

MARCH, 1930.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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

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IN THIS ISSUE

Professor Dick Wilson meets the Modernist Goliath in the name of God. Read the editor's delightful review and sum-up of his books. (Words in Season).

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J. Edward Boyd is a perspicuous writer. Romans 14—so much discussed, much misunderstood, and much misused among brethren in recent years. Here is an exposition crystal clear.

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"Some Thoughts in Paragraphs," written by a man of faith, will increase trusting faith.

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"The Revelation articles are more than ordinary"—so writes a Texas preacher. This month's installment deals with the greatest event of all coming time—The Appearing of The King!

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"When has a Preacher Preached The Gospel to Sinners?" Here is a strong article on a vital matter written by a strong gospel preacher. It follows well upon last month's article, "Preaching Things or Preaching Christ."

A LETTER THAT LANDED A SALE.

A business man in New York City, eager to have our alphabetical hymnal used in his congregation, sent a letter to the committee appointed to make a selection. The recommendation led to the adoption of our book by the congregation—The historic "Central Disciples Church of New York." The letter follows:

I am enclosing herewith a copy of the book I referred to, entitled, "Great Songs of the Church." This book is different from all others in one respect, if no other, in that the songs are all arranged alphabetically. This enables the person who did not hear the number when announced in Sunday School, to turn to the song as soon as they start singing.

It seems to me that a song book for the Sunday School should include a sufficient number of the older and more substantial songs, so that it will not be necessary to teach too many new songs. I am not in favor of the average hop-skip-and-jump songs; still for the young people there must be a certain number of songs which depend largely upon the swing and rythm for their appeal. In addition to this, there must also be a sufficient number of songs in which the melody or harmony is outstanding.

I have taken the trouble to glance through this book with the idea in mind as to how it measured up to this standard. The following memorandum which I made is by no means complete. There are far more of the older and more substantial songs than this memorandum refers to, and the same is true of the other subdivisions.

FOR DUET AND QUARTET SINGING

In the list of songs under the heading of 'Melody or Harmony' I think the following numbers will be attractive for this work: 46, 62, 117, 151, 172, 195, 223, 233, 253, 302, 372, 392, 420.

OLDER AND MORE SUBSTANTIAL

1, 3, 4, 7, 13, 32, 44, 55, 70, 71, 78, 96, 99, 146, 170, 171, 179, 185, 220, 278, 291, 292, 297, 304, 330, 331, 336.

OUTSTANDING MELODY OR HARMONY

- | | |
|----------------------------------|-------------------------------------|
| 16—"Arise my soul arise." | 229—"Hiding." |
| *28—"Beneath the cross." | 233—"Now the day is over." |
| 34—"Break Thou the Bread." | *240—"O for the peace." |
| 46—"Consider the lilies." | *253—"O love that will not let me." |
| *49—"Dear Lord and Father." | 258—"O praise the Lord." |
| *72—"Father hear Thy children'." | *280—"Open my eyes that I may." |
| *97—"Here O my Lord I see Thee." | 302—"Savior, lead me." |
| 117—"I have heard of a land." | 318—"Face to face." |
| 122—"He knows." | 349—"The hand that was nailed." |
| 151—"Land of fadeless day." | *372—"There is a sea." |
| *172—"Jesus meek and gentle." | 375—"Nailed to the cross." |
| 190—"Lead me gently home." | 392—"Tis my happiness below." |
| *213—"More holiness give me." | 418—"It is well with my soul." |
| 223—"Ivory palaces." | 420—"When the south wind." |

SWING AND RYTHM

- | | |
|---------------------------------|-----------------------------------|
| 2—"He hideth my soul." | 114—"Where he leads me." |
| 20—"Ask for the showers." | 115—"I come to the garden alone." |
| 29—"God will take care of you." | 157—"Channel of blessing." |
| 93—"Only a step." | 159—"I'll go where, etc." |
| 103—"Wonderful love." | 174—"Seeking for me." |
| 109—"I am the vine." | 228—"Nearer the cross." |
| 111—"Any stars in my crown." | 373—"Showers of blessing." |

Under the heading of "Harmony or Melody," I have also put an asterisk by certain numbers. These numbers appeal to me strongly because of their spirit which I think is just as outstanding as the music.

The songs under the heading of "Swing and Rythm" are the type of songs which are found in the Rodeheaver Book. This list is by no means complete.

Fraternally yours,
_____D.

Cloth 65c; Blue Manila, 50c. Order from The Word and Work.

THE WORD AND WORK

"LORD, HELP ME TO BE KIND"

"Lord, help me to be kind to those who are unkind;
Compassionate in heart to those who cannot find
In me, what they have sought in vain;
That I may have a love for those that love me less,
A patient tenderness for those who cannot bless
But curse me, in their bitter pain.

Lord, help me to be kind to those who cannot see
My motives, or my plans, nor yet why I should be
Just as I am and nothing more;
That I may soon forget the words that seem unkind,
Full knowing that Thy grace each wounded heart can find,
And love can heal it as before.

Lord, help me to be kind along life's weary road,
That I may never add more weight to some one's load,
To one who bears a heavy heart;
That I may never add a tear to those that fall,
Nor cause a heart to ache or drink the bitter gall
Because of my unthinking part.

Lord, help me to be kind to those that pass me by,
Succeeding where I fail no matter how I try,
Rejoicing in their good success,
That I may cheerful be, content to follow Thee
No matter what may come, if Thou wilt walk with me
Through shade or sunshine or distress. —*Sel.*

WORDS IN SEASON

R. H. B.

A NEGLECTED AUTHORITY

Of Robert Dick Wilson, formerly professor of Semitic languages at Princeton, we do not hear so much and he does not come in for special honorable mention in high places nor for any general heralding in the Who's Who of our modern "Biblical Scholarship"—although, when it comes to real scholarship he is in no wise behind the chiefest of them all. For some reason, however, he does not seem to count for much among such as the Shailer Matthews and Shirley Jackson Cases and Powis Smiths and Goodspeeds and Moffats and Kirsopp Lakes and Kents and Foakes-Jacksons and the smaller fry of "modern scholarship." His name, for some reason, is rarely or never heard. His works are not referred to and seemingly not considered. His researches and discoveries in his chosen field, though second to none in interest and importance, are, so far as I know, treated as though they had never been, and the man and his pre-eminent work is

passed by with a great silence, it seems, by the gentlemen of the emancipated modernistic scholarship.

But the reason is not hard to see. Prof. Wilson absolutely ruins their lofty pretensions and their second-hand German infidel wisdom. He has made it the task of his life to investigate at first hand, minutely, fully, impartially, scientifically, the documents composing the Old Testament Scriptures. To this task he brought a thoroughgoing knowledge of the Hebrew and cognate languages (about forty-five languages and dialects), an almost infinite patience, a consummate ability, and a consuming passion for facts and first-hand information. The result of his investigation is a complete vindication of the authenticity and genuineness of those documents, and the refutation of the infidel theories of the German critics and their American echoes. How unscientific it is of those scientific gentlemen of the "liberal" school to ignore the scholarship and mighty labors and the exceedingly valuable findings of such a man as Professor Wilson! Surely, as a homely philosopher once said, "There's as much human nature in some folks as in others."

WHEN THE WORM TURNS

When confronted with the dogmatic assertions of a self-styled scholarship, the common man is helpless. When they point their cannon at us and say, "It is the consensus of all scholarship"—or, "It is universally conceded by all scholars,"—or, "It is one of the assured results of modern scientific criticism"—what can a poor fellow say in reply? In the presence of such superior forces we feel hopelessly browbeaten. We have no standing nor degree from Chicago or like schools, and our protests would not come in for slightest notice. When great oracles of scholarship utter their voice, what dog would dare to bark? So you cannot blame us, gentlemen, if we feel a bit of profane joy—after you have assailed in high and mighty fashion what is dearest to our faith, after you have flooded the country with your infidelity, after you have destroyed the faith and hope of the youth that sat at your feet, and have poisoned the minds of our children with your pseudo-scholarship—if we feel a gleeful satisfaction when a man of Robert Dick Wilson's dimensions calls your bluff, and shows up the hollowness and falseness of your boasted scholarship, and the mendacity of your lofty deliverances. There is something in us that makes us rejoice in the defeat of tyrants and oppressors, and take pleasure in the downfall of swash-bucklers, of whatever sort they be. That may be a lingering trace of the Pithecanthropus in us; but so it is. So if *you* do not advertise Professor Wilson's monumental works, we feel that *we* ought to. If any poor soul has been overawed by the bluster of the old-time infidelity in the guise of "modern scholarship"—read Robert Dick Wilson's writings and let your hearts live!

"DESPERATELY CORRUPT"

One of the difficulties which, for example, such a one as Prof. Moffat, professed to feel in making his freak translation of the Old Testament is that in large extent the text is "desper-

ately corrupt." We get a glow of happy reaction when Professor Wilson's research into the facts demonstrates that *the text is all right*, and that it is only that these learned scholars are desperately ignorant in the very thing of which they profess to know so much. Thank you, Professor Wilson. "The proof that the copies of the original documents have been handed down with substantial correctness for more than 2000 years cannot be denied. That the copies in existence 2000 years ago had been in like manner handed down from the originals is not merely possible, but, as we have shown, is rendered probable by the analogies of the Babylonian documents now existing, of which we have both originals and copies, thousands of years apart, and of scores of papyri, which show, when compared with our modern editions of the classics, that only minor changes of the text have taken place in more than 2000 years, and especially by the scientific and demonstrable accuracy with which the proper spelling of the names of Kings and of the numerous foreign terms embedded in the Hebrew text has been transmitted to us." (A Scientific Investigation of the Old Testament, by Robert Dick Wilson; page 99).

A GOOD SORT OF PREJUDICE

We cannot refrain from quoting a bit more from the matchless work, "A Scientific Investigation of the Old Testament" by Robert Dick Wilson, Ph.D., D.D.

" . . . The critics have undertaken the difficult task of proving that these laws [of Moses] constitute a series of forgeries extending over a period of about 500 years, committed by more than seventeen different persons, all reformers of the highest ethical standards and all devoted to the service of Jehovah, the God of truth. Besides *mirabile dictu* the forgeries were all successful in that prophets, priests, Levites, kings, and people, were alike induced to receive them as genuine and to adopt them as obligatory, as soon as they were made known to them. The Jews and the Samaritans, the Pharisees and Sadducees, the Rabbis, Aristean, Josephus, Philo, Christ and the Apostles, all accepted the combined work as of real Mosaic authorship. But no amount of camouflage could deceive the critical eyes of the German professors and their scholars (all of whom agree with them; hence the phrase, "All scholars are agreed"). To them the imperfections of the codes and their disagreements, yes, even the particular half century in which each law was promulgated, are as clear as the spots on the sun, if only you will look through their glasses, and are not blinded by prejudice occasioned by faith in Jehovah, or Christ, or by the rules of evidence Whether Christians or infidels *we should all be bound strictly by a prejudice in favor of the rules of evidence.*" (A Scientific Investigation of the O. T., pp. 40, 41.)

The book is supremely worth reading and studying, as also Prof. Wilson's smaller treatise, "Is the Higher Criticism Scholarly?"

Both volumes referred to are obtainable through Word and Work.

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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.

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VOL. XXIII.

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PUBLISHER'S NOTES

Again this month, the third consecutive issue, 2,000 preachers (besides those on our regular list) receive The Word and Work. Not one, so far, has written to decline the big little gift, while a number express delight in its perusal. Of these is the following from a Mississippi "Preacher-List" reader:

"I have just finished reading the copy of The Word and Work which came to me from your office. Let me thank you so much for the paper. I surely did enjoy it much, and hope to receive another copy in March. Success to you in your work."

Other friends express their interest in this venture of faith, some of them enclosing gifts with their letters of encouragement:

From Michigan: "Enclosed please find \$10 to apply toward the fund for sending The Word and Work to preachers. I am satisfied the Lord is with you in this venture, and am praying that blessings will follow."

From Louisiana: "That is a splendid idea, sending The Word and Work to all the preachers."

From Indiana: "I think your idea of sending The Word and Work to all preachers of the church a fine one. I think I can speak a word to the church here which will stir more to subscribe, and secure a special donation."

From a Texas preacher: "The February issue of Word and Work is the best paper, and the most constructive that has come into my home, since I have had a place to call home."

The total amount of the gifts received for this fund in February is exactly \$75.00. The \$5 over-plus from January brings the amount to \$80—\$20.00 short of the cost. The amounts varied from 25c to \$50.00.

We are eager to continue sending to the preaching brethren from month to month. Will you pray with us that the required \$120 may come in for this fund, in time that we may venture again for April. Always, we step out first by faith, sending the paper in advance of the needed funds.

E. L. J.

NEWS AND NOTES

From Los Angeles: "Our address is 364 N. Avenue 53. The doctors say Erroll's lungs are all right. He has low blood pressure and is full of poison; is under osteopath's treatment. Pray for us. We met the brethren at Central last Sunday. Both boys are in school." Bess Rhodes.

"After an absence of more than thirty days, I am glad to be at Amite again. The snow and ice and zero weather did not chill my zeal for God. The stay at Louisville was both a joy and a blessing. Almost daily we sat at the feet of that prince of teachers, Brother R. H. Boll. Also we enjoyed the fellowship and association of other men of God, among whom were Brother Jorgenson, compiler of the hymnal, 'Great Songs of The Church,' Brother Don Carlos Janes who works with his heart and head and hands day and night helping to send the gospel to all the nations of the earth; Brother McCaleb, a veteran missionary home on a visit; and two who have seen service on the Louisiana field, Brothers Chambers and Claude Neal; and many others including Bro. Garrett who is soon to join Brother Sherriff in Africa. It is good to visit Louisville for a season.

"A recent Sunday's visit to Iota resulted in the baptizing of two mature persons, and the appointing of leaders necessitated by the recent death of our faithful and beloved Bro. Robertson. A one-night visit with Brother Istre and a goodly number of the French brethren was encouraging and helpful. Amite and nearby churches are faithful." A. K. Ramsey.

We have learned that Brother John E. Dunn, well and favorably known as a gospel preacher, desires now to take up permanent located work with some faithful church in need of such a minister. Brother Dunn may be addressed at 915 Browder Street, Dallas, Texas.

"The work at all places where I am preaching is doing well. Am at Monroe two Lord's days each month, and at Glenmora two. Also am helping two other places. Your prayers are appreciated.

"I have changed my address from Terrell, Texas, to Box 267, Glenmora, La. Our labors will be in this field during another year." W. J. Johnson.

From Washington, D. C.: "Baptized a young man about ten days ago. He was convinced on baptism by Bro. Chambers' good tract, 'The Whole Counsel of God on Baptism.' Had been a member of the Presbyterian church. Four were introduced to the congregation as members one week ago. "We are leaving Washington March 9, expecting to begin labors with the Highland Church, Louisville, Sunday, April 6." G. A. Klingman.

"Please say to brethren in need of the services of an experienced young preacher for meeting work this year that they may correspond with the Elders, Johnston Church of Christ, Newport, Ark., Rt. 3." A. R. Bonner.

From Toronto: "We are pleased to state that we had two baptisms on Lord's day last." A. E. Firth.

From Sinte Mission: "We received several boxes from 'Home' at Christmas time. We thank you from our hearts.

We are made happy by many of God's goodnesses in people. Today one confessed his faults; another her faith and was baptized. Three call for baptism, 75 miles away. Hard to go there on account of rains." The Reeses.

From Norman, Okla.: "The subjects to be discussed at the meeting here, March 18-21, are as follows: First day, "The Foreign Mission Field"; second day, "Mission Work At Home"; third day, "Our Problems at State Institutions of Learning." A number of well qualified men have been asked to speak on the above subjects.

Every preacher and everybody is extended a cordial invitation to attend this meeting. Brother George A. Klingman will speak at the night services, beginning on the night of March 18. Homes will be provided for all visitors." A. R. Holton.

A Union Song Rally, conducted by E. L. Jorgenson, will be held at Vinewood Ave., Detroit, on the night of March 14. "Great Songs of The

Church," the book which has been adopted almost uniformly by the Detroit Churches of Christ, will be used.

Brother J. M. McCaleb has been in Nashville reading the press proofs on his new book, "On The Trail of The Missionaries." He goes southward to Florida early this month.

The Word and Work will be glad to have orders for Brother McCaleb's book. The price is \$2 each in any quantity.

The financial report just received from Green's Chapel church, Hart county, Ky., is interesting as usual. Of the \$1,651.36 contributed by this little church in 1929, a very large proportion, perhaps more than half, went to missionary and orphan home work.

A financial report from Winchester, Ky., Main Street Church, shows gifts of \$1151.41 for foreign missions. Besides this, gifts to home missions and orphan work total over \$700.

Brother and Sister R. A. Zahn, who have been for the last two years at Macon, Ga., are free to take up evangelistic or located work, and may be addressed 702 Woolfolk Street, Macon, Ga.

The first issue of "Tennessee Orphan Home Herald" comes to hand. This magazine will give the orphan home work at Columbia, Tenn., and elsewhere, the publicity that the limited space of regular papers could not devote.

We have in stock the following tracts and books: 4 copies "Is There Salvation Within The Roman Church?," MacFaul, 50c each; 2 copies "Bishop Stossmayer's speech in The Vatican," 6c each; a few copies "The Second Coming of Christ," Boll, 25c each; "Light In A Dark Place," Neal, 50c; 2 Bound Volumes of The Word and Work for 1926, 1 for 1927, \$1.50 each; 1 Home Reeking Bible, large type, \$3; "Unfulfilled Prophecy" (Boles-Boll Debate), \$2.00—free for two new subscriptions; "Isaiah," also "Jeremiah," Boll, 5c each in any quantity.

The following tracts are free for the asking: "I'll Take My Chance," "The Curtain Lifted," "Faith and Works."

"The church at Altus, Okla., Claude Hall, preacher, broadcasts daily, 3 to 4 P. M., March 3-18, over KGKO, 570 kilocycles."

From Lewisburg, Tenn.: "Our work here is growing and we believe it is a substantial growth. Today was rainy but we had 267 in Bible study, 100 in the evening classes, and large audiences at both regular services. Last Lord's day we had 277 in Sunday school, and 108 in the evening classes." Leslie G. Thomas.

From Dallas: "I convey the good news to you of God's special, abiding manifestations in our Hebrew Mission, Dallas, Texas. God is revealing and disclosing Himself to Israel through His Son, Jesus. There is a great satisfaction in seeing here and there Jews awakening to see that the Wonderful Personage, Jesus, is the Shepherd of Israel.

"Sunday, Feb. 2, was a blessed day, in which we witnessed a touching and hallowing incident. An Orthodox Jew, middle aged, came to his final decision, and accepted Jesus as his Saviour publicly in holy baptism. Blessed tears were shed by all who witnessed.

"It was a beautiful service. Brother G. A. Dunn, Sr., preached at this occasion at the Peak and Main Street Church of Christ. It was a strong and powerful sermon. A large and enthusiastic audience listened to his message with marked attention. Brother Dunn, besides being a man of God, is an eloquent and forceful speaker. Dr. E. V. Wood, one of the elders, whose life and influence has been an inspiration to multitudes, administered this solemn rite.

"Hallelujah, and eternal praise to the Lamb that was slain." Stephen D. Eckstein.

From Beaumont, Texas: "The Central Church of Christ, 827 Pearl Street, Beaumont, Texas, has been granted the permission for a period of broadcast from 6:15 until 6:30 on Monday evenings. These services will be

broadcast over Radio Station KFDM, Beaumont, Tex. The services will consist of singing by a quartet and a short sermon by the minister of Central Church, J. Fairs Nichols.

"We believe that this is an opportunity by which many people may be reached with the gospel, and we consider ourselves fortunate in this opportunity.

"If we are received well and you enjoy our program, send us a telegram, a letter, or a postal card. This will aid immensely in this station's favoring our continued broadcast and also in extending us a greater amount of time. Please send responses to J. Fairs Nichols, care of Radio Station KFDM, Beaumont, Texas."

From New Orleans: "Please announce that we are to Broadcast through Station WJBO, (1370 Kilocycles, 219 meters) on March 16, at 5 P. M. It is a regular feature with WJBO, the different Protestant churches, taking turns. It is known as 'The Little Church Around The Corner.'" J. Ed. Boyd.

From High View Church, Ky.: "Two added from Baptists and one restoration since report last month. Our house has been almost full several times of late. Seventy-seven in Sunday school today." Jonah Skiles.

From Toronto: "I am rejoiced to hear that Brother Jorgenson is coming to Bathurst Church for a meeting. We are praying for its success.

"Last Easter our membership at Strathmore Church was 68. Since that 63 souls have been added. We are trusting that the membership may be more than doubled by Easter of this year. May the Lord be wholly glorified in it all." Wallace Cauble.

From Hot Springs, Ark.: "The Church of Christ, Hot Springs, Ark., is now ready to build a house in that city. The Hot Springs brethren have been meeting for worship in the court-house for several years, but have recently bought a nice lot and paid for it, so the brethren are very happy over the matter and are anxious to build as soon as possible. It is perfectly safe to invest in this great work in the greatest National Health Resort in the World. The brethren are poor, only one owns his home, and I understand that he has given \$1000 on the lot.

"I preach for these brethren every first Lord's day and know they are worthy, and that they cannot build without assistance. Let every congregation set apart one Lord's day contribution to help build the Hot Springs Church. Send donations to H. W. Stuart, Box 76, Hot Springs, Ark. For further information write me, Box 314, Morrilton, Ark." R. H. Johnson.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last report: Marlin, Texas; Springfield, Mo.; McMinnville, Tenn.; Waxahachie, Texas; Avant, Ala.; Morrilton, Ark.; Wichita, Falls, Texas; Camp Taylor, Ky.; Shelbyville, Tenn.; Sweetwater, Texas; Sacramento, Calif.; Dallas, Texas (Peak and Main); Lexington, Ky.; Bohon, Ky.; Memphis, Tenn., (Union Ave.); Linton, Ind.; Mission, Tex.; Prairie Creek, Tex.; Hamilton, Ont.; Winnepeg, Manitoba; Vancouver, B. C.; Wawota, Sask.; Detroit, Mich., (Vinewood Ave.); Valdosta, Ga.

"The new book is fine. I believe it contains the best collection of songs that I have seen—real practical songs such as are required for congregational singing." J. W. Worten, Detroit.

From Selkirk, Ontario: "'Great Songs of The Church' arrived yesterday. It certainly is a work of art—a book with all the worth-while songs. It does away with so many of those cheap books." H. M. Evans.

"I unhesitatingly say that, to my knowledge, 'Great Songs of The Church' is without a peer among high-class song books. I love to sing those Living Gems! I am glad you are recommending it to Review readers. Churches which appreciate quality in songs will be delighted with 'Great Songs of The Church.'"—Horace Hinds in Apostolic Review.

"Great Songs of The Church" is not excelled by any book I have ever examined. I am delighted with it, and do wish we could have it here." W. S. Long, Chicago.

WHEN DOES A PREACHER PREACH THE GOSPEL?

H. L. OLMSTEAD

The answer to this question is of such far-reaching importance that the salvation of both the preacher and his hearer depends upon the correct answer. The question is more than a mere academic one for the exercise of mental and philosophical gymnastics. It goes to the very heart of Christianity and is inseparably bound up in its supreme purpose. Men cannot be saved unless they call on the name of the Lord; nor will they call except they believe; neither can they believe unless they hear; nor is it possible to hear without a preacher. (Rom. 10:13-15). The world-wide and world-end command of Jesus was, and is, to preach the gospel (Mark 16:16) and the solemn warning is this: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." Gal. 1:9. We shall endeavor to answer this vital question first negatively and then positively.

WHEN IS A MAN NOT PREACHING THE GOSPEL?

1. A man is not preaching the gospel when he is preaching ethics. Ethics, strictly speaking, is no part of the gospel. The high moral and spiritual ideals of Christ and the New Testament writers even are not to be confused with the gospel, but are to be regarded as the natural and legitimate results of the gospel. Sinners are in no position to receive these ideals; much less are they able to practice them; nor are they willing to attempt them.

2. A preacher is not preaching the gospel when his fundamental conception of it is that it is something that must be done rather than conceiving of it as something that has already been done. To this sort of a preacher the question, "What must I do to be saved?" is of first importance and his tendency is to separate the gospel from the work of Christ, and his hearers are converted to an impersonal something called "the plan of salvation." When Paul declared the gospel it was a declaration of what had already been done. (1 Cor. 15:1-4).

3. A preacher is not preaching the gospel when he devotes his time and energy to pointing out the errors of either false or misguided and mistaken teachers. We do not say that this should never be done; but it should be done only with the view of removing from the mind of the hearer that which is calculated to keep him from receiving the positive, active, and illuminating truths of the gospel.

4. A preacher is not preaching the gospel when he is carrying on a one-sided theological debate. This does not lead men either to conviction of sin, repentance toward God, or reliance on Jesus Christ. It does however give the preacher an opportunity to air his own theological views and in fleshly wisdom to exhibit his own learning, polemic skill, and wit. It also may eternally ruin those who hear by making them think they have been saved by merely coming over to his intellectual viewpoint.

5. Certainly a man is not preaching the gospel when he is lecturing on topics of the day or setting himself up as an orator or entertainer, or as a clown to provoke merriment in his hearers. Preaching Christ is certainly a joyous task, but far too serious a matter for God's messenger to take lightly.

6. A man is not preaching the gospel when he is preaching and emphasizing the things merely that are distinctive to "our plea" or position. This does not reach the heart, search the soul, convict of sin, lead to personal trust, nor to the obedience of faith and love. If this be the sum total of his "gospel" it is perverted, mutilated and fragmentary, yea, without saving power.

The sort of preaching suggested above will make men spiritually and morally proud of their attempt at righteousness, fill them with self-righteousness, self-satisfaction, negative religion, and party spirit. It will make them trust to themselves, to their intellectual sufficiency and wisdom. It will make them critical, Pharisaical and hypocritical. Between that sort of preaching and the real truth of the gospel there is the difference of form and substance, the husk and the grain, the body and the life, the flesh and the Spirit.

WHEN DOES A MAN PREACH THE GOSPEL?

Broadly speaking, a man is preaching the gospel when he is preaching Christ and Him crucified (1 Cor. 2:2); when, with no attempt at excellence of speech or show of earthly wisdom, he declares the testimony of God concerning His Son Jesus Christ to sinful men. Let every preacher remember that "Jesus Christ came into the world to save sinners" (1 Tim. 1:15). The Gospel is not addressed to man as man, but to man as sinful man. Every line, every genealogy, every type, every prophecy, every sacrifice, every bit of history, the law, the Psalms, and the wisdom books of the Old Testament, lead and point to Christ who crucified is the power and wisdom of God (1 Cor. 1:24). No man can effectively preach the gospel without an appreciative knowledge of man's need and God's provision for that need in giving His Only Begotten Son. Christ is central in all Bible teaching, apostolic preaching and writing. Christ, in His relationship to God, to man, to sin, to sinners, to righteousness, to the law, to the prophets, to the world of men, and to the earth itself, is their theme. Read every sermon recorded in the book of Acts—Christ is the theme. How careful every preacher should be to exalt Christ above all things!

A look at the epistles reveals that the Person, Work, and Exaltation of Christ are carefully guarded against anything that would detract from them in the least. Legalists, Judaizers, Gnostics, are met and their theories condemned or refuted. In the epistles Christ is our Righteousness, our Pearl, our Sacrifice, our Passover, our Mediator, our Priest, our Life, our Sanctification, our Redemption, our Wisdom, our Bridegroom, our Lord, our All in All. In Romans He meets by his death the need for righteousness of a universally guilty world, and resurrection life with Him is the only way to holiness. In 1st Corinthians He is above

all ministers and is held before us as the wisdom and power of God. The Church is His body and the lives of its members should be ordered accordingly. Christ is the Foundation and the Smitten Rock. In 2nd Corinthians Paul preaches Christ Jesus the Lord and bears in his body the dying of the Lord. It is Christ who has been made sin for us (5:21), and His grace that is made perfect in our weakness (12:9). Christ's face is the transforming power (3:18), His love the constraining power (5:14), and His meekness and gentleness our strength (10:1). In fact, He is the Yea and Amen to all the promises of God.

In Galatians He delivers from sin, from the curse of the law, and from the self life (1:4; 2:21; 3:22; 3:13; 5:24). His cross is the power in the new birth, in receiving the Spirit, and in producing the Spirit's fruit (6:14; 4:4-7; 3:14; 5:22-25). In Ephesians it is Christ and his body, the Heavenly places in Him. He is the place of Blessing (1:3), the place of Power (1:19, 20), and the place of Rest (2:6). Philippians tells of the rejoicing in Christ and of how Paul gave up all for the excellency of the knowledge of Christ, and how Christ gave up all that He might die for all (2:5-11).

The Colossian epistle has for its subject the Headship of Christ. In this letter He is the image of God, the Son of His love, the abode of God's fulness (1:13-19; 2:3-9). Here He is seen as the sovereign Creator, Reconciler, and Head of all principality and power, and as the Head of the church. In Thessalonians He is our Hope. His coming, an incentive to conversion, to faithful ministry, to love, to watchfulness, to holiness, and the ground of comfort. In first and second Timothy the doctrine of Christ is emphasized. In Titus the words "God our Saviour" and "Christ our Saviour" are found in each chapter. Philemon tells of "the bonds of Christ." Hebrews tells of the Apostleship, Mediatorship, and High Priesthood of Christ. James enforces the "law of Christ." In first and second Peter He is the precious Cornerstone, and the sufferings of Christ are especially emphasized. In first, second, and third John it is fellowship with Christ. In Jude, it is Christ our Keeper. The New Testament closes with a vision of the future glory with Christ.

Every man who purposes to preach the gospel should learn to properly relate all things taught therein to Christ, and first of all should know Him himself. What a mistake it is to preach the commands and promises of the gospel and the good works of the Christian life without relating them to the living Lord! How disappointing to have the gospel mutilated and reduced to a mere system of legal observance! How far from preaching the truth are those preachers who in their pride-blinded zeal preach "nothing but the truth" and at the same time shun to preach Him Who in his own person is the Truth and the Life!

A man is preaching the gospel to sinners when realizing their need before God he endeavors by the word of God to show them their need and to bring before them the good news (gospel) that Christ meets fully their every need for everything. He

is preaching the gospel when, in the power of God's Spirit and not in fleshly wisdom, he so holds Christ before men that they will cease to rely upon anything for salvation but the Crucified Christ. He is preaching good news (gospel) indeed when the living, risen Christ is preached as a present, upholding, power-giving Saviour to bless and sustain here and now. He is preaching wonderfully good news when he can tell a man by the authority of heaven to rely on himself for nothing, but upon Jesus Christ for everything. It will then be good news for that sinner to hear the words, "Repent and be baptized in the name of Jesus Christ unto the remission of sins and you shall receive the gift of the Holy Spirit." None but a convicted sinner is ready for the gospel commands, and none but a Spirit-given Christian is ready to live the Christ life. A man must possess life before he can live.

"I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth."

LOCATE YOURSELF

STANFORD CHAMBERS

There are still an amazingly large number of unmissionary individuals and churches, and there are even some who are actually anti-missionary. It might be of real benefit to some one in that class to try to locate himself with reference to a list of excuses once offered by Horace Bushnell on behalf of those who were not giving to missions. Do you find yourself in either of these classes? Mr. Bushnell said we might excuse from missionary duties:

Those who believe the world is not lost and is in no need of a Savior.

Those who believe Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature."

Those who believe the gospel is not the power of God, and cannot save the heathen.

Those who wish the missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is every man for himself in this world, and who, with Cain ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

A little honest searching of hearts with prejudices laid aside and a check put upon the love of money for a moment may reveal the fact that there is no excuse for the unmissionary attitude and that it is positively opposed to the mind of Christ which we are exhorted to have in us; for He was moved with compassion at the sight of people as sheep without a shepherd.

“FORBEARING ONE ANOTHER IN LOVE.”

(Romans 14:1-15:13)

J. EDWARD BOYD

Religious convictions deeply implanted in early life are not easily eradicated. Many Christians, both from the Jews and the Gentiles, came into the church with firmly established scruples concerning the eating of meats, observance of days, etc. Some were disposed to retain these scruples; they were unable to grasp the truth that all meats are clean, nor could they esteem every day alike. Others, like the Apostle Paul, came to know that “nothing is unclean of itself” and so were able to eat without pang of conscience. “One man’s faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables.”

Here was a possible source of trouble. Bitter wrangles, endless and useless, might ensue. Brethren would dis-fellowship one another, and that because of attitudes toward things indifferent! The church would be torn by needless strife and contention, made a disgraceful spectacle before the world. And has it not become so, largely because of neglect of the Apostle’s teaching in this section of the Roman letter? Divisions over vital matters are, indeed, unavoidable; but divisions over non-vital matters are inexcusable. Let us give diligent attention to the teaching in this portion of Scripture.

1. Uniformity is not required. Diversity of opinion is not incompatible with unity. Correct understanding of all points, however desirable, is not essential to fellowship. The non-eater was wrong in his view; nevertheless, he was to be received, and no great fuss was to be made over his error. (14:1). Those who reject the fundamental facts of the gospel (such as the deity of Christ and His resurrection) or those who refuse obedience to Him we cannot receive; from those brethren who are living in gross sin we should withdraw (1 Cor. 5); but to disturb the peace because of differences of understanding concerning lesser matters is a crime against Christ and the church.

2. The weak brother is not one whose faith in Christ is insufficient. It is not that he is weak in *the* faith. Indeed it appears that he is well grounded in that. But he is weak in faith concerning some particular point of conduct; he is doubtful about the righteousness of it. The strong, on the other hand, is one who has no scruples about it; he does not doubt the lawfulness of the act.

3. A fact that seems too often overlooked is that to the weak brother is addressed some very pointed instructions. “Let not him that eateth judge him that eateth: for God hath received him.” I am not to judge another according to my conscience! His responsibility, and mine, is to God. “Each one of us shall give account of himself to God.” How much division might have been avoided if this teaching had been heeded!

4. It is also true that the strong is chiefly addressed in these admonitions. “Him that is weak in faith receive ye.” “Let

not him that eateth set at nought him that eateth not." He must respect him, no matter how foolish and unfounded his scruples. But more is required. He must shield him from unnecessary temptation, such as the influence of example might afford. It is not enough to argue that the other should have strength of will sufficient to refrain from a doubtful act no matter what I do. If by my example he may be led into doing something of which his conscience does not approve, let me refrain. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

5. This suggests another principle of tremendous importance. *The doubtful is to be strictly avoided.* Three times is this emphasized. "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save to him that accounteth anything to be unclean, to him it is unclean." "All things indeed are clean; howbeit it is evil for that man who eateth with offence." "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." The eating of meats was all right of itself; but to the one who doubted it was all wrong. The doubtful—whether scriptural or not—is not of faith. "Let each man be fully assured in his own mind." And until he is fully assured, until he is honestly convinced that a certain course is right, let him refrain. To do otherwise is to sin. What a tragedy, then, it is for a weak brother to be influenced by another to do that concerning which he has misgivings!

6. A *friendly* discussion of such things is not forbidden. The statement, "The faith which thou hast, have thou to thyself before God," is not to be so construed. It is conduct, not teaching, that is in view here, as the context clearly shows. (v. 21). Evidently Paul did not mean to prohibit the strong from pointing out the error of the other, for does he not himself do so? Even in this very chapter he declares, "I know . . . that nothing is unclean of itself," and "All things indeed are clean." But bitter wrangles and scornful criticisms—there should be none of these.

7. It should be noted that only matters of indifference are in view here. It is right to eat meats; it is not wrong to abstain from eating. "Food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better." (1 Cor. 8:8). It is liberty, not duty, that is involved—a privilege, not an obligation, that is to be surrendered for the sake of another. For if the strong were convinced that his *duty* is to eat, if he honestly believes that we *are* the better for eating, his course is clear; he must eat. But even then the principle of tolerance is applicable. One can eat, another can refrain, each respecting the convictions of the other. Thus peace can prevail, even where there is a clash of scruples.

8. Finally, there should always be the spirit of unselfishness, the love that "seeketh not its own," but thinks first of all of the good of others. "Now we that are strong ought to bear

the infirmities of the weak; and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying." Christ is our great example; He did not seek to please Himself. He came not to be ministered unto, but to minister unto others. "Wherefore receive ye one another, even as Christ also received you, to the glory of God."

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

"All things are possible to them that believe." Mark 9:23.

All difficulties and dangers give way before the attitude of faith. "By faith the walls of Jericho fell down after they had been compassed about seven days." And still the mightiest citadels of the adversary must give way before the steadfast and victorious march of faith. By faith Daniel stopped the mouths of lions and was delivered, we are told, because he believed God. It was not his uprightness of life, nor his courage that saved him, but his confidence in Jehovah. Such faith carried the great Livingstone through the jungles of Africa. Such faith has held back the stroke of death and disaster from many of God's faithful in the humbler walks of life. And God is still as near, and as mighty, and as true, as when he walked with the Hebrew children through the fire, and guarded the faithful Paul through the perils of his changeful life.

There is no difficulty too small for exercise of faith, no crisis too terrible for its triumph. Shall we go forth with shield and buckler and prove all the possibilities of faith?

* * * * *

In the first ten verses of Luke seventeen we have faith emphasized in a very striking way by the Savior. The grain-of-mustard-seed type of faith can make mountains step out of the way. Do you notice in this text how faith has to do with forbearance and forgiveness, even when the brother trespasses against you seven times in one day. The apostle seems to say, How can we do a thing so difficult, and so contrary to human nature as to forgive an offender seven times in one day? Therefore they cry out, "Lord, increase our faith."

In the same way there is a mysterious connection between the casting of the sycamore tree into the sea, and this plowing, and this keeping of sheep. Faith accomplishes not only the mighty things, but, what seems harder, the little things in daily life. Trust in Christ hour by hour, from trial to trial, from duty to duty. In this attitude you have access to the unlimited power of the great Jehovah. "Lord increase our faith."

O how little soon will seem our hardest sorrow,
 And how trifling is our present brief estate!
 Could we see it in the light of heaven's tomorrow,
 O how easy it would be for us to wait!

—Selected.

THE APPEARING OF THE KING

(Eleventh in the Revelation Series)

R. H. B.

"I saw the heaven opened" says John, "and behold a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are as a flame of fire, and upon his head are many diadems . . . And out of his mouth proceedeth a sharp sword, that with it he should smite the nations and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (Rev. 19:11-16).

This is the Great Event, the climax of all prophecy. To this goal not only all the book of Revelation, but the whole Book of God looks forward. And in this lies all the final issue and the consummation of God's plans and covenants. Here merge the Old Testament prophecies of the Messiah's royal glory with the New Testament vision of Christ's glorious appearing to judge and to reign. All through the present dispensation there was never a time when it was not true that

"Our Lord is now rejected
And by the world disowned."

But henceforth he claims and exercises His royal right and authority. Because He is the Son of man, His is the authority to execute judgment. (John 5:27). So he comes to break in pieces the oppressor, to set the captive free, to destroy the wicked, and to deliver the earth from the tyranny of Satan's misgovernment.

"Let the sea roar, and the fullness thereof;
The world and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together
Before Jehovah; for he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with equity." (Ps. 98:7-9).

Upon His head are many diadems. He comes to add yet one, the crown of all the earth, His by ancient heritage, bought and twice overpaid in His precious blood.

But though this is *the Man* Christ Jesus, He is infinitely more. He has a Name too wonderful for creature-mind to know and comprehend—a "name written which no one knoweth but he himself." "No one knoweth the Son save the Father." (Matt. 11:27).

"And he is arrayed in a garment sprinkled with blood." It has been taken that this is His atoning blood, sprinkled upon His priestly garments. But rather (for He is not on a mission of atonement now, but of judgment), this is the blood of the winepress of the wrath of God the Almighty—here seen sym-

bolically upon His robes, in token of His dreadful but most necessary work of vengeance and retribution. (See Rev. 14:17-20 with Isa. 63:1-6).

With Him are armies—"the armies which are in heaven." "Behold the Lord came with ten thousands of his holy ones to execute judgment upon all," prophesied Enoch the seventh from Adam, who in the times before the Flood rejoiced to see this Day from afar. But who are these "holy ones" (i. e., *saints*) and who are these armies of heaven that follow in His train "upon white horses clothed in fine linen, white and pure"? The answer is indicated to us a few verses above (1-9). In heaven, the saints, previously taken up, have been joined to their Lord in an eternal wedlock. "The marriage of the Lamb is come, and his wife hath made herself ready"—the event long before celebrated in the prophetic 45th Psalm. "And it was given unto her that she should array herself *in fine linen, bright and pure*: for the fine linen is the righteous acts of the saints." It is in this "fine linen white and pure" that we see the armies of heaven arrayed, who follow Him as He comes forth. These "armies" are not angels, they are His saints, composing His Bride, "the Lamb's wife." Henceforth He and She are inseparable. ("So shall we ever be *with the Lord*." 1 Thess. 4:17). Whithersoever He goes, follows His Bride. Whatever He is, she shares it with Him. If He *judges*, she is associated with Him in judgment. (1 Cor. 6:1-3; Rev. 2:27). If He sits down in His throne as King, she is the Queen sitting down with Him to reign. (3:21). If He goes forth as the Captain and Leader, she follows in His train as His army. These then are the saints of Christ who are with Him, the "called, chosen, and faithful." (17:14).

The weapon wherewith He shall smite the nations and execute judgment upon the wicked, is the sharp sword that proceedeth out of His mouth; whereas the "rod of iron" wherewith He shall rule (Ps. 2:9) is the iron scepter, a shepherd's-rod, betokening His administration of unyielding justice and righteousness.

Now is the stage set for the Great War, "the war of the Great Day of God the Almighty." (16:14). The enemy are gathered together—having been summoned through demon-activity. "I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons *working signs*; which go forth unto the kings of the whole world to gather them together unto the war of the great day of God the Almighty. . . . And they gathered them together into the place which is called in Hebrew, Har-Magedon." (16:13-16). To speak of the "battle of Armageddon" is perhaps not strictly correct; but Armageddon, (or Har-Magedon, the mountain of Megiddo) is the mustering-place of the forces of the Beast. This is the world-call to arms, foreseen in Joel the prophet, which issues in judgment upon the nations by the personal interference of Jehovah, and in the redemption of Jerusalem, and in the salva-

tion and restoration of Israel (Joel 3:9-21); after which, as the O. T. prophets predict, Jehovah is King over all the earth. (Zech. 14:1-9).

The "battle of Armageddon" is not a conflict between nations. During the recent world-war there was much questioning whether perhaps that might be "Armageddon." But any student of prophecy might have known better. In the war of "the Great Day" it will not be a case of nations arrayed against each other in conflict among themselves; but the hosts of the great last universal world-power, united under the leadership of the Dragon (Satan), the Beast, and the False Prophet, to fight against Jehovah and His Christ.

That so mad a campaign could be conceived of—that human beings would in seriousness undertake a warfare against the Almighty, seems at first incredible. But here we must take into account two remarkable facts.

1. Their first intention is not to strike at God directly and personally, but to counter Him and foil all His plans and purposes in reference to the earth by extirpating from the earth the people in whom all God's plans and covenants for world-rule and the earth's redemption are bound up—the people of Israel. "Come," say they, "and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."*

But whoever undertakes that encounters God, and rushes against the thick bosses of the buckler of the Almighty. Of old has He sworn and pledged Himself, that while the earth remained Israel should not cease to be a nation for ever. (Jer. 31:35, 36). The ancient word to their fathers—"cursed be everyone that curseth thee"—operates still, and he that keepeth Israel shall neither slumber nor sleep. Now this concerted assault of Satan and the world-power to exterminate the remnant of Israel, both marks the climax and limit of their Great Tribulation (the "day of Jacob's trouble," Jer. 30:7) and constitutes the final challenge to God which He cannot and will not ignore. So from heaven, riding forth for Israel's help, comes their Messiah at the head of the heavenly host. Then will they greet Him with joy and shout, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39).

2. But when the heaven is rent and the Son of God comes forth to war—would they still attempt to attack or to resist Him? One would say, Surely not! They would be seized with terror; they would flee for their lives or fall before Him on the earth; they would plead for mercy for their lives at the sight of Him. *Not so.* This marks the extreme limit of man's delusion. These hordes have believed with one heart in the Beast as supreme God. For he is none other than the one of whom Paul tells us who opposeth and exalteth himself above all that is called God and that is worshipped, and sitteth in the temple of God, setting

*Ps. 83:4. Note the whole psalm, an unfulfilled picture of the international combine—a ten kingdom federation—to effect this end. Cp. v. 13 with Dan. 2:35.

himself forth as God. (2 Thess. 2:1-12). This is the Beast whom the whole world worships and marvels after, saying "Who is like unto the beast? and who is able to war with him?" (13:4). This is the one who came in Satanic power, with signs and powers and lying wonders. They seem at first undismayed at Christ's appearing. They think that this monstrous deity of theirs is fully able to meet Him and conquer Him. Such is the blind infatuation; such the unspeakable madness of the world in that day! And if anyone should doubt that human hearts could be deluded to such an extent, let him but observe how terribly some hearts are hardened even here and now!

THE BATTLE OF THE GREAT DAY

An angel, heralding the impending judgment, now summons all vultures to the feast of the flesh of the slain.

The clash is but an instant. There is no conflict, no fighting, no struggle. Paralyzed by the flash of Christ's glory the Beast is taken* and with him the "False Prophet" (the "second beast" of Rev. 13). And at the word of His judgment which proceedeth out of His mouth, the hosts of rebellion sink into death. (2 Thess. 2:8; Isa. 11:4; 34:1-4; Ps. 110:5, 6). The "sword of his mouth" does it. No other weapon comes into play. The "armies of heaven" are wholly unarmed. It is not a case of Christ leading forth his followers in "carnal warfare" (as some critics would make it appear), but the Lord going forth to execute judgment. But the Beast and the False Prophet are cast alive into "the lake of fire that burneth with brimstone"—the first, so far as the Book shows, to be cast into that awful place from whence none ever goes out.

THE BINDING OF SATAN

That *the chain* wherewith Satan is to be bound is not one of iron or steel, but it is of a sort commensurate to the task of binding such a being as Satan is self-evident. But the point is not to be overlooked that, by whatever sort of chain, *Satan is really bound*, himself, in person. Not only is he bound but he is also imprisoned, in the abyss, which is shut and sealed over him so as to prevent escape.† This is important. It does not mean then that the people will become so enlightened that Satan, though left free, can no longer succeed in his business of deception and thus is "virtually bound." It is by such exegetical wrig-

*The Beast is not merely the symbol of the world-power, but (as in Dan. 7) represents an individual, the king and personal ruler and representative of the world-empire. He is taken first, before the armies are dealt with; and for the Beast and False Prophet a special fate is reserved. They, therefore, are personal leaders, and are distinguished from their followers.

†Satan is not only bound—he is removed from the scene. Compare the fact that the evil spirits entreated Jesus that he would not command them to depart into the abyss (Luke 8:31) which (according to Mark 5:10) means that He would not send them away out of the country. The "abyss" is the prison house of evil spirits (comp. Jude 6; Rev. 9:1-2) and those confined there are expelled from the world of mankind.

gles that the statements of God's words are robbed of their force and meaning. It is not the population of the earth that is acted upon here, but Satan: Satan is bound and incarcerated. It is not said or implied that humanity is so fortified against the Devil's attacks as to render them invulnerable, while the Devil himself is left free to continue his attempts. No—Satan himself is *fettered* and *imprisoned*. That means that. The locking and guarding of all houses in a town would not be the same thing as the arresting and imprisonment of the thief. Satan is not said to be forestalled against, but that he himself is bound and confined in prison (2 Pet. 2:4; Jude 6) for the period of a thousand years.

The idea held by some that the "Millennium" is already present and Satan bound or being bound, was first advanced by Augustine, who, elated over the apparent "triumph of the Church" when Constantine the Roman Emperor became a convert to Christianity, adjusted his interpretation of the Word to that notion. However, whether then or since, Satan was neither bound nor being bound, by any "chain of evidence" or any other sort of chain; much less was he imprisoned. Unto this day, as all along, and now perhaps more fiercely than ever, he goeth about as a roaring lion, seeking whom he may devour; or as a serpent to deceive. He does a good bit of execution even among the contingents who profess to believe in and follow Christ, and no man is immune to his attacks—least of all they who fancy themselves so.*

Neither is it implied in the record that the nations (for after all the sweeping judgments there are nations left on the earth) are no longer susceptible to Satan's approaches or deceits; but rather the opposite. For Satan is bound and imprisoned a thousand years for the very purpose of preventing him from deceiving the nations any more. When after the thousand years he is loosed for a little season, he goes forth again upon his old business and finds fertile soil and considerable success. But of this we shall hear more in the following article.

Satan has now been fairly vanquished—not by arbitrary omnipotence, for God does not do things that way—but he has played his game to the finish and has played out. He is now forcibly removed from the arena because he has had his full inning, and his turn is now over. An angel seizes, binds, and imprisons him. (Henceforth no angel takes any more active part in the drama). With every obstacle removed, Christ and His saints now assume full control to administrate the government of the earth. Of the character and glory of this reign we shall hear in our next.

*The Adventist idea of the binding of Satan is absurder still. According to that view of it Satan is simply left stranded on a ruined and desolate earth—for all the righteous are in heaven and all the wicked are dead, and Satan, deprived of all opportunity to deceive (seeing there is nobody left to be deceived) goes disconsolately up and down through the empty world for a thousand years. Which would be rather a tame triumph for the Lord. But we will not take that as worthy of refutation.

PERSONAL AND HELPFUL THOUGHTS

"These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14).

This outward victory was the sequel of the hidden spiritual victory. The secret of this summary action and of this demonstration of overwhelming power of Christ over the hosts of Satan lay in his previous spiritual conquest. It was not in arbitrary Divine omnipotence that the Lamb so dealt with Satan and the Beast and all their forces. He had won the mastery over Satan in spiritual conflict. The ultimate outward triumph followed as a natural consequence. The binding of Satan and the extermination of all his host was the last chapter of a long story.

The Lord Jesus overcame. He vanquished Satan. He overcame the world. (John 16:33). By virtue of that victory He defeated death; sat down on the Father's throne, and all authority in heaven and on earth was given unto Him. (Rev. 3:21). The Lion of the tribe of Judah obtained the right to open the seven-sealed book by having overcome. (5:5).

His saints also are overcomers. They are more than conquerors through Him. Seven times in chapters 2 and 3 is the promise to him that overcometh. When Satan is dislodged from his seat in heaven it is because of their previous spiritual victory, of which this act was the necessary consequence. They overcame him by the blood of the Lamb and they loved not their life unto death. (12:11). He could not stand before them in the day of their trial; now he can not resist them in their triumph, nor remain in the sphere of heaven when they come to occupy it. "He that overcometh" shall inherit all things. (21:7). There is no victory without conflict; and no final crown and glory without previous "overcoming" amid trials and sufferings. If we suffer with Him we shall also reign with Him. (2 Tim. 2:12).

Satan is the prince of the world (John 14:30), the world's god (2 Cor. 4:4). The whole world lieth in the Evil one. (1 John 5:19). "I know where thou dwellest even where Satan's throne is." (2:13). Until that throne is overthrown and swept away there is no room for the throne of Christ on the earth.

The day has never been when it did not pay big to be true to the Lord Jesus at whatever cost. Those who throw in their lot with Him shall not fail of the victory. And the sufferings of the present time are not worthy to be compared with the glory that shall be revealed to usward. (Rom. 8:18).

In the day when the first man set his own will above God's, the Anti-Christ became a foregone conclusion, for in him the whole principle of that first act of disobedience reaches its utmost fullness and perfection. In the day when the Second Man became obedient unto death, the final victory of God became an assured fact; and He is the surety of the fulfilment of the prayer, "thy kingdom come, thy will be done on earth as it is in heaven."

The great final rebellion is not due to immorality or hypocrisy. It is a fervent faith in the Beast, that Superman, that Lawless one, the Man of Sin, whose coming is in the energy of Satan "with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie: that they all might be indeed who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:9-12). Literally it is, "that they should believe the lie." "The characteristic falsehood of our day," it has been said, "consists of humanizing God, deifying man, minimizing sin." Let every man beware: these are the elements of the great Lie.

Those who today have no love for the truth and take pleasure in unrighteousness already belong to the Beast's following; and those who love the Lord Jesus with a love incorruptible, already belong to His victorious train. "Now unto him who is able to guard you from stumbling and to set you before the presence of his glory in exceeding joy be glory, majesty, dominion and power forevermore. Amen."

CANAANITE GODS IN PALESTINE

The New Palestine states that if one leaves the towns and highways of Palestine, the shrines of Canaanite gods may be seen, "in good repair or in ruins, near almost every village in the country. The professed religion of the country has been Islam for many centuries, yet the number of mosques is less numerous than these shrines in the out-of-the-way parts of Palestine." It adds "Baal's power has not died out yet. The ignorant Arab peasant or Bedouin of Palestine and the countries surrounding it, believes theoretically in one God, in the prophet Mohammed as His messenger. But he believes firmly also in the supernatural power of the local spirit of the sanctuary, who is supposed to inhabit the shrine, and upon whom he calls particularly in time of trouble. God, they think, is so far away and difficult to grasp in a concrete fashion, for their minds are somewhat primitive. But the spirit of the 'weli' is near at hand. If there were no trouble, so naively argues the ignorant peasant, there would be no need of the 'welis.'"—*Alliance Weekly*.

WILLIS HAUPT ALLEN

Our hearts go out in sincere sympathy and prayer for Brother Willis H. Allen and his family of Horse Cave, Ky. In the blessed will of God, which is to them ever acceptable and good, they have been called upon to drink the cup of sorrow in the passing of their happy, spiritually-minded, promising son, Willis Haupt, age 15.

Appropriate services were held, first at Horse Cave, where Brother Friend spoke, and then at Bowling Green, where Brother Olmstead spoke. Ealon Wilson and the writer sang "Nobody Knows But Jesus," and J. Petty Ezell, Ben. F. Taylor, and A. B. Barrett led the sorrowing company in prayer.

Brother and Sister Allen are leaning hard on the perfect wisdom, love, and might of the Eternal One.

E. L. J.

C. E. SMITH

On February 25 there passed from this world to a better, the spirit of a rare Christian man. The spiritual father of the Cramer St. Church, Lexington, Ky., he has left his deep imprint upon the entire congregation. He was not a preacher, but he knew his Bible better than many preachers; and better still, he believed it in his heart. God had spoken: it was so, and could not be otherwise. When his life was threatened during the war because for Christ's sake he took the position that was then (though not now) so very unpopular, he calmly said: "The men who threaten me are willing to die for their country; I am ready to die for Christ." When he saw Christian people and gospel preachers in unloving combat over the doctrines of Christ, some of them opposing him for his belief of the whole truth, he said: "My Lord commands me to love my enemies; how much more my brethren." Uncompromising in his stand for the Word as it reads, yet gentle and loving toward brethren who differed—what an example of the true Christian spirit is this. His last intelligible sentence was: "Remember Jesus Christ, the righteous One." His favorite scripture portion was the fifteenth chapter of First Corinthians, which the writer expounded as a funeral discourse. Brother Baumer and Brother Chas. M. Neal read inspired lessons and prayed.

E. L. J.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Missionary work is the work of the church—the whole church. ** The Rhodes family are settled in Los Angeles where the children are in school and Bro. Rhodes is improving. ** Lack of vision, lack of understanding, hinders many Christians from the joy other Christians have in missionary work.

All congregations of Christ and *all the members* of those congregations, according to ability and opportunity, should do missionary work. ** “It takes a year to know a little of the working of the native mind,” says Dow Merritt. ** Bro. Garrett was well pleased with his trip to Nashville. He has now gone west for a while. ** The Short family, after a strenuous and very helpful campaign in the interest of missions, is on its way to the Pacific coast eager to get back to Africa.

A thing which does not do the main work for which it is designed doesn't meet the expectations of the designer. God intended his church to “preach the gospel in the whole creation.” So far as we know, he has no other agency and yet far the greater number of those congregations in the U. S. calling themselves sound and loyal churches of Christ, are doing nothing where mission work is most needed. ** “The work in Pedra is very encouraging.”—*Virgil Smith*. ** The work abroad suffers for lack of people to carry it on and enlarge what has been begun; lack of a teacher for missionary children in Japan may lose one of the best families from that field; the work Bro. Benson so gloriously started in Mindoro has no missionary to continue it.

What a wondrous change it would make tomorrow if we all awoke in the full realization that foreign missions is the business of us all. Instead of a scanty few working and praying, we'd all be praying, giving, going, each as seemed best with the wisdom God supplies. ** Bro. L. O. Sanderson, Springfield, Mo., Bro. H. N. Rutherford, Jacksonville, Fla., and Wallace Caultle, Toronto, Ont., are three persons who recently took up serious responsibility in behalf of Bros. Reese, Gruver and Wright. They are doing fine, but why not many more doing similarly? **

Earnestly, seriously, prayerfully, writer asks every reader of this page to do something additional this month for missions: pray more, give more, solicit more donors, enlist a church or two, etc. Please, please. ** The three families in Brazil are very busy and very happy. With their little school, a printing plant, and two of them evangelizing there is likely to be a lot of good news from “the Neglected Continent.” ** Don't forget Bro. Langpaap and his difficult work in Honolulu. ** We should have two families in India as soon as possible, but no suitable persons are yet known willing to go. ** We understand Sisters Andrews and Ewing expect to go back to Japan this year. ** Herman Fox is out of the hospital, feeling better, but not well.

SAILING NEXT MONTH

Brother and Sister Dewitt Garret, who will, Lord willing, join Brother John Sherriff in the work at Huyuyu Mission, Africa, in the late spring, have decided not to sail with Brother and Sister Short, who expect to take the western route sailing from the west coast.

Brother and Sister Garrett will be nearer the east coast and the eastern route is shorter and less expensive for them. So their plans now are to sail from the east coast in April, thus giving additional time to complete arrangements, and giving Brother Garrett opportunity to visit some of the churches.

The Lord has encouraged us by a good response to the travel fund. Individual Christians are sending in their gifts, congregations are making special contributions, and we have enjoyed missionary meetings with several congregations where the people by their free-will offering have increased the fund considerably. However, the fund is yet far from sufficient, but "we are not trusting in ourselves, but in God who raiseth the dead—ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons—and may cause the thanksgiving to abound unto the glory of God."

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might become rich." If you desire to help send the Garretts that others may know the "grace of our Lord Jesus Christ," please send your gifts as soon as possible to Frank Mullins, 2329 Montgomery St., Louisville, Ky.

Frank Mullins.

BRAZIL MISSION

Brother Boyer is again living with us at Matta Grande. He teaches the Bible in the school, directs the meetings of the church, and will have charge of the printing when the press arrives.

The school has been in session more than two weeks and all is going well. Twenty-seven pupils are enrolled. All are either Christians or children of Christians. Several of this number are zealous young men and women who will, we hope, become efficient workers. Others from other towns are expected to enter the first of January. I have no doubt that as the school establishes a good record that the people of this town will desire to patronize it in spite of their feeling against us.

Last week Brother Johnson and I preached the gospel in two villages where it was completely unknown except by a few who had heard it in other places. We were well received in both villags. Each day a tract was put in nearly every house. Although it rained every day of our stay crowds were large. A number of books containing portions of the scriptures were sold and more were given away. We have a vast field before us where no evangelical work is being done. Pray that doors may be open in every place and that we may have courage.

It has been raining for a week. Coming home Monday we were almost water-bound. We came to a stream running full and so swiftly that neither a man nor a horse could stand waist deep in the water without being taken off his feet and down stream. Behind us there were fifteen miles without a house and it was drizzling rain. We thought for a while that our only choice was to stay there in the rain until the stream went down or return the fifteen miles to find a place where we could spend the night under shelter. We went up stream some distance hoping to find a place more favorable for crossing. No such place was discovered, but the attention of a man on the other side was attracted by loud calling. By the help of this friend and his long rope which was tied to a tree on one side and thrown to us on the other, we were able to sustain ourselves against the strong current as we waded and swam across. We arrived at home wet as drowned rats, with books and tracts injured, but happy and thankful to the Father for the good rain which ended a long, hot, dry spell.

Two weeks ago I had the joy of baptizing the girl who has been living with us for the past ten months.

Virgil F. Smith.

SHIZUOKA MISSION

In response to the Master's parting command to His disciples, "Go ye therefore," may we not suggest as a slogan for this year the words of Heb. 6:1, "Let us go on," as the sincere expression of our purpose to continue in whole-hearted service as His lights in the world?

We are now laboring at Shizuoka where we spent last winter. After a gracious welcome meeting for us by the church here on the night of Jan. 7, two more fine young men who had been under the convicting power of the Holy Spirit for some time, expressed their desire to be baptized. The following evening they made the good confession in the presence of many witnesses and were straightway immersed in a near-by river. These two bring the number of disciples here added since we first came last January, to fifteen. This brings us much joy and encouragement, and we want you to share it with us.

One of these two recent converts, after attending our meetings for the first time last summer, went away in disgust, saying to the Christian friend who had brought him, "Everybody at that meeting was too sober and serious-looking to suit me; please excuse me from now on." But later some kind of distress befell him, and he looked up his "sober" friends once more, and found needed comfort and strength which his friends of the world could not give him. Join us in praising God for His providential working in the salvation of this soul.

Your prayers are also requested in behalf of our current program. Two week nights I teach Bible classes of young men, one of them at Okitsu, a town fifteen miles away. On Thursday nights a special meeting for the ladies is held by my wife and a native sister. On Sunday evenings we preach on the streets, just before our regular meeting in the house. All the male members take public part in the worship and help with the street work too, though they are babes less than a year old in the faith. Their zeal in bringing unsaved friends to church is worthy of special mention. One has been instrumental in leading nine of his school-mates to the Lord.

Harry R. Fox.

AN INFIDEL'S CHALLENGE.

(SENT BY O. D. BIXLER)

Listen to the words of an infidel: "Did I firmly believe as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion should be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hands, nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be "What shall it profit a man, if he shall gain the whole worlds and lose his own soul?"

We supply Communion Service Sets, Maps, Baptismal Pants—anything for the church or Bible Class room—at standard prices.

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 MARCH.

Lesson 9.

March 2, 1930.

JESUS TEACHING ABOUT HIMSELF.

Golden Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Lesson Text: Matt. 11:2-6, 25-30..

2 Now when John heard in the prison the works of the Christ, he sent by his disciples

3 and said unto him, Art thou he that cometh, or look we for another?

4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6 And blessed is he, whosoever shall find no occasion of stumbling in me.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26 yea, Father, for so it was well-pleasing in thy sight.

27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Study Questions and Brief Comments.

Verses 2, 3. Where was John the Baptist at this time? What had he heard of? What inquiry did he send to Christ? What did he mean by "he that cometh"? Did John seem to doubt? (Notes).

Verses 4, 5. What answer did Jesus tell the messengers to carry back to John? (What did Jesus do in that very hour? Luke 7:21).

Verse 6. Was there a gentle warning to John in this last sentence? (As if the Lord had said, Blessed are those who are satisfied and pleased with the way I am doing things.) Read also Christ's eulogy of John, immediately following.

Verse 25. At what season was this? (When all seemed failure. See vs. 18, 19, 20). Was the Lord Jesus despondent? (See Luke 10:21). For what did He thank the Father? What does that mean? (Consider Matt. 5:3; Mark 10:15; 1 Cor. 1:26-29). Was it God's good pleasure to do thus? (V. 26).

Verse 27. How much had been given into the hands of the Son? (Comp. John 3:35). Who only fully knows and comprehends the Son? Who only knows the Father? Who else besides the Son?

Verse 28. Whom does the Lord Jesus invite to come to Him? What does He promise to give to those who come?

Verse 29. On what condition may burdened people find rest? What is His yoke? (Comp. John 12:26a). What sort of rest does He give them? (Rom. 5:1; John 14:27). What are

we told here of the character of the Lord Jesus?

Verse 30. Whose yoke is the easy one, and whose burden light? Do most people think the devil's yoke easier than Christ's? Can a man avoid wearing the one yoke or the other?

NOTES ON LESSON 9.

THE INQUIRY OF JOHN.

Why did John ask whether Jesus was that "Coming One" of whom the Scriptures foretold? Did not John know? Had he not Himself testified to Jesus that He was the Son of God? (John 1:29-34). Then why this question? Several possible reasons have been suggested. Some think that perhaps John's faith had been shaken by despondency due to long imprisonment, and that he sent to Jesus to have his confidence restored and strengthened. Some, that Jesus was not doing what in the light of the prophecies the Christ might have been expected to do, and that the thought occurred to John that another, still greater than Jesus, might yet be to come. Some suggest that John did not ask the question for his own sake but for his disciples', hoping thus to direct their attention to Jesus. Or perhaps he meant to remind Jesus that it was now high time to be cleansing His threshing floor and to burn up the chaff and to baptize men with the Holy Spirit and with fire. Let all that be as it may. The Lord Jesus sent back to John the report of His great works of mercy and the message (in effect) that He was doing what He was doing, and blessed are they that are satisfied to have Him as He was. (Do not forget to read Christ's eulogy of John in Matt. 11:7-19).

THE OMITTED PART OF THE CHAPTER.

Following the first part of the printed lesson comes Christ's encomium upon John the Baptist, to which reference has already been made. (Matt. 11:7-19). Then He upbraids the cities in which most of His mighty works were done "because they repented not." Clearly the Lord was expecting His work to produce repentance, but the people disappointed Him. Notice what He says about Tyre, Sidon, and Sodom. It was in the face of all these disappointments and apparent failures that Jesus "rejoiced in the Holy Spirit" (Luke 10:21) and thanked the Father that He revealed His precious truth to babes, and not to the intellectuals and learned.

SECOND LORD'S DAY LESSON OF MARCH

Lesson 10.

March 9, 1930.

THE PARABLE OF THE SOWER.

Golden Text: He that hath ears, let him hear.—Matt. 13:9.

Lesson Text: Matt. 13:1-9, 18-23.

1 On that day went Jesus out of the house, and sat by the sea side.

2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;

4 and as he sowed, some seeds fell by the way side, and the birds came and devoured them:

5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

6 and when the sun was risen, they were scorched; and because they had no root, they withered away.

7 And others fell upon the thorns; and the thorns grew up and choked them:

8 and others fell upon the good

Study Questions and Brief Comments. Verses 1, 2. Where did Jesus sit? (By the lake of Galilee). Did He once

more change His place? Why? Where stood the multitude?

Verse 3. What method of teaching did He use that day? Was that His common, customary method? (No; for see v. 10). Why did He now use parables? (See vs. 11-13 and Mark 4:11, 12). How many parables were spoken in this discourse? What was the first of these parables?

Verse 4. Where did some of the seeds fall? What became of them?

Verses 5, 6. What is the second sort of ground? What is meant? (Rock, covered with a thin layer of soil). Why did it germinate so quickly? What happened to it when the sun's rays scorched it? Why?

Verse 7. What was the condition of the third mentioned sort of ground? What became of that?

Verses 8, 9. Where, lastly did some

ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

9 He that hath ears, let him hear.

18 Hear then ye the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside.

20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it,

21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some

seeds fall? What was accomplished in the "good ground"? On whom does the Lord Jesus call to hear? Have all ears? Do all have "ears to hear"?

Verse 18. Why should they hear? See verse 17. What does He want them to hear? (The Lord's interpretation of the parable).

Verse 19. Who is the Sower? (Mark 4:14). What is the seed? (Luke 8:11). What does the way-side sowing mean? What is meant by "understandeth it not"? (Comp. Psa. 106:7). Does that sort of man avail himself at all of the seed? What becomes of the seed in this case? Why does the devil snatch it away? (Luke 8:12).

Verses 20, 21. What is represented by the seed sown upon the rocky places? How does he receive the word? What causes him to stumble? What reason is given?

Verse 22. What three things correspond to the thorns that choke out the seed? (Comp. also Mark 4:9—"the lust of other things entering in." See 1 John 2:16). What word describes his failure?

Verse 23. What is said of the "good ground" hearer? Compare the fuller description in Luke 8:15.

sixty, some thirty.

NOTES ON LESSON 10.

WHY HE SPOKE IN PARABLES.

The Lord Jesus had not been in the habit of speaking in parables. This is evident from the wondering question of the disciples: "Why speakest thou to them in parables?" His answer was not that they might understand Him better, but to the contrary, that they should understand Him less easily. This is too plainly stated to admit of dispute. (See especially Mark 4:11, 12). The Lord had given them plain teaching long enough. They had rejected Him (Matt. 11:19). The cities in which most of His mighty works were done repented not. (Matt. 11:20f). The Pharisees had taken counsel to destroy Him (Matt. 12:14), and had ascribed His works of mercy to Beelzebub. (Matt. 12:24). When this crisis was reached the Lord veiled His teaching in parables. It must ever be so. Rejected light becomes darkness. There was mercy as well as judgment in Christ's method. Those who were eager could still get His explanation; those who were not able to endure the sound doctrine were not needlessly offended. (Mark 4:33, 34).

THE PARABLE OF THE SOWER.

This, the first of the seven "Kingdom parables," is the key to the rest. "Know ye not this parable?" said the Lord to the inquiring disciples—"and how shall ye know all the parables?" (Mark 4:13). So He gave them a careful and detailed interpretation of it: "Unto you it is given to know the mysteries of the Kingdom of heaven." (Matt. 13:11). This parable then (with the others that follow it) sets forth the mysteries of the kingdom of heaven. A "mystery" in the Bible sense is a truth hitherto unrevealed. (See Eph. 3:3, 4; and comp. Matt. 13:35). The parable of the Sower shows that the kingdom begins with the sowing of the seed—the proclamation of "the word of the kingdom." (V. 19). Men judge themselves as to their fitness or unfitness by the way they hear, and what place they give the Word in

their hearts and lives. (Comp. Acts 13:46). Hence the warning, Luke 8:18, "Take heed therefore how ye hear." In three out of the four kinds of ground on which the seed is sown the seed is a failure—nay, the people are a failure, for they do not deal fairly with the word. But those who receive it into "a good and honest heart" (these may be the vilest kind of sinners; not character, but attitude is meant by the "good and honest heart")—these, as seen in the next parable also, become the creatures of the good seed, the "sons of the kingdom." (Matt. 13:38). They receive the Word wholeheartedly, hold fast the Word, and bring forth the fruit thereof with patience. (Luke 8:15).

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 16, 1930.

PARABLES OF THE KINGDOM.

Golden Text: The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Romans 14:17.

Lesson Text: Matt. 13:31-33, 44-52.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field;

32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away.

49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

Study Questions and Brief Comments.
Verses 31, 32. Under what likeness does the Lord Jesus set forth the kingdom of heaven here? What is the great point of the comparison? (Small beginning, great issues). On the figure of the "great tree" see Dan. 4:10-12, 20-22.

Verse 33. What feature of the kingdom is represented in the parable of the leaven?

Verse 44. In the former parables what did the field represent? (The world, v. 38). Who bought up the whole world for the sake of His hidden treasure in it? (Cp. 1 John 2:2).

Verses 45, 46. Who is the merchant seeking goodly pearls? (The Lord Jesus). What is the pearl of great price? (His church, Acts 20:28; Eph. 5:25).

Verse 47. To what does He liken the kingdom in this last parable? What is the point of this comparison? Are only the true believers caught in the gospel-net?

Verse 48. What will be done when the net is filled? Will the good and the bad remain together always?

Verses 49, 50. What part of the parable does the Lord interpret? When will the filled net be dragged up on the beach? (At the end of the age.) Who are the servants that will separate the good from the bad? (Comp. Matt. 13:40-42). What will be done with the latter? (Comp. v. 42). Is this figure or interpretation? (The parable is figure, the interpretation is literal truth).

Verses 51, 52. Did they think they had understood it all? What kind of "scribe" (i. e., a man learned in the

51 Have ye understood all these things? They say unto him, Yea.

52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out

Scriptures) is the Lord speaking of? What old things would he bring forth out of his treasure? (Old Testament truth). What new? (See vs. 11, 34, 35).

of his treasure things new and old.

NOTES ON LESSON 11.

THE SEVEN PARABLES IN MATTHEW 13.

These seven parables form one connected discourse. They were all delivered on the same day and the same occasion. (See Matt. 13:1-3, 34-36, 51-53). They hang together. On the understanding of the first one, the parable of the Sower, depends the understanding of all the rest. (Mark 4:13). In the others, here and there, re-appear the chief features of the first: the sower, the seed, the field, the birds. Two of the parables are fully explained (the Sower, and the Wheat and Tares). The last one is partly explained.

The parable of the Sower shows that the kingdom has its beginning in the sowing of the "seed"—the "word of the kingdom." It specially points out that this sowing will have only a limited success: out of four different kinds of ground only one truly receives the seed and brings forth its fruit. (Cp. 7:14).

The parable of the Wheat and Tares teaches that wherever the wheat is growing Satan sows his tares among it; and this admixture of the sons of the Evil one among the sons of the kingdom will continue down to the end of the age.

These two interpreted parables (as also vs. 49, 50) do not teach a world-wide success and triumph of the kingdom during the present age, but the opposite. The uninterpreted parables must not be so explained as to contradict the interpreted ones.

THE MUSTARD SEED.

The parable of the Mustard Seed teaches that from a (seemingly) insignificant beginning a vast result will come. Some noted Bible students (as for example G. Campbell Morgan) hold that the great tree from the little seed is an abnormal growth, and call attention to the evil meaning of the "birds" (in the first parable) and which here are lodging in the Tree. They see in this the prophecy of the rise of that vast politico-religious system of Rome, and other national and international church systems of corrupt Christendom. But whether that be true or not, it is perfectly evident that from the little original mustard-seed immense results and consequences have come. And that is sufficient to satisfy the meaning of this parable. Though at any one time the people of God may be few and weak, and in the last days perhaps fewer and weaker than ever (Luke 18:8) yet the great sum total of that which grew out of the mustard seed is immeasurable.

THE PARABLE OF THE LEAVEN.

As to the parable of the leaven—the interpretation that makes the kingdom itself the leaven, permeating and assimilating everything to itself until the whole world becomes the kingdom, stands in contradiction to the teaching of the two interpreted parables, and to all other scripture-teaching on the subject. Attention has been called to the fact that leaven is every other place symbolizes corruption. (Comp. "the leaven of the Pharisees"; the old leaven of malice and wickedness, 1 Cor. 5:8). No meal-offering, especially, may be offered with leaven (Lev. 2:11). Two kinds of offerings only were to be made with leaven; and in the case of both there is the thought of an impure admixture. (Lev. 7:13; 23:17). On the Passover every whit of leaven must be removed from all the houses of the Israelites—whence the lesson of 1 Cor. 5:6-8. But (it is argued) the point here is not what leaven stands for, but its spreading quality. However the thought of the spreading cannot be independent of the nature of the thing spread. If we should say a thing spread like gangrene or leprosy, no man would think we are speaking of something good. Nevertheless, they say, it is the king-

dom that is like unto leaven. In the parable of the Tares, the kingdom is likened unto a man who sowed good seed. Is the kingdom then like the man, or like the whole picture given in the parable? The thought is rather that the kingdom is likened to a woman's hiding leaven in three measures of meal. Neither the leaven, nor the woman, nor the meal, but the whole picture represents the kingdom. And indeed a corrupting influence has been at work in the kingdom affecting both doctrine and practice, through all the centuries from the beginning.

The three measures of meal as certainly represent something good and pure and wholesome as the leaven always stands for corruption. An interpretation that makes the meal something bad and the leaven something good is wrong.—But, let all this be as it may, in any case the parable portrays a powerful permeating influence working stealthily in "three measures of meal" (which by no reasonable fitness could represent the entire world, for "three measures" are not everything, nor even very much, but a limited ration only). If we had the Lord's interpretation He would no doubt have told us simply and directly what the leaven is, who the "woman" that hides the leaven in three measures of meal, and what the meal stands for. Lacking such authority we must at least guard that our interpretation shall not nullify the Lord's teaching on the first two parables.

FOURTH LORD'S DAY LESSON OF MARCH

Lesson 12.

March 23, 1930.

JESUS TEACHING AND HEALING.

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Lesson Text: Matt. 15:21-31.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying, Lord, help me.

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

Study Questions and Brief Comments. (See Notes on "Between the Lessons")

Verse 21. After what occasion was this? (15:1-20). How far did the Lord Jesus go this time? Was that outside the limits of the Land? (Yes, see map.)

Verse 22. Of what race was this woman? (Comp. Mark 7:26). Was she a Gentile then? (Yes). How and for what did she make appeal to Jesus?

Verse 23. How did the Lord respond to her cry? What did the disciples do? Did they mean that He should get rid of her, or grant her her request? (Connection indicates the latter).

Verse 24. What did Jesus answer them? (Cp. Rom. 15:8, 9.)

Verse 25. Did the woman give up? What did she do? What was her short prayer?

Verse 26. What did His answer mean? Who were the children? Who the dogs? (Greek, lit., "little dogs"—not a harsh term). Did He really regard the Gentiles as dogs? (John 6:51; 12:32.)

Verses 27, 28. What was her quick reply? How did this answer show her faith? (She believed so firmly that Jesus could and would grant her request that no refusal or rebuff could daunt her). Why did He treat her with

30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

such seeming coldness? (Trying her faith). Was Jesus' word immediately effective?

Verses 29-31. Where did Jesus go? Who came to Him? What did they do with their sick and afflicted? Were the healings of our Lord always immediate and perfect? Did He ever fail, or let anyone go with only a partial healing? What effect had this on the multitude? Whom did they glorify for it? (Comp. Matt. 5:16).

NOTES ON LESSON 12.

"BETWEEN THE LESSONS."

Our lesson scheme offers a splendid opportunity to study the gospel of Matthew as a whole. It is surely worth all our time and effort. Let us therefore notice all that lies between lessons as we go along.

The preceding lesson closed at 13:53. After this the Lord came into His own neighborhood where He had been brought up; but the people, though astonished at His wisdom and His mighty works, stumbled at Him, and for no better reason than they had known His homefolks, and they could not account how or whence He got all His wisdom and power.

The fourteenth chapter tells first of Herod's superstitious fear concerning John the Baptist, and gives an account of John's execution. Then Jesus withdrew, and the multitude following Him into the desert were miraculously fed ("Feeding of the 5000"), after which the Lord sent His disciples on across the lake, dismissed the multitudes, and went up into a mountain alone, to pray. In the fourth watch He comes to His struggling disciples, walking on the sea. Then follows the episode of Peter's walk on the water, which has a deep and practical lesson for us all. On the home side of the lake the people knew him and thronged around Him, and the sick touched the borders of His garment; "and as many as touched were made whole."

A sharp clash between Jesus and certain scribes and Pharisees who had come all the way down from Jerusalem—for no good purpose—is recorded in Matt. 15:1-20. The dispute turned upon the authority of the word of God as opposed to man's traditions.

"HE WITHDREW."

Four times the Lord Jesus solemnly "withdrew." The first time when He heard of John's imprisonment (4:12); the second time when the Pharisees first counselled to destroy Him (12:14, 15); the third time when He heard of John's death (14:13; the fourth time after the bitter clash with the Pharisees and scribes about their traditions (15:21). Each time He set His face away from Jerusalem, and each time the multitudes, and, significantly, Gentiles and mixed races became the beneficiaries of His blessings. The first time He went to the "Galilee of the Gentiles," to the people who sat in darkness and the shadow of death. (4:13-16). The second time also the Gentiles are mentioned (12:18, 21). The third time He went to the desert beyond the Lake and the Jordan, multitudes following. (14:13). The fourth time clear out of the bounds of the Land, into the regions of Tyre and Sidon, and a Gentile woman's child is healed. (15:21f). All this was indicative of the nearing rejection of Israel (because of their rejection of Him) and the calling of the Gentiles.

FIFTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 30, 1930.

REVIEW.

Golden Text: Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isa. 9:6.
Devotional Reading: John 10:7-16.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11 I am the good shepherd: the good shepherd layeth down his life for the sheep.

12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13 He fleeth because he is a hireling, and careth not for the sheep.

14 I am the good shepherd; and I know mine own, and mine own know me,

15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

THE FIRST PART OF MATTHEW.

"Matthew" has been called the "Gospel of the King." Is that a good name? Is the Kingship of our Lord Jesus Christ specially brought out in this gospel? Let us continue to notice this point.

The First Part of Matthew (chapters 1-15) should be the scope of the review lesson. The titles of the twelve lessons we have studied are:

- I. The Childhood of Jesus. (Chapter 2).
- II. Baptism and Temptation of Jesus. (Chapters 3, 4).
- III. Jesus begins His Ministry. (Chapter 4).
- IV. Standards of the Kingdom. (Chapter 5).
- V. Putting God's Kingdom First. (Chapter 6).
- VI. Warnings and Promises. (Chapter 7).
- VII. Jesus Healing and Helping. (Chapter 9).
- VIII. The Twelve Sent Forth. (Chapter 10).
- IX. Jesus Teaching About Himself. (Chapter 11).
- X. The Parable of the Sower. (Chapter 13).
- XI. Parables of the Kingdom. (Chapter 13).
- XII. Jesus Teaching and Healing. (Chapter 15).

THE AIM OF THE LESSONS.

The aims of the lessons, as given, are

1. To present a clear and comprehensive view of the entire Gospel of Matthew.
2. To keep in mind the Messianic character of the Gospel.
3. To observe the well-balanced relationship between Jesus' ministry of teaching and His ministry of mercy.
4. To develop faith in Jesus as the Son of God.
5. To indicate the way to complete Christian living.

Have we realized any of these aims thus far?

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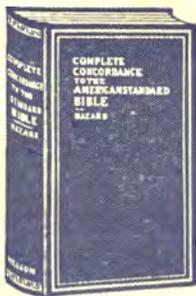
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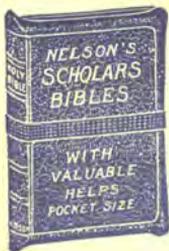
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