet, will be able to save sufficient of mankind to people the world in the Millennial Age. Besides, from the time of the event mentioned in Rev. 11:13, God will have the Jews as his people, for the promise in Isa. 66:22 cannot fail. In view of all this we need not to be disturbed about God’s side of the question, nor of any other. He knows how to manage it, and will manage it to his honor and glory. All that we need to do is to believe and obey the Lord in the present, then believe and trust him with reference to the future.

“But will people then live on the earth as they do now, and how long

will they live, and will everybody be righteous then? In the 8th and 9th verses we learn that when the time will come for the devil to be released from his 'prison' he will find multitudes ready to listen to him, and to be marshalled in his army. This settles the question in regard to the righteousness of some who will live in the end of the Millennial Age. How long they will live in that age, as well as the two kinds of characters that will then be cultivated, is implied in Isa. 65:20. But all this pertains to the Divine side of this great question, and our business does not extend that far." "Questions, Answers, and Remarks," pp. 592, 593.)

\* \* \* \* \*

*In 1 Cor. 15:23, 24 it says that at His coming Christ will "deliver up the Kingdom to God, even the Father." How then can he reign on earth a thousand years?*

Ans. Though He deliver up the kingdom to the Father, then or at any other time, He shall reign on for ever and ever, and His saints with Him. (Rev. 22:5). The Kingdom of the Lord Jesus, whether He holds supreme sovereignty, or reigns under the Father, is eternal (2 Pet. 1:11).

But 1 Cor. 15:23, 24 does not say what the questioner thinks it says. The word "then" is not the Greek word "tote" which means "at that time," but, "eita," which means "next" or "afterward,"—how long after must be gathered from the context. The order is: Christ first, *then* (next) they that are His at His coming. *Then* (next in order) the end when all is subdued, and the last enemy shall have been destroyed (which Rev. 20:7-14 shows to be *after the 1000 years*). He delivers up the Kingdom to the Father. (For a fuller note on this see book, "*The Kingdom of God*").

\* \* \* \* \*

*Does not Matt. 25:31-46 show a general resurrection and judgment?*

Ans. There is not a word about a resurrection in Matt. 25:31-46. Nor, in the light of the particular point on which the judgment turns (their treatment of "these my brethren") could this judgment apply to the nations of the long ago and of far away lands. This is a judgment of living nations in regard to the attitude they assumed toward Christ during the Tribulation, as shown by their conduct toward His brethren.

\* \* \* \* \*

*"If Jesus went to heaven, in the body of flesh and bones, which he had upon eating with his disciples after his resurrection, undergoing no change as he ascended, is he having to eat and drink now, to sustain that body of flesh and bones?"*

*"What about the language of 1 John 3:2 saying: 'When he appears we shall be like him, for we shall see him as he is.'"*

Ans. This questioner has evidently misconceived a few things. For example, that Jesus *had to eat and drink* to sustain that body of "flesh and bones" after His resurrection; and that the "flesh and bones" was just the common, natural, corruptible flesh and bones of our present bodies. And, laboring under such ideas, the gratuitous assumption that Jesus' body, after His

resurrection, underwent another change as He ascended. In the first place, when Jesus rose from the dead, it was indeed the very body that was laid in the tomb that was raised; but in new and glorious life and power, immortal, incorruptible, endowed with qualities and properties of which we cannot conceive. He could be seen when He chose, or He could be invisible; He could be palpable to the touch—his very flesh and bones might be handled, and His wounds be seen and felt. (Luke 24:39, 40; John 20:20, 27), and, again, He could pass through solid walls; He could walk as other men (Luke 24:15), yet He did not have to walk; He was not bound to laws of space and gravitation; He could be here or there with the swiftness of thought. He could eat, and did so (Luke 24:41-43) in order to give His disciples convincing proof of His actual personal presence, and the reality of His body; yet He *did not have to* eat. His body was neither dependent on earthly life, nor on material sustenance; nor was it corruptible. He rose from the dead to die no more nor to return to corruption. (Rom. 6:9; Acts 13:34). There is not the remotest evidence that He changed bodies again, or that His body was changed at His ascension. As He is so shall we be—endued with like powers, and with immortality and incorruption when He shall appear.

\* \* \* \* \*

*“Does not the prophecy of the great tribulation in Matt. 24:21 refer to the destruction of Jerusalem in A. D. 70? Most commentators say so.”*

Ans.—The commentators who say that Matt. 24:21 had reference to the destruction of Jerusalem in A. D. 70, are obliged to destroy the meaning of the word “*immediately*” in verse 29; for we read there that “*immediately after the tribulation of those days,*” the signs in sun and moon and stars should usher in the coming of the Son of man on the clouds of heaven with power and great glory. According to Matt. 24, then, that great and unequalled tribulation immediately precedes the glorious appearing of the Lord. That settles that.

The destruction of Jerusalem in A. D. 70 was also foretold in the same discourse, and recorded by Luke (21:20-24). That has been literally fulfilled. The simple and perfect fulfilment of that prophecy is itself an instance showing how plainly the Lord speaks and how He meant just what He said. But Matt. 24:15-31 has reference to another, similar, but a more far-reaching crisis concerning Israel and Jerusalem, which issues in deliverance by a direct intervention from above. (See the collateral prophecies in Jer. 30:4-10; Dan. 12:1, 2; also Zech. 14:1-9, Joel 3:9-17; Isa. 29:1-8). Then indeed they shall see Him and welcome their Christ with the glad acclaim, “Blessed is he that cometh in the name of the Lord.” (Matt. 23:39). In the present resettlement of Palestine by Jews, and their crowding back into the old Land and into the City things seem to be shaping themselves for the final event foretold by the **Lord Jesus**.



*"Will anyone have opportunity to be saved during the Great Tribulation if Christ comes to take up His saints before the Great Tribulation?"*

Ans. Yes. When God's severe judgments are on the earth the inhabitants of the world will learn righteousness. (Is. 26:9). It will be a terrible school, but great multitudes will come to their senses and "wash their robes." (Rev. 7:14). During this time Israel also will nationally turn, and flee to God for refuge. They will suffer terribly and will be greatly reduced in number (Zech. 13:9); but the remnant that will come out of those fires will be pure gold. (Zeph. 3:13). This is not, however, a "second chance"—except as men may have a second chance, or a third and fourth, while *yet living*. None of this lends any support to any teaching of a *chance after death*. Those who during the Great Tribulation turn to the Lord will have to face a far severer test of their faith and constancy than any of us today. There will be no occasion to envy them.

\* \* \* \*

*"What is meant in Matt. 24:34, 'This generation shall not pass away till these things be accomplished'?"*

The word "generation" (Greek, *gennea*) means not only the people living on the earth at any one time, but quite as often means a stock, a race, a breed, a sort, a set, of people having common origin or traits. See for example, Deut. 32:5, 20 where disobedient Israel through all their past and future history are in view, and are spoken of as a "perverse and crooked generation," "children in whom is no faithfulness;" or, Ps. 24:6, the faithful of Israel, "This is the generation of them that seek after him . . . even Jacob." Compare such expressions, "There is a generation that curse their father. . . that are pure in their own eyes. . . oh how lofty are their eyes. . . whose teeth are as swords, etc." (Prov. 30:11-14). Here "generation" means a certain kind of people. In Matt. 24:34 the Lord certainly did not mean the generation then living on the earth; but the race of Israel, who have been so marvellously preserved, and will be preserved even until Jesus comes.

\* \* \* \*

*"Will Christ come to earth and live and reign here personally?"*

Ans. Most assuredly. When you say "live" here, you do not mean of course that He would have to have the necessities of common earth-life—shelter, food, clothing, chair, bed, table, room, etc. That would be too childish to think of or to require denial.

\* \* \* \*

*"If the Day mentioned in Zech. 14:1 has not been fulfilled why should it be necessary for Christ at His coming to instruct the nations to go up to Jerusalem to worship from year to year?" (Zech. 14:16-18).*

Ans. 1. As to whether that Day has ever yet come, read

verses 1-11 and see for yourself. It is a poor principle of interpretation to deny the plain meaning of what God says because we cannot make things fit.

2. As to the requirement to go up to Jerusalem to the feast of tabernacles, let that stand as it is. It will be a national requirement in the millennial earth. The three feasts of Israel had a typical meaning. The Passover typified the sacrifice of Christ, and was fulfilled at Calvary. Pentecost and the feast of the first-fruits, was antotypically fulfilled on Pentecost following Christ's crucifixion, and is in process of fulfilment, while the "firstfruits" are yet being gathered in from among all nations. But the third feast, the feast of Tabernacles, the great and joyful feast of "harvest home" is yet future, the age of the great ingathering, when the nations as such will turn to the Lord, and the knowledge of Jehovah shall cover the earth as waters cover the sea. That will come after Israel's restoration. (Rom. 11:15). During that whole happy period the nations will be called upon to celebrate this feast in Jerusalem, in the light of its antitypical fulfilment.

\* \* \* \* \*

*"Will the Lord ever set His foot on the earth again?"*

Ans. That question is hardly worth discussing. Does it matter whether the Lord Jesus actually touches the earth with His foot or not, so long as it is certain that He is *coming back*? Yet it does matter, because Zech. 14:4 says that "His feet shall stand in that day upon the Mount of Olives," which is the place from whence He ascended. The event and circumstances described in Zech. 14, have reference to Christ's return, and His reign after the final deliverance of Israel.—1 Thess. 4:17 states that we shall *meet* the Lord in the air, and thenceforth shall ever be with Him. It does not say we shall forever stay in the air.

\* \* \* \* \*

*Is not the Coming of the Lord Jesus Christ the same thing as the end of the world? The third chapter of 2 Peter seems to teach that at the coming of Christ the wicked will be judged and the world burned up.*

Ans. If we had only the third chapter of 2 Peter, we would naturally derive such a conclusion. But in the light of other scriptures we see that Peter's prophecy took in the whole wide scope of the "day of God" with all that in the end would be involved in it, including (though not making special mention of) the intervening reign of Christ on earth. This is not unusual, either in prophetic or other parts of scripture. Enoch, for example, before the Flood warned the evil-doers of the final coming of the Lord with His saints to execute judgment (Jude 14, 15), without taking cognizance of the intervening dispensations, Patriarchal, Jewish, and Christian. When in some scriptures we find salvation conditioned upon repentance alone, or faith, or faith and confession, (Rom. 10:9, 10); or calling upon the name

of the Lord (Rom. 10:13), or faith and baptism (Mark 16:16), we are not slow to point out that the combined testimony of all scripture is needed. So it is here. 2 Pet. 3 is not to be set in opposition to other prophecies, whether in Old or New Testament; nor are we to form our conception of the last things from 2 Pet. 3 alone.

It should be noted that Peter speaks of certain latter-day scoffers of scientific sort (we have them now!) who base their objections to the doctrine of the Lord's return on the stability of the present order of the universe, and the constancy of natural law. (2 Pet. 3:4). In reply Peter points out that the Lord, though He may delay beyond expectation, will come unexpectedly; and that the present heaven and earth are destined to be burned up.

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### BOOK REVIEWS.

*The New Theology.* George Macready Price, (Professor of Geology, Union College, College View, Nebr.; author of "The Fundamentals of Geology;" "A Textbook of General Science;" "Q. E. D.;" etc.) Pacific Press. Publ. Ass'n. 726 pages. \$3.50.

Here is a book that challenges attention. If you are at all interested in scientific matters; if you know anything, or care to know, about Geology, get *this book* by all means. It is an eye-opener. The author simply refuses to swallow the monstrous assumptions of the modern scientific teaching, that takes Darwinism for granted, and lightly juggles with millions of years in order to lend color to unfounded hypotheses; and talks glibly of old and new rock-formations, and successive developments, and "historical orders of fossils" and an "ice-age" which never existed except in the imagination of scientific thinkers. On the side he has something to say in favor of the Biblical record—especially concerning the Flood—and that not from a prejudiced religious point of view, but from an impartial scientific standpoint. It is as its title says, a "New Geology;" and even those who would not agree, are bound to be impressed with his exposure of certain absurd and irrational theories which are blindly accepted in schools of Geology today. Yet it is not a freak geology. It is put up in careful and scholarly style, and based upon fact and sound observation. It should be an epoch-making book. It demands at least a candid examination and re-examination of the foundations of the modern science of Geology. It is a text-book "for Colleges, Normal Schools, and Training Schools;" but its style is so simple and lucid that any thoughtful reader will enjoy the book; while its scientific standard and weight is such as to demand the consideration of the specialist.

If you have a friend whose faith in the old Book has been troubled by the teachings of modern Geology, get him this book. (Order through Word and Work).  
R. H. B.

## A PICTURE OF HUMAN RELIGION.

The world is full of human religion, and judged of from the New Testament, great multitudes who profess to be Christians seem to have been only galvanized by human ecclesiastical methods into a sort of mechanical christianity, with whom the first principles of a divine life seems utterly unknown. The more intimately we become acquainted with God, the more delicately and sharply we can distinguish the shades of human character and the lines of truth and error. There are moments of great spiritual vision in which we seem to look out from our heavenly Father's bosom and through the luminous atmosphere of his presence upon the peoples and nations of the earth, and upon different shades of nominal Christianity, like great outspread plains stretching far off in the gloom, with here and there a hill-top, made a little brighter by its elevation in the glimmering starlight; and our minds are stretched with great questions as to the destiny of these surging millions, and our hearts ache with inexpressible pity and longing to rescue all we can; and in our utter helplessness the tears flow and the prayers ascend that the precious right hand that was pierced with the nail would be stretched out to save as many as possible. And amid this pitiful condition of things it is more pitiable still to see the myriads of professed Christians, headed by throngs of eloquent, cultured, ease-loving, self-seeking preachers who are only playing at religion. In the light of eternity the great bulk of the visible church are like little children who play that they are gladiators, with rolls of paper for swords, and little kittens for lions. And the worst of it is, so many who seem to be real sincere Christians are blinded and misled by this human religion and seem to think that out-and-out holiness, and a life of real self-sacrifice, is carrying religion a little too far.

Human religion has a great many marks about it. It depends on human means, and resorts to the tactics of the creature, to the skill, the planning, the wire-pulling, not to say the downright trickery of unregenerate human nature. It is managed by committees, and majorities, and votes, and resolutions, and influential persons and man-made legislation. This human religion is born of ecclesiastical assemblies, ecumenical conferences, and parliaments of the world's religions. It must live on big things, big churches, great preachers, fine music, æsthetic culture, college diplomas, stained glass, dignity, churchly starch, ministerial pomposity, and high-sounding titles. It preaches human progress, the glory of man, the inventions of the age; the telegraph, the steamship, the diving-bell, the phonograph, submarine cables, vestibule trains, oil wells, mines, meteorology of shooting stars, the weather reports, the anatomy of a fly's wing, the X-ray, the splendor of poetry, the brilliance of college training. These are the things that fill the human mind of human religion, and are forever dropping in silvery accents from its volu-

ble tongue. It goes in for show and noise, and making startling effects, whether it be a funeral, or a picnic, or a wedding, or a brass band revival, or a sacramental service, or a baptismal performance, or a church dedication, or a corner-stone laying (in which it calls to its aid the abominations of secret lodges), or in gathering of its legislative bodies, or in the publishing of its church literature, or in striking attitudes in the pulpit; whatever it does it must swell and show off, because, unlike God's appointed feasts, it lives on leavened bread, and is full of yeast, and therefore it must puff and swell and strut. This is the stuff that is palmed off on the world as the religion of the meek and lowly Jesus who went about weeping and casting out devils, and transforming wretched lives.

Human religion must needs be hedged in by all sorts of human wicker-work, social coteries, circles of old friends, social seats, ecclesiastical rings. People who have human religion must needs be held together like the staves of a barrel, by outside hoops and bandages. Such persons cannot stand alone with God. One single frosty morning of misfortune, of great distress, will wither its fair flowers and thousands of such religionists combined into one could not endure for one hour the cyclone of desolation that swept around Job. This is why, when persons who have human religion leave their social church circles, and are thrown on the rough waves of the world, they flounder and fling away their religion, because it was not centred in their hearts, but only put on. It was a house plant, and had to be nursed by prosperity, and human friendships, and narrow, earthly loves; and when these things are stripped from it, the roof is taken from off its head, and it cannot live in the great universal outdoors of God's kingdom.

A preacher with human religion must be flattered, and puffed in the papers, and voted for as delegate to his sectarian church assemblages. He needs toasting with invitations to big dinners, carriage drives in the park, summer vacations, winter trips to a warm clime. He must needs have presents and religion's bon-bons, and if he were peeled down to old-fashioned primeval vicissitudes, to walk with Abraham, Isaac, and Jacob with no cable to hold him but faith in God, all his religion would likely evaporate. Church members who have human religion must receive many attentions from their pastors and other church members. They must be coaxed to attend prayer meeting, politely bowed to half a square away; they must be visited for every headache, their whims must be consulted; they have sore toes that are easily trampled on; they either want to be excused from taking part in religious service, or else want to be invited to take the lead.

Is there anything so abominable as human religion? Its very prayers are stuffed full of humanism, and various forms of self. This human religion is always anxious about results. It knows nothing about living by faith. It is always in a fever about good

collections, and about having the sermon take well and the hymn to be nicely rendered, and the prayer meeting to pass off smoothly. It does not have a giant's tread, but walks as if on eggs. It is over-cautious, easily frightened, full of compromise, using human policy as a substitute for divine love.

When human religion gets up a revival, it must have from five to twenty churches of heterogeneous creeds and sectarian bodies go into a great union effort. It must have a mammoth choir, with great musical instruments, and many preachers and multiplied committees, and each committee headed by some banker, or judge, or mayor, or millionaire's wife. It signs cards as a substitute for the broken-hearted cries of Scriptural repentance. It must count its converts for a few days' meetings by the hundreds. It must apologize for natural depravity, and plead for its existence in soul till death, and by professing to top off a few big branches of sin it only feeds and fattens the monster of heart-corruption at the very centre of the soul.

Human religion thinks it will conquer the world; it denies holiness, ignores the omnipotent, personal agency of the Holy Ghost, steers clear of all divine manifestations, is terrified at the supernatural in grace, discounts personal testimony, is afraid of weeping, is terrified at a hallelujah, thinks that the sobs of a penitent should be stifled with a lavender-scented handkerchief.

Human religion curls its lips at holiness, antagonizes the coming of Jesus, thinks the world is growing beautifully better, puts outward reformation for soul-salvation, runs off on lines of humanitarianism as a substitute for the indwelling Holy Spirit, and is forever forming itself into fresh organizations of "leagues" and "endeavors" and "boys' brigades." It dreams of bringing the millennium by social reforms, it dreams that Jesus will come and reign on the earth, but seeks to usurp his place and build for itself a kingdom over the world. It is an ease-loving, jovial, laughing, fun-making, fun-loving, superficial thing. Its motives are bounded by time. All its enterprises have an atmosphere of earthliness about them. It despises the day of small things; it scorns little, humble people and lonely ways. It is eager to jump to the height of prosperity, it is domineering and popish in its assertions over the poor and yet at the same time cringes like a puppy before the rich and the great ones. Its music has no pathos in it, its laughter lacks divine cheerfulness, its worship lacks supernatural love, its prayers bring down no high answers, it works no miracles, calls forth no criticism from the world, it has no light of eternity in its eye. It is a poor, pale, sickly thing, born of the union of the heart of the world with the head of Christian theology—a mongrel, bastard thing, with a backslidden church for its mother and the world for its father.

This human religion will be everlastingly wrecked at the appearance of Jesus. Woe to that human being who has a human religion.—G. D. Watson.

## OUR JEWISH MISSION.

R. C. BELL.

Brother Eckstein, with a commendable faith and zeal, is earnestly at work among the Jews at Dallas, Tex. He has undertaken a work most difficult. Most Jews oppose his work somewhat as the Jews opposed Paul's work centuries ago, but he is exhibiting staying qualities and loyalty to God's word that should be most gratifying to his friends and supporters. When the end of the rope is reached, he seems to have the will that ties a knot in it and holds on. He is carrying on under difficulties and discouragements that would turn many back. A short time ago another Jew, a man fifty-eight years old, was baptized into Christ. And who knows what may come from this one conversion! When Brother McCaleb was last in the United States, he told us that Brother Hon, who had gone to Japan as a missionary several years before, but who had stayed only one year on account of ill health, had succeeded in converting but one Japanese. But the best part of Brother McCaleb's report was that around that single convert a congregation of one hundred Japanese had been built up.

In like manner one Jewish convert may, in a few years, convert a number of his kinsmen. But, if, because of the unparalleled difficulty of such work, he fails to do so—even then, provided he himself is saved eternally, friends of the work cannot regret supporting it with their money, influence, and prayers. One soul is worth more than the whole material world. I have invested just about one hundred dollars in this Jewish work, since I began supporting it, and expect, by the grace of God, to invest another hundred at the same rate—five dollars a month—unless I am able to increase the rate. I like the investment, and am confident I'll never live to regret making it.

Brother Eckstein's address is 111 South Harwood St., Dallas, Texas. Or, if you prefer, mail checks to me at Morrilton, Ark. It will be no trouble for me to forward it!

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”

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### DO YOU CARE?

Miss Clara E. Kennedy, formerly of Portland, Maine, but now of Tokyo, Japan, a young, energetic girl, with a vision of lost souls in the far-away land of Nippon, heard a call of God to go to those that now sit in darkness, that the light of the Gospel might shine the brighter there. Our sister is a true lover of our Lord and needs our prayers and financial help.

We believe that the Church is God's only Missionary Society; that organizations are unscriptural; that we need no organization beyond the local congregation. Sister Kennedy knew these things, and just went trusting the Lord for the “wherewithal.”

The Portland, Maine, Church is her home Church. It has a resident membership of only 37, none of whom are wealthy, and many are actually poor as to this world's goods. The Portland church will try, with the help that she can get from the others in this section, to make up half of the support for Sister Kennedy. This means that we must get at least \$30.00 each month. Up to the present we have had to bear the whole burden of our assumed portion. Bro. Chas. M. Neal, Dugger, Ind., is trying to get \$200 a year for this work. We lack over \$200 to make up the amount that is required. Can you help a bit in this neglected work? Send remittances to R. G. Schell, 581 Forest Ave., Portland, Maine.

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FUNDS FOR MISS KENNEDY, TOKYO, JAPAN.  
(October.)

F. L. Rowe . . . . .	\$5.00
Chas. M. Neal, Dugger, Indiana . . . . .	1.00
Per Bro. Neal:	
New Union Church, Spencer, Ind. . . . .	1.00
S. C. Burnett, Norris, S. C. . . . .	1.00
Mr. and Mrs. Glessie Eades, Sullivan, Ind . . . . .	2.00
Ellis Congregation, Linton, Ind. . . . .	2.00
Church of Christ, Dugger, Ind. . . . .	10.00
A Friend, Portland, Maine . . . . .	6.00
Mr. and Mrs. R. G. Schell, Portland, Maine . . . . .	2.00
Church of Christ, Portland, Maine . . . . .	30.00
Total . . . . .	\$60.00
Sent to Sister Kennedy by N. Y. Check . . . . .	\$60.00

R. G. Schell.

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**WALTER W. GODBOLD.**

Walter W. Godbold, lover of the church and untiring soul-winner is at home!

Brother Godbold was one of God's great men, though the world knew him not, because it knew not his Lord. Like Jesus he ever went about doing good, seeking the lost to bring them to Jesus and into His church. He loved the church and prized her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise. He never was absent from the Lord's Table, he "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

He was not ashamed to own his Lord anywhere and in the din of struggle and strife of his business as Roadmaster for the Seaboard Air Line Railroad he found time and sought out opportunities to tell his fellows about Jesus and His one true church. Like Barnabas, "he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." His stewardship is ended. His books are closed.

When we hear of some laborer fallen in the forefront, let us say: So help us God, a little more faithfulness, a little more of passion, a little more of sacrifice and suffering, a little more of outpoured life, and the victory will be won!

H. N. Rutherford.

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Misrepresentation, when it is wilful, is to be construed as a compliment. The most unscrupulous of defamers will prefer to use the truth, if it will serve, to discredit and condemn the object of his hate. But if he has to resort to falsehood he thereby admits that the truth does not answer this purpose.



# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

And who is willing to bear the Saviour's name among 430,000,000 Chinese? \*\* Ramona Belle Fox, daughter of Bro. and Sister Harry Fox, was born in Tokyo, October 5.

Sister Rhodes writes that it costs about 500 *yen* to get a telephone and that such things are not for missionaries. \*\* Sister Andrews is at Shidzuoka and the other missionaries are strung out in a long line to the west. \*\* "We are cutting our monthly missionary contribution in half. Sending some to ———, to help pay on the church. Well, that's a cutting thing; makes the missionary in Japan help a home congregation out of debt. \*\* Sisters who desire a simple plan for highly profitable missionary meetings may drop a line to the writer of this page. Increase your usefulness and your joy also.

The *yen* has dropped to 39 cents—"as a result all foreign goods are much higher and all classes of merchandise produced here have advanced." *Herman Fox*. \*\* Highland church, Louisville, has added \$10 a month to the support of Harry Fox and family on account of the arrival of the precious daughter. \*\* A very small and poor church averages above \$5 a month for missions; a large church with a good house gives *less* than \$5. Why? A small church in a schoolhouse gives \$15 every month. About 5,700 churches give nothing. Are these churches fully loyal? \*\* Bro. Lawyer has been heard from *en route* to Africa. Remember this new family in prayer. \*\* McCaleb summarizes the work in Japan since 1892: "12 missionaries, 9 Japanese evangelists, 10 Sunday schools, 19 teachers, 11 churches, 10 preaching stations, 2 kindergartens, 1 training school, 4 church buildings, 8 mission homes." \*\* Bro. Short reports 11 baptized in S. Africa, Sept. 14th—29 for the year. Sister Rhodes reports one in Japan. \*\* Bro. Short's expenses the first half of the year were \$142.65 a month. \*\* "The Bible lesson pictures will be quite a help." Maybe you would like to send some, too. \*\* Herman Fox decided to finish his home with wall-board and hoped his rheumatism would be better when he got out of the native style house. \*\* Every reader who would like to see the foreign mission work enlarged in 1925 is requested to send a postal card to the writer of this page at 2229 Dearing Court, Louisville, Ky., for some interesting information. \*\* Our rural missionaries in Japan cannot buy thread, children's supporters, underwear and many other things in local stores. \*\* "Your bulletins, I feel sure, have done much towards increasing missionary interest and zeal." Would you like to see one? \*\* Ten unanswered letters are on my desk from one brother in India. Shall we give him an American co-laborer?

# The Lord's Day Lessons.

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

## FIRST LORD'S DAY LESSON OF DECEMBER.

Lesson 10.

December 7, 1924.

### THE MAN BORN BLIND.

Golden Text: One thing I know, that, whereas I was blind, now I see.—John 9:5.

Lesson Text: John 9:13-17, 26-38.

13. They bring to the Pharisees him that afortime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and finding

Verse 13. Tell the story up to this point. (vs. 1-12). Why did they bring the healed blind man to the Pharisees? (vs. 8-12). Who were the Pharisees? (Acts 26:5). What religious question was involved in this healing? (v. 14).

Verses 15, 16. What question did these examiners put to him? How did he answer? On what did the Pharisees divide?

Verse 17. Whose judgment did they now ask? What was that judgment? Was it true as far as it went? Was it the whole truth? But did the healed man go to the limit of his light? (Verses 18-23 tell how his parents were called in. Read verses 24, 25).

Verses 26, 27. What did they ask him now a second time? Did he tell them again?

Verses 28, 29. How did they respond? Are people, when hard pressed, ready to take offense and to become angry? What is "reviling"? What did they say they knew? What had Jesus told them about that? (5:46, 47). Whose fault was it that they didn't know the Christ? Did they know at one time? (John 3:2).

Verses. 30-33. (The healed Blind Man's remarkable speech). What did he think a marvel? What statement did he make in regard to God's attitude toward sinners and obedient worshippers? Is that true? What did he say about that unheard-of work? (Comp. John 15:24). What was his conclusion? Was he altogether right as to that? (Matt. 24:24).

Verse 34. Was that more than they could stand? What especially seemed to wound their pride? Did they think themselves immeasurably greater and wiser than that poor, formerly blind, beggar? Were they really? What did they cast him out of? (v. 22). Was

him, he said, Dost thou believe on the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him.

that a serious thing? (Very serious in the eyes of a Jew; and in its very serious consequences).

Verse 35. When men cast us out for His sake, who comes to us to comfort and bless? What question did He put to man?

Verse 36. What straightforward question did the man ask in return?

How alone can such faith come? (Rom. 10:17). Had he heard as yet?

Verses 37, 38. —What did Jesus say to him? Did the Lord thus reveal Himself often? Why not? Did the man instantly accept it? What more did he do? Did the Lord Jesus (like Peter for instance, Acts 10:25, 26; or the angel in Rev. 19:10) ever refuse worship? Why not?

#### NOTES ON LESSON 10.

##### THE MAN BORN BLIND.

This was not a case like that of blind Bartimeus who clamored to the Lord Jesus for help: this blind beggar did not know Jesus, nor had he appealed to Him. The Lord saw him and took the initiative in this case. He spat on the ground, made clay of the spittle, and anointed the sightless eyes with the clay, and commanded the blind man to go to the pool of Siloam and wash. He did so and instantly received his sight. These are the simple facts of this miracle of healing.

Immediately a great stir arose. First the neighbors who had often seen the familiar figure of the blind beggar, recognized him, but could not realize that it could be really he. Some found it easier to deny it was the same man. The healed man settled the question with a few dry words: "He said, I am he." That, of course, created still more stir. "How then were thine eyes opened?" His account was brief and simple. "The man that is called Jesus made clay, and anointed my eyes, and said unto me, Go to Siloam and wash: so I went away and washed, and I received sight." That was all. Now they wanted to know about Jesus. "Where is he?" they asked the man. Again the answer was short: "I know not." How could he know? He had never seen Him, and had no means of knowing whither the Lord went.

This was so puzzling to the neighbors that they brought the case before the Pharisees—the religious leaders. (At this point, v. 13, the printed lesson begins). They, equally puzzled, sent for his parents; who gave testimony to the fact that he was their son and had been born blind; but would venture no explanation as to how he received his sight: "ask him, he is of age; he shall speak for himself." So they called again the man that was blind, and cautioned him to "give glory to God," and with their usual pretense to all wisdom added, "we know that this man is a sinner." To which the "blind man" replied in his straightforward way, that he did not know about that; but one thing he did know: "whereas I was blind now I see."

The story is detailed and simple and natural, such a report as an eyewitness only could have given. It bears the stamp of simple truth on the face of it. The sequel (vs. 39-41) should not be omitted, for it contains one of the chief lessons.

##### THE BLIND MAN'S CHARACTER AND TESTIMONY.

He was an honest, short-spoken man; simple and direct as a child; hard-headed, fearless, and upstanding; who drove away at the truth and had no time nor taste for foolishness. He was what a lawyer would term a good witness. He answered what he was asked; he told as much as he knew and stopped; nor did he enter into discussion till at last forced to vindicate his Benefactor against the prejudice and dishonesty of his examiners.

Note how he advanced in his confession of the Lord Jesus. At first he said, "the man that is called Jesus." When asked what he thought of Him, "He is a prophet." Then "If this man were not from God he could do nothing." Finally when Jesus revealed Himself to him as the Son of God, he said "Lord, I believe."

## QUESTIONS AND TEACHING-POINTS.

1. The Points of the Story: (1) The healing. (2) The neighbors perplexed. (3) The Pharisees puzzled. (4) The testimony of the parents. (5) The healed man's vindication of Jesus. (6) Cast out of the synagogue and found by Jesus.
2. The Character of the Blind Man. And his progressive confession.
3. The Pharisees. Their blind prejudice. (v. 22). Their pretense to knowledge. (v. 24; 34; 40, 41). Their tyranny and malice. (Comp. John 12:42). They are the false shepherds of the next chapter.
4. Special verses: Verse 6; the Golden Text; verses 39, 41.

## SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 14, 1924.

## THE RAISING OF LAZARUS.

Golden Text: I am the resurrection, and the life.—John 11:25.

Lesson Text: John 11:31-44.

31. The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? 38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. 42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. 43 And when he had thus

Read the first thirty verses of this chapter. See Notes.

Verse 31. Were they many who had come to condole with the two sisters of Lazarus? (v. 19). What would that indicate as to the prominence of the family?

Verse 32. What did Mary do when she came to Jesus? Was she ashamed or afraid before "the Jews"? (John 9:22). Where do we see Mary each time she is mentioned? (Luke 10:39; John 12:3). What did she say to Him? Who had said the identically same thing to Him before? (v. 21). Were they right in this?

Verses 33-35. How was the Lord Jesus affected by the sight of their sorrow? (See also R. V. margin). Did Jesus know what He was going to do? (vs. 4, 11, 23). Why then did He weep?

Verses 36, 37. With what were the Jews deeply impressed? What thought came to some of them? Was that true? But did they even dream that His power could reach beyond death? Verses 39-40. What sort of tomb was this? What order did Jesus give? Why did He not Himself take the stone away? Who protested? Why? Had Martha caught Jesus' meaning in verses 23-25? What did the Lord say to her? Which comes first in God's order, seeing or believing? What would she see if she believed? (Comp. v. 4). How is God glorified?

Verses 41, 42. Had the Lord Jesus asked the Father about this? For what did He thank Him? Did He know before it was done that God had heard Him? Did God always hear Him? Why? (John 8:29; comp. 1

spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 3:22). Why did He say this now? What then was the purpose of this sign?

Verses 43, 44. If anyone else had used these same words, would the same result have followed? What gave these words such almighty power? What happened when the Lord

Jesus spoke the command? How long had Lazarus been in the tomb? (v. 39. Can God raise the dead after 4 days, or 4 years, or 4,000 years just as well? What was the Lord's final order?

## NOTES ON LESSON 11.

### THE RAISING OF LAZARUS.

1. The little family at Bethany, Lazarus, Martha and Mary, were His special and intimate friends. In a peculiar sense "Jesus loved Matha and her sister and Lazarus." When therefore Lazarus fell sick they sent Him word. (Where He was at the time, and why He was there, is told us in John 10:39, 40 and 11:8).

2. But Jesus did not immediately respond. The word "therefore" in v. 6 implies that because of His very love for them (See v. 5) the Lord tarried yet two days where He was. Such sometimes is the way of His love. However, He assured His disciples that this sickness was "not unto death," but for the glory of God, that the Son of God should be glorified thereby. Now God is glorified in His mighty acts of deliverance, and in the blessing and happiness of men.

3. After two days then Jesus said to His disciples, "Let us go into Judea again." The disciples protested. The Jews had but just tried to kill Him there, and was He going back there again? But the Lord answered (in effect) "Don't I know what I am doing? I am not going unadvisedly. It is in line with my work and the Father's will. As long as a man walks in that light he is not blundering and has nothing to fear. It is only when he leaves that path that he gets into real trouble." (Verses 8, 9). Then He told them that Lazarus had fallen asleep, and He was going back to awaken him; finally explaining that He meant Lazarus was dead.

4. When the Lord Jesus arrived Lazarus had been in the tomb four days already. In warm climates decay sets in rapidly, and the body of Lazarus must have begun to decompose. This circumstance, however, instead of making Christ's work impossible, served to magnify His name, as Master over the most terrible power that afflicts mankind—Death, and all that Death can do.

5. The interview with Martha (vs. 17-27) is very beautiful and impressive. After Martha came Mary. Our printed lesson begins here.

### QUESTIONS AND TEACHING-POINTS.

1. The Events Preceding the Printed Lesson. See Notes. Where was Jesus when He got the word of Lazarus' sickness? Did He go to Bethany immediately? Why not? In what sense was Lazarus' sickness not to be "unto death"? (v. 4). Why did the Lord dare to go back into Judea again? When He got there how long had Lazarus been in the tomb? What difference did that make? Describe the interview with Martha. Give the Golden Text.

2. Jesus and Mary. Mary always at Jesus' feet. (Luke 10:39; John 12:3).

3. "Jesus Wept." Why? Did He not know what He was going to do in a few moments? Why then did He not take the grief of His friends lightly? According to Revised Version margin, what other emotion besides sympathy filled His heart? Is it wrong to sorrow for our departed ones? But how ought we not to sorrow? (1 Thess. 4:13).

4. "Take Ye Away The Stone." Could the people raise Lazarus? But could they remove the stone that was between Lazarus and the Lord? Did

the Lord expect them to do that? What sort of "stones" lie between men and the Savior, and how can we take them away? Think on this.

5. **The Power of Christ's Word.** Shown in other instances: power over the winds and waves; power over evil spirits (Mark 1:27); power over diseases and bodily affliction; and, here, over death. Need the Christian fear the things which the Lord Jesus is so absolutely Master of? (Comp. also John 5:25-29).

6. **Raising the Dead.** Three instances are recorded of the Lord Jesus' asserting His power over death: (1) The raising of Jairus' little daughter (Matt. 9:18); (2) of the young man at Nain (Luke 7:11f); (3) of Lazarus (John 11). Jairus' child had just died; the young man was being carried to burial; but Lazarus had been dead four days. The last was the climax of all the signs. We cannot see how any physical demonstration of God's benevolent power could go further. Yet it failed to reach the blind minds and hard hearts of "the Jews." (John 11:46-50; 12:10, 11). Note that these were not instances of resurrection (1 Cor. 15:42-44) but only a bringing back to earthly, fleshly life, temporarily.

7. **Spiritual Application.** "You did he make alive when ye were dead through your trespasses and sins." (Eph. 2:1-10). His word carries life-giving power and authority even to the spiritually dead. "They that hear shall live." Their condition of spiritual death is not such as would prevent their hearing and receiving the word. In fact upon that depends the effectiveness of the word in such a case. "Hear, and your soul shall live." (Isa. 55:3).

## THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 21, 1924.

### THE CONVERSION OF ZACCHÆUS.

**Golden Text:** The Son of man came to seek and to save that which was lost.—Luke 19:10.

**Lesson Text:** Luke 19:1-10.

1. And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to

Verse 1. On what occasion was this? (The Lord's last journey to Jerusalem).

Verse 2. What two things are told us of Zacchæus? How were "publicans" regarded? (Matt. 5:47; Luke 5:30). What other great barrier was in the man's way? (Luke 18:24, 25). Was he a very hopeful case?

Verses 3, 4. What desire did he have? Why would he have wanted to see Jesus? What various things had he probably heard about Him? (Matt. 11:19). Were there many others? What did Zacchæus do in order to get a good view of Jesus? Have I ever made any effort to get a fair view of Him? If not, why not?

Verse 5. When Jesus got to Zacchæus' sycamore tree, what amazing thing did He do and say?

Verse 6. Did Zacchæus take much time to think it over? Was he unwilling or glad?

Verse 7. What did the people think about it? Why did they think that so

this house, forasmuch as he also is bad? When Jesus associated with a son of Abraham. 10 For the son sinners what was His purpose? (Luke of man came to seek and to save 5:32). What full and lengthy explanation of His reason did He give once that which was lost. before? (Luke 15:1, etc.)

Verse 8. What announcement of his purpose did Zaccheus make to the Lord? What would he do with half his goods? What had he done and endured all his life to make his money? Why was he now willing to let it go? Did a publican have great chance and temptation to wrong his fellow-men? (Luke 3:12, 13). Was it certain that Zaccheus had done that? But if so—what would he do? Is that proof of a true repentance?

Verse 9.. What acknowledgment did the Lord Jesus give him? For what was Abraham noted? (Rom. 4:3). Who are regarded as Abraham's sons? (Gal. 3:7). Can there be a true faith without a true repentance?

Verse 10. For what purpose did the Son of man come? What is it to be lost? Who are lost? How did the Lord Jesus come to seek them? How does He save them? If we are Christ's, are we to be engaged in His work? What can we do to seek and save the lost?

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### QUESTIONS AND TEACHING-POINTS.

1. **Zaccheus: a publican.** They were the tax-gatherers for the Roman government—hated and despised to the utmost by the Jewish people. They had good opportunity to oppress the people, and to extort more than was right. They often did this. Publicans were social outcasts, and classed with the vilest sinners. They must have been money-lovers indeed to be willing to make their gain at such a price. Would it be easy to reach the heart of such men?

2. **Zaccheus: a rich man.** Are riches an obstacle to entrance into the kingdom of God? Can you think of reasons why? How, no doubt, had Zaccheus made his money? Would such a man be likely to cling to what he had accumulated?

3. **"A good man lost and a bad man saved."** In Luke 18:18-25 see the story of a rich man—a young nobleman, well brought up, clean, moral, high-toned, of noble family, "the rich young ruler" who from his youth had kept the commandments. Yet we see him turning away from Christ unto darkness and perdition. Here is another rich man, a common publican, hated and shunned, an outcast and a sinner of the lowest type—yet at the close we see him saved and rejoicing. Why this difference? At what point is a man's fate decided?

4. **Make Haste!** What did Jesus say to Zaccheus? How did Zaccheus respond? When the Lord calls to us how long ought we linger? Do many people lose their souls by procrastinating?

5. **Repentance.** The essence of true repentance is a turning "from darkness unto light, and from the power of Satan unto God." (Acts 26:18). Among the "works meet for repentance," restoration is certainly one. If any past wrong can be remedied, a truly turned man will certainly do it. Zaccheus had in the past (1) lived for himself; and (2) possibly wronged some people. Now that he had turned in his heart unto God, what was he ready to do (1) in regard to his selfishly gotten and held wealth? (2) if he had wronged any man?

6. **Salvation come to this House.** How did salvation come to Zaccheus' house? Who brought it nigh? What did Zaccheus do on his part? What moved Zaccheus to repentance? Have I ever won a soul to a new life by my kindness and goodness to him?

7. **The Purpose of the Son of man's coming.** The lost. What is it to be lost? What two things must be done? Which first? How did Jesus do this? How do we?

## FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 28, 1924

### REVIEW: CENTRAL PERIOD OF CHRIST'S MINISTRY.

**Golden Text:** He that hath seen me hath seen the Father.—John 14:9  
**Devotional Reading:** Matt. 25:31-36.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

### THE QUARTER'S LESSONS.

These lessons, though with great gaps between, cover the Central Period of Christ's Ministry—beginning with the choosing of the Twelve, and ending with the conversion of Zaccheus, which was the last incident on the last journey to Jerusalem.

Of each of the Lessons recall some prominent fact, and one clear practical lesson.

1. THE CHOICE OF THE TWELVE.—Matt. 10:1-8.
2. THE SERMON ON THE MOUNT.—Mat. 6:5-15.
3. THE PARABLE OF THE SOWER.—Mark 4:1-9.
4. THE STILLING OF THE STORM.—Mark 4:35-41.
5. THE PRODIGAL SON.—Luke 15:11-24.
6. THE FEEDING OF THE FIVE THOUSAND.—John 6:1-15.
7. PETER'S CONFESSION.—Matt. 16:13-20.
8. THE TRANSFIGURATION.—Luke 9:28-36.
9. THE GOOD SAMARITAN.—Luke 10:25-37.
10. THE MAN BORN BLIND.—John 9.
11. THE RAISING OF LAZARUS.—John 11.
12. THE CONVERSION OF ZACCHEUS.—Luke 19:1-10.

What idea have we gained concerning Christ? To hear of Him; to believe in Him, to know Him better, to trust Him and love Him and obey Him—is the greatest good we can obtain in this world.

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