

NOVEMBER, 1924.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

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Read "Sermon on the Second Coming."

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WORD AND WORK

WORDS IN SEASON.

E. L. J.

THE VINE AND THE BRANCHES.

Let us read again the rich, and inexhaustible story of a fruitful life. How it is derived and how it is sustained. Let us follow the Lord and the eleven, as they leave the upper room, for the Kidron and the garden—and the cross. He walks with them, and He talks with them:

I am the true vine, and my Father is the husbandman. 2. Every branch in me that beareth not fruit he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. 3. Already ye are clean because of the word which I have spoken unto you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

THE THREE CHARACTERS.

Here are three characters represented: The Vine, the Branch, the Husbandman. The vine is the Lord Jesus Christ, the source of all life and fruitfulness. "In Him was life." "He that hath the Son hath the life; he that hath not the Son hath not the life." "I am the vine."

Of course, the branches are not the denominations. Such an argument only goes to show how hard put men have been to justify that for which there is no justification, but only condemnation, in the scriptures: this division among believing people. There were no denominations when Jesus said, "Ye are the branches." Not even the church itself had been formally established. The branches were the eleven individual believers, with all everywhere always who were to believe in Him through their word.

There is a sense in which vine and branch are one. From the dark root, through trunk and branch, out to the last shoot and leaf, one life flows through all. In another sense, vine and branch are two, as viewed here. Yet not independent, but interdependent. Apart from the vine, the branch is helpless, fruitless, lifeless: It can do nothing—*no thing*. (The good works of the world then, and of the unregenerate man, are not *fruit*, but "dead works.") But the vine also needs the branch. By means of the branch it bears its fruit. Our hands are *His* hands in this world, our feet are His feet, our lips are His lips. We are the means by

which He goes and speaks and reaches out to bless. "Ye are the branches." The branch is born of the vine and partakes of the nature of the vine; and the vine manifests itself in the branch, the leaves, the fruit.

Then there is, in the story, God, the Husbandman. He is the nourisher, the vine-dresser, the caretaker. And He holds in His hand a knife.

CUTTING OFF AND CUTTING OUT.

With that knife He cut *off*, and He cuts *out*. Two processes. One branch He cuts away; another He cuts away *from*. If a branch be fruitless, and by that sign lifeless, "He taketh it away." O you barren, lifeless branches! Why do you cumber the ground? You plow and sow and reap and lay up for yourselves, and spend it in your pleasures! But you bear no fruit—no "fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." (Phil. 1:11). Nor the sweet graces of the Spirit's fruit: Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Those three years has the patient Husbandman come seeking fruit, and finding none. And yet another chance He gives you, nourishing you if perhaps there may be life within; and then—"Every tree that bringeth not forth fruit—not the tree-bearing evil fruit alone—must be hewn down and cast into the fire." (Matt. 7:19). "Every branch in me that beareth not fruit, He taketh it away." There are no sadder words of destiny than these. And those of the sixth verse: "If a man abide not in me he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned."

But if a branch bear fruit at all, even a little, the Husbandman does not cut it off. He cuts off *from it*. The ultimately fruitless branch He severs; but "Every branch that beareth fruit He cleanseth it, that it may bear more fruit." It does not say that branch just has its way, to prosper, to grow leaves and shade for outward show. No. If a branch bear fruit, even a little, it must feel the knife. Outward show and beauty must be sacrificed for fruit. It is well known that the vine is inclined, more than most trees (the vine belongs to the dicotyledons) to run to wood. Branches, twigs, suckers, shoots, leaves, much foliage: these excrescences must be sacrificed that the fruit-bearing branch may have the advantage of the life-force within. For, the vine is useless except for fruit. The wood of other trees—wild cherry, hickory, walnut—may still be useful, when the fruit fails. Not so the vine. *Fruit is the thing!* Results do count. And that is the purpose of the cleansing—"that it may bear *more* fruit;" and then, bye and bye, "much fruit." "Fruit," "more fruit," "much fruit:" that is the story of a Christian's growth, abounding more and more. Reflecting honor upon the wise and skilful Husbandman more and more: "Herein is my Father glorified." Known and shown to be Christ's true disciples—"by their fruits ye shall know them."

“WHOM THE LORD LOVETH HE CHASTENETH.”

The cutting-away process is often very painful. There came a man to trim an old vine that grows where I live. When he had cut it back, leaving only two or three shoots of the new growth, I said to him, “Walter, you have ruined my vine.” How he had stripped it! But that year it bore “much fruit.” O how the heavenly Husbandman cuts us back! Business difficulties, financial reverses, persecutions, tribulations, criticisms, trials, separations, bereavements: all in order to strip a man of his pride and self-sufficiency, and turn him back to God. It is painful, but it is good. That is why we can “rejoice in our tribulations.” We need them so. To the Philippians it was *granted*—not only to believe but also to suffer. It is a sign of His love and a mark of our sonship. It means that we have borne some fruit; and fruit is the sign of life.

There is another means by which the Father cleanses, purges, prunes. “Already ye are clean because of the word which I have spoken unto you.” A little while ago, He had said, “Ye are not all clean,” for Judas had not yet gone away. But now He gives all a “certificate of spiritual cleansing”: “Already ye are clean”—cleansed—“*because of the word.*” How much chastening we might escape if we were to bring ourselves to the constant correction of the Word! “The law of Jehovah is clean”—that is, cleansing. “If we judged ourselves we should not be judged.”

The indwelling word is also the secret of abiding, and of bearing. There is a hint of that in the statement, “If ye abide in me, *and my words abide in you*, ask whatsoever ye will, and it shall be done unto you.” And many years later, John wrote: “As for you let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father.” (1 Jno. 2:24). Thus again, Bible reading is seen to be the supreme duty of the Christian life. It is the means by which we abide. And abiding is in turn the means to fruitfulness. The branch “that *bearth not*” (v. 2), and the man that *abideth not* (v. 6), these come to the same sad end. It comes to one and the same thing. Abide, and we bear; abide not and we bear not. O, if we have ever been engrafted; if we are in Christ Jesus, let us *stay in*. It is our only hope of fruit, and fruit is the final test and evidence of life. And if the Husbandman seems to ask more than we have; if He comes with a pint cup when we have hardly a thimbleful—then *let us ask!* Let us draw on Him who is the Vine: we have not, but He has. Let us ask *for fruit*, for “visible results,” for souls; and He will give, to the honor and glory of Him whose workmanship we are, who has cleansed us by that original “washing of water with the word,” by His providence, and by the constant correction of His counsel.

“I appointed you that ye should go and bear fruit; and that your fruit should abide.”

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WHOLE COUNSEL OF GOD.

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

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NEWS AND NOTES.

From Jacksonville, Fla.: "Yesterday was a great day for us here at Jacksonville. We had 161 in the Sunday School and a crowded tent at the morning service. We also had a full tent at night and there were 8 additions to the congregation. Great grace is upon us, praise the Lord."—H. N. Rutherford.

From Winchester, Ky.: "E. H. Hoover, of Chattanooga, Tenn., closed on October 5, a two-weeks' meeting with Main Street Church of Christ. There were eleven additions to the church membership, seven by baptism and four enrolled from elsewhere. Bro. Hoover did excellent work, presenting those things fundamental to the existence of the church in every generation since it began."—Claude Neal.

Brother S. L. Pope, who is coroner of his county, has been preaching "to the best of his ability" since Brother Wheeler's fatal illness, at Linton, Ind.

"Pacific Christian Academy at Graton, California, has an enrollment of 140. Santa Rosa Christian Academy opened its first session October 6. W. L. Swinney, of the Orphan's Home at Tipton, Okla., spent October 5th and 6th at Graton, Forestville, and Santa Rosa. More preachers here than are kept busy on Sundays."—Arthur B. Tenney.

News notes and "copy" for publication should be written and punctuated carefully and clearly. And please do not use the shortened spelling, or other abbreviations not customary in print. Thanks.

"Our World Tour," by Don Carlos Janes, 208 pages; 16 pages of illustrations, cloth, \$2.00. But advance orders accepted at \$1.50.

Quite a number of schools, in search of texts difficult to locate, order through the Word and Work. We believe we can locate whatever you want and furnish at the regular price. Your book business keeps the Word and Work going!

Is there any desire among our readers to have the current series of Second Coming sermons put into pamphlet form? It all depends on the immediate demand: please say it in figures!

Writing some weeks ago, J. E. Blansett, minister in that actively missionary church, Peak and Main St., Dallas, Texas, says: "The church is now holding its fifth meeting outside of its own congregation, for this year. We have, at least, one other meeting where the Gospel has never been preached. May the Lord help us to see the need, and to work accordingly."

From Dallas: "Samuel Shilling (a Russian Jew 58 years old) was baptized at the morning service today."—S. D. Eckstein.

It's a great little tract, confounding Russellism—"Dawn Doctrine" by Charles M. Neal. Order by the hundred. \$1.00.

Hundreds of our readers are in the habit of waiting for our December Book Number before selecting their holiday gifts. Our offerings this year will be the most carefully selected list ever, with a remarkable list of children's books. These our publisher has examined and selected in person from the shelves of the largest publishers. The current issue, however, carries some advance advertisements for those who do not wish to wait.

From Cynthiana, Ky.: "Our minister, Brother E. E. Krauz, is a godly man who works with untiring effort, preaching here twice a month. We have prayer meeting and Bible class each Tuesday night, which means much to the church. Remember us to the Lord."—Mrs. Thompson Prather.

Some quantity purchasers of our alphabetical hymnal, "Great Songs of The Church" since last report: Corsicana, Tex.; Ferris, Tex.; Briar Ridge, Ky.; Powell, Tex.; Pekin, Ind.; Longfield Ave., Louisville; Regina, Sask.; Carmen, Okla.; Wichita, Kan.; Royal Oak, Mich.; Ardmore, Pa.; Seattle, Wash.; New Albany, Ind.; Chicago, Ill.; Leon, Ia.; Utica, Ind.

Note how the churches in the shape note district prefer this hymnal even though we can furnish it only in round notes!

Karuizawa, Japan: "This summer's stay in the mountains has been devoted to evangelistic work here and in adjoining villages—mostly in the tent. This is the first season for such work, but from now on we hope to spend every summer thus.

"Our last meeting is now 8 days old, in the tent at the entrance of the village shrine some 6 miles from here. Every night the tent is full to overflowing. The people have ordered and paid for 17 Testaments and 6 or 8 song books of their own volition. We have distributed many tracts. The children learn a song by hearing it three times. It's a joy to know they will listen to us. We hope to see some saved before we close. We go from here to help Brother Harry Fox put up his house before cold weather. Hope to be back to Ibaraki by November. Pray for us always."—Orville D. Bixler.

"We use 'Great Songs of The Church' in Corsicana and wish they could be adopted by our people everywhere."—Mrs. T. A. Miller.

Persons interested in the formation of a printing house composed of Christians will please address K. D., care Word and Work, Louisville, Ky.

LOUISVILLE NEWS: W. D. Campbell, of Detroit, that great and true preacher, so gentle and so firm, is in a meeting at Haldeman Ave.

D. H. Friend had a fine meeting at Pikeville, Tenn., where seven were baptized.

The Camp Taylor brethren are working nights to have their new house done by Thanksgiving. Longfield Ave. brethren moved into their newly purchased chapel on October 19.

E. L. Jorgenson, back from a meeting at Trinity Springs, Ind., is now in another at Utica, Indiana,—where Brother Leonard Daugherty goes regularly every Lord's day.

The Buechel meeting closed with three additions. It was, in the high standard of its preaching, and in point of interest, a fine meeting from start to finish.

Kenneth Spaulding is now laboring with the South Louisville Church.

Tuesday, November 4 is—No! It's opening day for the Portland Ave. Bible Classes, Season 1924-25.

A PREDICTION.

STANFORD CHAMBERS.

The "Great Communion Prayer League" predicts that "not a generation remains between us and the formation of a mighty body of believers, the strongest and the most powerful that ever shook the world; they are massing from the rivers to the ends of the earth. They are ready to break with any and all denominations when the call of God shall sound. They will not abide the presence of that foe who would cut the Old Book to shreds, dethrone Jesus Christ from the throne of Deity, and rob man of the mighty change of the New Birth as taught by the fathers, whose eyes were fixed on the cross, and whose messages never wandered far from a fountain of blood. It will all but tear the heart out of some of us when the rending of the timbers is heard. But we will not be led into the trap of the deceiver and the snare of the despoiler by our leaders. They must lead toward God or we will refuse to follow."

Strong words those! The "League" is in pretty close touch with the praying part of Christendom and perhaps gives expression to a very wide-spreading and ever-deepening feeling. It may be too that these pray-ers, really feeling after God, are in pretty close touch with the Throne and are sensing His call, "Come ye forth out of her, my people!" And should not all who are already striving to be Christians only now take new heart and not only praise God for the blessing of light and life and liberty in Christ Jesus, but pray most earnestly for those who are already moving toward the holy ground on which we loudly profess most loyally to stand? Shall they be able in us to recognize such manifestation of the Spirit of Christ as will afford them anchorage, refuge and sweet fellowship as they surrender creed for Christ? Or will they find a legalistic, pharisaical, self-righteous spirit from which they must turn away? Doubtless churches of Christ have never had such fearful responsibility as right now, and never realized it less. Is there any way to arouse them to their opportunity in the present emergency?

"The Church must tackle its job. It is not easy to contemplate, but the Church must again become a persecuted Church, and her sons and daughters must cease trying to get out from under the cross. We must learn to bear our suffering and follow His way. When we do that we will find less time to argue about theology. Our God is the God of everything or He is nothing. He is not the God of the church and chapel alone; He is the God of factory, skyscraper and lamp post just as truly as He is the God of the stars, but get men to believe in the God of the factory and mine and our Christianity will amount to something."—*The Churchman*.

THIRD SERMON ON THE SECOND COMING.

(Preached at Dallas, July 2, 1924).

"THE MILLENNIUM AND THINGS TO COME."

The theme that was announced for last evening was The Purpose of Christ's coming again, the Millennium and Things to Come. And we took up the entire hour—and I am afraid it was a little more than an hour—in discussing the purpose of the Lord's return. So it was decided that tonight I should take up the latter part of the theme and speak on the very important, interesting, and helpful theme of the Millennium and Things to Come. This belongs to the doctrine of Christianity. When the Lord Jesus promised the Holy Spirit to His disciples, He said to them, "He shall teach you all things, and guide you into all truth, and He shall show you the things that are to come." We are inclined sometimes to think that these "things to come" are super-numerary and unimportant, and that they can just as well be left out as preached. We are apt to think that these matters concerning the future do not really come within the scope of the gospel, which is "the power of God unto salvation." I heard a man make an argument that the preacher should confine himself to the preaching of "Jesus and Him crucified." But Paul did not depart from his theme of "Jesus and Him crucified" when in 2 Thess. 2, he gave us an account of the Antichrist. John did not depart from the theme of "Jesus and Him crucified," nor abandon the Gospel," when he gave us the book of Revelation. The same Holy Spirit that showed them the truth concerning the first steps of salvation, also taught them the truth regarding Jesus' coming, and the things to come of which we read. Neither does it behoove us to say that these things have nothing to do with us. Even if we admit that these things have no *direct* practical bearing and that a man might be saved without a knowledge of these things (just as a man might live without his hands or his feet) that is not saying that these things are unimportant or useless. So let us not feel tonight that we are studying only an "interesting subject." Let us not go home and say, "That was very pleasant and interesting to listen to," but let us listen as unto a theme pertaining to the truth of God.

THE MILLENNIUM.

The theme before us is the Millennium and the Things to come. There has, in all times, been in the heart of humanity the deathless dream of a golden age. In all the centuries there were men who longed and dreamed of some happy time when all burdens would be lifted, when man should dwell without fear, when the inhumanity of man would no longer make the countless millions mourn; when oppression and corruption, misery and evil should have ceased, and, somehow, Paradise would be restored upon earth. Plato mapped out his ideal in his "Republic"; Sir

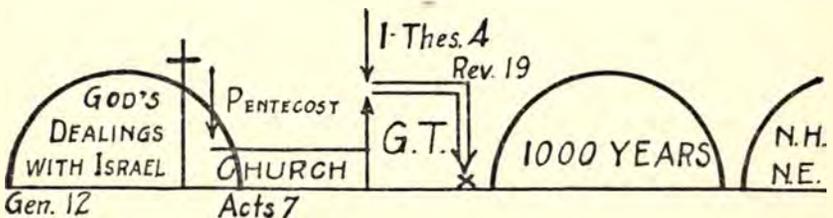
Thomas Moore wrote his "Utopia." Poets, philosophers and statesmen have dreamed of some ideal day to come.

In strong contrast to that dream of humanity have been the actual facts all the time. Alas, since history has begun its record, human beings have toiled and suffered and have been bowed down, many of them under burdens too heavy to bear. Life is hard enough for us in this good country, and yet I want to tell you that there is not a country on the face of the earth in which, taking it all around, people are as well off; yet even here life is not merely a song, is it? The oldest brick that has been dug from the mud of Mesopotamia tells the same story of corruption and greed and oppression that is making mankind unhappy in the present age. The oldest records of history are records of blood and tears; and the sorrow of humanity has been bitter as far back as research can trace it. Even nature herself seems to have shared in the sufferings and toils of humanity. Everywhere you see the bitter struggle for life, and competition for existence. There runs a minor note through all the songs of nature—when the winds murmur through the woods, where the rivulet flows along, or in the voice of animate nature. Everything has a touch of sadness. "There is sorrow on the sea, it cannot be quiet." All nature, in sympathy with humanity, seems to be afflicted. Mankind has always felt that that burden was not natural and therefore has ever dreamed of a better day.

It is of that better day that I am to speak tonight. The passage that I read in your hearing from the 8th chapter of Romans gives a glimpse of it. Paul says, "the Spirit himself beareth witness with our spirit"—and it is wonderful how he begins *with us* and looks into the far future, showing that there is an intimate connection with what you and I are and do today and the glory that is to come—"that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." And then he tells us something of the glory that shall be revealed in us, the children of God. He says, "the earnest expectation of the creation waiteth for the revealing of the sons of God." The Greek word for "waiteth" is very impressive: literally translated it would mean that the creation stands with outstretched neck, waiting for the revealing of the sons of God. The creation is in earnest, anxious, almost breathless, expectation of a future event. And what is that future event? The revealing of the sons of God. For, he says, the creation was made subject to vanity. Vanity means fleetingness, nothingness, profitlessness. "Vanity of vanities," saith the preacher, "all is vanity." "All is vanity and vexation of spirit." Now, he says, "the creation was made subject to vanity, not by its own will, but by reason of Him who subjected it in hope." God, then, had a purpose in doing this. He looked down the vista of the ages to

the day when the creation itself should be "delivered from the bondage of corruption into the glorious liberty of the children of God." "For," he says, "we know that the whole creation groaneth and travaileth in pain together until now." Look about you and on every side you see its suffering and distress; even the lower creation is afflicted as with some mysterious malady. The very earth shakes and trembles; the very heavens jar and convulse; and every great thing and little thing in nature shares in imperfection. There is something wrong with the whole world. The whole creation groaneth and travaileth in pain together until now. And not only so, but we ourselves, even we, the children of God, who have the first-fruits of the Spirit, "even we ourselves groan within ourselves, waiting;" as all creation is waiting, so are we. And for what are we waiting? We are "waiting for our adoption, to wit, the redemption of our body"—which, as we saw last night, comes with the coming of the Lord Jesus. So, in other words, all nature, all creation, the Church and every living thing—everything in this world except disobedient man—stands in earnest expectation of that glorious event of Jesus' coming. And the promise is that when that day comes, nature shall be loosed from its bonds of corruption, and she also will be restored, and be brought back to her condition of primitive blessedness. That is what Peter speaks of in Acts 3:19-21, when he says, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old." That day is coming, and all creation is waiting for it, "and we ourselves groan within ourselves, waiting."

THE DIAGRAM.



I want to call your attention to the simple diagram on the board. Let this base-line represent the course of human history. We are not beginning at the beginning, but with God's dealings with Israel. You know that God suffered all the nations to go their own way, but Israel, the nation He made for Himself He prepared for a channel of blessing to others. They were the people whom He had formed to show forth all His praise. With them He dealt exclusively for a long time. He began with Abraham, Isaac and Jacob, and Jacob's family developed into a nation

in the land of Egypt, and then God brought them out by the hand of Moses, and they were settled in the land which God had sworn to give them as a heritage; and their history goes on to the time of their captivity and their return; and after centuries, came Jesus their Lord, whom they rejected. Finally God ceased to deal with them as a nation; but even today He still receives them individually, as some here tonight are glad to know. The point where He ceased to deal with Israel nationally is found at the close of the 7th chapter of Acts. A short time before, the Lord Jesus died on the Cross—you see I put the Cross into prominence. God's scheme for the future hinges on the Cross. Whatever glory shall be revealed, whatever wonder and beauty the future holds, all points back to the Cross. "Worthy is *the Lamb that was slain* to receive the honor and glory!" The Cross comes in the history of Israel. Fifty days after the Passover and Crucifixion, comes Pentecost. From that time began a new order of things—namely, the Church came into existence. The Holy Spirit came. On that day Peter preached the gospel for the first time in the world's history "by the Holy Spirit sent down from heaven," and told inquiring sinners the way of salvation. The Holy Spirit was God's crowning gift to the Lord Jesus. God had granted Him the Holy Spirit and the Lord Jesus sent Him forth. It was the evidence that the Lord Jesus was seated on the right hand of God and that the Kingdom of God had begun.

The Gospel remained for a certain time with the Jews. It began in Jerusalem and continued there for some time. Then it went out to Judæa. Stephen was the man to whom it had been committed to deliver the final indictment against Israel. (Acts 7). Immediately after the gospel went out to Samaria, then to Gentiles, and to the uttermost parts of the world, God had ceased to deal exclusively with Israel as a nation and was beginning to visit the Gentiles. In this present day He is electing from the Jews and Gentiles a people for His own name. (Acts 15:14; Rom. 9:24). This people it is that is forming that wonderful body which is called the Church, which has a destiny so glorious that I am sure none of us has a fair conception of it.

THE HOPE OF THE CHURCH.

Now the Church has been in existence throughout these centuries, but one of these days—and at what hour we do not know, at some unexpected time—this state of things is going to terminate. The Lord Jesus Himself "shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord"—inseparably united with Him from thenceforth. This is the one great hope of the Church. That is the "morning star" that she is looking for, the only prospect the Church has definitely in view. Israel's hope is somewhat different, but we

are going to concentrate attention on the Church at this moment.

The Church, then, is looking forward to that event. It might happen tonight. I don't know that it will, but, on the other hand, I don't know that it won't. In fact, that is the one event which is absolutely dateless. We do not know anything about its date. The Apostle Paul was looking forward to it in his day. He taught the Thessalonian brethren and others to wait and look and long for it, and to expect it, and the Apostle Paul knew as much about God's plans as any man on the earth, for he was an inspired apostle and he knew no more than that the coming of the Lord Jesus was continually to be expected. Let conditions on the earth be what they will or may, the coming of the Lord Jesus *for His Church* is the thing always to be expected.

After the Church has been caught up to meet the Lord in the air, there comes a time, as we saw last night, when it shall also come down with Him. Moreover, we saw that, when the Lord Jesus comes back with His saints—(I have made a double line to represent that)—He will find on the earth a condition of rebellion. You remember that I read from the 19th chapter of the Book of the Revelation and also from some Old Testament prophecies in regard to Israel's last distress. We saw that down here on the earth He will find the Beast in leadership and another beast as his assistant, and the armies of the kings of the earth gathered together to make war against Him that sitteth upon the horse; and that then He will execute judgment against that rebellious host. The beast is taken, and the false prophet, and they are cast into the lake of fire, and the armies are destroyed by the sword that cometh out of His mouth. I want to call your attention especially to this time of interval between the taking up of the Church to meet Christ, and His coming down with her. Here is a space of time between the taking up of the saints and the Lord's coming down with them. It might be conceivable that when the saints are caught up to meet the Lord in the air, that the Lord Jesus will come down to the earth with them immediately and the tribes of the earth will see them—as indeed sometime they will. But we read that, after they are taken up, there is the marriage feast in heaven, the judgment of the saints, with the apportioning to them of their reward and the placing of them in their respective positions, and then, when all this is done, all His redeemed and glorious saints will come in glory with the Lord Jesus Christ to take possession of the earth. It would follow, then, that there is an interval between those two events. We are bound to see facts in something like logical sequence. Now these facts themselves are indisputably true, but the sequence in which we arrange them might not always be correct. It behooves us to be careful. Yet we know that the Lord Jesus will come *for His saints* and *with His saints*. We also know that when He comes for His saints, He will apportion their reward to them; then the marriage feast takes place and the final nuptials are concluded between the Lord Jesus and His Church,

when the Church is presented without spot or blemish. For she shall be "spotless and without blemish before Him in love." Then the Church comes down with Him; His armies follow Him, and down here they find that state of rebellion.

THE GREAT TRIBULATION.

Now there is also coming a time—the old prophecies tell us about it, as also the New Testament—to which I want to call attention next. It is on the diagram, marked "G. T.," which stands for Great Tribulation. The Bible tells us that there is going to come before the end of things a tribulation such as has never been and will never be again as long as there are men upon the earth. Now that must be a pretty bad tribulation. There was terrible tribulation in the days of the Flood. That was pretty bad, but this will far exceed it. There was a day of tribulation when fire and brimstone rained down on Sodom and Gomorrah and Lot left the doomed cities. There was tribulation when Jerusalem fell under the murderous hands of the Roman soldiers. So terrible was the bloodshed, so awful the distress of the city, that the Roman general himself, though long used to blood and carnage, turned his face away in horror and exclaimed, "I cannot bear more; it sickens me!" There has never been a siege as terrible as that siege of Jerusalem as described by Josephus, the Jewish historian. In the recent great war there was more distress and agony and tribulation than any of us know—I do not believe that any one human being can have more than an inkling of the tribulation that reigned there. But all the tribulations that have been on the earth pale into insignificance in comparison with that day that is to come. It is mentioned a number of times, very plainly and prominently. For instance, in Daniel 12:1, we read, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." And he tells us, furthermore, that, in connection with that time of trouble, Daniel's people shall be delivered. Turn to the 30th chapter of Jeremiah, beginning at the 4th verse, for another account of that great tribulation. The prophet says, "These are the words that Jehovah spake concerning Israel and concerning Judah"—the whole nation of Israel—"For thus saith Jehovah, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see, whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble." If "there is none like it," it must stand unparalleled and must be the same as that which Daniel speaks of the "time of trouble such as never was." "It is even the time of Jacob's trouble; but he shall be saved out of it." When Jacob's trouble rises to its climax, the whole world will share in that trouble, and "except that day had been shortened, *no flesh* would have been saved." Furthermore,

in the 24th chapter of Matthew we read concerning this same tribulation—it is bound to be the same because there is no other like it; it stands by itself, unsurpassed and unsurpassable: a “great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be”—evidently the same hour of tribulation—that “*immediately after* the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.” (Matt. 24:29f).

Immediately, then, after that great tribulation—not separated from it by any space of time—heavenly portents will herald Christ’s appearing and they “shall see the Son of man coming.” Evidently, that great tribulation is still in the future. There is coming, then, a period of unequalled tribulation such as this old world has never seen in all its past days of misery and, thank God! shall never see again. It immediately precedes the coming of Jesus in glory with His saints.

WILL THE CHURCH PASS THROUGH THE GREAT TRIBULATION?

There is a question that comes to the minds of many people; I have been asked that question by earnest Bible students. They want to know whether the Church will have to pass through that great tribulation. Some maintain that she will. That would rearrange this chart altogether. Now I want to give you three reasons why I think that the Church is not going to have to pass through that tribulation. In the first place, if God had taught that the Church would pass through that tribulation, we would not need to look for the coming of Jesus until the great tribulation had set in. But God tells us to look for the coming always and at all times. Paul would not have told those Thessalonians to wait and watch for that day, if he had known that that great tribulation had to come first. If tonight someone were to convince you that the great tribulation would come and the Church must pass through it, you would say, “There is no immediate prospect of Christ’s return, evidently, because that great tribulation has never broken in on us.” It would put that period of the tribulation between the Christian and his hope.

The second reason why I believe that the Church is not to pass through that tribulation is that it would introduce something worse than death itself between the Christian and his hope. I would rather die if I knew that I had to go through that tribulation. I would say, “Let me fall asleep peacefully in Jesus and be raised up at the latter day, and so escape that tribulation.” When God wanted to show favor to a penitent sinner, He would sometimes say, “I will not let the evil come upon him *in his day*, but he shall die in peace.” (1 Kings 22:29). That tribulation will be worse than death. It says that men shall seek for death

and will not find it, cry for the rocks to fall on them and for the hills to hide them. I would far rather be asleep in Jesus than go through that trouble. If the Church had to pass through that great tribulation, that would make death more desirable than the coming of the Lord. Therefore I do not believe that the Church will go through that tribulation.

The third reason is that the Lord has made some very definite promises in regard to it. In Luke 21:34-36, we are told (it is a solemn exhortation to careless Christians)—“Take heed to yourselves, lest haply your hearts be overcharged with suffering, and drunkenness, and cares of this life, and that day come on *you* suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.” Something is coming to pass down here that they will want to escape and they are to watch and pray that they may be permitted to stand before the Son of man ere that thing happen. Again, speaking to the faithful church at Philadelphia (Rev. 3:10.) the Lord Jesus says, “Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.” That hour of trial cometh upon the whole world, but He will not only keep them out of the trouble but out of the very hour of that trouble.

So here are three reasons why I believe that the Church of Christ is not going to have to share in that tribulation.

My friends, I do not want to have to face that day of pain and agony. But somebody is going to have to face it. It is especially “the day of *Jacob's* trouble.” When the Lord Jesus comes with “a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall, together with them be caught up to meet the Lord in the air: and so shall we ever be with the Lord.” In the meanwhile, down here on the earth breaks loose the final rage of Satan, because he knoweth that his time is short, and there will ensue this day of tribulation such as has never been known. It will center upon Israel but will involve the whole world.*

“THE DAY OF JACOB'S TROUBLE.”

It will be the day of *Jacob's* trouble. Israel, the nation hitherto disobedient, will be brought to realize her condition and will be brought to her senses in her distress. But someone may say. “You do not believe, then, that the Gospel is the power of God unto salvation?” Yes, I believe that the Gospel, and it alone, is the power of God unto salvation, but sometimes people have

*At this point a paragraph is omitted which deals with a detail concerning the Great Tribulation which comes properly under the head of questions, and will be fully dealt with in the chapter on Questions and Answers in next issue.

such a good time that they won't listen. The Prodigal Son did not think seriously about his father's home until he was perishing with hunger in the far country. Israel will not realize, neither understand, nor comprehend her condition until that great distress comes upon her. "In their affliction they will seek Me earnestly." In their final state of distress they will turn to the Lord Jesus and when they turn they will turn like everyone else. There is only one way of coming to the Lord Jesus, one way of salvation. What puzzled you all the time is the idea that when Christ comes it will settle the destiny of every soul living. When the Lord Jesus comes in the first stage of His coming, there will be certain ones caught up to meet Him. The rest of men are not just then dealt with. When Jesus returns with His saints there will be those who are found disobedient, and He will execute judgment upon the Beast and his devotees.

That spirit of rebellion against God and Christ represented by the Beast is at work right now in the world; you see it here, you feel it in the very atmosphere. All that is necessary is to give people free rein and that spirit of rebellion will be ripe in a very little time. So they will be found and upon them will judgment be executed, upon the Beast and all of his forces and the Lord will take vengeance upon all them that "know not God and obey not the Gospel of our Lord Jesus Christ."

THE NEW ERA: SATAN BOUND.

The next thing he tells about is of the utmost importance. He says, "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand." What is that angel coming to do? "And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years." That is the first thing: Satan will be bound. God has tolerated Satan a long time. Originally he was created pure. God did not create him the Devil; he fell to that estate. There is an indication that his fall was due to pride. "I beheld Satan fallen as lightning from heaven." Still in the present day he is the prince of this world, the god of this world, a being of such great authority, dignity and power that Michael the Archangel, when disputing with him about the body of Moses, dared not bring a railing accusation against him; he said (Jude 9), "The Lord rebuke thee." Satan is a wonderful being and all his force has been turned for evil: he was the deceiver of the whole world. But now he has played out. The Lord let him play out. He played the game and played it to the finish, and as you remove a dead ball from the croquet ground, so it is now time to remove him. He is chained. Someone says he is bound with "a chain of *evidence*." Satan's greatest work begins when evidence has been presented. Evidence does not bind him. Here it not only says that he will be bound but the pit sealed over him for a thousand years. The angel "cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished." For that period the

great deceiver is removed. Well, you know what the Devil has been doing? He has been blinding the minds of the unbelieving, veiling the gospel from them. When a man does not see the beauty and glory of Jesus Christ and of the gospel, it is because Satan has veiled it from him. As we read in 2 Cor. 4:4, "in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." If some man tells me that the sun is not bright, I know there is nothing wrong with the sun, but something is the matter with that man's eyes. And if a man tells me there is no beauty in Christ I know there is nothing the matter with the Christ but something very wrong with that man's heart. And the Bible tells us that Satan has been doing that kind of work. Imagine what will happen when Satan is put in the abyss and chained. All people will see clearly, won't they? No wonder that in those years the knowledge of Jehovah will cover the earth as the waters cover the sea! You say, "Who will be on the earth?" There will be somebody here because the Bible says, "He shall rule the nations with a rod of iron." Therefore there will be nations here. If you cannot figure it out, believe it anyway. There will be nations upon the earth after the storms are passed and the tribulation is over, and after the Lord gets through with his vengeance upon the rebellious ones. Did He not say to the Church, "To him that overcometh and keepeth my works to the end, I will give authority to rule nations."? What nations? The only idea that some have of the Kingdom of God is that of Christ ruling over the Church. But when the Kingdom has come in its fullness Christ will be on His throne, and the Church will be alongside of Him, ruling the earth with Him and administering justice and judgment. (Rev. 3:21). The Church is not going to constitute the subjects of the Kingdom in that day, but will rule with the Lord Jesus, administering the government. She will have a part and share in the administration of the government of the Kingdom of God. "For if we suffer with Him, we shall also reign together with Him."

Concluded in Next Issue.

In the hope of the imminent coming of the Lord Jesus Christ there is something reviving and zeal-stirring to the individual and the congregation that takes hold of it, to a degree not easily accounted for. It must be because it fastens our eyes on the Person of the Lord Jesus; makes Him real to us; helps us to judge our Christian life with reference to His personal presence; enables us to see *the world* in the light of that coming event; makes this time and life seem as nothing, except as our one opportunity to serve Him in His work, and to prove our loyalty to Him in the day of His rejection. The second coming is set forth in the New Testament as the great motive to watchfulness, faithfulness, patience, love, prayerfulness, and earnest missionary activity. The fruit of the doctrine has amply vindicated its Divine power.

SANTA ROSA CHRISTIAN ACADEMY.

Felix G. Owen.

When the Pacific Christian Academy opened its first year, Fall of 1918, in Santa Rosa, we enrolled fifteen or twenty pupils. I taught a class that year in Algebra and helped some with the singing. After the first year it was thought best to move the school to Graton. The school has grown steadily. Last year the enrollment reached one hundred and fifty. The pupils have been principally of the grammar grades, though there have been a number of high-school pupils, and some post-high-school work has been done.

During the past year about twelve or fifteen pupils went daily from Santa Rosa to Graton to school (10 miles) and that over very bad roads and against other great disadvantages. Some of these were not of families who worship with us. Many of the people, even from the standpoint of morals and good citizenship, are now realizing the need of educating their children under Christian influences.

The people of the Graton School saw the need of a school here at Santa Rosa. And during our educational week, the first of June, the Secretary of the Board of Directors of the P. C. A. stated that he had been duly authorized by the assembled body of Directors, teachers, friends and patrons of the Pacific Christian Academy, to announce that they were heartily in sympathy with the establishment of a Christian School in Santa Rosa. I knew well some of the hardships and difficulties of this work. The most difficult of all, I believe, is to find teachers, suitable and with the true Bible-School spirit. Proper teachers for this kind of a school cannot be bought with money. That has been tried and has failed.

Brother O. W. Gardner had prospects of two locations in Southern California. Bro. A. D. Gardner, head accountant at Rosenberg's (the largest department store in Santa Rosa), was planning to go back East to teach a Bible School. He had put in his resignation. Mr. Rosenberg gave him no reply for about a week, then he told him he could not go, he was needed here. He gave him a good cash bonus and a considerable raise in salary. Yes, Bro. Gardner was needed here, but I suppose Mr. Rosenberg did not know why. He was needed to help start the Christian School. Bro. Gardner told his brother, O. W. Gardner, that if he would give up his prospects in Southern California and would stay here he would stay with Mr. Rosenberg. Bro. O. W. Gardner consented to stay. What better could we hope for? My brother's wife volunteered to teach the primary grades. So we have the Santa Rosa Christian Academy, with Bro. O. W. Gardner, Principal and Mrs. Wm. T. Owen, Primary Teacher. And with the good building and ideal location which we have secured, I believe we have good reason to expect a good school.

A very fine meeting, full of warmth and enthusiasm, was held Sunday afternoon, Sept. 7, the most encouraging feature being the strong attendance by the Graton people and the enthusiastic, encouraging talks made by the people of the Graton School. Brothers Badger, Tenney, Hays, Volney, Boyd, J. Edward Boyd, Dell Davis, A. D. Gardner, and O. W. Gardner, all made fine speeches.

When you come to the Pacific Coast, don't forget Graton, Santa Rosa, and Forestville!

How many of the Savior's similitudes are drawn from the things of nature! "A sower went forth to sow," "a grain of mustard seed," "a grain of wheat"—the ordinary things of natural life. That, partly, is why His words have "stuck." The method has never been even imitated successfully. He spake as never man spake, before Him or after

FRANK L. WHEELER.

Frank L. Wheeler, minister of the Gospel, is dead from typhoid fever after an illness of three weeks. His father died when he was three years old. When he was fourteen he went to make his home with Brother and Sister Noah Brown, near Spencer, Ind. The same year he obeyed the gospel and when sixteen years old, he began preaching. He was twenty-four at the time of his death. He was married to Lucy Davis, of near Spencer, whom he leaves with two small children, Ruth and Lloyd. For more than a year he had been working with the Church at Linton, Ind. He was loved greatly by the church and had many friends wherever he was known. He was a faithful preacher and sacrificed much for the cause. Personally I know of no man whom I regard as purer in heart than was Frankie Wheeler. He loved the Lord and looked for His coming. We laid him to rest in the little cemetery west of Spencer to await the call of our Lord.

Chas. M. Neal.

* * *

Word reached us of the illness and death of Brother Wheeler. It came as a distinct shock. He had labored hard in Amite, and the two congregations in the vicinity; endearing himself to every one. His sole desire seemed to be for Christ; to advance his kingdom; to help dying souls. Although of a retiring disposition, he was a remarkable personal worker, indefatigable in His service. It is said that the Spirit of God, in giving gifts to men, divided to every man severally, as "He will." Frank L. Wheeler had the gift of walking close to his Lord—walking with Him at all times. Men felt this instinctively as soon as they came into his presence, and in their rude way bore testimony to the fact, when they said: "He is a 'good man'." There are some attributes of a man which cannot be ascertained by testimony, but must be found through contact. And he was not found wanting there! Perhaps, this explains the wonderful love and esteem he held in so many hearts in this field—a position which would be hard to fill. It is this same regard which prompts these lines offered in hope that they may bring a gleam of comfort to those who loved him best.

C. M. Sitman, Jr.

* * *

Brother Frank L. Wheeler died at his home in Linton, Ind., Wednesday night, Oct. 8, of typhoid fever. Brother Wheeler took up the work with the church here some eighteen months ago, giving all his time to it. During his connection with the church here it has been greatly built up and strengthened—not only by Brother Wheeler's able teaching, but by the Christlike lives of himself and sister Wheeler. They have set us all an example that will not soon be forgotten. Funeral services were held at the church Thursday morning, Brother Chas. Neal of Dugger, speaking. Burial was near New Union church in Owen county where Brother Wheeler obeyed the gospel when just a boy. Brother Neal spoke on the text, "It is very far better."

S. L. Pope.

* * *

The news of the departure of our dear young brother came with a great shock to me. I had not even learned of his illness. Frank had spent several seasons with us at Louisville, attending the Portland Ave. Bible Classes. He was greatly beloved by all that knew him for his gentle and humble disposition. He was highly gifted. He could speak very impressively and his spiritual mind took hold especially upon the truths that would go to the heart of his hearers. How the church needed him! Yet, the Lord, the Head of the church, knows what He does; for not a sparrow falls without Him. And neither will He leave the bereaved young wife and the two little children helpless and comfortless.

R. H. B.

ON FOREIGN FIELDS.

THE LAWYERS.

R. C. BELL.

Sister Lawyer in a recent letter said: "I have often thought of Brother J. A. Harding's saying, 'If you wait till the money is in sight before beginning a work for the Lord, it is not an act of faith at all.'" This is the thought, if not the exact words. "I would rather go without a definite support in sight than to have our going postponed."

That rings true and sounds like red-blooded faith and zeal. But, thanks to Him, neither God's promise nor yet their faith excludes us, brethren. It is our great privilege, Christians, to be "God's fellow-workers." I wonder if we appreciate the favor. How would we like to know that we would never again be permitted to give another dollar to God? Really, how would we! In the providence of God, the Lawyers are on their way. Do members of God's family left behind want sweet fellowship with them? Then let them pray and work for them.

As in America, I suppose any reasonable amount of money could be used by a lover of the Lord to advantage in Africa, and the Lawyers should have a regular monthly income of \$175 to start with. As their work grows, they may need more. As they are to be associated with the practical Brother and Sister Sheriff, who know the African work so well, they will be able, from the start, to make every dollar count.

I know of one church that is pledged to give thirty dollars a month, and another ten dollars. There may be others. Who else desires to come in? Nobody will ever make a better investment. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6:38).

How many men and women, who remember Ray and Zelma as school-mates of the happy days at Thorp Spring, Cordell or Harper, are now influential members in the churches over the country? How many such, whose hearts now burn within them to be mates of theirs again, in their missionary undertaking? Let all such stir up their respective churches. Nor are individuals excluded. It should be no trouble to run the sum up to the required amount.

There will be immediate pressing need, that all pledges should be made, to begin payment not later than November. If they begin with October, all the better. See what you can do, and let either F. B. Shepherd, Abilene, Texas, or R. C. Bell, Morrilton, Arkansas, hear from you.

He who has not heard the missionary call has never heard the heart-beat of God nor the sigh of the groaning world.

NEW RECRUITS FOR AFRICA.

On October 11th, with scanty funds in hand, Bro. and Sister Ray Lawyer sailed for South Africa in fulfillment of a resolve made at the time Will Short and Delia O'Neal decided to give their lives to missionary work. Bro. and Sister Short have been on the field long enough to be a great help to the new recruits who will give joy and encouragement by their coming. The Lawyers are commended by the Harper, Kan., church which supports Bro. and Sister Short. Bro. F. B. Shepherd, 420 Euclid Ave., Abilene, Texas, has been asked to forward funds which should be promptly supplied. The good suggestion that these new workers be supplied by Oklahoma churches has been made. It would be a blessed thing if some congregation in that state would announce its intention to be partners with the Lawyers and invite a small group (preferably of near-by churches) to supplement what may be lacking of their needs. Brethren you are able or can be made able (See the true statement in 2 Cor. 9:8, 10); the work is scriptural and imperative; the need is urgent. They have gone trusting God for support; the church is God's "pillar and ground of the truth."

THE TONSORIAL ART IN JAPAN.

Is not a hair-cut a hair-cut anywhere? It may be, but the accompaniments are not always the same. In other words, the *modus operandi* differs. But here—now, the customer is settled in the chair of Japanese make and foreign appearance. The next thing is the fixing of a soft rag, choker style, around the neck. The regulation white spread follows. Now the barber with tender touch and great care, proceeds with scissors and comb to remove the natural growth which calls for such operations. It is the male barber, this time, though on a previous visit the wife in his absence proceeded in an equally careful manner till he returned and supplied the finishing touches. The scissors had little rest, for with remarkable speed he kept them opening and closing. Now the customer is taken to the wash stand and after the application of a soapy liquid the scalp is washed and rinsed. The barber dries the head while the customer dries the face. Back in the chair, there comes a thorough combing with a circular wooden comb, then the hair is brushed, oiled and trimmed.

At the risk of what might happen, I spoke for a shave by the assistance of sign language which brought the desired experience. The chair was not tilted back. Whether it could be tilted, deponent sayeth not. With a small brush and a little soapy liquid one side of the face was moistened. Next, the only razor visible was strapped and after some more moistening, I began to know what shaving meant in that shop. It wasn't awful bad, and it was not very good either. When he had finished, I found that I had not as good a job as when my wife's husband does the work, but I had had the "experience" at a cost—for hair cut, head wash and shave, about *nineteen cents*.

DON CARLOS JANES.

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 NOVEMBER.

Lesson 5.

November 2, 1924.

THE PRODIGAL SON.

Golden Text: I will arise and go to my father.—Luke 15:18.

Lesson Text: Luke 15:11-24.

11. And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found.

Verse 11. To whom did the Lord Jesus tell this story? Why? (Luke 15:1, 2). What two other stories did the Lord tell in the same connection? What is the common point in them all?

Verse 12. What request did the younger son make? Why that request? Do sinful men generally desire to be independent of God? Did the father comply with the son's request? Does God hold men to Him against their will? (Comp. Rom. 1:28).

Verse 13. When the son had things in his own hands, what did he do? Why did he go to the far country? In reference to the sinner and God—what would the "far country" represent?

Verse 14. What soon went with the boy's money? What happened just at the time when he had "spent all"? What new experience did he have now?

Verses 15, 16. Was his spirit subdued by the "want"? How did he try to retrieve himself? To what low, degrading task was he put? Did he even so obtain enough to eat?

Verse 17. What is meant by "he came to himself"? Had he been foolish, senseless, unreasonable? Is that true of all that wander away from God? Why? What did he realize now? What did it take to make him see that?

Verses 18, 19. Seeing that, what resolve did he form in his heart? (Cp. Acts 26:18). To whom would he go? Why to him? If he had gone elsewhere would it have been right? What did he resolve to say to his father? How much excuse did he propose to make? Will a penitent sinner make excuses for his sin? Was he asking a great thing for himself?

Verse 20. Did he only make the re-

himself knew what he would do. 7 Philip answered him, Two hundred shillings worth of bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. 15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

"make Him king"? What did He want?

He ask this? Does He sometimes put a problem up to us in order to "prove" us? If we trust Him what will we do then? If not, what?

Verse 7. Did Philip's thought run very high? Did it seem possible to him to give each one even a little?

Verses 8, 9. What suggestion did Andrew have? Did he think that would meet the need?

Verse 10. What was Jesus' answer to all this? Why did He order this? Is wise and orderly arrangement an "unscriptural" thing? (Acts 6:2-4; 1 Cor. 14:40).

Verse 11. What did Jesus do first? (Does He still use our little to the blessing of the many?) What next? What was the third step? Did He distribute in person, or through His disciples? (Matt. 14:19). How much did each get?

Verses 12, 13. Did the Lord count this bread, seemingly so easily provided, as cheap and valueless? Is the Lord opposed to wastefulness? What is the difference between stinginess and careful economy? May a man be very economical and very liberal at the same time? If he is not economical will he have much to be liberal with?

Verses 14, 15. Did this make a very deep impression on the people? Why? (v. 26). How far did their enthusiasm go? Did the Lord ask anybody to

NOTES ON LESSON 6.

THE FEEDING OF FIVE THOUSAND.

This miracle is recorded in all four of the gospels. We would judge it, therefore, to have been of extraordinary importance; and so on even a little study we find it. How deep and how manifold are the various lessons that attach to this sign! There is

1. The Lord's sympathy for the great multitude—extending also to their physical needs.
2. The trial of the disciples (vs. 5, 6).
3. The resources of His disciples (so absurdly small), and which must be placed into the hands of Jesus.
4. The blessing and returning of the same. With his blessing on them the small resources are inexhaustible, sufficient and abundant beyond all the need.
5. The care and orderliness of procedure.
6. The lesson on economy—that nothing be wasted.
7. The caution He observed in view of the weakness of human nature.

This sign impressed them deeply—not because of its spiritual significance, nor of its testimony to Christ, but they saw a chance of being fed free of charge. On this they were willing to confess Him as "the prophet" (comp. Deut. 18:18) and even wanted to make Him King. Note how he hurried His disciples away (Matt. 14:22) and dismissed the multitude. Also how He did the same again on another, similar occasion. (Mark 8:9, 10). His rebuke to

those who followed Him to Capernaum the next day (John 6:25-27). In dispensing material help and benefit the church must exercise wisdom and circumspection, lest men grasp at the loaves and fishes and forget their real interests. But neither should our caution be carried to such a length that the needy would be afraid to appeal to us for relief, or that we would stop to ask questions when immediate help is needed.

8. But the greatest lesson of all is that which the Lord Jesus Himself drew—the doctrine of that better Bread, that which came down from heaven and giveth life to the world—even Jesus Christ Himself, whose flesh and blood we eat and whose life we appropriate by faith in Him through the gospel. (John 6:27-59).

QUESTIONS AND TEACHING-POINTS.

For Teaching-Points see the Notes.

How did those multitudes get into this need? How did the Lord perplex Philip? Did the problem perplex Him? Is He ever at a loss? Why not? Need we to be if we have Him? How much did Philip calculate the cost on? Was the Lord thinking of giving them only "a little"? Have we an overwhelmingly great task before us? (Matt. 28:18-20). Have we ourselves the resources to do it with? Have we placed what little we have at Jesus' disposal? How was the bread multiplied? Did each have a great load to distribute, or only a little in his hand? But did that little ever give out? Was the amount taken up afterward as much as they had begun with? How does this miracle differ from the multiplying of food from the seed every season? What great teaching did the Lord base on this sign?

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 16, 1924.

PETER'S CONFESSION.

Golden Text: Thou art the Christ, the Son of the living God.—Matt. 16:16.

Lesson Text: Matt. 16:13-20.

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

14 And they said, Some say John the Baptist; some, Elijah, and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth

Verse 13. Where was this momentous confession made? Locate on map. What important question did the Lord Jesus ask concerning the people? Why was this so important? (John 8:24).

Verse 14. Were men agreed in their opinion of Him? How many differing opinions did the disciples mention? But did they all regard Him as some high, even supernatural, person? Was that high regard sufficient to save them? How far must our faith go to be of any avail?

Verse 15. Christ's second question? Who answered at once, and without hesitation? Did he answer for all the rest also? What then was the fundamental difference between this little company and the rest of men? What does Christ mean? (Notes). Was He the Son of God in a special sense?

Verse 17. Why did Jesus pronounce him "blessed"? What is meant by "flesh and blood" here? (Comp. Gal.

shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.

1:16). If not by human knowledge and wisdom, how did Peter learn this truth? How do we learn it? (John 6:45).

Verse 18. How did the Lord in turn confess Peter? What does "Peter" mean? John 1:42 and margin. Who is the final and only foundation on which the church is built? (1 Cor. 3:11). In what sense was Peter and the other apostles the foundation? (Eph. 2:20; John 17:20) What is Hades? (Matt. 11:23; Luke 16:23; Acts 2:27, 31). Why would the gates of Hades be unable to prevail against Christ's Church? (Rev. 1:18).

Verse 19. What did the Lord say He would give to Peter? What are keys for? What power was implied in that? When, where, how did Peter use these keys? Acts 2:37, 38; 10:34-48; 15:7.

Verse 20. Was the time ready to proclaim this great truth? When would it be? (Luke 24:46-49; Acts 1:8). When was it publicly proclaimed the first time? Acts 2:36.

NOTES ON LESSON 7.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

This was not the first time the Confession was made; but this was the solemn, full and formal confession, called forth by Christ's own challenge, and countersigned, as it were, by His acknowledgment. The "Christ" is an Old Testament term. It means the Anointed One. (See John 1:41, Am. Rev. Version, mg.). Kings were anointed; Prophets also (though neither of these invariably); and Priests always. The Lord Jesus, anointed of God with the Holy Spirit (of which the oil was but the symbol) Acts 10:38, was God's Christ in the highest and fullest sense; He was at once God's supreme Prophet (Heb. 1:2) Priest (Heb. 7:26) and King (Ps. 2).

To the great son of David's kingly line was the promise that God would regard him as His Son. (Ps. 89:26, 27). This was fulfilled in an imperfect and typical way in Solomon, and others of David's descendants; but when He came in whom the promise really centered, He was the Son of God in a full and exclusive sense—God's "Only Begotten Son." With God from all eternity, of the same Nature and Being, He became man for us. (John 1:1-3, 14; Phil. 2:5-8). He was begotten even to His human life, not of man, but of God; and in this also He held an unapproachable position of Sonship (Luke 1:35); and He was again begotten from the Tomb (Col. 1:18; comp. Acts 13:33; 1 Pet. 3:18). We are sons of God, mediately, by faith in Him. But He is The Son of God, in a sense in which no one else has ever been or can be. It is to be noted that though in condescension He call His own brethren—for that He has shared His life and nature with them and they share it in Him:—yet He never speaks as though He and they held the same relation to God (John 20:17).

THE FOUNDATION OF THE CHURCH.

When the Lord said "Thou art Peter, and upon this rock I will build my church," He did not mean that upon the man, Simon Peter, personally, His church should be founded, but upon that great confession with which Peter at that moment stood identified, and on which the church indeed rests. For "other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11). It is conceivable that a man might believe unto salvation, obey the gospel, and be added to the church without knowing one thing about Peter, and no doubt that very thing often happened during Paul's missionary work; but no one could be saved nor added to the church unless he knew and believed that Jesus is "the Christ, the Son of the living God." This, therefore, and not anything about Peter, nor Peter himself, was the foundation of the church. Peter was the first exponent of this fundamental truth; and in that sense on him and on the rest of the apostles and inspired men is the church founded—not on them themselves, but on their work as the original teachers of this truth. (Eph. 2:20).

THE GATES OF HADES.

Hades is the unseen world, the "realm of the dead", "the common receptacle of disembodied spirits." (Thayer). The point here is not that the power of the Devil cannot overthrow the church; nor that the true church will always have a corporate existence on the earth, as some have thought; but simply that the church will be superior to the power of death. The prison-house of Hades cannot hold her in. She outweathers death in the power of the resurrection-life she has through Jesus Christ her Lord.

THE GREAT CONFESSION.

This confession is the church's all-inclusive (and exclusive) creed; her original charter. In it is implied all truth and Christian doctrine. It involves faith in all the scriptures—the Old Testament because He endorsed it and stood upon its authority; the New because it contains His word, whether personally spoken or through His authorized spokesmen. He insists on confession. Secret discipleship is inadmissible (John 12:42). The confession that Jesus is Lord is "unto salvation" (Rom. 10:9, 10). It is the utterance of the fundamental, all-embracing faith.

QUESTIONS AND TEACHING-POINTS.

1. Men's various opinions about Jesus—then and now. How much devolves on our knowing and believing the Truth about Him? Why? What is the truth concerning Him?

2. Peter's quick and bold response. A singularly full and concise statement. Where did Peter get it? Can mere human knowledge or reasoning arrive at that truth, apart from God's word of revelation? Who only knows the Son? Who knows the Father? (Matt. 11:27).

3. The Foundation of the Church. Had the church been established when this occurred? Who was going to build the church? On what? What or who is the rock? (See Notes).

4. The Gates of Hades shall not prevail against the Church. (Note).

5. The keys of the kingdom of heaven. What is meant by that? How only can anyone obtain entrance into the kingdom of heaven? When and where did Peter use the keys? Did the other apostles also have the power to lay down terms?

6. Why tell no man that He was the Christ?

7. A Crisis in Christ's Ministry. Note that from this time Jesus began to foretell His sufferings and glory; and marked out "the law of the Path" for His followers also. (Matt. 16:21-28)

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 23, 1924.

THE TRANSFIGURATION.

Golden Text: This is my Son, my chosen: hear ye him.—Luke 9:35.

Lesson Text: Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. 30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusa-

Verse 28. Eight days after what? What three did he take with him? On what other occasion did He take these three with Him? (Mark 5:37; Matt. 26:37). For what purpose did He go up into the mountain?

Verse 29. What wonderful change came over His countenance? His raiment? (Read Matt. 17:2 and Mark 9:3 also). When did this occur?

Verses 30, 31. What two persons appeared "in glory"? Why these two? (See Notes). What was the great

lem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. 36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

theme of which they talked with Jesus?

Verses 32. Was this a dream, or were they all fully awake when they saw it? What was it they saw?

Verse 33. What did Peter think of the glory he saw? How did he want to make it permanent? Was he talking sensibly? (Comp. Mark 9:6).

Verse 34. Was this an ordinary cloud? Did the cloud come over them? What emotion filled their hearts?

Verses 35, 36. Who, manifestly, was in the cloud? What testimony did the Voice out of the cloud bear to Jesus? When they looked (Matt. 17:8; Mark 9:8) whom only did they see? Why did they tell no man in those days? (Matt. 16:20; 17:9).

NOTES ON LESSON 8.

THE PURPOSE OF THE TRANSFIGURATION.

In each of the records (Matt. 17; Mark 9; Luke 9) the Transfiguration comes right after Peter's confession and the talk about the sufferings and the glory which was to follow. Matthew and Mark, counting the intervening days only, say it was six days after; Luke, counting the first and last day also, says it was eight days after—the difference being only in the methods of counting.

The purpose of the Transfiguration lies thus closely connected with the announcement of His sufferings. In order that the faith and hope of His disciples might not be utterly destroyed under the terrible trial that lay before them, the Lord chose the three, leaders among the Twelve, and the friends of the inner circle, to give them a glimpse beforehand of His destined glory, and visual proof of His Divine majesty. Peter refers to this event in his second epistle: "For we did not follow cunningly devised fables," he says, "when we made known unto you the power and coming of our Lord Jesus Christ; but were eyewitnesses of his majesty.. For he received from God the Father honor and glory when there was borne such a voice to him by the Majestic Glory, This is my beloved Son in whom I am well pleased: and this voice we ourselves heard borne out of heaven when we were with him in the holy mount." (2 Pet. 1:16-18). This vision of glory, therefore, gave them a conception of the exalted greatness of our Lord Jesus Christ, and would tend to hold them steady through the dark hour that was approaching.

MOSES AND ELIJAH.

The presence of these two at the Transfiguration was very meaningful. Moses was the mediator of the Old Covenant, the great Lawgiver, Elijah was the great prophet, the restorer of the law. These were the outstanding representatives of the old dispensation. Now they appear "in glory," talking with Jesus, the One in whom the Law and the Prophets are fulfilled. No less significant is the theme of the conversation: they spake with Him of His "decease" (literally, His Exodus) which He was to accomplish at Jerusalem. Like Moses led Israel forth out of the bondage and power of Egypt, in the passage through the Red Sea, so this Greater One was about to pass through the deep waters, the Author and Leader of the salvation of all mankind, who passing through Death, struck out the path for us all into unending Life. The translation "decease" does not do justice to the strange and wonderful word "exodus" which is used here in the Greek, which means not only His death, but suggests the purpose and effect of it in liberating His people from the thralldom of sin and death.

If their presence and conversation was significant, the final disappearing of Moses and Elijah was more so. For when the Voice spake out of the Cloud saying, "This is my beloved Son—hear ye him," Moses and Elijah were gone; and looking up they saw no one but Jesus only. Before the revelation of Jesus our Lord the Law and Prophets pass, as the stars pale and vanish before the rising sun.

QUESTIONS AND TEACHING-POINTS.

1. **The time of the Transfiguration** suggesting the connection with what just preceded. (See Notes).
2. **The purpose of the Transfiguration.** What would the remembrance of this glorious revelation mean to them in the dark hour of Christ's humiliation and death? Why take Peter, James, and John? Would the strengthening of their faith help to hold the rest steady?
3. **The Transfiguration.** What did Jesus go up into the mountain for? What was He doing at the time of the Transfiguration? What did they notice in regard to His countenance? His raiment?
4. **Moses and Elijah.** What do we know of each? What of Moses' death? (Deut. 34. See Jude 9). How did Elijah pass away? (2 Kings 2). Had they ceased to be men? (v. 30). Did the disciples instantly recognize them? How did they appear? (v. 31). In whose glory did they stand? (v. 32). What was the theme of their conversation with Jesus? (See Notes).
5. **Hear Ye Him!** What did the Voice out of the Cloud say? When the Voice came where were Moses and Elijah? Whom only did they see? What did that mean? Consider the following passages: John 1:17; Heb. 1:1, 2. Is the revelation of Christ contrary to the Old Testament? (Luke 24:44-47; Acts 24:14; 26:22; Gal. 3:21, 22). Are the Old Testament scriptures now valueless? (2 Tim. 3:16, 17; Rom. 15:4; 1 Cor. 10:11). In what light must they be read? (2 Tim. 3:15).
6. **Jesus Only.** How did Peter like the wondrous glory he witnessed? (v. 33). What foolish proposal did he make? Had he understood how much greater the Lord Jesus was than Moses and Elijah, or did he seem disposed to put them on equality together? Why is Jesus greatest of all?

FIFTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 30, 1924.

THE GOOD SAMARITAN.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

Lesson Text: Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A cer-

Verse 2. What was the lawyer's purpose in asking Jesus the question? (A "lawyer" was a professional student and teacher of the law of Moses; same as "scribe.")

Verse 26. Under what dispensation was the lawyer? What had Moses said concerning this matter? (Rom. 10:5). What great mistake were the Jews making? (Rom. 9:32). Why can no man attain to life by the works of the law? (Gal. 3:10-12).

Verses 27, 28. Did the lawyer give the very best answer? (Comp. Matt. 22:35-40). Did the Lord Jesus endorse the answer? Was it sufficient for the man that he knew this? What

tain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

more was necessary? (John 13:17). What man ever did this? Did any man therefore ever inherit eternal life through the law? Why not? (Rom. 8:4). What did God tell Israel He would have to do before they would love God with all their heart? (Deut. 30:6). Where do we receive such a circumcision? (Col. 2:10-14).

Verse 29. Why would the lawyer want to justify himself?—was he conscious that he had not done what the law said? On what point did he try to raise an argument? Ought there to be any question as to that?

Verse 30. How did the Lord Jesus depict a case of great human need and helplessness? Where was the man coming from? Of what nation therefore, presumably?

Verses 31, 32. Who passed by? What was a priest? Because they stood nearer to God than others, what might one expect of them? (Mal. 2:7). Did the priest see the helpless man? What did he do? What is a Levite? (Mal. 2:4, 5; Numb. 8:14). Because of their peculiar relation to God, what might be expected of them? Did he see the wounded man? What disappointing thing did he do?

Verse 33. Of what nation was this man? Were the Samaritans much esteemed? (John 4:9; 8:48) Was much to be expected from such a party? But (strange to say) how was this low Samaritan affected by the sight of the helpless man?

Verses 34, 35. Did he stop at compassion (as people sometimes do)? Instead of edging over to "the other side" what did he do? How did he care for the wounds? How did he move the man? To what place? Arrived there, what did he do? Next day, when he must depart, what further provision did he make for the man? Did he carry his work of mercy through wholeheartedly and to a finish?

Verse 36. What question did Jesus now put to the lawyer? What did He mean? (Which one acted as a neighbor should)?

Verse 37. What was the lawyer's reply? And what did the Lord Jesus answer? What did He mean by that? Does that apply to us also? Especially to us? Why? (Matt. 5:13, 16. "What do ye more than others?" v. 47).

NOTES ON LESSON 9.

THE LAWYER'S QUESTION.

"What shall I do to inherit eternal life?" The question is not in itself improper. "What must we do that we may work the works of God?" asked the multitude. Jesus answered, "This is the work of God that ye believe on him whom he hath sent." (John 6:28, 29). "Brethren what shall we do?" cried the convicted sinners on Pentecost. "Repent ye," answered Peter, "and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:36, 37). "Sirs what must I do to be saved," said the Philippian jailor to Paul and Silas; and they answered, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." Whereupon they taught him, and he and his were baptized. (Acts 16:30-34).

These and other scriptures show that there is really something to be done that we may "inherit eternal life." But the lawyer's fatal misapprehension (which he held in common with the Jews in general) was that he could by his own good works merit and earn and deserve eternal life. No one ever has or ever will obtain Life on such terms. It is the free gift of God (Rom. 6:23) not of works (meritorious works, which would make the reward a matter of debt, and leave room for human boasting, Rom. 4:4, 5; Eph. 2:8-10) but of the grace of God. As for the law—"Christ is the end of the law unto righteousness to everyone that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus: . . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:4-9). We must first experience the love and grace of God toward us in salvation before we are in position to love Him or our neighbor as we ought. (1 John 4:19).

QUESTIONS AND TEACHING POINTS.

1. **The Lawyer's Question.** What was his motive? Was he seeking for light or putting the Lord Jesus to the test? What fatal mistake lay behind his question? In what sense can we do something to inherit eternal life (1) in regard to our first salvation (2) in regard to the final entrance. (2 Pet. 1:5-11; Gal. 5:6; 6:6, 7). Why did the Lord refer him to the Law (instead of faith, as in John 6:47)?

2. **The Great Commandment,** and the second like unto it (Matt. 22:35-40). This is the heart of all religion, whether under the Law or in the Gospel. What better ability have we to love God so, and our fellow-man, than they had then? Think on this.

3. **The Priest and the Levite.** Examples of religious selfishness. Why they should have been quicker and readier to show mercy than common people. Why did they not? Think of excuses they might have made. (Ceremonial defilement; pressing work—perhaps religious work; fear of trouble, legal complications, etc.) By what is the worth of our religion to be measured?

4. **The Good Samaritan.** This man, a despised stranger, member of a hated nation, having had inferior religious advantages, put to shame the honored and privileged Jew. Is it a great disgrace when the better life and works of a man of the world put to shame that of Christians? Does that prove there is "nothing in religion"? Or that it makes no difference whether a man is a Christian or not, so he does good works? (John 3:5). How thoroughly the Samaritan did his work of mercy Do we do our good works nominally; half-heartedly; or half-way?

5. **Who is My Neighbor?**

"Count that day lost whose low descending sun
Finds at thy hands no Christlike action done."

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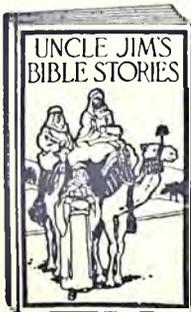
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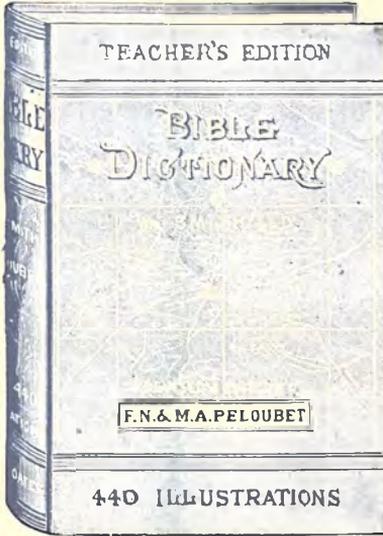
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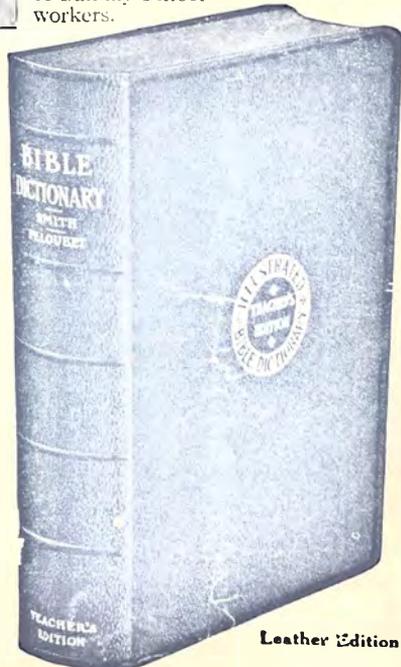
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