

APRIL, 1930.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher
One Dollar a Year*

In Clubs of Four or More, Seventy-five Cents

Entered at the Louisville, Ky., Post Office as second class matter.

IN THIS ISSUE

Poem: My Father, 'Tis of Thee—W. J. Johnson....	97
Words in Season—R. H. B.	97
Poem: Love's Highway	101
Publisher's Page	102
News and Notes	103
The First Adam and The Last—R. H. B.	105
Take Time for The Bible	108
The Church of God	109
The First Resurrection and The Millennium— R. H. B.	110
The Garretts to Africa—J. N. Armstrong	118
Teacherless Tots—E. L. J.	117
A High Ideal	118
On Foreign Fields—	
Missionary Notes—D. C. J.	119
Bensons Are Coming Home—J. N. Armstrong	120
From Kwei Hsien Mission—E. L. Broadus	120
Shall Sinde Have a School-House?—A. B. Reese....	120
The Lord's Day Lessons—R. H. B.	121

"ON THE TRAIL OF THE MISSIONARIES."

A book that should be of general interest, and one deserving of the widest possible circulation, is about to be issued from the press of The Gospel Advocate. This is Brother J. M. McCaleb's volume entitled "On The Trail of The Missionaries." It comprises some of the material which appeared in various papers under that caption, thoroughly revised, with much new matter added, as well as many fine pictures. Price \$2. Order from The Word and Work.

OTHER NEW BOOKS

"God Is"—Geo. A. Klingman's Review and Expose of the blasphemous literature which is being circulated by the Atheistic Society. Price \$1.

"Brewer's Sermons"—comprising in written form some of the able discourses of this capable preacher. Price \$2.

"The Church, The Falling Away, and The Restoration." By J. W. Shepherd, for years the office editor of The Gospel Advocate, and widely known as a careful student of the history of religious movements and doctrines. Price \$2. These books may be ordered from the office of The Word and Work.

DE LUXE GIFT EDITION

Great Songs of The Church

Bound in genuine leather, flexible, gold edges,

THUMB-INDEXED

"The most beautiful song book in America."

Obtainable in either round or shape notes. \$3.75 postpaid.

A BEAUTIFUL, SUITABLE GIFT!

"WHY NOT BE JUST A CHRISTIAN?"

Here is a tract of eight pages, written by R. H. Boll, which has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice (of a protracted meeting for instance) printed to order upon it.

THE WORD AND WORK

LOUISVILLE, KY.

THE WORD AND WORK

MY FATHER, 'TIS OF THEE

(Tune: "America")

W. J. JOHNSON

My Father 'tis of Thee
I have sweet liberty,
Of Thee I sing;
Since Christ our Savior died,
Suffered the riven side,
Poured forth salvation's tide,
His praises ring.

Eternal Saviour, Thou!
To Whom all knees shall bow,
Thy name I love.
It is our Father's will,
Thy fame all worlds shall fill,
Thy name all hearts shall thrill—
All names above.

May thy words music be,
And may each heart set free
Salvation's song:
Let each the message take,
Let all their silence break,
Let all who hear partake—
The sound prolong.

O Christ, lead us to Thee,
Thine shall the glory be,
To Thee we sing:
Long may Thy reign be bright
With justice, love, and light,
O shield us by Thy might,
Great Christ, our King.

WORDS IN SEASON

R. H. B.

THE CYCLE OF MAN

There is a strict limit to the possibilities of human knowledge and attainment. Man completes his cycle of progress and returns again to zero. Humanity goes on learning, discovering, inventing, progressing, and at last find themselves where they first began. This is true of man's philosophy. Socrates saw it coming in his day. Long before the breakdown of Greek philosophy he claimed supreme wisdom for himself on the grounds that he knew he knew nothing, whereas the others knew nothing and

didn't know it. The final failure of philosophy was reached in the so-called "Sceptical" school, which wound up in doubting the reality of everything, even of their own existence. They had really attained the logical goal, the Nirvana of man's reasonings, being by that much more sincere and hardy than the other schools which did not follow out their ratiocinations to an ultimate conclusion. Such is the terminus of all man's endeavors to search out the riddle of things by means of his own unaided faculties. Whether it takes on a pretentious spiritual cloak (as in Hume's Idealistic system, or in Bishop Berkely's philosophy) or whether it come in scientific guise (as in Einstein's Theory of Relativity)—it comes to the same: it means simply that man's wisdom is at an end, and that the imposing Babeltower of his knowledge so painfully built up through the ages has collapsed for lack of a foundation. The final fruit of his calculation is that x equals x or, worse still, that x equals zero. In science the same circle is observable. One by one, especially in our day, old, cherished landmarks are being swept away, and fundamental certainties on which the previous generation based its deductions are giving way. If Einstein has proved that there is no reality back of our conceptions of Time and Space, the concepts of Force and Matter will go the same way. We are heading for the starting post already in a number of things. Hardly are we done laughing at the crude geo-centric ideas of the universe held by our forefathers, but we are apprised that according to some of the latest conclusions there is at least as much for the view that the sun is going around the earth as for the notion that the earth is going around the sun. Science can not even say with absolute certainty that a straight line is the shortest distance between two points. And so it is with all of man's vaunted learning and progress. Just as a man, lost in a strange country, because he has no fixed point outside himself from which to take his bearings, walks in a circle, so do we finish up where we first began. For "it is not in man that walketh to direct his steps." "Vanity and vexation of spirit, all is vanity, saith the Preacher." But back of this sore trial which God has prepared for the children of men there is a benevolent purpose. Some day it will dawn on men that without God they can do nothing and know nothing, and they will come to Him (Ps. 66:2). Then will they know true progress. "*Behold is it not of Jehovah that the peoples labor for the fire and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of Jehovah as waters cover the sea.*" (Habak. 2:13, 14). Mankind must learn its humbling lesson, and until it is fully learned the Lord will continue to "turn wise men backward and make their knowledge foolish." (Isa. 44:25). Meanwhile "the just shall live by faith," and "the fear of the Lord is the beginning of wisdom."

MAN'S PART IN THE GREAT SALVATION

The necessity of the human side of our salvation is self-evident. If nothing were to be done on man's part, God would in-

stantly save the whole human race, for He loves them all. There must be a very serious reason why some are not saved. A noted preacher lists the following eight points in his exhortation to sinners:

- "1. You must not imagine that you have nothing to do.
- "2. Do not wait for God to do for you what He commands you to do.
- "3. Do not wait for God to do anything whatever.
- "4. Do not imagine that you cannot do what God requires.
- "5. Do not seek for an easy way.
- "6. Do not seek for a more favorable time.
- "7. Do not procrastinate on any account whatever.
- "8. Do not wait to see what others will do or say."

This is good counsel, well put. What God always demands is the "obedience of faith" (Rom. 1:5)—that obedience to His gospel call which proves and demonstrates the faith, and without which faith is not complete or valid. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Thus it was preached, through the Holy Spirit, to sinners. Those who complied with this word were added to the Body of Christ. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers . . . And the Lord added to them day by day those that were saved." (Acts 2:41, 42, 47).

THE TRUE CHURCH

"And the Lord added to them day by day those that were being saved." (Acts 2:47, R. V. mg.) There is no difficulty to ascertain to what the Lord added them. In verse 41 of the same chapter it is the nucleus of the apostles and disciples, "charter members," to whom 3000 were added the same day. This company "continued stedfastly in the apostles' teaching and in fellowship and breaking of bread and in prayers." And to *them*, this original company of saved men and women, the Lord added day by day those that were being saved. This same company, is, in Acts 5:11, called *the church*. So the King James version is right, if not by the standards of textual criticism, yet as to the actual truth, when it says, "The Lord added to *the church* daily such as should be saved."

It is *the Lord* then that adds to the church. There is a vast relief and comfort in the fact. It settles the "church question." It releases one from the necessity of sitting on all the denominational claims and pretensions in search of the true church. The true church is one. It belongs absolutely to the Lord. He founded it—is Himself the Foundation of it. He bought it with His blood. He controls it. He sees to it that those who are being saved are added to it. In fact, it is He Himself that adds them. The matter is wholly taken out of their hands: they neither need to search for the true church, nor need they "join" it. The Lord Jesus attends to that. The true church is His, and to it He adds day by day those who are being saved. It devolves upon us then

simply to see to it that we are of those who are "being saved;" and to believe assuredly that the Lord adds us to the one and only church; to take our stand and maintain this high position; and to affiliate as brethren, in the unity of the Spirit and in the bond of peace, with all who have accepted that same great salvation, and were therefore added by Him to His church. In that church there is not, and must not be, denominational distinctions. Being members of the one and only Body, because the Lord added them to it, they must not tag themselves with distinctive human names and party designations. The Lord has added us to His church: it is enough. Why should we want to be something else instead or besides? We are now simply Christians, children of God in Christ Jesus, members of the Body, God's people. What more or better do we want? Here let us stand fast.

THE TESTIMONY OF A LIFE

"In 1871 I went to him" (Henry M. Stanley speaking about his world-famed African search for David Livingstone) "as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself: 'How on earth does he stop here—is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Elsewhere Stanley expresses the following striking testimony concerning Livingstone:

"Here is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ, and it is worth while to have such a helper and redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."

"We are the only Bible the careless world will read;

We are the sinner's gospel, we are the scoffer's creed.

We are the Lord's last message, given in deed and word:

What if the type be crooked? What if the print be blurred?"

The editor's series on the book of Revelation is drawing to a close. Many have written expressing appreciation of this excellent exposition. The type has been held with a view to putting these articles into book form. There may be friends who would like to help in this expense. Without special financial help it will be impossible, or at least the work will be delayed.

A FINE STORY

"The Splendor of God," by Honore Willsie Morrow, is a true story in the form of a novel. It is not fiction in the common accepted sense, but cleaves closely to actual facts. And the facts are those of Adoniram Judson's work and experiences as a missionary in Burma. It is wonderfully charming and as wonderfully helpful. Here is Christian reading, having none of the "preachy" and "goodie-goodie" traits that often make religious stories distasteful to the class of readers whom we would most like to reach. This book is fascinating—one does not want to put it down once it is begun. Its language is chaste and beautiful; its story of absorbing interest to every one, young and old, whether religious or irreligious. It is the sort of book you have wished for. It cannot but bring the Lord Jesus Christ to favorable notice, and the heroic light in which the Christian life appears in these pages, raises a new respect for true Christianity—perhaps especially in the minds of such as have known too much of the conventional, lukewarm religion of Laodicea. We are glad of this book, and recommend it warmly to our readers.

Price \$2.50. Order through Word and Work.

R. H. B.

THE PORTLAND AVENUE BIBLE CLASSES

Another session of the winter Bible Classes came to an end Friday, March 28. The session began Nov. 4. The classes were well attended throughout, and full of help and inspiration. During the first six-week term the gospel of Matthew was taken up and the first epistle of Peter; the second term, which began Jan. 2, took up Acts and 1 Corinthians; and the last six-week term (from middle of February to end of March), Ezekiel and Hebrews. On Friday nights 1 and 2 Samuel were studied; and in other classes 1 John and Romans.

The next session, if the Lord permit, will begin Nov. 3, 1930. The books that are in line for study next are John's gospel; some of the epistles of Paul; Revelation; Daniel, and Minor Prophets; and 1 and 2 Kings. There will be also a study of the doctrine of the Holy Spirit in both Old and New Testaments.

R. H. B.

LOVE'S HIGHWAY

From the depths of the doom and darkness
 Ascends that wondrous road,
 Which leads the heart of the sinner
 Up to the heart of God.
 For from heights of the Golden City,
 He made the glorious road,
 Which leads to the heart of the sinner
 Down from the heart of God.

—From a 14th Century Manuscript.

THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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

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

Address Business letters simply, The Word and Work, Louisville, Ky.

(Office, 1045 Everett Avenue)

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each

VOL. XXIII.

APRIL, 1930.

No. 4.

PUBLISHER'S PAGE

To us it seems heart-breaking to withhold this issue from the 2,000 extra preachers to whom our magazine has been sent, free, for the past three months. We were particularly eager that they should have the Editor's great article on "The First Resurrection and The Millennium"—p. 20. But our special helpers must have been busy elsewhere this month: only \$31 came in for the "Preacher List" fund. A total of \$211 has been received, against a cost, so far, of \$300. Each month, with the preceding month's print bill paid, we have stepped out by faith in advance of the funds. This we believe to be God's way of blessing and guidance; and if it be His will that we should venture again, next month—as we pray that we may—He will move in the hearts of His people to supply the present shortage. Pray with us concerning this thing.

Read these heartening letters, several of them from "Preacher List" readers:

"God bless and keep you. You can never know how much Word and Work helps us in teaching the gospel at our county hospital. Six old men have obeyed Christ in baptism during the last six months."—Mrs. J. B.

"I am so glad that you are sending the Word and Work to all the preachers, and pray that it will result in much good. We are sending a small sum to be used for the purpose."—Mrs. E. M.

"I was a subscriber in 1928. I do not know what changes have taken place since then, but hope it is a Weekly now, as I could not get enough of it then."—Mrs. A. P.

"I want to send some money to apply on the 'Preacher Fund' and shall shortly. The Word and Work has been exceptionally fine this year. There are no 'fillers,' ever. I should like to see it coming to my home every week."—M. C.

"I have received the three or four copies of Word and Work sent by you. I very much enjoy reading them, and wish to thank you."—J. C.

"The articles are food for my very soul. I would help you, but cannot now."—B.

"I was certainly glad to get the Word and Work, and glad that it has been made possible for preachers to have it, because I, for one, was not able to pay for it. I have been sick, and unable to preach since last November."—A. N. K.

"Give us some more paragraphs like your February 'Words in Season.' You could give the church some striking tracts—short, but to the point. Let us flood the country with God's truth."—B.

Later: Just as we go to press I have re-read the great "Millennium" article—and changed my mind! This issue also goes free, to the preachers! Have we ventured out too far? Read it, and see; and pray earnestly that the funds may come! E. L. J.

NEWS AND NOTES

From Portland, Tenn.: "We are having large attendance at our Sunday morning services, also good at night and at prayer meetings. The latter is becoming an interesting meeting—the young brethren are taking part. A splendid boy made the confession this morning and is to be baptized tonight. The congregation is doing considerable mission work, also a special effort at Fountain Head and Rock Bridge on Sunday afternoons. We are arranging to get new song books, and to hold a week's meeting in April with home forces. I could arrange to hold one or two more meetings—preaching or singing." E. Gaston Collins.

From Pulaski, Tenn.: "The church work here has continued favorably through the winter. We have not had very many additions, but interest has been good. We are planning to conduct several tent meetings this summer. Home forces will be used. I want to use most of my time this summer in mission work." Maurice Clymore.

From Linton, Ind.: "The Church of Christ at Linton, Ind., enjoyed a good day on March 16. Due to the faithfulness and loyalty of its many members and friends, and the balmy spring weather, we had the largest audiences of the year. Four confessed their faith in Christ and were baptized. The church is at peace and at work. To God give the praise." Edward E. Kranz.

"All those who have ordered your song book are well pleased. I am trying to get all five of the churches here to adopt them—this makes four already." T. B. Thompson, Montgomery, Ala.

From Strathmore Church, Toronto: "All our meetings are well attended with good outside hearing, even at our prayer meetings. Brethren, we need your prayers. Our congregation has doubled in membership since last Easter." A. E. Firth.

From Mt. View, Ark.: "On March 9 I helped set a little congregation in order at Denmark, Ark. Yesterday I preached at Salado, and am now in a meeting at Rosie." Walter W. Leamons.

From Whitewright, Tex.: "I closed a week's meeting here recently. House packed full. This was just a little meeting by home forces, aiming to stir up more interest in the work. One was baptized. Much good was done but not as much as I had desired. I preach twice each Sunday and have four Bible classes during the week and one on Sunday. This with the other regular work keeps me busy." C. C. Merritt.

From Frederick, Okla.: "I have just published some outlines and notes on Romans. The work is designed for class work. I have spent considerable time and effort on this work and believe it will be welcomed by many. The price of the booklet is 25c per copy, or \$2.50 per dozen." K. C. Moser.

The Word and Work is pleased to commend Brother Moser's excellent booklet to its readers. Let us have your orders.

From New Orleans: "We baptized a man here on a recent Wednesday night. We think the work is picking up a bit. We need your prayers." J. Edward Boyd.

From Sacramento, Cal.: "Chiefly through the liberality of Sister Ollie B. Odell, of Richmond, Calif., Brother W. T. Tracy, formerly of Pensacola, Fla., has come to Sacramento to give all of his time to the work. We consider this a great forward step and look for good results. Bro. Tracy preached for us the first time last Lord's Day and made a good impression. The church meets in the Odd Fellows' Hall in the Oak Park district." J. N. Gardner.

This office has a good, unabridged Webster's Dictionary for sale at \$4. It is, we think, next to the latest edition, and is in good condition. We have also a better copy, latest edition, for sale at \$10. The regular price on these is \$16.

From LaFayette, Ga.: "We are engaged in a meeting at this place with splendid audiences and interest. Also daily Bible drill at 4 P. M. by Sister Zahn. Brethren from neighboring places encourage the effort." R. A. Zahn.

"I have just returned to our office from the beautiful city of Toronto, Canada. A million people reside in Toronto and its environs—chiefly English, Scotch and Canadian. Four or five churches in the city, and some mission groups, are known to stand for the apostolic simplicity of work and worship. Of all or the most of these "Churches of Christ" Bathurst Street is the "mother congregation," as well as of the group now known as Disciples or "Christian Churches."

"The Strathmore church (where Wallace Cauble labors) has the remarkable record of having doubled within the last year. It was not accomplished by any drive for numbers at all, but through prayer, Bible class work, and a consecrated ministry, both from the pulpit and by the membership.

"The Lord gave us a really good meeting in Toronto. Attendance was said to be the best in 25 years. Four were baptized at Bathurst St., and two at Strathmore during the Bathurst meeting. Other six were welcomed into fellowship at Bathurst St. The attendance from Strathmore, Wychwood and Fern Ave., churches was most encouraging, and the blessing of the meetings reached out to these congregations. The earnest support, in prayer and otherwise, of the local evangelist, Brother H. McKerlie, was a great strength.

"C. W. Petch, who is one of the best of men, and engaged in a work among the little groups of Western Canada that calls for real sacrifice, spent several days with us. Brethren from Hamilton, Meaford, Beamsville, and other points cheered us also by their presence."

"We had a great Union Song Rally at Vinewood church, Detroit, as I passed through."—E. L. Jorgenson.

Eighty copies of the Word and Work Lesson Quarterly for second quarter remain in stock. They are seven cents each.

We acknowledge receipt of "The Woodlawn Evangelist"—quarterly publication of the church on Woodlawn Ave., Zanesville, Ohio. It is a neat little paper, and different enough to be interesting.

Another little missionary paper, "The African Messenger," comes to hand from Springfield, Mo. Brother L. O. Sanderson is putting this out in the interest of the African work, and particularly in connection with the mission work of Bro. A. B. Reese, of Sinda.

Brother H. G. Cassell, missionary in Manila, can use colored picture card for children in large or small quantities. They do not need to be of current dates. Brother Cassell's address is Box 1981, Manila, P. I., or cards may be sent to our office.

The Highland church, Louisville, inaugurates Bro. George Klingman's work as their new evangelist by a week's meeting, beginning April 6.

Among the large orders for the alphabetical hymnal, "Great Songs of The Church," last month were: Union Ave., church, Memphis, 600 copies; Cleburne, Texas, 400 copies; West Side Central Church, Detroit, 200.

Bro. McCaleb's new book, "On the Trail of the Missionaries," has this moment reached our desk. The Gospel Advocate Company has made a beautiful thing of it: strong binding, gold stamped, good, clear type on excellent stock, with numerous interesting half-tones, illustrating many places described in the book. The price is \$2, postpaid, in any quantity, and the Word and Work would be pleased to have its share of the orders.

H. L. Olmstead began a meeting at Hamilton Ave. church, Detroit, on April 6.

We can still supply the double-faced Victor record, orthophonically recorded, sung by the Copeland Quartet. The songs are: "Songs of Adoration," and "The Riches of Love." Price delivered, \$1 each. Order from the Word and Work.

THE FIRST ADAM AND THE LAST

R. H. B.

The key to the somewhat difficult comparison between Adam and Christ in Rom. 5:12-19 lies in the two terms "*The One*" and "*The Many*." The act of the one affects the many in either case because *the one* is the representative head of *the many*. The many are seen as gathered up in the one; so that the choice (and the consequences of the choice) of the one affects all *the many* who are identified with him and whom he represents. So those who are so related to and connected with Adam are heirs of his representative transgression; and those who are "in Christ" are the beneficiaries of His "act of obedience." In either case the results are not due to what any individual among "the many" has done himself, but to what was done for him by his head with whom he is identified. Thus "through one man sin entered into the world and death through sin, and so death passed unto all men, for that all have sinned." (Rom. 5:12—This is physical death, in which condition there lies no suggestion of temporariness or any thought of final resurrection, but an eternal dissolution of personality and confinement to Hades.) Now the apostle is careful to show that this physical death is never due to any man's own sin, but to Adam's. This is brought out by the fact that death reigned from Adam to Moses, although there was no law, and therefore no sin, in the sense of *transgression*. (Rom. 4:15); and indeed death has reigned all along "even over them that had not sinned after the likeness of Adam's transgression." That is proof that the cause of death lies further back than every individual's own sin. It is in every case due indeed to sin, but not to their own. For death indeed passed upon all men "for that all sinned"—yet, as the connection shows, not because they themselves, personally had sinned, but because they had sinned representatively in Adam. In him the race was tested out and fell. What that one man did for us is set forth in six statements.

"Through one man sin entered into the world, and death through sin; and so death passed upon all men, for that all sinned." (V. 12).

"By the trespass of the one the many died." (V. 15).

"The judgment came of one unto condemnation." (V. 16).

"Through one trespass the judgment came unto all men to condemnation." (V. 18).

"Through the one man's disobedience the many were made sinners." (V. 19).

Some have taken these statements to mean that personal guilt has been transmitted from Adam to his descendants. But such a thing is morally impossible. One man's guilt cannot be imputed to another unless by choice he endorses it and shares in it, in which case it becomes his own. The language used by the apostle neither requires such a conclusion nor is it ever said anywhere in God's word that any human being is morally condemned for Adam's sin. It is always *our* trespasses and sins wherein

we walked (Eph. 2:1, 2) that is charged against us. But in actual life we constantly witness the fact that one man's sin brings those who are connected with him into an evil situation—the more so, generally, as the connection is close. Bad predisposition and environment, poverty, ill repute, and other untoward consequences may be entailed by an evildoer upon his family. All the human family has been brought into evil case through Adam. The "condemnation" in verse 16 is the consequence that fell upon us all through the sentence pronounced in Eden. But each man's own judgment finally depends on himself. (Romans 2:6-11). And if by the one man's disobedience the many were made sinners, it was because by Adam's act his posterity were positionally put in the sinners' place, being dealt with as such, sharing in the *results* of their father Adam's sin, which he brought upon all his race.

WHAT WE HAVE FROM THE OTHER ADAM

On the same line, in the opposite direction, moves in His redemptive course with the race. He provided a new Head for them, one who could handle all the evil entail of the first man's failure, plus a big margin of blessing in a positive way, for all those who would come under His headship. For the balance between the first and the last Adam is by no means equal. The two are not only alike but they also contrast.

The second Man, the "last Adam," did not merely reverse the consequences brought upon his race by the first. He did "much more" than that for those whom He represents and on whose behalf He acted. What that was is set forth in the five statements given in the same passage (Rom. 5:12-19) as follows:

"Much more [that is, overmatching the evil that had come upon his descendants by the trespass of Adam] did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." (V. 15).

"The free gift came of *many trespasses* [not cancelling only the one trespass of Adam] unto justification." (V. 16).

"Much more [far overbalancing the fact that death reigned through Adam] shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." (V. 17).

"Even so [as through Adam's trespass the sentence fell on all mankind] through one act of righteousness [done by Christ] the free gift came unto all men unto justification of life." (V. 18).

"Even so [as through one man's disobedience the many were made sinners] through the obedience of one shall many be made righteous." (V. 19).

"In Him the tribes of Adam boast
More blessings than their father lost."

THE CERTAINTY OF BLESSINGS "IN CHRIST"

All this over-abounding grace and rich heritage comes to man—to any man—by virtue of his identification with Jesus

Christ as Head; just as the evil that humanity is heir to, comes to him through their intimate relation to Adam, the head-progenitor of our race. The result, good or evil, did not come in either case by our own desert and merit, but by virtue of the respective headship to which we belong. How certain, how sure to come to us, were the evils of our Adamic heritage. They never fail in any instance. Great or small, good or bad, the sons of Adam all sink down under the sentence (and all that is involved in it, of exclusion from God's presence and fellowship and from the tree of life)—“Dust thou art and to dust thou shalt return.” But just as unailing and sure are the consequences that accrue to us by our union with Christ: “For *in him* we have our redemption through his blood, even the forgiveness of our sins according to the riches of his grace.” (Eph. 1:7). For “as in Adam all die so also in Christ shall all be made alive.” (1 Cor. 15:22).

Are you “in Adam,” or are you “in Christ”? By natural birth we are identified with the one; but by the new birth (John 1:12, 13) we are identified with the other. (Gal. 3:26, 27). In the latter only have we any hope, but in Him we have all hope.

QUESTIONS

All the questions that arise are not answered in this passage. But some demand attention.

1. Is Christ's work for all men or only for those who are in Christ? Did the last Adam's work extend as far as the first Adam's? Does Christ in His obedience represent the entire human race or only those who accept Him? Answer: In some aspects of Christ's work it extends to all the race. The final benefit is to those who receive Him. The Sacrifice is for all the world. All humanity was represented on that Cross. (Heb. 2:9; 1 John 2:2). The whole world was redeemed by Him. *Provision* was made for the free forgiveness and acceptance of every man. It is for “whosoever will.” “God so loved *the world* that he gave his only begotten Son that *whosoever believeth* on him should not perish but have eternal life.” (John 3:16). The provision is there for all; the promise is to those who accept. These are the ones that “receive the abundance of grace and of the gift of righteousness,” and who shall reign in life through Him. (Rom. 5:17). What a missionary motive!

2. How does the work of Christ affect the destiny of infants and of irresponsible persons? On this subject nothing direct is told us. We can, however, draw valid inferences from the love and righteousness of God, and from the Lord Jesus' own attitude toward little children. We know that they will be raised from the dead, which means the reversal of the Adamic sentence which befell them as members of the human family; and, having no personal sin or guilt to answer for, they are certainly uncondemned. We know not what loving arrangements God has made for them, but we may trust Him that what He will do will exceed our fondest expectation.

There are many things that we must leave with the Lord.

Where He speaks we put our trust in His word. Where He is silent we rest our hearts on *Him*. And in matters too deep for us we still our souls "as a weaned child with his mother." (Ps. 131). He doeth all things well. But the doctrines of universalism and restitutionalism are too definitely denied elsewhere in God's word to find any countenance in this great passage.

TAKE TIME FOR THE BIBLE

In these days people are fond of complaining rather helplessly about the pace and pressure of modern life. The spirit of the age is rushing faster every year. Business was never so exacting, nor pleasure so elaborate. We work and play under conditions of mental and physical tension. Often we sigh for some antidote to the hurry that is in the world; and, after all, any society must stand condemned which has lost its leisure. The Eastern anchorite, musing in his cell, is incomparably more rational than the City speculator shouting on his exchange. Surely to compete in perpetual fever must be a far deadlier error than to dream of everlasting peace. Is there not something humiliating about the scramble and hustle of what we call civilization?

A busy American once complained to an old Red Indian chief that he had so little time.

"Well," said the redskin grimly, "I suppose you have all there is!"

Now, from the nature of the case nothing great or enduring can ever be done in a hurry. People rush to be rich and gamble for the fortune which they will not wait to earn, but even they are hardly absurd enough to rush to be wise. They understand that education, if it deserves its name, must needs be a deliberate and gradual thing. Nature herself rebukes our human feverishness with the example of her inexpressible patience; and the children of Nature who love her, and the students of Nature who explore her secrets, catch some measure of this same patient spirit. The greatest naturalist of our time devoted eight whole years almost entirely to a monograph on barnacles, and summed up a course of observations which had gone on through more than thirty years in his book upon earthworms. Great poems and great pictures are never produced by people out of breath.

And this principle, which is justified in education and science and art, holds good even more absolutely in religion. We need to remember it today when Christian work has grown so multifarious in its activities and so fatiguing in its demands, and the spirit of strain and hurry and competition creeps into our devotion and infects our very worship of God. And, in particular, we must take time for the Bible. It is true, indeed, that a hasty glance at a single verse can bring grace to the soul. Often to a jaded Christian in the midst of his busiest labour the word is fulfilled, "*He shall drink of the brook by the way, there-*

fore shall he lift up his head." But how many modern Christians are there who systematically give as much time to the Bible in a week as they give to novels and newspapers? They open it at odd moments, they read it in fragments and snippets, or, in some cases, they hurry mechanically through an allotted number of verses. But do they steadily and habitually steep their spirits in the spirit of the Holy Scripture? Our Lord Himself rebukes them with His question, "*How readeest thou?*"

Yet the Bible itself is a book of deep tranquility. The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty patient years at Nazareth. Afterwards, when He became the vortex of eddying multitudes, through all those crowded days of healing and controversy, He never knew what it was to be feverish, or flurried, or distraught. He moved like a king in His own realm, master of the pageant that stays for His pleasure. So Christ passed deliberately on to His appointed and accepted end. And so, also, His everlasting Gospel has no fellowship with hurry. It cannot even be understood except by those who will take time to understand it. Not until we study it book by book do we grasp the divine inner unity which lies hidden beneath its manifold outward diversities. We can never fathom the profound meaning of redemption until we have possessed our own minds with the thoughts of the New Testament. And then, as we take time for the Bible, we rise above the spirit of hurry. The peace of Scripture delivers us from the weariness, the fever, and the fret which spoil so much of modern religion. The heart which believes becomes a heart at leisure, and the saints obtain at last their share in God's timeless beatitude, wherein one day is as a thousand years and a thousand years as one day.—*Bible Advocate*.

THE CHURCH OF GOD

The church of God (1 Cor. 1:1; 10:32) is Christ's church (Matt. 16:18) which He purchased with His own blood (Acts 20:28). It embraces every born again or saved person during this present age. (Jno. 3:3, 5; Acts 2:47; 2 Tim. 2:19). The individual congregations are called churches of Christ. (Rom. 16:16). This church began a corporate existence on the day of Pentecost (Acts 2:1, 41, 47) and will be in the world until the Lord takes it out at His coming. (1 Thess. 4:13-19). Christ is its head (Col. 1:18), the Scripture its Creed. (2 Tim. 3:16, 17). Its work is threefold—(1) Evangelization—that is, preaching the gospel to the lost. (Matt. 28:16-20). (2) Edification—that is, teaching, the second part of the great Commission. (Eph. 4:12). (3). Philanthropy—that is, the practice of love toward all mankind. (Gal. 6:10; 2 Pet. 1:7). The church is God's kingdom in the world during this age. (Col. 1:13). While He is away we serve and suffer. (Jno. 16:33; Acts 14:22). When He comes back we shall reign with Him. (2 Tim. 2:12; Rev. 3:21.)

THE FIRST RESURRECTION AND THE MILLENNIUM

(Twelfth in the Revelation Series)

R. H. B.

REV. 20.

The throne of iniquity is overthrown. Satan is expelled from his former sphere of rule and activity and lies chained and imprisoned in the Abyss. The winepress of the fierceness of God the Almighty has been trodden. With fire and with sword the Lord of hosts has pleaded with mankind, and the slain of Jehovah are many. "Come, behold the works of Jehovah, what desolations he hath made in the earth." But the work of Jehovah is not merely negative and destructive. His judgment and vengeance has but cleared the arena for the establishment of His glorious reign long by the prophets of Israel foretold and reaffirmed by the Lord Jesus Christ and His apostles. So long as Satan was prince of the world while his throne was here (Rev. 2:13) and the Beast was reigning (13:7) this reign of the Lord and of His Christ could not have been inaugurated. But now every rival power is destroyed and every foe cast out by execution of Divine judgment and all things are ready for the great step.

Three verses only, but these weighted with great meaning, tell the story:

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, 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. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 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."

WHO ARE "THEY" THAT SIT ON THE THRONES?

"And I saw thrones, and *they sat upon them, and judgment was given unto them.*" Who are they that sit upon these thrones and reign with Christ a thousand years, to whom "judgment" is given? To whom does John refer when he says "*they sat*"? The context reaches back to that army of Christ that came down with Him out of the opened heaven. (19:14). Those are certainly "*they*" to whom it was promised that they should be "ever with the Lord" (1 Thess. 4:16, 17) that they should be glorified together with Him (Rom. 8:17) and should appear with Him in glory (Col. 3:4); that they should share His throne with Him (Rev. 3:21), should be crowned (2 Tim. 4:8), and should reign with Him (2 Tim. 2:12) and should rule the nations with a rod of iron, even as He also received of His Father. (Rev. 2:26, 27). These are "*they*" whom John now sees, seated on the thrones.

But in addition he mentions specially two other classes: "*And I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God.*" Not only these but

also "*such as worshipped not the beast neither his image, and received not the mark upon their forehead and upon their hand.*" These two classes are mentioned as though super-added to the great original rank and file: some, who were "beheaded;" and some, who refused to worship the Beast or his image or to receive his mark (Rev. 13) and in consequence suffered or perished otherwise. These are saints and martyrs who lived under the reign of the Beast and suffered the unexampled trials of the Great Tribulation. These, too, are accorded part in the glorious reign. Of the whole company it is said that "they lived and reigned with Christ a thousand years." They lived—that is they were made alive or came to life (the same word as in Rom. 14:9, Rev. 2:8; 13:14). "This is the resurrection, the first one." (So the Greek). "*The rest of the dead*" (all other dead) "*lived not until the thousand years should be finished.*" (Rev. 20:6).

THE FIRST RESURRECTION

The language here, in its context and plain meaning, manifestly depicts a selective resurrection from among the whole number of the dead, and preceding the general resurrection of the dead by a thousand years. The language presents no difficulties whatever. Its meaning is perfectly obvious. But some finding it impossible to make these statements fit into their theological scheme, have taken the liberty to deny their plain meaning, along with a good deal of the rest of Revelation, proceeding to make these words mean something better suited to their notion—a very arbitrary and ruthless way of dealing with the word of God. Accordingly we are told that these are "souls" that lived and not *bodies at all* (comp. Jer. 2:34); that this is but a "spiritual" resurrection, a reviving of faith and high principles, and of the "martyr-spirit," and in that sense the old martyrs reigned; and more of the like sort of "exegesis." Grant such principles of interpretation, and the Bible ceases to have any definite meaning of any sort. A. S. Peake, himself a modernist, in his commentary, scorns such exegesis as being a mere subterfuge and trifling with the text. Alford, one of the ablest and most learned commentators emphatically protests against such dealing with the Scriptures. Here are his words on this text:

"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 the first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose 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."

But it is not necessary to spend more time on this point. Neither need we to fear that the simple and evident meaning of these words contradicts other scripture-testimony. We are not

called upon to help God out by nullifying or perverting any statement of His Word in order to harmonize it with another. There is no such necessity.

It is not true that the doctrine of the First Resurrection rests only upon Rev. 20:4-6—though even one passage as explicit as this ought to be sufficient. Even from Old Testament times the people of God understood that there are distinctions in the resurrection (Heb. 10:35; Dan. 12:2), though they may not have known that any interval of time separated them. Our Lord spoke of “the resurrection of the just” as the time and occasion of the saints’ reward. (Luke 14:14). Uniformly, when the resurrection is a “resurrection *from* the dead”—Greek, “ek,” “out of,” or “from among” the Revised Version preserves the distinction. (See, for example, Luke 20:35, 36). It is a selective resurrection. Paul in Phil. 3:11, hopes to attain to the “out-resurrection from among the dead,” which is the literal force of the Greek term employed there. (“Exanastasis ek ton nekron”). Where both resurrections are mentioned together, that of the just is always mentioned first—as in John 5:28, 29.* When the Lord Jesus returns “the dead in Christ shall *rise first*—that is, before the living saints are changed and caught up (1 Thess. 4:16). The resurrection of the rest of the dead *must be* after that, for, though all men indeed shall rise, it will be “*each in his own order*”: Christ, the firstfruits; afterward they that are Christ’s at His coming. (1 Cor. 15:23). If there is to be a resurrection of the “rest of the dead” it must be after the resurrection of those who are Christ’s. How long after we learn only in Rev. 20:5—“The rest of the dead lived not until the thousand years are finished.”

In this “first resurrection” are included all that are raised before the Thousand Years. “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.” Truly the promise is wondrous and great. May we have a share in it!

THE SUBJECT NATIONS

Having seen now who they are that participate in this thousand years’ reign with Christ, we must next enquire over whom their rule and reign is exercised. There is a general tendency at this point to refuse the plain and evident sense of the inspired record. The thought of another, a Millennial, dispensation on the earth, to follow the Lord’s return is repugnant to their views, and, as they believe, opposed to the teaching of other scriptures. So they think that these statements must needs be manipulated and whipped into agreement with their preconceptions on the matter. Accordingly some have adopted the post-millennarian view, a comparatively modern invention. Some have it that in some “highly figurative” sense the millennium is going on

*John 5:28, 29 does not require the meaning that within one and the same hour the righteous and the wicked are raised; but for each and all of them the hour will come when they will be raised.

now, or is even "past already." Adventism depopulates the earth entirely and has Christ and his saints "reigning" up in heaven. These and other schemes have been devised to evade the plain sense of the scripture, and the difficult questions that arise therefrom. But it is always fatal to adjust the Bible to our views instead of our views to the Bible; and though they may avoid some difficulties in this manner, they raise other and greater ones. It is better far to take the Word simply as it stands and to leave the problems to God. To quote once more from Alford:

"I cannot consent to distort its words [the words of this passage, Rev. 20:4-6] 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 primitive antiquity presents." (Alf. Comm., on Rev. 20:4-6. **Bold type mine.**)

But over whom do Christ and the saints reign? The answer is not difficult. By His own statement and promise it is "the nations." (Rev. 2:26, 27). "The saints shall judge the world" (1 Cor. 6:2) which, as generally in the scriptures, means the administrative office as well as the judicial. It is "the kingdom of *the world*" that passes over into Christ's hands (Rev. 11:15), the very sphere of dominion which before was held by the Beast.

But are not all nations destroyed in the terrific judgments of the Day of the Lord? Are not all the wicked slain, and all the righteous saved at Christ's Coming? Will anybody on earth survive those times? From whence come those nations?

The earnest and faithful believer would not feel that it is his concern in the first place to determine where these "nations" come from. The one thing certain is that they will be here, and the saints shall reign over them. Equally certain it is that they are men in the flesh, not resurrected dead; for all the raised ones thus far are of the First Resurrection—the rulers themselves. The rest of the dead remain dead till after the Thousand Years. Regardless of whether we can figure out where those nations come from, they will be here, and the saints will reign over them, for God says so. Our inability to account for them would not affect the matter, nor give us license to explain away the word of God. However if some passages taken in themselves would seem to teach that the earth will be swept of all men, we have additional scripture testimony that nations will survive those judgments. Israel, as a nation, will abide (Jer. 31:35-37) and stand exalted above all others. And many other nations though some reduced to merest remnants will be left. (Comp. Ps. 46; Isa. 13:6-12; 24:13; Zech. 14:16; Dan. 7:27). In the very earth where so long man's rebellion has prevailed, where but lately the Lawless one held his God-defying sway, Christ and His saints shall now have the power and government. Not up in heaven, but "under the whole heaven" is the sphere of their sovereignty. (Dan. 7:27).

THE MILLENNIUM

What sort of reign will that be, and what will be the nature of those times?

1. It will be an era of righteous rule, such as the world has never seen. The "iron rod" stands for strict administration of inflexible justice. The Great King, whose reign is prophetically celebrated in Psalm 72 and sketched in Isa. 11, breaks in pieces the oppressor and procures right and justice for the weak and needy. Righteousness shall be the girdle of His loins. And the work of righteousness shall be *peace*, "abundance of peace until the moon be no more." "Behold a King shall reign in righteousness, and princes shall rule in justice." (Isa. 32:1). The world has never yet known the real meaning of the word "government," nor has it ever seen righteous law righteously enforced. But when the kingdom of this world passes into the hands of Christ (Rev. 11:15) men will learn righteousness, and experience the blessings of peace.

2. It will be a time of world-conversion. Government, the maintenance of law and order, is not salvation or conversion. The hearts of men are not reached by outward rule. That must come through the Word, which will then go out from restored Israel into all the world. (Ps. 67). The knowledge of Jehovah shall cover the earth as waters cover the sea. (Isa. 11:9). Satan who now veils the minds of the unbelieving that they may not perceive the glory of the gospel (2 Cor. 4:4); he who for ages had been systematically deceiving men (Rev. 12:9) now is bound and imprisoned. To the light of the Truth, then shining unobstructedly, men shall come by multitudes, in glad surrender.

3 It will be the era of the "restitution of all things" as promised by the prophets of old (Acts 3:19-21); the day of the "revealing of the sons of God" for which all creation is eagerly waiting, as for its day of deliverance (Rom 8:18-24) Then the earth's curse will be lifted: thorns and thistles shall disappear; swamps and deserts with them. Wild beasts shall lose their ferocity. The enmity and bitter struggle for life and supremacy manifest in Nature will cease. Although death shall not be banished till the millennial age gives place to the eternal state (1 Cor. 15:26; Rev. 20:14), yet the longevity of men will be restored as in the primal days: "as the days of a tree." (Isa. 65:20-25). The glowing pictures of Isa. 11 and 35 and many Psalms, whatever preliminary application they may have, refer to that golden age to come.

This era of the glorious reign covers *a thousand years*, hence called the "Millennium." During this time no dead are raised. Whether this is a literal time-measure or not would not matter; for in any case it stands for a long period. But there is no good reason why it should not be just what it says, *a thousand years*.*

*This verse (Rev. 20:5) is marked by Charles T. Russell as an interpolation. No accredited scholar or critic, however, regards it so. Tischendorf, whose text omits it, notes that it was skipped by the copyist by a slip, very common and well-known among copyists. Tischendorf himself regards it as

AFTER THE THOUSAND YEARS

The Millennium is not the final state, nor does it mark the completion of God's perfect design. At the end of the thousand years the earth is teeming with a population who have long and amply enjoyed the clear light of truth, and all the goodness of God. But these must be tested. So from his prison-pit Satan is loosed—only for a little season, however. Immediately he sets about once more to deceive the nations; and meets with a success far too great. Alas for poor, weak, humanity! In their rebellion the hordes of Gog and Magog rise against the righteous dominion of Christ, come sweeping across the breadth of the earth, and compass about the camp of the saints and the beloved City. But *there is no war nor conflict*: suddenly—in a moment they are consumed by fire from on high.

THE JUDGMENT OF THE GREAT WHITE THRONE

But now man has been fully tested, and all probation is done. There appears a great white throne; and before the face of the Sitter on that throne the heaven and earth vanish away, and there is no place found for them. Now come forth the dead of all ages and climes—all the "rest of the dead" who were not in the First Resurrection, and they must appear before that Throne in the searching light of God's holiness. Books are opened—and another book, which is the Book of Life. The dead are judged by the things written in the books, according to their works; and whosoever is not found written in the Book of Life is cast into the Lake of Fire—where "are," (*are* yet, though a thousand years have passed since they were cast into it) the Beast and the False Prophet. This fate constitutes that "Second Death"—as much more terrible than the first, as hell is more terrible than dying. Death itself is destroyed, and all that belong to the domain of that king of terrors go with him into the Lake of Fire. Satan also goes there. And none that enter that place do ever return from it. Thus ends all the old order with its long story of sin and judgment, to make room for a New Heaven and New Earth that shall abide eternally.

THE BELIEF OF PRIMITIVE CHRISTIANS .

1. The Millennium

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

2. "The ancient and popular doctrine of the Millennium is intimately connected with the second coming of Christ. . . . and that Christ with the triumphant band of saints and the elect who had escaped death or who had been miraculously revived would reign upon earth until the time appointed for the last and general resurrection. . . . The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr

unquestionably genuine, and the omission in the Sinaitic MS. as purely accidental. As for Mr. Russell's motive in desiring to eliminate it from God's word, it is plain: it overthrows his whole false theory. Let every man beware of taking away from the words of the prophecy of this book!

and Irenaeus who conversed with the immediate disciples of the apostles down to Lactantius who was a preceptor to the son of Constantine. Though it might not be universally received it appears to have been the reigning sentiment of orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon the earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, was at length rejected as the absurd invention of heresy and fanaticism." Gibbon, *Decline and Fall of the Roman Empire*. Vol. V, pp. 34-35-36.

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

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

II. On the Lord's Return and the Kingdom.

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

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

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

In his second epistle we have the following: "Let us every hour expect the kingdom of God, (bold ours) in love and righteousness, because we know not the day of God's appearing."

3. Polycarp, disciple of John. Irenaeus mentions him as teaching that the earth will be marvelously fertile and fruitful during the millennium and that he was told by John who heard it from the Lord.

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

5. Ignatius of Antioch, disciple of John. "Be every day better than another, consider the times and expect Him who is above all time." Fathers Vol. 2. 94.

"Hands that ope but to receive
Empty close; They only live
Richly, who can richly give.
Love is sweet in any guise,
But its best is Sacrifice."

—Whittier.

TEACHERLESS TOTS

HARRY R. FOX AND FAMILY

For months the burden of a teacher for the missionary children of Japan has been upon my heart. I have approached two or three persons about the matter directly, and others have taken an interest, but so far no one suitable, who is both willing and able to go, has been found. It may not be quite so easy to see the urgency of this work, but to me it seems as vital as the work of the direct missionary. For if families must leave ripened fields that their children may secure the secular schooling that is essential to the greatest usefulness in life, it follows that other families will be discouraged from going into such fields. The entire missionary enterprise is directly affected; and whoever goes to teach the children—whose mothers are already overburdened—is worthy to share in all the honor, the support, and the reward. He makes possible the work of the direct missionary; and he will certainly find all manner of opportunity for learning the native tongue, for helping in the meetings, and for personal soul-winning for himself.

The following paragraph is from a personal letter from Harry R. Fox. Harry and Pauline have been faithful missionaries for ten years at least, they have a good record of usefulness, and Bro. Harry is said to have grasped the language with unusual proficiency. In this family alone there are six children,

four of them ready for school instruction in English. Not far away are Herman and Sarah Fox with four children; and Orville and Anna Bixler with two girls, long past school age. When the Rhodes family returns, God permitting, there are two more. The problem stated by Brother Harry is keenly felt, and will somehow have to be met, for all these dear children.

"In connection with the childrens' education, though Pauline has been trying to teach them now for a year or so, she is finding it more and more difficult, as well as unsatisfactory to the boys themselves. So we are contemplating moving some place else where we can send the children to school and still do missionary work among the Japanese—maybe Hawaii. We would earnestly ask an interest in your prayers, and welcome your advice."

A young man of reasonable teaching gifts who loves children would fit in wonderfully just now. A married couple, one to teach the children and one as a direct missionary—if both be free—would be better. A faithful, plucky woman could do the work. And a host of us who love these children and their busy parents—and the Lord whose they are and whom they serve—would be rope-holders! What do you say to this? Can you go?

E. L. JORGENSON.

A HIGH IDEAL

The following lines were written by Howard Arnold Walter, a missionary. Time had come for his furlough, when a terrible plague broke out. He would not leave the field at such a time. He was greatly devoted to his parents. He wrote them his decision and enclosed these lines. Worn by service, he became ill with the disease and passed on to be with Christ.

"I WOULD BE TRUE"

"I would be *true*, for there are those who trust me;
 I would be *pure*, for there are those who care;
 I would be *strong*, for there is much to suffer;
 I would be *brave*, for there is much to dare;
 I would be a *friend* to all—the foe, the friendless;
 I would be *giving*, and forget the gift;
 I would be *humble*, for I know my weakness;
 I would *look up*, and *laugh*, and *love* and *lift*."

THE GARRETTS TO AFRICA

I rejoice to know that Brother and Sister Dewitt Garrett of the Ormsby Avenue congregation, Louisville, Kentucky, are volunteers to take up the work in Africa with Brother Sherriff. Surely the Lord is looking upon Africa with great favor, for He is leading into the work there some of the best prepared servants of the Lord that we have in this country.

While some of the Lord's noble men and women have already gone to that dark continent, none greater or better prepared have gone than Brother and Sister Garrett. I want to commend them most heartily to the Lord's people and churches everywhere as worthy in every way of their fellowship and support.

For five years and more they were students of ours at Harper-Harding College and I have a right to know them. For all those years they recited a daily lesson in God's word and were always among those students that helped to create the holy and righteous influence that has always been the pearl of great price in our college life. I commend them unreservedly to the faithful everywhere.

J. N. ARMSTRONG.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Have you thought how much "we" have said about following the Bible in religion? ** "I am enjoying the work very much."—*W. L. Brown*. Bro. Brown has recently been in great peril from a very large snake, which he suddenly found uncomfortably near him, and later killed. ** Bro. Benson says, "The future of China is as bright as the promises of God." A lot of brethren in the good old U. S. A. should see to it that China has more preachers like Benson, Oldham, Broaddus, Gruver, and Wright.

Doesn't the Bible say something about people being justified or condemned by their words? And have you thought how those people who talk so much about following the Bible have almost missed what the Bible says on the fundamental work of the church—namely, preaching the gospel to the whole creation? ** "I do not believe there has been a day when any one of us would not have gladly given his last penny to the other."—*O. S. Boyer*. Brother Boyer is happy to report nine baptisms for the latter half of 1929. ** We spend many thousands in evangelizing in the United States, which has had the Bible through its entire existence, and we spend millions upon church property, whilst the neglected continent to the south of us is almost totally omitted in our efforts to give mankind the light of the gospel. ** Brother Gruver found a much greater work going on in Japan than he had anticipated. Bro. Pepperdine was also very favorably impressed with his observations in the Island Empire. Pray for those workers, and particularly that the teacher missionary may go out to educate the children of the missionaries.

When people talk much of following the Bible and boast about having no creed but the Scriptures, there is implied a good understanding of the Sacred Truth. They have light—a lot of it. What then, shall the Lord of the Harvest do when they neither go to the field nor pray that he shall send laborers into his harvest? What do these negligent brethren think the Lord would do if people who were commanded to be baptized were not baptized? Are some of his commandments of greater authority than others? Are we to be compelled to conclude by the loud speaking of our conduct that a lot of our loud talking about following the Bible is simply talk, and that we are not particularly concerned about knowing the whole truth of God and doing all of his will on earth as it is done in heaven? ** "More and more work is opening up for us all about."—*Mrs. Geo. Scott*. This kind of word comes from every field where our missionaries are preaching the word. ** The average per capita gift of brethren striving to be New Testament Christians amounts to approximately 10c a year, so far as their effort to evangelize the heathen is concerned.

SHALL SINDE HAVE A SCHOOL HOUSE?

- It has been the subject of our prayers, meditation, and deepest concern as to how we were going to educate our children. Not so much as to who might teach them, for there are three here, and as many at Kabanga, capable of the task; but an appropriate place with the proper equipment is our problem.

We feel tht our children have a right to an education, and I think there is every reason to believe they will use it to an advantage in the cause of Christ as useful missionaries or as interpreters.

The children have far surpassed their parents in learning the language. In the course of a year they will be able to converse in the native language. At six months, Boyd was interpreting for us when the boys came for the various reasons. Though we heard many criticisms about bringing the children over, we feel and are persuaded they are a real asset to the progress and spread of the Gospel.

We feel that you are in sympathy with us in this respect. Is there a just cause here for an appeal to the brotherhood for funds to put up the building and get the equipment for them? If so, then we are making that appeal.

We propose to burn brick and put on a metal roof, the cost of which we estimate to be about \$750. This is needed at once, as the dry season is only one month from now. Even by the time this reaches you, it will be here, and we shall be busy preparing the brick. Please send all contributions to L. O. Sanderson, 831 W. Monroe, Springfield, Mo., marked "white school," so that he can keep it separate from our personal gifts.

A. B. Reese.

FROM KWEI HSIEN MISSION

"We reached home about midnight, January 12, tired and cold after twelve days getting up West River. I managed to keep on my feet and keep going until the afternoon of the 14th, and on the 17th was rushed more than a hundred miles to a hospital, suffering with what some thought to be appendicitis. It proved to be an internal chill, and I was able to get home last night, praise the Lord.

"All are well and happy at present, but there are many dark clouds over China just now. Do not think best to write on the subject. Let us pray together for China and the Master's work in the Great Dragon."

E. L. Broaddus.

BENSONS ARE COMING HOME

Five years ago this summer the Bensons left us for China. These five years have slipped away rapidly to us in the homeland, but to them they have, no doubt, at times dragged wearily. Through the entire time China has been in a turmoil. War and strife have run rife. Hundreds of missionaries were called home during these troublesome times, but the Bensons and Oldhams remained at their posts and have done a great work in making a beginning in a new field. God has blessed their labor abundantly. But the future progress of the work now demands that the Bensons come home and tell us more of the work and its needs, that there may be more co-operating. It has been five years of strenuous and exhaustive work and they need rest.

Funds for their return trip are needed at once. They want to start home by the last of June. What we do we must do quickly. Brother Benson in a letter to Brother McReynolds, insists that no urgent appeal be made, but only an opportunity be given to those who want to assist in bringing them home. We should raise at least \$800. How easily eight hundred of us could give this sum. But eight hundred will not respond. So some of us must give more than one dollar.

Let us show our appreciation for the superior service they have rendered. Send all money directly to me, or to W. E. McReynolds, Morrilton, Arkansas.

J. N. Armstrong.

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 APRIL.

Lesson 1.

April 6, 1930.

THE LAW OF THE CROSS.

Golden Text: If any man would come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

Lesson Text: Matt. 16:13-26.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith unto them, But who say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of

Study Questions and Brief Comments.

Verse 13. Where was Jesus? What important question did He ask? Why is that so important? (John 8:24; 3:18). What was Jesus doing at the time? (Praying. Luke 9:18).

Verse 14. How many different opinions of men were mentioned? How could they think that Jesus was John the Baptist or one of the old prophets? (Compare Matt. 14:2; also Mal. 4:5). Did they seem to have a high regard for Jesus? (They must have regarded Him as a supernatural person). But had any one guessed the real truth?

Verse 15. What question did Jesus now put to His disciples? Did much depend on their answer? (Everything).

Verse 16. Who answered? What did he say? What does "Christ" mean? (The "Anointed One").

Verse 17. How had Peter got this great truth? (From God. Cp. John 6:45). What is meant by "flesh and blood"? (Comp. Gal. 1:16).

Verse 18. What did Jesus say He would do? Whose church? On what would He build it? Was Peter the foundation? (1 Cor. 3:11). In what sense were the apostles and prophets the foundation? (Eph. 2:20—Because through them came the original proclamation of Jesus as Christ. 1 Cor. 3:10). What wonderful statement did He make about His church?

Verse 19. What did the Lord commit to Peter? What are keys for? How did Peter use the keys? (Acts 2:36-38; 11:14). Who would stand back of Peter's preaching? (Heaven—that is, God Himself).

Verse 20. Had the time come yet to proclaim Jesus as the Christ? When did it come? (Acts 1:8; 2:1ff).

Verse 21. Did Jesus begin a new line

God, but the things of men.

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

Verse 25. What will be the sure consequence of trying to spare one's life? What if we lose our life for His sake? (Compare Acts 20:24).

Verse 26. What awful and unanswerable question does the Lord Jesus here set before us all? Have I ever faced this question thoughtfully and honestly?

of teaching now? What was it?

Verse 22. How did Peter probably feel about that? What did he dare to do?

Verse 23. What was the Lord's terrible answer to Peter? How was Peter trying to be a stumbling-block to the Lord? What kind of considerations were influencing him? (Human and worldly considerations).

Verse 24. On what three conditions only could any come after Jesus? To whom did the Lord say this? (To all His disciples and all the multitude. Mark 8:34).

NOTES AND TEACHING POINTS.

THE THEME OF OUR LESSON

The text takes in the full connection, from verse 13 to 26, which gives the necessary background. The special theme of the lesson, however, The Law of the Cross, is found in the last six verses (21-26). It was after Peter's great confession, and our Lord's acknowledgment of the same, that He began a new line of instruction—namely, that He must suffer and die. Such a thought as that the Christ must suffer to enter into His glory was contrary to all their views and expectations, and their hearts revolted at the idea. Peter, bolder than the rest, and possibly somewhat elated over the great things the Lord had just said to him, undertook to correct Him. (Think of it!) The result was (1) a withering rebuke to Peter, and (2) the announcement of "The Law of the Cross." This "law of the cross" applied not only to the Lord Himself, but it applies to all who would "come after" Him.

PETER AND SATAN

The word "satan" means an adversary; but came to be used in Scripture to designate especially the adversary, the old serpent, the devil. (Rev. 12:9). Here the Lord Jesus recognized Satan back of Peter's suggestion. Satan was making a cat's-paw of Peter to tempt the Lord and to cause Him to stumble.

THE LAW OF THE PATH

Peter was very human. He liked the glory (see Matt. 17:4) but he did not want the sufferings. But for him and for us all, as for our Lord, there is but the one law: through cross to crown, through suffering to glory. If any man would come after Jesus he must do three things: (1) Deny Self. For Jesus and Self are the two masters, both of whom no man can serve: one must be denied in order that the other be followed. But neither can we refuse both—we have to be servants of the one or the other, do what we may. (2) Take up the cross. In Jesus' case the cross stood for obedience and devotion to God's will at the cost of life itself. (Phil. 2:8). It means the same for us. (3) Follow Him. That is to walk in His footsteps (1 Peter 2:21). "If any man serve me let him follow me and where I am, there shall also my servant be: if any man serve me him shall the Father honor." John 12:26.

LOSING ONE'S LIFE AND FINDING IT

To seek one's life is to go in for enjoyment and earthly gain. To save one's life is to spare oneself pain and loss and burden. All such will finally lose that which they had aimed to obtain—their happiness, well-being, and

larger life. They will lose all, because they have lived for self. They are many (even of Christ's professed people) that follow this road. But to lose one's life for Jesus' sake is to ignore the selfish desire of the flesh for ease and comfort and wealth and preferment and the world's favor, in order that we may do His bidding—to "bear the toil, endure the pain," and to be faithful to Him though it mean death. Such will receive their life from Him, a life which is life indeed.

WHAT SHALL IT PROFIT A MAN?

None of us are going to gain the whole world, nor even any considerable part of it. But if a man could gain it all—all its pleasures, treasures, honors—what would it be worth to him if he himself be lost? (Comp. Luke 9:25, "lose or forfeit his own self"). If his life or soul be lost, all else is lost with it. The way of self-seeking, therefore, if successful to the last possible limit, is a way of terrible and eternal failure. Am I pursuing that road?

(Use the Study Questions for Class)

SECOND LORD'S DAY LESSON OF APRIL

Lesson 2.

April 13, 1930.

THE CHILD AND THE KINGDOM.

Golden Text: Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven.—Matt. 19:14.

Lesson Text: Matt. 18:1-6, 12-14; 19:13-15.

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2 And he called to him a little child, and set him in the midst of them,

3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me:

6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

Study Questions and Brief Comments.
Verse 1. Who came to Jesus? What question did they ask? Why did they say "Who then"? (See Luke 9:46-48).

Verses 2-5. Does the practice of Jesus justify the use of objects in teaching? What object did Jesus use to impress this lesson? What is the character of "a little child"? Does it have to "turn" to be a part of "the kingdom of heaven"? How can older people become "as little children"? Can older people enter into the kingdom of heaven without turning?

Verse 4. What characteristic did "this little child" have? Is this a characteristic of childhood? How could the disciples become great? (Matt. 5:3). What is the difference in being "childlike" and in being "childish"? (See dictionary and read 1 Cor. 13:11; 14:20).

Verses 5, 6. Is "one such little child" a little child in fact, or an older person who has become "as little children" by believing in Jesus? Is it a serious thing to cause one such little child to stumble? What would be more profitable for one who would so offend? (Ver. 10).

Verse 12. To what is the believer in Christ here likened? In what character is "the Son of man" presented? If Jesus cares so much for one stray

14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

Matt. 19:13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

sheep how should we act toward such ones?

Verses 13, 14. Does finding one stray sheep occasion great joy? (Luke 15: 7). Should lost and straying sheep cause us much concern? (Gen. 4:9). What is the will of the Father in heaven concerning these little ones? Chapter 19:13-15. Who were brought to Jesus? What two things were requested? Who objected and what did they do? What did Jesus say to them? Does the term "to such belongeth (or "of such is") the kingdom of heaven" mean that little children are in the kingdom of heaven?

Did Jesus do what was asked of Him?

NOTES ON LESSON 2.

SELF-SEEKING DISCIPLES

By design or otherwise Mark's gospel represents the self-seeking disposition of the disciples. Three times is the same picture drawn. Over against the announcement of the cross by Jesus there appears the account of the disciples disputing which should be greatest. Just at the time when Jesus needed and craved their sympathy most he was wounded in the house of His friends by these disputations and self-seeking. (Mark 9:31-34; 10:32-38, 14:3-6 with Luke 22:21-24). Selfishness causes disputation; disputations cause divisions and these in turn let in "every evil work." Jas. 3:14-16.

WHY LITTLE CHILDREN ARE SAFE

That little children are in no danger of perdition is certainly taught by Jesus in Matt. 18:1-6 and 19:13-15. Any doctrine of original or Adamic sin which set men trying to save little children is a misconception of the work of Christ and the business of men. It is true that all have sinned representatively in Adam and sin is just as wide as death. Children die and death comes through sin. Children are born into a sinful environment with marked tendencies to sin. These tendencies will eventually develop into sin when the age of accountability is reached. Until that time they safely rest under the protection of the blood of Christ. All they lost by the fall of Adam is returned to them by the death of Christ, until this age of innocence is past. They need nothing done to save them more than what Christ has done. (Rom. 5:12-19).

TEACHING CHILDREN

Children learn easily and remember well. Their training cannot be started too soon. Parents are the natural and Divinely-appointed trainers. Eph. 6:4; Prov. 22:6. It is such an important business that parents should not fear or fail to call to their assistance every possible help. Under their supervision secular teachers and schools may operate to that end. Preachers and teachers and Bible Schools and Bible classes may be freely used. With all the parents can do all proper outside help possible should be sought to "make it as sure as ye can." If some parents fail to train their children it certainly is the privilege of any Christian to train them if the parents make no objection. Such good work is authorized by the Great Commission. (Mark 16:15, A. V.)

THE KINGDOM OF HEAVEN AND THE CHURCH

That the terms "The kingdom of heaven" and "the Church" are interchangeable terms is taught by some (Matt. 16:18, 19). This is generally true. That it is not so always is quite evident when all the passages are examined. (Matt. 8:11, 12; 11:12; Luke 12:32).

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 20, 1930.

JESUS TEACHING FORGIVENESS

Golden Text: Forgive us our debts, as we also have forgiven our debtors. Matt. 6:12.

Lesson Text: Matt. 18:21-35.

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Study Questions and Brief Comments. Verses 21, 23. On what subject did Peter question Jesus? What was the limit in Peter's estimate of this duty?

What astonishing thing did Jesus say? How many times would that be? What number did Jesus mention for one day? (Luke 17:3, 4). What had perhaps prompted Peter to ask this question? Matt. 18:15-18.

Verses 23, 24. In what way did Jesus continue to teach on this subject? How much did one debtor (a slave) owe his lord? How much money is that? (\$20,000,000).

Verse 25. Justice demands that every debt be paid. What did this lord demand of his slave? Could he pay? What was then commanded?

Verse 26. Grace pleads for mercy.—What did this debtor slave do? What did he plead for? What did he promise? Could he pay such an amount?

Verse 27. How was the Lord of that servant affected? What did he do?

Verse 28. Grace bestowed on one obligates such a one to extend grace to others.—What did this free man do? How much did this fellow-servant owe him? How much money is that (\$17)? His demand was accompanied with what action?

Verses 29, 30. What did this debtor do? What did he plead? What did he promise? With what was the creditor fellow-servant moved? What did he do?

Verse 31. Who had been watching the action of this man so freely forgiven? What did they do?

Verses 32, 33. What did this freely forgiven man's lord do? What did he say to this wicked servant? What did he say this man should have done?

Verses 34, 35. How did the Lord feel toward this freely forgiven man? What did he do? For how long was this to last? Considering the whole case was there much hope for his freedom again? With what solemn announcement does this lesson close? (Matt. 6:12-15).

not every one his brother from your hearts.

NOTES ON LESSON 3.

NIPPING A QUARREL—(Matt. 18:15-20).

One's wisdom or unwisdom is shown by the attitude toward an occasion for a quarrel. Quarrels should always be nipped in the bud. (Prov. 20:3). If the following passages are known and followed many budding quarrels will cease to expand: Prov. 14:29, 30; 15:1, 18; Jas. 1:19; 1 Pet. 3:8-12. Some other ways to accomplish this much needed and ever needed nipping are here given.

1. By not always hearing all that is said. (Eccl. 7:19-22).
2. By answering an evil deed with a good one. (Rom. 12:17-21).
3. By committing your cause and its defence to the Lord. Follow the example of Jesus (1 Pet. 2:19-23) and take the admonition of Peter. (1 Pet. 4:19; See also Ps. 37:5, 6; Prov. 16:3, 7).
4. Silence your enemy by right living. (1 Pet. 2:15; John 10:31, 32).
5. Remember that it is always right to give up your rights. (1 Cor. 6:7).

WHERE SHOULD RECONCILIATION BEGIN?

This is an important question. If each waits for the other reconciliation might never be. It will be more Godlike for the offended one to begin. (Rom. 5:8). In Matt. 5:23, 24 the offender is sent to the offended. In Matt. 18:15-20 the offended is sent to the offender. If each follows the advice given and the innocent prays Christ's prayer (Luke 23:34) and the guilty has the penitence of David (Ps. 51:17) all will be quickly settled. In case it is not clear just which one has offended. Or perchance it may be but a fancied wrong—how then shall they proceed? The way is still clear. The way to be one, Paul says, is to have "the same love" (Phil. 3:2-4); this James tells us will "cover a multitude of sins." Jas 5:19, 20: The Lord's sin is worthy of being used very much oftener.

SINS ONCE FORGIVEN ARE FORGOTTEN

The Lord has told us in many ways that since once forgiven by Him will never be charged against the sinner again. They are said to be: (1) washed white, (Isa. 1:18); (2) blotted out, (Isa. 44:22); (3) removed far away, (Ps. 103:12); (4) buried ocean deep, (Mic. 7:19); (5) cast behind God's back, (Isa. 38:17); (6) never be mentioned again, (Ezek. 18:22; and (7) forgotten, (Heb. 8:12). The action of the Lord in this parable has raised the question of whether sins once forgiven can ever return again. The seven items above ought to settle that question. An unjust lord might do that but our Lord in heaven says He will not. Concerning this item in the parable, Alford has well remarked, "He who falls from the state of grace falls into a state of condemnation and is overwhelmed with 'all that debt' not of this or that actual sin formerly committed, but of a whole state of enmity against God."

QUESTIONS FOR CLASS USE.

1. Would Christians generally be as liberal as Peter in forgiving a brother? (The Jews had a limit of three times). (Luke 17:5).
2. Is the teaching of Jesus about the number of times we should forgive just as astonishing to us as it is likely was to Peter?
3. On what condition is one to forgive? (Luke 17:3, 4).
4. Can one properly forgive another until this condition is complied with? (1 John 1:9).
5. What attitude should one maintain while waiting for one to repent? (Luke 23:34).
6. In view of Christ's teaching on forgiveness do you think the disciples voiced the general feeling?
7. If a brother refuses to forgive a confessing brother need he expect God to forgive him? (Matt. 6:12-15).
8. Which should go first the offender or the offended? (Note).
9. Can sins once forgiven be justly charged against the sinner again? (Note).
10. What is an inspired exhortation to a sinning Christian? (Acts 8:22).
11. What abides for the one who will not repent? (Luke 13:3, 5; Jno. 3:36).
12. Give some inspired information on the prevention of Quarrels. (Note).

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 27, 1930.

GIVING UP ALL FOR THE KINGDOM

Golden Text: Lay up for yourselves treasures in heaven.—Matt. 6:20.**Lesson Text:** Matt. 19:16-26.

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness,

19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I observed: what lack I yet?

21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

Study Questions and Brief Comments.

Verse 16. Who came to Jesus? (The Rich Young Ruler). Why is he called that? (See v. 22 and Luke 18:18). What was his question? Did he seem to think that he could win eternal life by doing some good thing?

Verse 17. What did the Lord answer—first regarding "good"? (See margin, "Why callest thou me good?" None is good, save one, even God.") What did the Lord tell him he must do to enter into life? Was that "law" or "gospel"? (Rom. 10:5; Gal. 3:12).

Verses 18, 19. How many of the Ten Commandments did the Lord quote? Where is the last one found? (Lev. 19:18).

Verse 20. What did the young man answer? Was he likely correct? (As to outward conduct probably. But the demand of the Law reaches much deeper). Did he feel a possible lack?

Verse 21. What does "perfect" mean here? (Entirely right with God). What should he do? What do with the proceeds? What would he have then? (Comp. Matt. 6:19-21). Having thus thrown off the earthly weight, what should he do more?

Verse 22. What did the young man do when he heard this? What made him unwilling to part with what he had? (Because he had so much). Is it true that the more we have, the stronger is its hold upon us? In what frame of mind did he go away? What did he go away from and what did he go away to? (See Notes). If he had yielded to Jesus' demand would he have been sorrowful?

Verse 23. What declaration did the Lord Jesus make?

Verse 24. What would be easier than for a rich man to enter the Kingdom of God? Why? (Consider v. 22 and Mark 10:24).

Verse 25. What effect did this declaration have on the disciples? What question did they ask? Did this question refer only to the rich or to all men?

Verse 26. What did the Lord answer? What is impossible? (The salvation of a man). With whom only is that possible? What did it cost God to make it possible? (John 3:16). What did it cost Christ? Do we realize how great and difficult an achievement the salvation of a soul is?

NOTES ON LESSON 4.

The lesson takes in the whole of Matt. 19. Verses 1-12 bear on questions concerning wedlock and divorce. Verses 13-15 we have already studied under Lesson 2.

THE RICH YOUNG RULER.

Matthew, Mark and Luke, all three tell us that he was rich. Matthew alone tells us he was young. Luke alone tells us he was ruler. (Luke 18:18). He was therefore, of high rank, and of a good family. He had been carefully brought up—trained to keep the commandments from his youth. And he was wealthy: he had great possessions. But when the test came it turned out that his heart cleaved to earthly riches, and that he preferred them to Jesus; and so he proved unfit for the kingdom. "So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14:33). Contrast this rich young ruler with Zaccheus the publican (Luke 19:1-10) who was also rich; and, as far as men could see, a much worse man than the young ruler. Yet see the latter refusing, but the other joyfully and wholeheartedly surrendering and accepting. Note that the Lord Jesus did not call the young ruler back when he went away, nor argued the matter with him. He had made a deliberate choice, and thus had settled his course and destiny. "He went away sorrowful." Those who turn away from Christ are never joyful. What did he go away from? From Jesus Christ, his only hope and light and salvation. What did he go away to? To darkness and despair. (Acts 4:12). Even his money could not give him much joy after that.

WHO THEN CAN BE SAVED?

The disciples somehow realized that the extreme difficulty of saving a rich man applied to others and to all, even to them themselves. A poor man may in his heart cleave to the little he has (or to something) just as the rich man to his riches. There are some also who are "minded to be rich" (1 Tim. 6:9) whose idolatrous covetousness strives for the mammon they do not possess as the heart of one who is rich cleaves to his riches; and who "fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." Moreover people may be "rich" otherwise than in money or possessions—"rich in genius, in virtues, in knowledge, in honors, etc. This was the real hindrance in the way of the young man: had he been poor in spirit he would also have been ready to sell his goods." (Stier. Words of the Lord Jesus). Their recognition of this general difficulty of men's renouncing all for Christ and for the Kingdom, accounts for their question, "Who then can be saved?" The Lord's answer showed that every man's salvation is humanly impossible; nevertheless, all things are possible to God. His grace and the power of His word can reach men's hearts (if they allow it) and bring them to Jesus' feet.

QUESTIONS FOR CLASS. .

1. What is the title of the Lesson?
2. Who came to Jesus?
3. What was his position in life— as to means? as to station?
4. With what question did he come?
5. What did Jesus answer?
6. How many commandments did Jesus repeat to him?
7. What did the young ruler answer?
8. What more did the Lord tell him to do?
9. How does this (verse 21) agree with the Golden Text?
10. What did the rich young ruler do?
11. How difficult did the Lord say it was for a rich man to enter into the kingdom?
12. How were the disciples affected by the Lord's saying?
13. What question did they ask Him?
14. So far as man is concerned, is salvation possible?
15. Who only can (and did) make it possible?

BIG PROFITS

GOTTSCHALK'S

METAL SPONGE

REG. U. S. PAT. OFF.

"The Modern Dish Cloth."

Write for full information

METAL SPONGE SALES CORPORATION

Dept. O. Lehigh and Mascher Sts.
Philadelphia, Pa.

ONE VOL. COMMENTARY

JAMIESON, FAUSSET AND BROWN.



With introduction to Old Testament literature, a pronouncing dictionary of scripture proper names, tables of weights and measures, and an index to the entire Bible.

"This is the only one volume commentary on the whole Bible that is satisfactory as a spiritual, evangelical work, true to the Bible as of supreme Divine authority. Its strongest point is just that which most teachers and Bible readers need, a clear explanation of verses at once scholarly and spiritual. It can be unreservedly recommended to the attention of all Christian workers."—*Sunday School Times*.

This great Commentary on the entire Bible which has so long been recognized as a standard work in Evangelical circles, is now made available in a handy one-volume form, for the Bible student's study table.

One Volume, Cloth, 1400 pages.

Our Special Price, \$4.50 postpaid.

THE WORD AND WORK, Louisville, Ky.

NELSON BIBLES

American Standard Version. Minion black-faced type. Self-pronouncing. Reference Edition. Pocket Size, 4 $\frac{1}{4}$ x7 inches and 15-16 of an inch thick. An ideal Bible for carrying in the hand, in the pocket or traveling bag. Containing 25 new, instructive Outline Maps placed through the Text. Printed on Fine White Bible Paper and Nelson's India Paper.



No. 147. Genuine Leather, Morocco grain, flexible covers. \$2.75.

No. 152. Genuine Leather, Morocco grain, divinity circuit. \$3.25.

No. 153. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$4.25.

No. 153X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed. \$5.25.

No. 2174X India Paper.

Bourgeois Type. Size 8vo, 5 $\frac{1}{4}$ x8 inches and 1 $\frac{1}{2}$ inches thick. Containing the Bourgeois type Bible with references. \$11.00.

No. 2172. Genuine Leather, Levant grain, divinity circuit. \$4.50.

No. 2173. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed. \$6.00.

No. 2173X. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed. India paper, 1 inch thick. \$9.50.

Smith's Bible Dictionary

Every one acknowledges the value of William Smith's Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished F. N. and M. A. Peloubet. This edition contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 800 pages and 400 illustrations. Cloth, \$2.00. The Word and Work.

THREE GREAT BOOKS YOU OUGHT NOT TO MISS!

F. B. MEYER

PREACHER TEACHER
MAN OF GOD

By A. CHESTER MANN

Introduction by F. A. Robinson, M. A.

Q A concentrated, yet picturesque account of the wonderful ministry of the man who has been variously described as the gift of God to all the Churches, a Knight of the Twentieth Century, and the greatest individual religious force of the past forty years.

Childhood days, early years, Dr. Meyer's conspicuous service as preacher, Biblical expositor, teacher of the deeper truths of Christian living, and crusader, are succinctly recorded, together with the story of

the last phase, in a life of abounding fruitfulness. The book, throughout, comes to close quarters with its subject and stays there, and in its pages F. B. Meyer lives again.

Illustrated, \$2.00

The R. A. TORREY YEAR BOOK

Compiled from HIS PUBLISHED WORKS, by A. CHESTER MANN

Q Three hundred and sixty-five readings, selected with especial care, from the deliverances of one of the authentic masters of assembly who, to the last hour of his wonderfully useful life, stood in the great tradition of Dwight L. Moody.

These selections are not fragments, but succinct, yet full-orbed pronouncements of a great herald of the Cross. Each passage is prefaced by a fitting text of Holy Scripture, and constitutes a theme for daily meditation, spiritual gain and devotional enrichment.

\$1.50

HOW to KNOW GOD

By AN UNKNOWN CHRISTIAN

Q A book that is attracting wide-spread interest among Christian workers owing to its strong appeal to common sense and its loyalty to accepted truth.

That the books by "An Unknown Christian" have attained a circulation of thousands upon ten thousands of copies, will be understood readily by readers of this new work from his pen. Is a simple, clear, fresh, stimulating and finely spiritual message.

Paper, net, 80c; Cloth, \$1.25

THE WORD AND WORK

LOUISVILLE, KY.