

WORD AND WORK

A VISION FROM THE APOCALYPSE.

(Rev. 4 and 5.)

"I saw again—behold! heaven's opened door;
Behold! a throne—the seraphim stood o'er it
The white-robed elders fell upon the floor,
And flung their crowns before it.

"I saw a wondrous book—an angel strong
To heaven and earth proclaimed his loud appeals;
But a hush passed across the seraph's song
For none might loose the seals.

"Then, fast as rain to death-cry of the year
Tears free of John to that sad cry were given;
It was a wondrous thing to see a tear
Fall on the floor of heaven!

"And a sweet voice said, 'Weep not; wherefore fails,
Eagle of God, thy heart, the high and leal?
The Lion out of Judah's tribe prevails
To loose the sevenfold seal.'

"'Twas Israel's voice, and straightway up above
Stood in the midst a wondrous Lamb, snow-white,
Heart-wounded with the deep, sweet wound of love,
Eternal, infinite.

"Then rose the song no ear had heard before;
Then from the white-robed throng an anthem woke,
And, fast as springtide on the sealess shore,
The hallelujah's broke."

—*W. Alexander.*

WORDS IN SEASON.

R. H. B.

THE BLIND MEN AND THE ELEPHANT.

Most of us have heard the parable of the Three Blind Men and the Elephant. They went to examine the strange animal, and were permitted to touch him. One of the blind men got hold of the elephant's leg, and came away with the impression that the elephant was like a tree. The second felt along his broad side and came to the conclusion that the elephant was like a wall. The third happened to grasp his ear, and he thought that the elephant was like a fan. All three had examined the big beast, and each had got a different impression. It would be easy to see how the

three might fall into an irreconcilable controversy over the matter, even to impugning one another's honesty and veracity, while yet they all spoke the truth. The simple explanation is that each one's apprehension of his subject was partial, and that each one supposed that his partial knowledge was the whole truth.

PARTIAL APPREHENSION OF THE TRUTH.

It is commonly taught that doctrinal conflicts and disagreements among professed Christians are due to departure from the word of God; that the introduction of human teachings is the fruitful cause of strife; that men do not differ so much on what the Bible says as they do about things which the Bible does not say; and if men would limit themselves to the word of God on all themes they would all speak the same thing and there would be no occasion for differences. Now there is some undeniable truth in that. But the far more fruitful cause of doctrinal dissensions and difference is the fragmentary, imperfect, partial, one-sided apprehension of the truth, when combined with the disposition to be self-sufficient and to resent and oppose whatsoever further light the word of God may offer.

THE MORAL OF THE PARABLE.

It is the moral of the story of the Blind Men and the Elephant. A man seizes upon some statement of God's word, and takes his stand upon it—and that is well. But presently another, further statement of the same Word, is brought to his attention—limiting or extending, or even *apparently* conflicting with, his own first apprehension. Now take heed! If he loves God and God's truth supremely he will suffer himself to be taught—he will examine, weigh, consider, correct himself, and will enlarge his own conception so as to include the additional light. Thus he grows in grace as well as in knowledge. But a good man even may be tempted to nullify new light with some sort of "explanation," or to cast it aside altogether.

In this weakness lies the secret of many sectarian conflicts and internal doctrinal differences among professed Christians. And when the parties to such a controversy are unwilling to enlarge their vision, so that each may acknowledge and include the truth the other is contending for, the controversy becomes a vain series of argument and reply interminable, bitter, and fruitless.

WHICH SIDE TO TAKE?

Here, for example, one declares that eternal life is a present possession. He is positive and dogmatic on the point. He can read it out of the Bible. Another comes along and affirms as confidently that eternal life is a promise to be received and enjoyed in the hereafter. He also can read it, and the Bible sustains him in his contention. The Bible is not at fault. But a blind man has observed that the elephant is like a tree; while another declares that the elephant is like a wall. Both are relatively correct; neither one exclusively and absolutely so. Neither one can see how the other could be right, and is unwilling to concede him anything. How often do such things happen! Now, if God has

in any place said anything which fairly taken means that the Christian has eternal life *now*, IT MUST BE SO. If the same God tells us elsewhere that eternal life is a prospect and promise—IT MUST BE TRUE. God cannot lie, nor does He contradict Himself. Should I not have the grace to grant that? If I cannot see the harmony between the two positions, shall I engage to overthrow or discredit one or the other of them? May I not respect God's word so much as to hold and teach both as true?

Again, someone has noted that salvation is a past and accomplished fact (Eph. 2:8); another teaches that it is a future blessing which shall be "revealed in the last time," and is to be *inherited*. (1 Pet. 1:5; Heb. 1:14). We need not discount either the one or the other side of this—both declarations are perfectly true and harmonious. One contends that we are sanctified as soon as we become Christians; another says that sanctification must be pursued. Does God say both? Then both are true. It is good exercise to the heart to discover the harmony; it is true faithfulness to accept and teach both truths just as fairly and fully as God teaches them.

I might continue giving instance after instance of this Blind-Man-and-Elephant sort of difficulty, and examples touching many familiar religious questions and sectarian issues. But these are sufficient. The man who will not receive the additional light which comes by the study of God's word is like one that opens his door in the morning, and when a bright sun-ray shoots into the hall immediately shuts the door and says: "That is enough: I have seen the light and know what it is; I desire no more." It would be a ridiculous thing to do in common life, but is not at all uncommon in the sphere of religion.

CONCERNING THE KINGDOM.

Let us apply the lesson to the controversy that has been raised concerning the Kingdom. Some contend that (barring an indefinite eternal state of bliss in heaven, which they call "the eternal kingdom," title borrowed from 2 Pet. 1:11) the Church, is the final fulfillment of all the kingdom—prophecies. Others (the Editor is not one of them, nor has he ever been) hold that the kingdom is not yet established, but is wholly future. May it not be possible that here we have a case of partial apprehension of God's truth? And, if such be the case, would it not be a gain in every way if the parties to the controversy would enlarge their hearts so as to take in *all* the scripture truth on the subject, without so much as attempting to do violence to any part of it?

Take the one side—it seems to me that even *one passage* as plain as Col. 1:13 ("Who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love")—ought to be sufficient to convince a man that those who in this day are saved through the gospel are in the kingdom. And there are other passages to the same effect. Why should a Christian, a free child of God, bound by no man's creed, feel any necessity of explaining away, or in any wise circumventing such a state-

ment of God's word? Why should any believing man be under bondage to a theory, whether it be his own or that of another, that would compel him to refute such a passage as this?

On the other hand, let a man take up the statements concerning the kingdom in the New Testament, and examine them carefully in the light of their context, and judge whether without exception the church answers to the requirements of each passage. If the kingdom here spoken of is simply the church, would it not be peculiar to say (as in Matt. 5:3)—“theirs is the kingdom of heaven?” Is the church theirs? Or does He refer to the church when He says that “many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven?” (Matt. 8:11). Does the term “kingdom of heaven” mean something so radically different in this place than it means elsewhere in Matthew? And if it cannot apply to the church here, may it not be that the “kingdom of heaven” includes something more than is now seen in the church? Again, if *the church* was meant, would it not be strange to say, “It is your Father's good pleasure to *give you the kingdom*?” (Luke 12:32.) Would it not be an awkward promise “to give you the church?” Moreover the expression “to give one the kingdom” could not merely mean an admission to citizenship in it, but the sovereignty over it. (1 Sam. 15:28; Dan. 4:17; 5:31. Comp. Luke 4:6, 7).

Again, how could James call Christians “*heirs*” of the kingdom which God has “promised to them that love him?” How could Paul and Barnabas tell the Christians that through much tribulation they “must enter into the kingdom of God”—although they were already in it? Clearly the meaning here is larger than our limited conception. And where and when, unless there is such a phase of the kingdom coming in which the glorified church will rule with Christ over the nations of the world, will the saints “judge the world”? (1 Cor. 6:2). Where or over whom could they “reign?” (2 Tim. 2:12; Rev. 3:21). Or how could they exercise authority over the nations, ruling them with a rod of iron? (Rev. 2:26, 27). How, if the present realization in the church exhausts the meaning of the kingdom, could the “signs in sun and moon and stars,” heralding Christ's second coming, be an indication that “the kingdom of God is nigh?” (Luke 21:34). How could John, foretelling things yet to be (Rev. 1:19 and 4:1) represent the Lord's world-wide reign as coming in at the sounding of the seventh trumpet (Rev. 11:15); or upon Satan's expulsion from heaven (comp. Eph. 6:12) say, “*Now is come the salvation, and the power, and the kingdom of our God and the authority of his Christ?*”

ALL THE TRUTH.

Here we need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New

Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterances on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expunging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit *all* the kingdom teaching of the Bible. We shall not go astray in so doing.

THE BIBLE CLASSES 1919-1920.

On Tuesday, November 4, 1919, the Bible Classes of the Portland Avenue Winter School will open for the eighth year of their existence. As heretofore there will be three six-week courses, as follows:

First Course: November 4 to December 12, 1919.

Second Course: January 6 to February 14, 1920.

Third Course: February 17 to March 27, 1920.

Classes meet daily, except Saturday and Sunday.

The portions of the Scriptures to be studied during the session are as follows:

In the Old Testament:

Historical: Joshua, Judges, Ruth, I and II Samuel.

Prophetic: Daniel, Minor Prophets; portions of Ezekiel.

In the New Testament:

John, Hebrews, 1 John.

More topical study than heretofore will be done along with the book-studies.

The aim and purpose of these classes is to afford opportunity for faithful and systematic Bible study under the direction of an experienced Bible student and teacher, to all who desire to avail themselves of it, and thus to help them to greater efficiency in Christian work. The classes are absolutely free.

Instruction in such branches as may be needful in the preparation of those who wish to teach or preach the word of God, as, for example, English, Sight-Singing, etc., will be provided.

The use of a dormitory belonging to the Portland Ave., church is free to the young men who attend the classes. These have in the past reduced expenses to a small minimum by clubbing together and boarding themselves. Further particulars will be given upon request made to R. H. Boll, 2605 Montgomery St., Louisville, Ky.

Don't fail to read the notes and questions on the Parables in the Lord's Day Lessons, whether you have these lessons in the Sunday classes or not.

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NEWS AND NOTES.

If you find a coin-card in this paper it means that your time is out and we cannot send the October issue unless you renew. "Do it now," or you are likely to neglect it.

The editor's meeting with the Tom Bean Church near Sherman, Texas, resulted in 25 baptisms and 2 restorations—besides much missionary interest aroused. 15 of these were added to the Lord on the same day. Leonard Daugherty was an able helper in this work.

R. H. Boll begins a meeting with the Joseph Avenue Church of Christ, Nashville, Tenn., on the first Lord's day of September.

E. H. Hoover writes from Chattanooga: "Church work moving on nicely with us. Had one confession at Central church last Sunday. I begin a meeting at Rock Hill the fourth Sunday in August."

H. J. Sudbury changes address to Harper, Kansas. R. C. Bell changes to Abilene, Texas.

An aged preacher, laboring in a destitute field, would very much like to own the large type New Testament which we advertise at \$1.75. Does someone wish to present him the book?

A number of Louisville preachers are busy in meetings near by: R. H. Boll, with Leonard Daugherty, at Fisherville, Don Carlos Janes at Martinsburg, Ind., E. L. Jorgenson with the Oak Grove church. D. L. Cooper was associated with W. W. Freeman recently in the Waterford meeting, Brother Freeman preaching. There were about a dozen additions. Brother Janes has just closed a tent meeting in Louisville in which he did splendid preaching for the Highland Church of Christ with a number added to the congregation.

Since beginning his labors with the Minneapolis Mission

church, Paul C. Young has held a series of meetings, I. B. Henthorn leading the song service. We have had reports of interest from time to time. The last one reads "A big crowd (the first I have seen up here) heard Mr. A. P. Swenson, 'Russellite,' try to prove a future probation. I think we are safe in saying that he did not prove it. My part of the debate was satisfactory to all of us apparently. We hope that the work will take on greater interest as a result of the debate."

W. J. Johnson, of Amite, La., writes: "On the first Lord's day in July, Bro. Maston Sitman, of New Orleans began a meeting at Oak Grove, near Independence, La. It lasted two weeks and the church was very much encouraged. Three were restored and four baptized. On the first Lord's day in August I visited the church there. At this service one from the Baptists united with the congregation.

"Brother A. K. Ramsey, of Forest Hill, began a meeting with the Amite church, which lasted three weeks. Thirteen were baptized, two came from a denomination and one was restored.

"Our lot for the church has been paid for and a few hundred dollars on the building fund raised. Owing to the high cost of material and the financial condition of the brethren it is necessary for us to make an appeal to Christians abroad for help. All gifts will be acknowledged by personal letter and through the papers. Pray for the success of the work."

H. N. Rutherford writes from Lynnville, Tenn.: "I held an 8-days' meeting near Huntsville, Ala., July 27 to August 3. Results, 2 baptisms, 1 restored, 1 from a denomination. I was in another meeting near Athens, Ala., August 4-10. Results, 4 baptisms, 4 restored. Brother Greer aided very much in preaching some, and singing in the "near Athens" meeting. We are now near Pulaski, Tenn., in a meeting. Our Lynnville meeting, Brother Hoover preaching, resulted in 9 baptisms and 1 from a denomination. Have had 12 baptisms at Lynnville since July 1."

"J. Edward Boyd held a series of meetings at Lomax, Ala., beginning July 27, and continuing thirteen days. Four were buried with their Lord in baptism and one came from a denomination. Though this is a young congregation the members manifested much interest in Bible study and were greatly edified. From here Bro. Boyd went to Marble Valley for one week. There were no additions, but we believe the church was strengthened and encouraged to press forward in the work of the Lord, knowing that their labor is not in vain in the Lord." H. R. McQuarter.

Later from W. J. Johnson: "In a meeting at Shilo, east of Amite, one was restored and several others were almost persuaded to accept Christ. From this point I went to Darlington, 25 miles west of Amite. This is a mission point and we trust many will be led to Christ. Brother Ramsey reports two confessions at Forest Hill, Brother Chambers is doing fine preaching."

From Jonesboro, Ark.: "Last night with a house full of in-

terested hearers, we closed a meeting continuing over 3 Lord's days, with the brethren meeting at North Fisher St., this city. Results, 14 by confession and baptism, and 1 from the Christian church. Bro. Charlie Hardin, of Campbell, Mo., was with me the last week and led the song service. Cause prospering here. 30 added to the congregation since January 1." J. W. Dollison.

"I am glad to announce the baptism of two young men yesterday, July 20. God has added." O. D. Bixler, Tokyo, Japan.

"I closed at Campbellsville, Aug. 26, with 2 baptisms and 1 restored. Am leaving for South Carolina." H. N. Rutherford.

Later from Minneapolis: "Three are to be baptized this evening. To us this is a big addition. We shall go into another part of town now for a meeting. Pray for us." Paul C. Young.

"I go to South Texas for a mission meeting soon. We just closed a good meeting here at Itasca. Earl C. Smith and I are engaged in a good meeting nearby." L. E. Carpenter.

"CALL FOR DEBATE."

Under this caption the following propositions were offered through the columns of *The Gospel Herald*, to the *Gospel Advocate* of Nashville, Tenn., by R. H. Boll:

1. Resolved that R. H. Boll teaches Russellism. Gospel Advocate affirms, R. H. Boll denies.

2. Resolved that R. H. Boll teaches "Adventism." Gospel Advocate affirms, R. H. Boll denies.

3. Resolved that R. H. Boll teaches that Jesus Christ is coming back "in mortal flesh." Gospel Advocate affirms, R. H. Boll denies.

4. Resolved that Jesus Christ rose from the dead in his human body, glorified and immortalized, that he is man now, and is coming back in that same resurrection body. R. H. Boll affirms, Gospel Advocate denies.

5. Resolved that death is to the Christian the equivalent of the Lord's return. Gospel Advocate affirms, R. H. Boll denies.

6. Resolved that the prospect of death is to be emphasized as a motive of preparation, rather than the coming of Christ. Gospel Advocate affirms. R. H. Boll denies.

7. Resolved that the coming of Christ is Premillennial and imminent. R. H. Boll affirms, Gospel Advocate denies.

8. Resolved that R. H. Boll has set the date of the Lord's coming. Gospel Advocate affirms, R. H. Boll denies.

9. Resolved that R. H. Boll teaches that the kingdom of God has not been established. Gospel Advocate affirms, R. H. Boll denies.

10. Resolved that the kingdom of God in its present stage is to be followed by another, wider manifestation of the Kingdom when Jesus Christ comes, in which Christ and His Church will rule over all the nations. R. H. Boll affirms, Gospel Advocate denies.

R. H. BOLL.

A FIXED PURPOSE.

STANFORD CHAMBERS.

"They then that received his word were baptized and there were added in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking bread and the prayers." (Acts 2-41, 42).

Barring numbers, the above results attending Pentecostal and subsequent labors in the gospel are set down as the goal for all the Lord's servants even until now. Having the stamp of Divine approval what was accomplished by the preaching of those chosen servants furnishes us with a fixed purpose for our work instead of leaving us to flounder as do many in these days of "reconstruction," casting about for clearer justification of their systems and institutions. It is a matter of appreciation in the midst of this unrest and ceaseless change that our Lord has given us a definite aim and that all we have to do is to devote ourselves wholly to its accomplishment. "And this will we do if God permit."

"Our heart's desire and prayer to God" is that by becoming all things to all men we may win some of whom it may likewise then be said that they "received the word," "were baptized," and "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." All such are born-again, Spirit-led children of God, saved, safe, victorious, fruitful and approved.

This amply takes care of all things pertaining to man's relation to God and to his fellows. It solves the question of unity and creed, of church and ordinance, of work and worship, until He comes and the kingdom of the world becomes the kingdom of our Lord and of His Christ.

By the grace of God then let us seek by every manner of means to lead men to know Him whom to know is life eternal. Let us by word, life, and deed, lead them to believe, (beyond mere trembling as demons do) to the extent of confessing Him, even to the extent of being baptized in His name; that being buried with Him through baptism into death they may be raised with Him and walk in newness of life. Then to sustain the new life, let provision be made for apostles' teaching, for fellowship, for the breaking of bread and the prayers, all of which is according to the great commission, "make disciples . . . baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

Thank God that His Word reveals to us a standard, one that is simple and that has proved itself practical in every nation, kindred, tribe and tongue, demonstrating its worth in every case without exception where it has, in the Spirit, been adhered to. Let us believe in it, be satisfied with it and seek no other. With a compassion worthy of Him we profess to know, with tender

sympathy and outstretched arms, let us welcome those in His dear name who, seeking for something better than they have known, come within our reach. With our divinely-set goal constantly in view, let us meekly strive to reach it with as many as God in His wisdom shall give unto us. Amen.

THE CHRISTIAN AND THE STRIKES.

E. L. JORGENSEN.

Many Christian men, and some Christian women, boys and girls, are face to face with the question, 'What is our duty and attitude with reference to the strikes and labor unions of the day?' And every true Christian involved directly or indirectly, will welcome any light from the Book that bears upon that question. Striking seems to be contagious and infectious and the epidemic has become serious, reaching into almost every nook and corner of the land. Bakers, printers, telephone workers, railway employees, street car men—almost all are unionized and almost every union is dissatisfied. As I write this, there are seven unsettled strikes in my own city, and a general walk-out of every labor organization in the city is threatened, in sympathy with street car strikers. Union leaders say they have tried to get justice from both Democratic and Republican parties and have failed, and now, for the first time in American history, a labor party is being formed. All this is part of a tremendous moral, financial and political unrest which, in the light of the prophetic Word, is bound to be significant; and no man knows, except what may be gathered in the inspired predictions, when the upheaval will come nor what it will mean.

But it is not of the significance of these things that I write now; and it does not seem to me to be within the province of any paper or pulpit that is dedicated to the preaching of the Word, to enter into the merits of pending cases, or to seek to place specifically the right and the wrong of it upon one side or the other. Perhaps I may be suffered this one word: So far as the *general* conflict which exists between capital and labor is concerned, like all other "wars and fightings," whether they be in the home, in the church, in the community, in the nation, or between the nations, this conflict also comes, hence "even of your lusts that war in your members" (Jas. 4:1), particularly the lust for money and ease. Even Christians are drawn, gradually, step by step, into the worldly rush for the money that is so plentiful, and into the world's way of getting it. Instead of seeking to "receive" by *God's* way—which is to "ask"—they seek to "have" in the way of the unregenerated, carnal, man: they covet, they fight and war and almost kill, yet they cannot obtain; because that is not God's way of blessing His children. *His* commandment is "that *with quietness* they work and eat their own bread;" that they do not strive, "for the Lord's servant must not strive, but be gentle towards all;" but that "by prayer and sup-

plication, with thanksgiving," they "let their requests be made known unto God"—who can supply every need of theirs "according to His riches."

What then is the right attitude of a *Christian*, a man separated from the world unto God, and under orders from heaven—mark that I speak not of the worldling—towards the unions and the strikes? One thing will be admitted: that *he can do no violence whatsoever, either to life or property*. But in a strike of any magnitude, violence always follows. P. J. O'Brien, International Vice-president of street car unions, while opposing violence himself, and commenting on acts of violence in Louisville (as reported, one man's eye put out, another struck by stone, another, shot in the knee, live wires cut to the ground, etc.,) stated that "these things are inevitable." So then, on the admission of union heads themselves, and by the uniform experience of every city, violence is inevitable in such a situation. How then can any Christian vote for, and vote in, a situation which makes these forbidden acts "inevitable?" By every argument, he becomes "particeps criminis," party to all crimes that follow such a vote, as surely as Saul was party to the stoning of Stephen when he held the clothes of those who did the deed; and he disobeys the injunction, "Neither be partaker of other men's sins."

I believe that every earnest Christian, no matter how deeply involved, who dares to take his head between his hands and think the thing *through*, will come out of the process convinced that he can have no part whatever in any such affair; and that the only right attitude is one of absolute independence and complete separation from all responsibility for, and complicity in, every strike of every sort, no matter how just the grievance of the strikers from the human point of view.

But if further light is needed, let him ask himself the question. "What would best please Jesus in this matter?" (2 Cor. 5:9), and then the question, "What would Jesus do?" and then again the question, "What would *I* do, if I thought Jesus would come today?" The result, it seems to me, would be sure to be a hearty obedience to that commandment which rings out its clear warning to all who are tempted to fraternize with the enemy-world—"Be not unequally yoked with unbelievers."—"Come ye out from among them and be ye separate, saith the Lord." (2 Cor. 6:14, 17). This passage probably does not mean just the opposite of what it says; and if it is true that membership in the union means to be tied up with unbelievers, and tied up in such a way too, that the sprinkling of believers among them cannot control the vote, but on the other hand are controlled by an unbelieving element, then the Christian's duty is clear.

Yes, Christians can "afford to give up their rights." He who has not learned that, knows not the A B C of true religion. Neither will they starve by it, (though better starve than do wrong), for God is not dead, nor His promises annulled, nor the Bible extinct.

AN OLD LETTER UP TO DATE.

R. H. B.

The sum of the short epistle of Jude is comprised under two themes.

1. The Lord's "beloved" and "kept" ones: their danger, their responsibility, and their keeping.

2. The false Christians (tares among the wheat): their nefarious work, their doom and condemnation. Upon Christ's own, His true ones, beloved and "kept for Jesus Christ," Jude, on behalf of the Lord Jesus Christ, lays the charge "to contend earnestly for the faith which was once for all delivered unto the saints." The reason for the solemn charge is seen in the creeping in of those false ones who, through public teaching or private influence, would subvert the minds of the true Christians and corrupt their faith; of whom the church would never be rid till the Lord comes. Of the "Sons of the Evil one" (Matt. 13:38, 39) He tells us that their entrance and activity was long foreknown and foretold; and their judgment also is a foregone appointment of God. (2 Pet. 2:3). It is not by an unfortunate accident then, but with God's full foreknowledge and by His permission that these men "crept in privily." As in the case of all other vessels unto dishonor, their wickedness and hypocrisy subserves a good end, which, in part at least, is the testing of the individual faithfulness of the true children of God. And that we be not unfairly overtaken by this "deceit of unrighteousness," the Lord, through His servant Jude, exposes the insidious danger beforehand, that we may watch and take heed. Briefly, the outstanding features by which these sons of Belial may be known are these:

1. They turn the grace of God into lasciviousness. They take mean advantage of God's free goodness, and make it an excuse and occasion for careless, fleshly living (Rom. 6:1, 2); screening their carnal lives by their religious profession.

2. They deny "our only Master and Lord Jesus Christ." (Comp. 2 Pet. 2:1, 2). This is the Unitarian, the unbelieving Critic, the preacher of the modern destructive infidelity.

3. They despise and disown all rule and authority, having no respect for dignity. "Daring, self-willed are they." This is the spirit of ultra-democracy, radicalism, lawlessness.

4. Like Cain they are false worshippers (Matt. 15:9), daring to approach God without the Blood; and like him, of course, they are haters of their righteous brethren. (1 John 3:12).

5. Like Balaam they are ready to hand the people of God over to their enemies for reward and hire.

6. Like Korah they rebel against God-instituted authority.

7. They are murmurers and complainers—like the mixed multitude that came out of Egypt with God's people Israel (Numb. 11:4)—walking after their own lusts, and never satisfied with God's will and way.

8. Their mouths speak great swelling words. They over-

awe the minds of men with much pretense of learning and philosophy.

9. They are politic, knowing how to engage the favor of the great and rich or, to sway the masses, as the case may be, for advantage's sake. Therein lies in part their "popularity."

Even before the Flood Enoch prophesying of the *second* coming of the Lord Jesus Christ (note that!) predicted their judgment. It is evident then that before the Lord's return the church will not be delivered from the presence and influence of this sort of men. They often represent "the party in power." In John's day a Diotrefes had so securely entrenched himself in the church, that he could even cast the apostle himself out of the church. (3 John 9, 10). Sometimes—as in Ephesus and Pergamum (Rev. 2) they constitute a minority. Wherever they are known and detected they should of course be dealt with; but even at that, the church will not be free of these evil-doers till Jesus comes, and the last days will be the worst.

THE FINAL WORDS.

The weight of the epistle, however, rests upon its concluding portion.

Jude reminds the Lord's "beloved" that the prophets and apostles have predicted this to come "in the last days." (See 2 Pet. 3:1, etc.) This reassures us. It is not an accident that things have gone thus. The great Pilot foreknew it.

Then He sums up in the fewest, weightiest words the whole of the Christian's life and duty. "But ye beloved, building up yourselves on your most holy faith (see *how* in Acts 20:22), praying in the Holy Spirit, *keep yourselves in the love of God* (see John 15:9, 10) looking for the mercy of the Lord Jesus Christ ("in that day," 2 Tim. 1:18) unto eternal life."

And as to any brethren who by carelessness may fall victim to this ruinous teaching and leading of these false prophets—if they have not as yet entered into it, standing doubtfully on the brink—have mercy upon them, by putting yourself out to lead them back to Christ. (Jas. 5:19, 20). If they are already in the burning—you may yet in some cases be able to show them mercy; but now proceeding very cautiously, snatching them as brands from the fire, with due care lest you yourself be scorched; watching against this insidious defilement of the flesh.

But cleave to God. He is able to guard those who walk with Him from stumbling, and to set them before the presence of His glory with exceeding joy. To Him be the glory forever.

(For first article on Jude, see July issue.)

"Roger's Reason No. 2" is just the thing to give to skeptical, scientific friends. 10c each.

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“MORE THAN CONQUERORS.”

CHARLES M. NEAL.

Studies in Romans—Section for this Study, Rom. 8:31-39.

Text: “We are more than conquerors through Him that loved us.”

THE RESULTS OF SIN REPAIRED.

This “Salvation” section of Romans (Ch. 1 to 8) properly ends with the word “glorified” in 8:30. From man lost to the uttermost in sin Paul has followed him through the Salvation that is in Christ till he is “glorified together” with his Lord. (Rom. 8:17, 30). There is no higher point, nor one more sweetly significant in redemption than this. It is from this elevated view that Paul writes the section we are now to study. The mighty menace of the meanness of sin has been mended by the cross of Christ. In one view Paul sweeps the circle from sin’s entrance to its exit—from Genesis 3 to Romans 8—and sets over against the sad consequences of sin the happy results of the remedy. Let us look at the results of sin. Violation of God’s law brought *guilt* and conscience pricked their hearts till they hid from His presence (Gen. 3:1-8). God took cognizance of their condition and pronounced the sentence leaving them in a state of *condemnation*. (Gen. 3:9-19). The sentence of death was stayed by the intervention of mercy through the institution of sacrifice, but man by his sin is *separated* from Divine life and is driven out: (Gen. 3:20-24). Sad indeed, are the consequences of sin—*guilt, condemnation and separation*.

But the story does not end with man’s undoing. Paul hastens to the glorious ending and sees God’s church gathered out and set free and gathered in to God. “Who shall lay anything to the charge of God’s elect? Shall God who justifieth?” (Rom. 8:33, R. V. margin). “We before laid to the charge both of Jews and Greeks that they are all under sin.” But God has justified and therefore the charge is removed. Justification means not only the forgiveness of sins but clears one of wrong so he is as though he had never sinned. Through the cross God has cleared the guilty—“justified the ungodly”—and yet He Himself is “just.” It is as marvelous as it is glorious. For the justified there is *no guilt*. (Rom. 3:9, 26; 4:5). “Who is he that condemneth? Shall Christ Jesus that died?” No, far from it. He paid the debt for us and is now on the right hand of God pleading for us. He will not condemn. “There is therefore now *no condemnation* to them that are in Christ Jesus.” (Rom. 8:1, 34, R. V. margin). Since there is no guilt and no condemnation there is therefore *no separation*. Sin is the separating power and since sin is covered in His blood we may glory against “tribulation, anguish, persecution, famine, nakedness, peril and sword” for in the absence of sin they are powerless to separate. (Rom. 8:35). We thank the Lord that it is through the Second Adam’s “one act of righteousness that the free gift came unto all men

unto justification of life." In Him there is *no guilt* in us, *no condemnation* on us and *no separation* for us.

PAUL'S PERSUASION.

Enrobed in the Lord's salvation we are "fenced with iron and the staff of a spear" and "can smile at Satan's rage" in the realization that in all the bitter battling we are "more than conquerors," for we are unconquerable. When David went against Goliath "in the name of the Lord of hosts" and felled the giant, he was more than conqueror for of the five stones put in the bag, four remained after the battle was won. But a single blow was necessary to end the giant's ravings and forever end his harassing the people of God. Just so with David's greater Son in His battle with Satan. Victory is sure. His life is our life and His victory is our victory. Our fight is His fight and we sin because we are in Him. "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39, R. V. margin.)

If this simple but satisfying truth of God's abundant keeping power were more generally apprehended by the children of God we should see and enjoy more of the restful abiding rather than the anxious, fitful clinging so manifest on every hand. I am the Lord's sheep. He has given me eternal life. I am in the Savior's hand whose hand is in the Father's hand. This double enclosure in Divinity's hold gives the simple sheep double assurance and restful confidence. (John 10:28, 29). He died for me when I was a sinner and now that God has justified me, as a living Savior, He will save me from wrath. (Rom. 5:6-10). He has begun a good work in me and I, like Paul, am confident that He will continue to perfect it until the day of Christ. (Phil. 1:6). An eternal covenant of blood has been made and He will work in me that which is good and well-pleasing—"both to will and to work." (Heb. 10:10, 14; 13:20, 21; Phil. 2:14).

In the great transaction of my redemption He has paid me pledge money and I trust, in the fullest confidence, He will complete the transaction. (Eph. 1:13, 14). I need not fall for He is faithful that promised. (1 Cor. 10:13; Jude 24). Of course I am faithful to Him and want to be saved. I could, if I would, of my own free, but deluded self turn away from Him just as I of my own free, penitent believing self came to Him. He will "in no wise cast out" but I may go out for He does not compel. (Heb. 6:4-8; 10:25-39; Compare Matt. 13:20, 21; 1 Cor. 15:2; 2 Thess. 2:3). But I want to be saved and have committed my salvation to Him and my persuasion is that of Paul who says, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

"Reminiscences and Sermons," 396 pages—free for every club of two new yearly subscriptions, to those who ask for it.

ENTANGLING ALLIANCES

J. N. GARDNER.

The great political question of the present time is the League of Nations. Those who oppose it quote Washington's well-known statement, "Beware of entangling alliances." In my judgment the world has reached such a state that regardless of what attitude the United States may take towards the League of Nations, it cannot avoid entangling alliances. But that is neither here nor there. It is of spiritual alliances I would speak.

In the Old Testament we have many examples of men who, by tying themselves to evil persons, almost or entirely involved themselves in ruin. Jehoshaphat is one of the most striking cases in point. He was one of the good kings of Israel. It is said of him that "His heart was lifted up in the ways of Jehovah." God rewarded him and he became rich and powerful.

Then he made a terrible mistake. He allied himself to the notoriously wicked house of Ahab. His relations with Ahab were of the most cordial nature. Perhaps Jehoshaphat may have excused himself in his affinity with Ahab on the ground that it would promote peace between the two nations. If he did his reasoning proved false for it did not result in permanent peace between Judah and Israel.

Ahab was a very treacherous friend. When Jehoshaphat went to see him Ahab invited Jehoshaphat to accompany him into battle. Jehoshaphat agreed to this and here Ahab played him a scurvy trick. Ahab, in order to save his own life, disguised himself when he went into battle but induced Jehoshaphat to wear his royal robes. When the enemy captains saw Jehoshaphat they said, "It is the king of Israel," and tried to kill him. But God saved Jehoshaphat even though he had acted foolishly. God moved them to depart from him. A man with a random shot from his bow slew Ahab, so his dirty trick was of no avail.

When Jehoshaphat returned to Jerusalem, the prophet Jehu met him and said, "Shouldst thou help the wicked and love them that hate Jehovah?" Still Jehoshaphat did not learn his lesson. He joined with Ahab's son Ahaziah in a gold-seeking expedition to Ophir. As a rebuke to Jehoshaphat this expedition was wrecked at Ezion-Geber. Jehoshaphat refused to accompany Ahaziah on another expedition, but later on he joined with Ahaziah's wicked brother Jehoram in a military campaign against Mesha, king of Moab.

The consequences of Jehoshaphat's evil alliance did not end with him. They were inherited by his descendants. The house of Ahab had corrupted the house of Jehoshaphat. After this we find similar names and aims. Jehoram was Jehoshaphat's son who succeeded him. He was wicked and had married Athaliah, the daughter of Ahab, and one of the world's most diabolical characters, a true daughter of Jezebel. He died of a loathsome disease and the usual burial rites for kings were not performed.

Jehoram's son Ahaziah then became king. He also had learned evil from the house of Ahab. It was on a visit to his uncle Jehoram, king of Israel, that he met his death. When the fast driving Jehu rebelled against Jehoram, Ahaziah was with the latter, so when Jehu killed Jehoram, the king of Judah was put to death also.

Then Athaliah showed her hand. She, who had been received into the house of David, now tried to destroy that house. She killed all of the royal seed except a young son of Ahaziah, who was providentially saved. Thus from all of these tragedies we can see what a sin Jehoshaphat committed against his descendants by marrying into a wicked family.

Surely these things ought to be a lesson to us on whom the ends of the ages have come. The most powerful example of anti-thesis in the Bible is 2 Cor. 6:14-18. Attention was called to this passage not very long ago in the WORD AND WORK, but it can do no harm to quote it again.

"Be not unequally yoked with unbelievers for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what agreement hath a temple of God with idols? for we are a temple of the living God: even as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate. Saith the Lord, and touch no unclean thing, and I will receive you, And will be to you a Father, and ye shall be my sons and daughters."

Without trying to be specific, I will say that we ought to carefully avoid any connection,—social, economic or religious— which of necessity involves us in wrong-doing or may lead us into evil, or unless the possibilities for good are greater than the probabilities of evil.

HARPER COLLEGE OPENING.

On September 9, Harper College begins its fifth session. We are expecting a good opening. This is a request of every prospective student for next year to write us to expect him. We need to know this, for we are seriously doubting our ability to take care of all who come, without providing extra room, and this is not an easy matter in Harper right now. If you do not tell us you are coming, when you get on the grounds we shall be glad to see you, but you may wish you had written us.

This is also an invitation to everyone that reads this to come to the opening. We shall be mighty glad to have you. Tuesday is the enrolling and classifying day and the following day, Wednesday, September 10th, is the formal opening. A nice program is being prepared for that day. The meeting begins at 10 o'clock, Wednesday morning. Write us you are coming. Shall we expect you?

J. N. ARMSTRONG, President.

BEWARE OF THORNS.

J. EDWARD BOYD.

As the sower went forth sowing the seed, some fell amidst the thorns; and the thorns grew with it, and choked it. (Luke 8:7). Though the soil may have been fertile and other conditions of growth good, a fruitful yield was impossible where the thorns were allowed to flourish. So it is with those who have heard the Word (for the seed is the Word of God) but, "as they go on their way, they are choked with cares and riches and pleasures of this life;" for the inevitable consequence is that they "bring no fruit to perfection." So beware of thorns!

Jesus points out three varieties of thorns; the cares, the riches, and the pleasures of this life. Let us consider them briefly in the reverse order.

PLEASURES.

There are the sinful pleasures, as dancing, which are so unquestionably demoralizing in their effects that it is impossible for the Word to thrive in the heart of anyone who engages in them. Who has ever known of a dancer who was at the same time a devoted disciple of Jesus, an earnest student of the Word, and an efficient Christian worker? But there are also the pleasures considered harmless of themselves; innocent amusements and recreations, furnishing perhaps bodily exercise that is profitable for a little—yet which may become thorns and choke out the Word. A young Christian played base-ball and liked it; but when he saw that the game was gaining such power over him that it absorbed the greater part of his thought and attention, leaving little room in his mind for anything else, he quit. It was fast developing into a patch of thorns. Church-members have been known to be restless during the morning service on the Lord's day; were evidently more interested in the afternoon's joy-ride. And what does it signify that Christians will sometimes go right by the meeting house, where others are then assembling for prayer service, to a moving picture show, where more than likely they and their children will see scenes not fit to be seen—scenes suggestive of crime and immorality! Even if this modern form of pleasure could be truthfully said to be clean and wholesome, it would still be a great menace; for surely its tendency is to choke out the Word. Especially in these days when men are thus "lovers of pleasure rather than lovers of God"—an indication that we are even now in "the last days" (2 Tim. 3:1-4)—it is needful to beware of this kind of thorns.

RICHES.

This is another thorn which the Spirit foretold would flourish in the last days. "Men shall be lovers of money." The present is a time of wealth seeking, unprecedented in fervor and extent; and Christians should take heed that they are not swept away in this mad rush. A certain preacher was recently asked concerning a certain congregation (whose prospects for a fruit-

ful yield were a few years ago most excellent); "What is the matter with that church?" He replied, "They are making too much money." It is dangerous to make too much money; for one may become so absorbed in such affairs that the Word is choked out and he becomes unfruitful. Interest in spiritual matters is lost, and God and His service is forgotten in this quest for wealth. Beware lest your riches become thorns!

CARES.

It had been thought by many that a time of trouble and anxiety, such as the world has just passed through, would be a time of turning to the Lord—and giving heed to His word. But, although there have been a few such instances, no doubt, it has been remarked that the opposite is usually the case; that not a few have shrunk back, lost interest in the church, and become unprofitable in spiritual matters, because of these pressing cares. Cares we shall have; and when we fail to cast them upon Him who promises to care for us (1 Peter 5:7), they become thorns and choke out the Word. Then there is likely to be a turning from God to New Thought, Christian Science, Spiritism, or some other work of darkness. BEWARE OF THORNS!

THE AUTHORITY OF MIRACLES.

(R. C. TRENCH.)

MIRACLES NOT CONCLUSIVE.

Is the miracle to command absolutely, and without further question, the obedience of those in whose sight it is done, or to whom it comes as an adequately attested fact, so that the doer and the doctrine, without further debate, shall be accepted as from God? It cannot be so, for side by side with the miracles which serve for the furthering of the kingdom of God, runs another line of wonder, the counter workings of him who is ever the ape of the Most High; who has still his caricatures of the holiest; and who knows that in no way can he so realize his character of Satan or "the Hinderer," as by offering that which shall either be accepted instead of the true, or being discovered to be false, shall bring the true into like discredit with itself. For that Scripture attributes *real* wonders to him, though miracles wrought in a sphere rigidly defined and shut in by the power of God, there seems to me no manner of doubt. His wonders are "lying" (2 Thess. 2:9), not because in themselves mere illusions and jugglery, but because they are wrought to support the kingdom of lies. The Egyptian magicians, his servants, stood in relation to a spiritual kingdom as truly as did Moses and Aaron. Only when we recognize this, does the conflict between those and these come out in its true significance. It loses this nearly or altogether, if we contemplate their wonders as mere conjurors' tricks, dexterous sleights of hand, with which they imposed upon Pharaoh and his servants; making believe, and no more, that their rods also changed into serpents (Ex. 7:11, 12), that they

also changed water into blood. (Ex. 7:22). Rather was this a conflict not merely between the might of Egypt's king and the power of God; but *the gods* of Egypt, the spiritual powers of wickedness which underlay, and were the informing soul of, that dark and evil kingdom, were in conflict with the God of Israel. In this conflict, it is true, their nothingness very soon was apparent; their resources came very soon to an end; but yet most truly the two unseen kingdoms of light and darkness did then in presence of Pharaoh do open battle, each seeking to win the king for itself, and to draw him into its own element. Else, unless it had been such a conflict as this, what meaning would such passages have as that in Moses' song, "Who is like unto thee, O Lord, among the gods" (Ex. 15:11)? or that earlier, "*Against all the gods of Egypt* I will execute judgment; I am the Lord." (Ex. 12:12; cf. Num. 33:4). As it was *then*, so probably was it again at the Incarnation, for Satan's open encounter of our Lord in the wilderness was but one form of his manifold opposition; and we have a hint of a resistance similar to that of the Egyptian magicians in the "withstanding" of Paul ascribed to Elymas. (Acts 13:8; cf. 2 Tim. 3:8). But whether at this time it was so, or not, so will it be certainly at the end of the world (Matt. 24:24; 2 Thess. 2:9; Rev. 13:13). Thus it seems that at each great crisis and epoch of the kingdom, the struggle between the light and the darkness, which has ever been going forward, comes out into visible manifestation.

LYING WONDERS.

Yet, while the works of Antichrist and his organs are not mere tricks and juggleries, neither are they miracles in the very highest sense of the word; they only in part partake of the essential elements of the miracle. This they have, indeed, in common with it, that they are real works of a power which is suffered to extend thus far, and not merely dexterous feats of legerdemain; but this, also, which is most different, they are abrupt, isolated, parts of no organic whole; not the highest harmonies, but the deepest discords, of the universe; not the omnipotence of God wielding His own world to ends of grace and wisdom and love, but evil permitted to intrude into the hidden springs of things just so far as may suffice for its own deeper confusion in the end, and, in the meanwhile, for the needful trial and perfecting of God's saints and servants.

This fact, however, that the kingdom of lies has its wonders no less than the kingdom of truth, is itself sufficient evidence that miracles cannot be appealed to absolutely and finally, in proof of the doctrine which the worker of them proclaims; and God's word expressly declares the same (Deut. 13:1-5). A miracle does not prove the truth of a doctrine, or the Divine mission of him that brings it to pass. That which alone it claims for him at the first is a right to be listened to: it puts him in the alternative of being from heaven or from hell. The doctrine must first commend itself to the conscience as being *good*, and

only then can the miracle seal it as *divine*. But the first appeal is from the doctrine to the conscience, to the moral nature in man. For all revelation presupposes in man a power of recognizing the truth when it is shown him,—that it will find an answer in him,—that he will trace in it the lineaments of a friend, though of a friend from whom he has been long estranged, and whom he has well-nigh forgotten. It is the finding of a treasure, but of a treasure which he himself, and no other, had lost. But “he that is of God, heareth God’s word,” and knows it for that which it proclaims itself to be.

TRUE PLACED MIRACLES.

It may be objected, indeed, If this be so, if there be this inward witness of the truth, what need then of the miracle? to what end does it serve, when the truth has accredited itself already? It has, indeed, accredited itself as good. But not as yet as a new word directly from Him. The miracles shall be credentials for the bearer of that good word, signs that he has a special mission for the realization of the purposes of God in regard to humanity. When the truth has found a receptive heart, has awoken deep echoes in the innermost soul of man, he who brings it may thus show that he stands yet nearer to God than others, that he is to be heard not merely as one that is true, but as himself the truth (see Matt. 11:4, 5; John 5:36); or, at least as a messenger standing in direct connection with Him who is the Truth (1 King 13:3); claiming unreserved submission, and the reception, upon his authority, of the statements which transcend the mind of man,—mysteries, which though, of course, not *against* that measure and standard of truth which God has given unto every man, yet cannot be weighed or measured by it.

To demand such a sign from one who comes professing to be the utterer of a new revelation, the bringer of a direct message from God, to demand this, even when the word already commends itself as good, is no mark of unbelief, but on the contrary is a duty upon his part to whom the message is brought. Else might he lightly be persuaded to receive that as from God, which, indeed, was only the word of man. Credulity is as real, if not so great, a sin as unbelief. It was no impiety on the part of Pharaoh to say to Moses and Aaron, “Show a miracle for you” (Ex. 7:9, 10); on the contrary, it was altogether right for him to require this. They came, averring they had a message for him from God: it was his duty to put them to the proof. His sin began when he refused to believe their credential. On the other hand, it was a mark of unbelief in Ahaz (Isa. 7:10-13), however he might disguise it, that he *would not* ask a sign from God in confirmation of the prophet’s word. Had that word been more precious to him he would not have been satisfied till the seal was set to it; and that he did not truly care for the promise which should receive the seal.

(To be Continued.)

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Many people are no more stirred by the statement that thousands of heathen are dying daily without Christ than they would be should they read in the newspaper that John Jones, of nowhere in particular, had a straw hat blown off by a summer breeze."

India has three times the population of the U. S., which is distributed in 700,000 villages in one half the area of the U. S. ** Report has come that rains were falling in India, but they were not very heavy. I do not know whether they will break the famine or not. ** In a June letter an Indian missionary speaks of his wife and children having prickly heat badly, "but hope for the rain soon." ** Sometime ago Sister McHenry had a very serious illness.

Two of the Indian girls rescued from the famine died of bowel trouble. ** The last letter from Brother McHenry indicates that his little fellow, William, was suffering with his bowels also. ** "About forty-five or fifty baptisms in June," says Bro. Martin. ** Brother Martin has been fortunate in getting a good stream of water in a well he has dug. There will be enough, he thinks, for irrigation.

Brother McCaleb has been going among the churches in Indiana of late and that is a good experience for the churches. ** Brother McHenry's report from January to April shows the receipts for personal support, workers, famine, building, education and literature amounted to \$1,527.75. Of this, \$288.36 were for workers and \$474.95 for famine relief. ** Prices continue high in that country and exchange is very low. They have been caring for 20 orphans besides keeping a number of children in school.

"In accounting for the spread of Christianity in the early Christian centuries, Gibbon says it was considered the first duty of every convert to pass on the good news to his family and friends. In the third century Origen said it was the distinguishing characteristic of the Christian to regard himself a missionary."—Sel. ** From Japan, Brother Bixler announces the baptism of two young men on July 20th. The work is going forward nicely in that field. ** Quite a change for the better has come in Brother Sherriff's South African funds since Brother F. B. Shepherd, of Amarillo, Texas, began taking a practical hand in securing and forwarding money to that deserving worker. ** Brother Ben J. Elston, Harper, Kansas, is doing good service in looking after the support of Brother and Sister Bixler. ** WANTED. There is a call for a married couple or a suitable single person in India. If I can be of service to interested parties, they will please feel free to make inquiries.

(2229 Dearing Court, Louisville, Ky.)

BRO. MARTIN'S SEMI-ANNUAL REPORT.

A condensation of Bro. Martin's report shows that for the first half of this year he received for personal support, \$1,916.76; for native helpers, \$139.51; for famine relief, \$230.12; for the new church house, \$92.26; for the monthly paper they wish to issue, 50c; free literature, \$18.56; educational, \$10. (He is schooling 4 orphans); orphanage, \$11.50.

"As I write, the people are sitting before my door asking for help. This is the rainy season, but as yet we have not had sufficient rain to bring the crops up to where they need weeding so as to give employment to the poor. ** We should hate to report to our brethren later that crops have failed again in this section. ** We had no crops in this section at all last year except where the people have wells for irrigating. Naturally grain went very dear ** and our grain was all imported, making it very costly." S. O. Martin.

BOOK REVIEWS.

The Story of the Christian Church, a neat cloth-bound volume, well written by Jesse L. Hurlbut, published by the John C. Winston Co., Philadelphia, Pa., at \$1.00 a copy. Church history is both an interesting and a profitable study and this little story, suitable either for connected reading or class use, tells in an admirable way the outstanding events from the beginning to modern times, paying attention to the causes which led to the results given. The reader will find much profit in this work and little to criticise. The book may be ordered directly from the publishers or through WORD AND WORK.

D. C. J.

QUERY ON MATTHEW 16:18.

Will you please explain through WORD AND WORK, Matt. 16:18. What did the Lord Jesus mean by the expression, "The gates of hell shall not prevail against it"? Did he refer to the building of His church, or Peter's confession?

The "it" in the clause: "The gates of Hades shall not prevail against it," neither refers to "the building of the church," nor to the confession of Peter." but to the church itself. The gates of Hades" (whether by this is meant the portals of Hades, or the power of Hades, matters not) cannot prevail against Christ's church, any more than against Him. Hades is the "unseen world," the abode and prison-house of the dead. Christ broke its bars when He rose from the dead. Henceforth He holds the keys of death and of Hades. (Rev. 1:18). His church therefore cannot be held by Hades, but triumphs over it through Christ.

R. H. B.

"London gets her fashions from Paris, and Paris gets her fashions from Hell."—*Spurgeon*.

FIRST LORD'S DAY LESSON OF SEPTEMBER.

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

Lesson 10.

September 7, 1919.

THE KINGDOM OF GOD.

Golden Text: "Seek ye first the kingdom of God and his righteousness." Matt. 6:33

Lesson Text: Matt. 13:31-33, 44-50. Read the whole chapter, and the "Notes."

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it. 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

treasure for Himself? (Acts 20:28; Eph. 5:25; Rev. 5:9, 10). In what "field" was it found? (Vs. 24, 38). Did the Lord "buy" the whole world? Matt. 28:18, 19; 1 John 2:2.

Verses 44, 45. Is the "merchant seeking goodly pearls"—the Lord Jesus Christ seeking His people—or is it a seeker looking for truth and righteousness, and finding Jesus Christ? See Notes.

Verses 47, 48. How is "the kingdom of heaven" represented in this last parable? How many kinds of fish does the net enclose? Will these kinds remain together forever?

Verse 31. How many parables in this discourse of Matt. 13? Which one, in order, is this? Which of these seven parables are interpreted by the Lord? To what is the kingdom of heaven likened in this parable? Who took and sowed it? Where? In the second parable, what does "his field" represent? (See vs. 24 and 38). Does it not mean the same here?

Verse 32. What are we told about the size of the mustard seed? What is to come of this small beginning? What was the seed represented to be in the second parable? (v. 38). Is this very much of a seed? (Luke 6:20-22; 12:32; 1 Cor. 1:26-29—a small, despised, distressed, persecuted little company) What is meant by the imagery of the mighty tree in which the birds lodge? Dan 4:10-12, 20-22; also, Ezek. 31:3-6. Is the little seed represented as having actually become a great tree, or does it simply say that it will be a great tree in the end? Has the little seed become the mighty tree as yet? Will it be such even when Jesus comes? (Luke 18:8; 2 Tim. 3:1). When will it become such a great tree? Rev. 2:26, 27; 3:21; 11:15; 20:6; 1 Cor. 6:2, 3. Comp. Dan. 7:27.

Verse 33. How does the Lord represent "the kingdom of heaven" in this parable? Can this mean that the whole world will be converted? Why not? (See verses 19-22, 38-42, 47-50, of this chapter, which show the comparatively small and partial success of the gospel.) See Notes.

Verse 44. Who gave all to purchase a

Verses 49, 50. When will the separation occur? Who will do the separating? Where will the rejected ones be cast? Which other of these seven parables brings out this point? (verses 37-43).

NOTES ON LESSON 10.

"THE MYSTERIES OF THE KINGDOM OF HEAVEN."

The thirteenth chapter of Matthew, containing seven parables of the kingdom, presents one connected discourse of the Lord Jesus. Part of it was spoken to the multitude, part to the disciples; part in the open, from the boat, part in the privacy of the house; but the seven parables with their explanations form one connected train. (v. 53). The parabolic method the Lord here adopted was new, for it occasioned the astonishment and question of the disciples—"Why speakest thou unto them in parables? The things taught were also entirely new never before revealed; for they were "mysteries" (hitherto unrevealed secrets) concerning the kingdom of heaven. (v. 11). This fact is again emphasized later in the chapter: "I will open my mouth in parables; I will utter things hidden from the foundation of the world." (vs. 34, 35). In the solemn days of crisis, when his rejection by Israel had become an assured prospect, (Matt. 12:14), the Lord Jesus sprang certain new, unexpected, undreamed-of truths concerning the kingdom of God and the strange form it was to assume during the king's absence and rejection. In these parables we see portrayed, the present phase and peculiarities of the kingdom, as exhibited in the church; of which things the Old Testament foretold nothing.

THE INTERPRETED PARABLES.

Two of these parables are interpreted in minute detail: "The parable of the Sower, and the parable of the Tares. The parable of the Drag-net also has an explanatory statement attached to it. Whatever controversy may arise as to the meaning of the rest of these parables, in the case of the ones which the Lord interpreted we step upon firm and certain ground. The uninterpreted parables must not be so construed as to contradict the Lord's interpretation of the others.

The Interpretation of the Parable of the Sower.

This parable shows that the kingdom is to be propagated by the preached Word (Luke 8:11). It teaches further that this "sowing" will have only limited and partial success in the world. Out of four kinds of ground, only one is "good," really receives the seed and bears fruit.

The Interpretation of the Parable of the Tares.

Even where the seed of the kingdom has taken good hold, and the good wheat has sprung up, the Enemy sows tares among the wheat, which bear so close and deceitful a resemblance to the wheat that not even the angels (the "servants") can be trusted to carry out the task of separation now. This condition must continue until the "harvest," that is, the end of the "present evil age." (Gal. 1:4, R. V., mg). Never will the kingdom of God in its present phase be free from this intermixture of evil and sons of the Evil one. But in the end of the age the angels separate the wheat from the intermingled tares, first binding the latter into bundles in order for the burning; and gathering the Lord's wheat into His garner. (Matt. 13:41, 42). The same point is brought out under different imagery in the parable of the Drag-net.

THE UNINTERPRETED PARABLES.

These are four: the Mustard seed; the Leaven; the Treasure in the Field; the Pearl of Great Price. As might be expected most of the misunderstanding and controversy turns about these, simply because they are not interpreted.

The Parable of the Mustard Seed.

This parable simply states that from a tiny seed, a beginning very small, a great and mighty thing would ultimately come. The main interpretations offered on this are:

1. That the church would grow into a vast and world-wide power, embracing all mankind.

2. That the church would manifest a false and spurious growth, becoming a world-power (as seen in the development of the Roman church) and that the "birds," which in the first parable represent the emissaries of Satan, now find refuge in the branches of the professed church.

The objection to the former of these is that it contradicts the interpreted parables, as well as other scriptures. The word of God predicts no phenomenal growth and success to the true church of God in this age. The last days are in fact the worst. (Luke 18:8; 2 Tim. 3:1). The true saints of God must suffer and endure oppression and persecution in patience up to the moment when Jesus comes. Moreover these almost 1900 years have seen no steady growth or development of the true church. It is now no larger proportionately, nor hardly numerically, than at the close of the apostolic day.

The objection to the second is that there is no intimation given that the growth of the mustard-seed into a mighty tree is abnormal, or that it represents a development displeasing to God. It is not certain that the "birds" in the parable of the Sower must mean the same in this parable. Such an abnormal, false development did indeed take place in the history of the professed church; but we may not certainly infer that that is what the Lord meant to show.

3. A third suggestion, which seems fairer, and is in strict harmony with the Scriptures, is, that out of a beginning so small, out of a thing so weak and despised, as the church has always been and always will be till Jesus comes, a glorious reign and kingdom-rule over all the earth will eventuate at the Lord's return. (See Rom. 8:18 and references in the questions on v. 32). This accords with the symbolism of the "tree" also.

The Parable of the Leaven.

Here again interpretations differ, as follows:

1. The influence of the gospel, proceeding from the church which is placed in the midst of the world, will spread and permeate the world like leaven, until the whole world is converted to Christ.

2. Leaven is always the symbol of corruption. The meal represents the children's food—or, as otherwise interpreted, the church of true believers; the woman is the false church, who mingles in the corruption of false teaching, until all is more or less tainted by it.

The former of these interpretations stands in contradiction to the Lord's interpretations of the parables of the Sower, and of the Tares, and to many other predictions of the evil conditions of the last days.

The latter, though objected to on various grounds, which cannot be discussed here, is, with some minor reservations the more acceptable.

The Treasure in the Field and Pearl of Great Price.

Interpretation on these two parables differs as to the finder and buyer in each, and the meaning of the Treasure and Pearl, respectively. Some take it that it is the sinner who (by accident in the one parable; by seeking, in the other) finds the treasure and the pearl. The "Treasure" in that case is variously supposed to be the "truth of the gospel," or "salvation," or "the kingdom;" and the "pearl," almost universally the Lord Jesus Christ—"for whom," as Paul said, "I suffered the loss of all things, and do count them but refuse that I may gain Christ."

Some, on the other hand, interpret the finder and buyer in each case to be the Lord Jesus Christ. The treasure in the field being His people, (in the sense of John 10:16 and Acts 18:9, 10) as yet hidden in the world; who are indeed His treasure, His portion and inheritance. (Deut. 32:9). For the sake of gathering these He bought the whole world unto Himself. The pearl is the church, whom the Lord loved and purchased with His own blood.

The latter interpretation commends itself as being more in line with the thought of the parables, which view the kingdom from God's side rather than from man's part.

In interpreting the uninterpreted parables all latitude may be allowed, only seeing to it that the lessons gathered are in harmony with Scripture generally, and do not run counter to the Lord's own interpretation of the first two parables.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 14, 1919.

THE FUTURE LIFE.

Golden Text: "For we must all appear before the judgment seat of Christ." 2 Cor. 5:10.

Lesson Text: Matt. 25:31-46. Read the Notes.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punish-

ment. Verse 31. When will the Son of man sit on the throne of His glory? On what throne does He sit now? (Rev. 3:21).

Verses 32, 33. Who will be gathered before Him? Does this say that all the nations that ever lived, resurrected, are here gathered before the Lord? Must we assume that? How will the Lord separate them?

Verse 34. What is the Lord Jesus called here? What does He call those on His right hand? What does He bid them to inherit? What is meant by "inheriting" the kingdom? (Matt. 5:3, 5, 10; Luke 12:32; Jas. 2:5). For whom had God prepared the kingdom? How far back does the plan reach?

Verses 35, 36. On what basis is all God's judgment rendered? (Rom. 2:6). By what only is a man saved? (Eph. 2:8-10). How only is true faith known? (Gal. 5:6; Jas. 2:14-25). How is that love known which gives boldness in the judgment? (1 John 3:14, 17-20). What had these people done? To whom does Jesus say they had done it?

Verses 37-39. Were the righteous aware that they had done this to the Lord Jesus?

Verse 40. Are we commanded to do good unto all men? (Gal. 6:10). But to whom especially? Does it make any difference to whom we do good? (Matt. 10:40-42). Why did God accept Rahab's care of the spies as an act of saving faith? Are all men "Christ's brethren?" Who are Christ's brethren? (Matt. 12:48-50). To how great a brother must we do good before Christ will own it as done to Himself? If we show an unkindness to one of these least of His brethren, does the Lord Jesus take that also as done to Him? (Acts 9:4).

Verse 41. What does the Lord call them on His left? What is the sentence of the lost always? (Matt. 7:23; 2 Thess. 1:9). For whom was this eternal fire prepared? But who must share in it with the devil and his angels?

ment: but the righteous into eternal life. **Verses 42, 43.** On what test is their judgment based? What did this prove as to their faith and attitude toward

God? What sort of tree is "cut down?" (Matt. 3:10; Jas. 4:17).

Verses 44, 45. Were they conscious of the fact that they had slighted the Lord Jesus? How had they done it? Ought we to show great care and kindness toward the people of God? Why?

Verse 46. To what do these go? To what the others? What word describes the duration of each?

NOTES ON LESSON 11.

IS THIS THE GREAT FINAL JUDGMENT?

The Judgment-scene in Matt. 25 is commonly taken to be the "general judgment," described in Rev. 20:11-15. Let us note however:

1. That there is not a word in the passage to show that these "nations" are composed of dead and resurrected people. We must not assume here what is not said.

2. The basis and standard of this judgment could not apply to all the nations of the world of all times. The heathen nations (the term "nations" is the same as translated "Gentiles" elsewhere) of centuries past could have had no opportunity to do either good or evil to Christ's brethren in any wise. But before the glorious advent of the Lord "the gospel of the kingdom" is again preached, and on a world-wide scale. The nations then living therefore have the necessary opportunity and thus come in for the test and judgment of Matt. 25. (See Matt. 10:14, 15).

There are besides certain circumstances which put the common view of the place and scope of this judgment out of the question. These things cannot, however, be discussed here; nor is it necessary that they should be.

THE LESSON OF IT.

We can get the lesson of many a passage whose setting and strict interpretation we may miss. The practical point and purport of this Scripture has always been obvious. Though saved by grace, through faith "not by works of righteousness which we did ourselves" (Eph. 2:8, 9; Tit. 3:5) yet the test of true saving faith is in the works of love that spring out of it (Gal. 5:6)—for apart from works faith is dead. And the test whether we have truly received the grace of God, or whether we have received it "in vain," lies again in the fruit of good works it bears. (1 Cor. 15:10). Therefore, in any and every case, it is proper that all men should be judged according to their works: those who have refused the salvation of Christ upon the merits of the dead works of their own sinful, disobedient lives; those who are within the fold of God's grace and salvation by their works as evidencing their true faith and love, or the lack of it.

THE LOVE OF CHRIST'S "BRETHREN."

In nothing does the genuine faith of "a sinner saved by grace" and become a child of God, show itself more evidently than in conduct toward other of God's children. This is so conclusive a test of the renewed heart, and of the presence of the Holy Spirit within, that John says, "We know that we have passed out of death into life because we love the brethren." (1 John 3:14; and comp. 1 John 5:1, 2). Again, "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (Read the whole passage, 1 John 3:10-19). But he does not mean a love that is merely in word and with the tongue, but an active, helpful, self-sacrificing love, that gives, works, and lays down its life. When a man hears, understands, receives, the sweet story of God's forgiving love, and accepts God's mercy for himself, God counts that such mercy and love shown to the sinner, will, if honestly received, spring up in deeds of love and mercy toward others—especially toward those who are Christ's. The story in Matt. 18:21-35 is most instructive here. This is the true fruit of love, faith, and gratitude. And with God the tree is known by its fruit.

THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 21, 1919.

THE HOLY SCRIPTURES.

Golden Text: "Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105.

Lesson Text: Psalm 19:7-14; 2 Tim. 3:14-17.

- 7 The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
- 8 The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
- 9 The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
- 10 More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honeycomb.
- 11 Moreover by them is thy servant warned:
In keeping them there is great reward.
- 12 Who can discern his errors?
Clear thou me from hidden faults.
- 13 Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
- 14 Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.
- 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.
- word of God has done its great work.
2 Tim. 3:14. Who is saying this? To whom? What had Timothy learn-
- Verse 7.** (See Note on the 19th Psalm). What is said about the law of Jehovah? What effect has it upon the soul? What is testimony? To what sort of things does Jehovah give us witness? (John 3:11-13; 2 Cor. 4: 18; Heb. 11:1, 7, 10). Is the testimony of God absolutely dependable? If a simple man heeds it, what will it make him? (Ps 119:98-100). How wise? (See 2 Tim. 3:15 below).
- Verse 8.** Is God ever mistaken, short-sighted, unjust, unfair in His precepts? Is there any admixture of that which is wrong or false in His commandments? How do they enlighten our eyes? (Heb. 5:14).
- Verse 9.** What sort of life is that which is controlled by "the fear of Jehovah?" How long will it endure? (1 John 2:17). To what extent are the ordinances of the Lord true and righteous? (Ps. 119:128).
- Verse 10.** Do men desire fine gold very much? How much? Do they desire God's word very much? Which is the more valuable? Do you believe that? Is it pleasant as well as profitable? Have you found it so?
- Verse 11.** Is it a great advantage to be warned of pitfalls and dangers? What further advantage is there in keeping God's precepts? How great is the reward? (Gen. 15:1; Rom. 8: 18; Heb. 11:26).
- Verse 12.** Is any man capable of discerning his own errors? How can he become aware of them? Are "hidden faults" (that is faults of which we are ignorant) also sinful? Lev. 5:17.
- Verse 13.** What kind of sins are "presumptuous" sins? (Numb. 15:30, 31; Deut. 1:42, 43; 17:12, 13). Do they easily get dominion over a man, so as to plunge him into perdition? How are we kept back from them? (Ps. 119:11).
- Verse 14.** When the words of a man's mouth, and the thoughts of his heart are acceptable in God's sight, then the

ed? (2 Tim. 2:2). From whom had he learned these things? Does it make some difference as to where a teaching comes from? Where had Paul got it? (Gal. 1:11, 12). Did Timothy know assuredly of the source of this teaching?

Verse 15. What other instruction did Timothy have? How long had he had it? How did his good mother and grandmother implant their own unfeigned faith in little Timothy? (2 Tim. 1:5). Was the later teaching he received from Paul in harmony with the "holy scriptures" he had been taught from childhood? (Heb. 1:1, 2). What were these old scriptures able to do? Could they do that of themselves? How does "faith in Christ" come? (Rom. 10:17).

Verse 16. (See the marginal reading in the R. V.) All scripture being inspired of God—is any part of it unprofitable? What four things is it profitable for? What does teaching, reproof, correction, instruction in righteousness, each, mean?

Verse 17. How well does a knowledge of God's Word equip the man of God? Does he then need to go outside the word of God for needful instruction? Was the Word intended to equip a man for learned discussion chiefly, or for good works? Is the word a lamp to our heads, or to our feet, that we may walk by it? (See Golden Text).

NOTES ON LESSON 12.

THE WORD OF GOD.

The two great divisions of God's word (Old and New Testaments) are pointed out to us in Heb. 1:1, 2: "God—having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners—hath at the end of these days spoken unto us in his Son."

While the message God sent through His Son is directly to us, and the former messages through the prophets were "to the fathers," therefore not as directly applicable to us—yet both parts were spoken by the same God. The Old Testament is His word as well as the New. Both parts are of infinite value to us. The message of Christ delivered in person and through His apostles) is supreme—showing us the gospel way of salvation, teaching us how to live and how to serve and worship God today. But the Old Testament is profitable throughout, as our lesson shows, able to make us wise unto salvation when read in the light of the faith which is in Christ Jesus, and applicable in the way of teaching, reproof, correction, instruction in righteousness. The history of Israel, for instance, is full of example and warning and admonition to us. (1 Cor. 10:1-13) And "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). The Old predicts the New and bears testimony to it. The Lord Jesus Christ endorsed the whole of the Old Testament Scriptures (as the Jews then had them, and as they, as well as we, still have them). (Luke 24:27, 44). In the Bible we have the whole of the Word of God.

THE NINETEENTH PSALM.

The first part of this psalm (not printed in this lesson) praises God's wonderful revelation of Himself in the visible heavens—especially the sun which runs its glorious course from end to end of "the spacious firmament on high." Then suddenly the psalmist's mind is carried on by the Spirit to the greater and more glorious revelation of God in His word, with all the blessings it brings to those who receive it. At that point our printed lesson begins.

"ABIDE THOU IN THE THINGS WHICH THOU HAST LEARNED."

Paul's solemn admonition to Timothy to stick close to the word of God, is of especial weight and meaning to us who are living in these last days.

"Second Timothy," being Paul's last word, naturally looks forward to the end-time. The apostle manifests a marked anxiety concerning the preacher's adherence to the Word of God, knowing—even as it is come to pass, and we all have seen—that in the last days an awful current would sweep away the many. "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1:13). Again—"The things which thou hast heard from among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2:2). Then the grave admonition contained in our printed lesson, to "abide" (remain in, not forsake or depart from) "in the things which thou hast learned from me," and in the (Old Testament) Scriptures which Timothy had known from childhood. (Comp. 1 John 2:24). Finally, the great last charge: "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: **preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine, but having itching ears will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and shall be turned unto fables.**" (4.1-4). How needed and seasonable these words today!

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 28, 1919.

JESUS OUR SAVIOR AND KING.

(Review Lesson.)

Golden Text: "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9.

Reading Lesson: Rev. 5.

I. The Church: Its Life and Work. What is the church? How and when did it come into existence? How is its life maintained? (Acts 2:42). What is its work?

II. Baptism. Read or repeat from memory: Matt. 28:18-20; Acts 2:38; Gal. 3:26, 27; Rom. 6:4.

III. The Lord's Supper. Who instituted it? Where and When? How is it (1) A Memorial? (2) A Proclamation? (3) A Communion?

IV. Christian Fellowship. What is fellowship? Read 1 John 1:3, 7.

V. Christian Worship. Read John 4:24, Matt. 15:9.

VI. Winning Others to Christ. Who is to do it? Acts 1:8.

VII. Christian Missions. What is the one, chief, all-embracing task the Lord left for His people to do? Who furnishes the backing?

VIII. Social Responsibility. Give Gal. 6:10. What does it mean?

IX. Temperance. (Self-Control). Do not the people of the world often exercise strict self-restraint? For what do they do it? For what we? 1 Cor. 9:25.

X. The Kingdom of God. What shall we put first in our aim? (Matt. 6:33). What do you remember of the seven parables in Matt. 13?

XI. The Future Life. On what basis does the Lord judge in Matt. 25? How is it that we are saved by grace, yet judged by works?

XII. The Holy Scriptures. How much of the Scripture is "inspired of God?" How much is profitable? What is it profitable for?

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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. 17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, 'Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.

18 And it came to pass after

1 Pt. 31, 39
 ver. 32, 47;
 1 Pt. 32, 4,
 37; 1 S. 2,
 2; Pa. 31,
 3; 71, 3
 4 Ps. 91, 2;
 114, 2
 5 Gen. 15, 1;
 6 Dt. 33, 20
 7 Dt. 33, 17;
 8 Lk. 1, 69
 9 1 S. 9, 9; 14,
 6; 46, 7; 11;
 10 71, 7; Jer.
 16, 19
 11 Pa. 43, 1;
 12 96, 4
 13 Ps. 103, 4;
 14 Jon. 2, 3
 15 Ps. 69, 14,
 15
 16 Ps. 116, 3
 17 Ps. 116, 4;



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