

WORD AND WORK

THE CHINA FAMINE.

R. H. B.

"There are no words adequate," says Robert E. Speer, "to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow-men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help."

Appeals are being made more widely for the European and Near-East relief; and there is a strong organization to handle that need. But our hearts are wrung with sympathy for the helpless, starving, freezing, dying multitudes in North China, who are perishing by the hundreds daily and of whom some *millions must die* in spite of *all* that may be done for them in this country. Ever since there came to our notice the mute but eloquent appeal of a photograph of Chinese men huddled in blank despair, of Chinese mothers in an agony worse than that of the hunger alone, holding in their arms their pitiful skeleton-bodied little ones, food and home has not been so pleasant. We cannot banish the thought of those suffering.

The church at Portland Avenue has thus far sent in \$281. (*Two dollars will keep a child alive one month!*) This represents some offerings handed in from some other congregations. We have not been willing to work through any federations or associations; but having learned the name and address of a non-denominational missionary on the grounds, who we know will be glad to act according to our request in the matter, we have sent to him, with the instructions to administrate our contribution purely *in the name of Christ*—if by any means our little mite may serve to bring *Him* into favorable notice with the poor hungry folk over there, and so work out for eternal as well as temporal good; and to let it be understood that this bit of help is coming simply through the church of Jesus Christ. The missionary's name and address is R. A. Torrey, Jr., Tsinanfu, Shantung, North China. He is the son of Dr. Torrey, dean of the Los Angeles Bible Institute. We shall be glad to be instrumental in forwarding any funds in Christ's Name. Address R. H. Boll, 2605 Montgomery, Louisville, Ky.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Matt. 5:20.

WORDS IN SEASON.

R. H. B.

THE BIAS AGAINST BAPTISM.

"Baptism" continues to engage attention and interest among earnest believers. The question especially as to the design of baptism—whether or not baptism is essential to salvation—exercises the minds of many. The language of the New Testament on this point is such that those who refuse to recognize baptism as a condition of salvation feel perpetually called upon to explain the peculiar wording of such passages as Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21, etc. Some have fallen into ritualism, making a "sacrament" (in the Roman sense) out of baptism; ascribing virtue to the act in itself, or making it a meritorious performance. Others, deterred by so grave an error, have practically repudiated baptism, or emptied it of any real significance and value, and have even set themselves to expunge the meaning of the Word where it seemed to favor conditionality.

It is really distressing to note how under the influence of theological preconception and prejudice, earnest and good men deal with the subject of baptism. A teacher of great ability and boldness and extraordinary Bible knowledge, whose name I withhold, is betrayed into such an utterance as this, for example:

"Peter says, 'You men of Israel slew Him! They said, 'What must we do?' And he said, 'Go back to John's baptism; repent and be baptized for remission of your sins. What John and Jesus told you I tell you! Because there is no remission of sin in these days by the act of baptism; only by faith in Him is there salvation.'"

A FALSE SOLICITUDE FOR GOD.

Now think on that! How is it possible for a man of information and undoubted sincerity to be guilty of such a perversion of the word of God? It seems that he, and not a few others like him, have taken it for granted, first of all that baptism as a condition of salvation is at all costs to be eliminated; and then the Bible is handled accordingly. Would that men who love the Lord and desire to preach His word would cease the uncalled-for solicitude for God that makes them feel obligated to wrest His plain word in order to avoid some supposed error! "Will ye speak unrighteously for God, and talk deceitfully for him? . . . Shall not his majesty make you afraid, and his dread fall upon you?" (Job 13:7-11). Shall we take God's word as we find it, or shall we trim it as we think it ought to be? Shall we first make up our theology and then force the Bible into compliance with it, or shall we shape our conceptions according to it, and let the Bible be our theology? There is great need of that humility which is willing to lay down its own views and let God be true, though it make every man a liar; and of that obedience which

brings every thought into captivity to the obedience of Christ; and of that love of God which involves all the *mind* as well as all our strength. If one could by no manner of means make Peter's answer in Acts 2:38 fit in with his conception of the rest of New Testament teaching, he ought yet be willing to let it speak for itself just as it stands, and make no attempt to nullify it. The interpretation of Acts 2:38 quoted, represents a deliberate attempt, however well-intentioned, to tear out the answer which Peter gave by the Holy Spirit to inquiring sinners under *the new dispensation*—the dispensation under which we still live; and to close again that door which Peter by Divine authority had opened on that day.

BAPTISM IN THE NAME OF CHRIST.

If it be necessary to point out the grave mistake of the above quoted construction on Acts 2:38—let it be noted first of all that, though the Lord Jesus (through His disciples) baptized men in that preparatory baptism of John only while John himself was as yet baptizing, (John 3:22-24), there is no record that the baptism of John was any more practiced after the close of John's ministry—that is to say, after his imprisonment. Secondly, certain "disciples" at Ephesus who had been baptized with John's baptism after the same had gone out of date and validity, had to be baptized again in the name of the Lord Jesus. (Acts 19:1-5). Now this baptism "in the name of the Lord Jesus" was *precisely* the same baptism that Peter commanded to all the inquiring sinners on the day of Pentecost: "Repent ye, and *be baptized everyone of you in the name of Jesus Christ* unto the remission of your sins, and ye shall receive the gift of the Holy Spirit; to which Peter added, to show that this answer was valid for Jews and Gentiles of all the age—"For the promise is to you and to your children and to *all that are afar off*, even as many as the Lord our God shall call unto him." Plainly then we see that this "baptism in the name of Jesus Christ" is distinct from the baptism of John (Acts 19:3-5); and that Peter's answer and proclamation on Pentecost was no local and limited instruction. (Acts 2:39).

The one point of value in "explanation" above is the admission that John's baptism was really in order to the remission of sins; and that Peter's answer to the inquiring sinners on the day of Pentecost gave this as the true design of baptism. That fact ought to be of more weight to the servant of God than all theological views and schemes.

BAPTISM AND THE GENTILES.

From the works of another whose earnestness, ability, devotion, and pure motive is not to be called in question (Gaebelein) I take the following:

"Remission of sins and the gift of the Holy Spirit comes by faith in the Lord Jesus Christ. In connection with the Jews, baptism was a condition. There is no such condition for Gentiles. The case of Cornelius and those who were assembled in

his house to whom Peter preached the Gospel illustrated this fully. He had not mentioned a word about baptism for the remission of sins and the gift of the Holy Spirit. When he had declared that through "His Name" whosoever believeth in Him shall receive remission of sins, his address was cut short; 'the Holy Spirit fell on all them which heard the Word.' (chapter x:14). This clearly proves that baptism in water has nothing to do with the gift of the Holy Spirit to these believing Gentiles. Water baptism followed in their case. He commanded them to be baptized in the name of the Lord. 'For the Jews who had openly rejected the Lord, baptism is always a prerequisite; they must openly own Him whom they had disowned.' The entire setting aside of ordinances in the case of the Gentiles at once destroys the ritualistic teaching as to baptism. According to this ritualistic teaching Cornelius must have received the Spirit while in an unregenerate condition, for he had not yet received 'the sacrament of regeneration!' (pp 52, 53)

"And as I began to speak the Holy Spirit fell on them as on us in the beginning."

Water baptism follows. Up to this chapter (Acts 10) water baptism preceded the gift of the Holy Spirit. This shows the place water baptism holds on the ground of grace. **Water baptism has no place in the proclamation of the Gospel of Grace.** It is not a means of grace, nor a sacrament. Peter, however, does not slight nor ignore baptism. 'Can any man forbid water?' Then he commanded them to be baptized in the name of the Lord. This shows that not Peter himself did this act; it is therefore not a ministerial thing. This, too, was done here in anticipation of what should be made of baptism through "ordained men" who claim apostolic succession." (pp. 208, 209.)

The foregoing teaching on the purpose of baptism is again a frank admission of this much at least, that Peter's language in Acts 2:38 signifies a baptism in order to the remission of sins. The writer has this much in his favor that he will not wrest the language of the inspired apostle. But he immediately destroys the application of Peter's answer to the Gentiles—to us—by taking the position that it had reference to the Jews only. It is evident however that what Peter preached to those Jews was *the gospel*—even as he had been commissioned. (Mark 16:15, 16). Peter himself, in a letter written to some of the same people who had heard him on Pentecost (Acts 2:9, 10; 1 Pet. 1:1) speaks of it as "the gospel" preached unto them "by the Holy Spirit sent forth from heaven," by which they had been begotten again, and which is the word "which liveth and abideth." (1 Pet. 1:13, 23, 25).

THE SAME GOSPEL FOR JEW AND GENTILE.

Now there are *not two gospels*, one to Jews and another to Gentiles. The distinction made between "the gospel of the uncircumcision" and "the gospel of the circumcision" in Gal. 2:7, 8 designates no intrinsic difference in the nature and contents of the two; but it is a matter of special commission, Paul having been given the specific task to carry the gospel out to the Gentiles (Rom. 11:12) while Peter was *chiefly* charged with the evangelization of Israel. That the two gospels were one and the same appears in that very connection. For the apostles at Jeru-

salem had neither any criticism of Paul's message to offer, nor did they add anything to his doctrine, but fully and absolutely indorsed it as *the gospel*—that one, single, simple gospel which is the power of God unto salvation to every one that believe, *to the Jew first and ALSO to the Greek* (Gal. 1:6-9; Rom. 1:16). Discussing that very question of the unity of Jews and Gentiles in Christ, in Ephesians the apostle declares that all things were one and the same for both classes: "There is *one body* and *one Spirit*, even as also ye were called in *one hope* of your calling; *one Lord*, *one faith*, *one baptism*, *one God* and *Father* of all." (Eph. 4:4-6). Now the "one baptism" was one and the same for both Jew and Gentile in action and in design; and if Peter preached baptism in the name of Jesus Christ as for the remission of sins to the Jews on Pentecost, so must it be preached evermore to the Gentiles. "For there is no difference between Jew and Greek" in the matter of gospel and salvation. If the Jew needed to be baptized, no less did the Gentile. If the Jews must by baptism "openly own Him" whom they had "openly rejected" (*all Jews had not so rejected Him*), then baptism is an open owning of the Lord Jesus Christ; and as necessary therefore for the Gentile as for any Jew.

CORNELIUS AND HIS HOUSE.

Upon the case of the house of Cornelius, the teacher above quoted reasons that baptism is set aside for the Gentiles. This calls for an examination of the facts. The Bible-student will not dispute that the case of Cornelius and his house was extraordinary. The pouring out of the Spirit upon that company of hearing and believing Gentiles was an amazement to the Jewish brethren who were present. This was because "on the Gentiles also" was poured out the gift of the Holy Spirit. Not only so, but the language used in reference to the event clearly indicates that *nothing like it had occurred*, even as to Jews, since Pentecost when the Spirit so descended upon the apostles. If it had been a thing of common and general occurrence the apostle could not have spoken of it as that singular thing which reminded him of the Lord's promise—"Ye shall be baptized with the Holy Spirit;" and that "the Holy Spirit fell on them as on us at the beginning." (Acts 11:15, 16). Now the one purpose and significance which the apostle assigned to this wondrous demonstration in the house of Cornelius was that it was God's manifest token that the Gentiles could properly be baptized and thus received into the church of the Lord. So the apostle argued; and so it was accepted by the Jewish brethren. It was the sign to them all that the Gentiles could not be refused the baptism which the Lord Jesus had commanded to all. "Then answered Peter, *Can any man forbid the water* that these should not be baptized, *who have received the Holy Spirit* as well as *we*." And he commanded them to be baptized in the name of Jesus Christ." (Note that baptism "in the name of Jesus Christ" is plain water-baptism). Later, defending his action of baptizing Gentiles, Peter

said to the Jewish brethren in Jerusalem, "If then God gave unto them the like gift as he also did unto us when we believed on the Lord Jesus Christ, who was that I could withstand God?" (Acts 10:47, 48; 11:17). Clearly if Peter after that had refused to baptize the Gentiles in water it would have been "withstanding God"—just as it is yet at this day, a withstanding of God to restrain men by word or act from obeying the Lord in baptism. If all this demonstration from on High was given them to show that believing Gentiles could and should be baptized—what importance God has placed upon the act!

BAPTISM AND SALVATION.

But another point demands our attention: were the Gentiles saved before their water-baptism? That author argues so. To the Jew, he thinks, salvation was conditional upon baptism. "There is no such condition for the Gentiles. The case of Cornelius . . . illustrates this fully." He speaks of "ritualistic teaching as to baptism," and says, "according to this ritualistic teaching Cornelius must have received the Spirit while in an unregenerate condition, for he had not yet received 'the sacrament of regeneration!'"

With the "sacrament" of regeneration we have indeed nothing to do. That is the language of Ashdod. Nor yet with ritualism. (We are to practice baptism because the Lord Jesus so ordained.) Neither has the act in itself any meritorious virtue, nor the water any saving power. Our sins are blotted out in the blood of the Lord Jesus, and our salvation is purely of grace and by faith—only by faith. Yet the faith must be of such a nature as to express itself, and must be consummated in the Divinely ordained act. Then, and not until, does it result in remission. This is nothing new. The scripture abounds in illustrations of faith's testing and expression through some required act. If baptism is for the remission of sins (whether for Jew or for Gentile) it is not due to any virtue of the water, nor to any merit of the act, but only because in this way is the free promise of the Lord apprehended by faith. This is not ritualism: it is what the word calls the "obedience of faith."

But how was it with these Gentiles? They were not "unregenerate" when they received the Holy Spirit. They had heard and believed. They were "begotten" of the word, (1 Pet. 1:23) and they were in the process of being regenerated. God was purifying their hearts by faith and granting them repentance unto life. (Acts 11:18, 15:9). Peter on Pentecost said ". . . . be baptized . . . unto remission of sins, and ye shall receive the gift of the Holy Spirit." If in this extraordinary case, and for a stated and exceptional purpose (as shown before) God put the Spirit (and in a most unusual form of impartation) first, to be followed at once by the commanded water-baptism—are we to draw from that a general conclusion to the effect that water baptism is therefore set aside as a condition of salvation to the Gentiles, and as having "no place in the proclamation of the Gos-

pel of Grace?" God forbid that we should so misuse the scriptures!

NEW TESTAMENT TEACHING ON BAPTISM.

The later teaching of the Book of Acts and the Epistles shows most evidently the place God assigned to baptism in the case of Gentiles as well as in the case of Jews. How *matter-of-course* baptism was, appears, for instance in the narrative of the conversion of Lydia "whose heart the Lord opened to give heed unto the things spoken by Paul. And when she was baptized she besought us, etc." (Acts 16:14, 15). The very language here used shows that this was the uniform and constant practice. It is not stated as some special thing to be noted, as that "then she was baptized," but as the well-known regular thing—"when she was baptized"—as of course all always were. And the Lord had opened her heart that she might attend to this thing, as the context shows. Oh that more true hearts might be so opened! Again, what was the haste, what the need, that the Gentile Jailor and his house should be baptized that same hour of the night" (Acts 16:33, 34). Baptism was never deferred even one day in any case shown in God's record. Why not? And why do we read that in the Gentile Corinth, "many of the Corinthians hearing, believed, and were baptized?" (Acts 18:8). Why would Paul go to the trouble to baptize again the twelve in Ephesus who had been baptized unto John's baptism after the latter was out of date? (Acts 19:4, 5). How did Paul know that all the Roman brethren (though he had never been at Rome to investigate) and all the Colossian brethren (whom he had never seen face to face) had, like himself, been buried with Christ in baptism and raised with him (by faith in the operation of God who raised Him from the dead) in order that thenceforth they might walk in a new life—except this had been the universal way of the gospel? (Rom. 6:4; Col. 2:12). What was their obedience to the form and pattern of the doctrine, by which obedience they were made free from sin and became servants of righteousness? (Rom. 6:17, 18). Was it not the re-enacting of Christ's death, burial, and resurrection in the act of baptism? (Rom. 6:4, 11; 1 Cor. 15:1-4).

But I forbear. The testimony of the scriptures is overwhelming—we need not err on this point. As a veil lies upon the Jew's heart when Moses is read, surely there must be a theological veil upon the heart of the man who can read the New Testament and not see the God-appointed place of baptism as that utterance of faith which puts the penitent believer into the full blessings of Christ. And as in the Jew's case, whensoever we shall truly and fully turn to the Lord every veil shall be lifted. "For ye are all sons of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ. . . . And because ye are sons God hath sent the Spirit of His Son into your hearts crying, Abba, Father." (Gal. 3:26, 27; 4:6).

WORD AND WORK

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NEWS AND NOTES.

Through no fault of ours, 250 copies of January WORD AND WORK were damaged beyond use. As a result, we have been unable to furnish January to some who subscribed or renewed in that month. However, we will make up for this by supplying them with the entire series of Kingdom articles in some form or other a little later on. If friends would mail in their January copies it would help to supply those who asked for it.

From Japan comes the word that Harry Fox has baptized two more converts from his class of young men. He speaks of frequent engagements with young men who desire to know more of Christianity; and of preparing a special sermon on "What is Christianity." It occurs to us that that would be a live subject even in America. Herman Fox, who left a year behind Harry, is now teaching a class of young men also.

"H. L. Olmstead begins a meeting with Seventh and Camp Street church, New Orleans, March 1. Five more conversions in the French field."—Stanford Chambers.

The church (colored) at Hancock and Burnett Avenue, Louisville, has moved into its new building, put up at a cost of over four thousand dollars. The little church doubled its membership in 1920 and did its good part toward the building expense. G. P. Bowser is their able and faithful evangelist.

"I have just received the Bible and am delighted with it. I have already divided it into daily readings, which will take me through it once a year."—Beulah Procter. The Bible was No. 22W, secured by sending a club of ten new subscribers).

News note from the Christian school at Graton, California: "We have a fine little school with something like seventy pupils enrolled, from the first to the eleventh grades. A finer bunch of boys and girls never assembled for school work. We have the unanimous support of the brethren of the community. Prospects are good for a permanent work and you may look out for some good to come from these parts in the years to come. Brother Janes came by and gave us good talks."

The Bound Volumes for 1920 are already sold out. We will immediately bind a few more, however, which may be had at \$1.50 each.

From Washington, D. C.: "The work is doing fine here."—O. B. Curtis.

As Paul gloried to others in the zeal of the Corinthian church and thus "stirred up many" in Macedonia, so it may stir someone to know that the Highland Church, Louisville, gave more than one hundred dollars for every Sunday of 1920; and more than half of the total amount contributed was for missionary and benevolent work at home or abroad.

From Little Current, Ontario: "We have had very stormy winter weather and the storms and very deep snow have hindered attendance at the meetings. We expect soon to see more clear weather when snow will be well packed and tracked. We like the dryer snow and steady winter better than the damp, unsteady winter farther south."—H. L. Richardson.

The following information may be of interest to our preaching brethren: Clergy permits for the southern territory may be obtained from Southeastern Clergy Bureau, Atlanta, Ga.; permits for the eastern district (from the coast to St. Louis and Chicago) may be obtained from C. L. Hunter, 143 Liberty St., New York; permits for the western district may be obtained from Eben E. McCleod, 2162 Transportation Building, Chicago. The rate south is two-thirds of regular fare; the rate east and north is one-half.

The book, "Reminiscences and Sermons," free for two new subscriptions at \$1 each.

"The Inkograph," the satisfactory ink-pencil, is still offered free for three new subscriptions at one dollar each; a year's guarantee accompanies each pen. Request must be made with the club.

Uncle Smith Elkins, of the church at Tom Bean, Tex., a humble and simple servant of the Lord who also preached the gospel when opportunity came to him during many years past, in ripe old age, departed to be with the Lord last December. This, with the death of Brother Jim Davis was the second loss sustained by that church.

Our tract, "The Use and Purpose of Unfulfilled Prophecy," sold slowly at first, but is now called for increasingly and regularly; one cent each in any quantity. Other tracts: "Isaiah," 10c; Jeremiah, 10c; "Why not be Just a Christian?" 5c; "How

to Understand and Apply the Bible," 10c; "What it Means to be a Christian Only," 2 for 5c; "Church Amusements," 1c; "Thirty Year's Triumph," 1c. Quantities at lower rates.

Your subscription notice is under the wrapper—if your time is out with this issue. We cannot send March until renewal is received.

J. E. Acuff recently preached two excellent sermons in New Orleans.

From Amite, La.: "Work has been resumed on our church building. Funds hardly sufficient to complete the work. Help us complete the work. We are very thankful for the help brethren elsewhere have given, and pray the Lord to bless them in their work of faith and labor of love. Remember us and pray for us."—W. J. Johnson.

"I was with the church at Sugar Creek last third Lord's day, for which I am to preach once a month this year. Good services both morning and night. I found them awake on missions, contributing to Brother Janes, the Mission Homes fund, and to Brother Fox. After making a little talk in regard to the suffering in China, the brethren gave \$23 for the sufferers there."—Edward E. Kranz.

The last six-week term of the Portland Avenue Bible Classes begins Feb. 14, and closes end of March. The classes are better and better, in interest, power, and attendance.

Contributions for the Glendale meeting-house fund received during January: Brother and Sister Rowe, \$2; Dr. Honaker, \$10; G. L. Mustain, \$10; Horse Cave, \$50. Total \$72. This leaves a balance of about \$1,800, which is long past due. We have been asked to raise this \$1,800 by February 1, or during the first week of February. We faithfully look forward to the co-operative support of loyal brethren everywhere to help us bear this burden. Who will send us \$10., \$25, \$50, or \$100, at once, and so lay up treasures in heaven?—B. B. Brooks, Treas., Elizabethtown, Ky., Route 6.

A notice concerning the new song book, and the union singing class will be found on page 55.

THE MEXICAN MISSION.

E. N. GLENN.

The work in El Paso, Texas, is ready to begin. Bro. Martinez, the new Mexican preacher, has charge of a 40-acre ranch, but he expects to devote about two days each week, at least, for awhile, to missionary work in the city. Brethren, let's "hold up his hands" while he works up an interest in the gospel among his own people. Here is a fine opportunity for investment in missionary work. A strict record will be kept and reported monthly.

2310 Pittsburg Ave., El Paso, Tex.

JESUS AND "EXCEPT."

STANFORD CHAMBERS.

The Holy Spirit has made the little word, "except" to bear a very responsible part in the setting forth of most important truth. It will not be unprofitable to rehearse some of these passages in which this word is found; and as we do so may the Lord use them in speaking to the hearts of those to whom they apply.

John 3:3: "Except one be born anew he cannot see the kingdom of God." This same truth is set forth in a bit different language in verse 5: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." This is the earliest recorded teaching of Jesus in which He used the word except. Here it has the force of making our seeing and entering the kingdom dependent upon our being born anew, that is, of water and the Spirit.

John 6:44: "No man can come to me, except the Father who sent me draw him." This verse teaches the necessity of God's drawing power. Verse 45 shows the method of its operation. Verse 65 teaches the same truth as verse 44.

John 6:53: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

John 8:24: "Except ye believe that I am he, ye shall die in your sins." Here we note the necessity of faith, and that saving faith consists in believing in the deity of Jesus, not simply in His goodness.

Luke 13:3: "Except ye repent, ye shall all in like manner perish."

Matt. 5:20: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Matt. 18:3: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

All of the above texts are applicable to one's becoming a child of God. They all afford instruction on one and the same process. He who is being born again is learning of the Father and being drawn to come to Christ. He is appropriating to himself by faith, the flesh and blood sacrifice of the Son of man. He believes that Jesus is the Son of God. He repents, he turns, becoming as a little child. He receives for himself the righteousness of the Lord Jesus Christ which far exceeds the righteousness of the scribes and Pharisees. He is therefore being saved and is entering the kingdom of God.

John 15:4 is a text that becomes at once applicable to the born again one: "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye abide in me." Let us as Christians ever remember that by bearing fruit, "so shall we be" His "disciples," and that our fruit-bearing depends on our abiding in Christ, for "apart from me ye can do nothing."

THE KINGLY RIGHTS OF JESUS CHRIST.

THE KINGDOM OF GOD. 3.

R. H. B.

The Kingdom-teaching of the New Testament is rooted in the prophecies and promises of the Old Testament. The first verse of the New Testament sends us back to the Old for fundamental information. The opening words of the first gospel, the gospel of Matthew, reveals the fact that the new message is based upon the old, and grows out of the old. The gospel of Matthew, which especially deals with the King and the Kingdom, rests upon the historic and prophetic foundation of the Old Testament. Its first words are these: "The book of the generation"—that is, *the genealogy*—"of Jesus Christ the son of David, the son of Abraham." The significance of this statement lies in the fact that both David and Abraham were "covenant-heads;" and that through each of them, by virtue of His descent, the Lord Jesus Christ inherited certain exclusive rights and prerogatives, granted to these fathers by ancient oath-bound covenant. What these rights and prerogatives were we must determine from the Old Testament record. Let us take up first

THE PROMISES MADE TO ABRAHAM.

The limits of this article forbid the quoting in full and discussion in detail of the Divine promises given to Abraham. The reader will find it very helpful to read in this connection the following passages: Gen. 12:1-3, 7; Chapt. 13:14-17; Chapt. 15 entire; Chapt. 17:1-19; and 22:15-18. Certain important features in these promises must here be pointed out.

1. The Land-Promise. Note how very particularly and carefully God designates the boundaries of the land, even enumerating ten nations which were then occupying it; and deeding the same to Abraham and his seed by everlasting covenant, for an everlasting possession. (Gen. 13:14-17; 15:18-21; 17:8).

2. The Promise of a Universal Blessing: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18).

3. The Promise of Supreme Power: "Thy seed shall possess the gate of his enemies." (Gen. 22:17). This feature, included in the oath of God, manifestly involves supreme sway, and power, all enemies being in absolute subjection.

It must now be remembered that the promise to Abraham really involved the supremacy and possession of *all the world*. He and his seed "should be heir of the world." (Rom. 4:13). It is also generally understood that (without denying the collective significance of the term "seed," as comprising many individuals) God had *one particular person* in view, who, coming in His due time, should fulfil every requirement; who would indeed "walk before" God and "be perfect;" who alone of all Abraham's posterity would perfectly "Keep the way of Jehovah to do righteousness and justice;" upon whom God could and would confer

all He had promised to Abraham. (Gen. 18:19; 17:1). This particular person in whom Abraham's characteristic faith came to its fullest issue and expression, who was indeed and pre-eminently THE Seed of Abraham is our Lord and Savior Jesus Christ. "Now to Abraham were the promises spoken, and to his seed He saith not, And to *seeds*, as of many; but of one, and to thy seed, which is Christ." (Gal. 3:16).

If Abraham thought that Isaac, though a child of promise, was the promised seed, God's word corrected the impression; for He said, "In Isaac shall thy seed be called." (Gen. 21:12). To Isaac himself God repeated the substance of the promise made to his father: the land-promise, the oath, and the universal blessing; to be fulfilled to his posterity—a sure and unchangeable promise: for it was based upon the fact that Abraham *had obeyed* God's voice; which fact was in the past and could never be undone any more. (Gen. 26:2-5). The promise of universal supremacy and dominion comes into peculiar prominence when the blessing was given to Jacob. "Let peoples serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee." (Gen. 27:29). Upon Jacob was bestowed, through Isaac his father, and also from God direct, the full and entire promise of Abraham. (Gen. 28:3, 4, 13-15; 35:11, 12).

We will not in this present article follow the promise as it passed on to the nation which descended from Jacob—the nation of Israel. But we do note that Jacob himself also recognized that to *One* out of his posterity, to One who should arise out of Judah the fullness of the promise should in due time be given: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come: *and unto him shall the obedience of the peoples be.*" (Gen. 49:10).

So much for the blessing and promise of Abraham, which that great Son of Abraham was to inherit. We will next see what God bestowed upon David, and what, therefore, the great Son of David was to fall heir to.

THE PROMISE TO DAVID.

On the occasion when David uttered his desire to build God a house—a desire that pleased God greatly, although He did not allow David to carry it out—the following answer (in part) was sent to David through Nathan the prophet:

"I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of

thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving-kindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever." (2 Sam. 7:9-16).

The simplest import of these words involves:

(1) A promise of a permanent national home for the people of Israel, and their freedom from oppression and affliction at the hands of their enemies.

(2) To David a perpetual house (dynasty).

Upon his decease God would set up his seed—his own, natural descendant—after him; and God would establish His kingdom, and the throne of his Kingdom for ever; God would be to this seed of David as a father, and would hold him as a son: if he transgressed, his Divine Father would chasten him, but would never cast him off as He did Saul. All this was for assurance that under no circumstances could this promise to David be rendered void. David's house and David's kingdom should be made *sure for ever*, and his throne was to be established forevermore.

This promise was confirmed to David by an oath of God.

"My covenant will I not break,
Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness:
I will not lie unto David:
His seed shall endure for ever,
And his throne as the sun before me.
It shall be established for ever as the moon,
And as the faithful witness in the sky.*

—(Psalm 89:34-37).

Now on the face of it, the terms of this promise apply to Solomon and to any son of David in the royal line. But again God had in mind *One* who was to come of David's line and blood, who would not himself need to be chastened (though He took the chastisement of others upon Himself) who would in perfect degree measure up to the full standard of all that a son of David should be in God's sight; in the perfection of all the faith and grace that made David acceptable before God—a representative Son of David. David himself knew and understood this. In his swan-song he spoke of One who was to come—"One who ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain." That such a One could

*It surely is not necessary to point out the palpable mistake of the exegesis which makes these words to mean that David's throne is in the sky!

not *naturally* spring forth from his house, David was also aware. Like Abraham, however, he looked not at the impossibility but looked unto the sure promise of God. "Verily my house is not so with God," he said: "yet he hath made with me an everlasting covenant, ordered in all things and sure: for it is all my desire, although he maketh it not to grow." (2 Sam. 23:3-5).

Moreover it was fully understood that this great Son of David would rule, not only in his specific realm, over the nation of Israel, but over all the world.

"The enemy shall not exact from him,
Nor the son of wickedness afflict him.
And I will beat down his adversaries before him,
And smite them that hate him. [with him;
But my faithfulness and my lovingkindness shall be
And in my name shall his horn be exalted.
I will set his hand also on the sea,
And his right hand on the rivers.
He shall cry unto me, Thou art my Father,
My God, and the rock of my salvation.
I also will make him my first-born,
The highest of the kings of the earth.
My lovingkindness will I keep for him for evermore;
And my covenant shall stand fast with him.
His seed also will I make to endure for ever,
And his throne as the days of heaven."—(Ps. 89:22-29).

The glorious world-wide reign of this wonderful Son of David is glowingly foretold in the seventy-second Psalm. The weary world shall revive under his blessed hand as when gentle showers water the earth. "In his days shall the righteous flourish and abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, and from the River unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust . . . His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him happy." (Ps. 72:6-17). Such should be the God-given greatness and power of this great Son of David—who though a man (being the seed of David) was predicted to live and reign throughout the eternal years.

THE GREAT SON OF DAVID.

With us it is no question who this great Son of David is. His Name is written across all the message of the New Testament—Jesus, our Lord. He is the Heir of all the glorious promises God made and swore to His father David. To His virgin mother it was announced that He should be great, and should be called *the Son of the Most High*: "And the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33). Old Zacharias the father of John the Baptist, broke forth in ecstatic praise and cried

"Blessed be the Lord, the God of Israel;
 For he hath visited and wrought redemption for his people,
 And hath raised up a horn of salvation for us
 In the house of his servant David
 (As he spake by the mouth of his holy prophets that have been
 from of old),
 Salvation from our enemies, and from the hand of all that hate
 us;
 To show mercy towards our fathers,
 And to remember his holy covenant;
 The oath which he sware unto Abraham our father,
 To grant unto us that we being delivered out of the hand of our
 enemies
 Should serve him without fear,
 In holiness and righteousness before him all our days.

Here this article might end. But we deem it important to note how the first disciples and apostles of our Lord recognized in Him just that promised King of David's line. Their expectations and conceptions of the King and the Kingdom had their origin in these Old Testament prophecies. There was just this significance in Andrew's report to Simon his brother: "We have found the Messiah, (which is, being interpreted, the Christ)"—or interpreted once more, the Anointed One. (John 1:41). For by this they, and, indeed all the Jews, understood simply the great promised Son of David. (Matt. 22:41, 42). And so again when Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art King of Israel." (John 1:49). And when Peter confessed Him as "the Christ, the Son of the living God," (Matt. 16:16) he meant nothing else than this. In one Old Testament passage only these two terms, Christ (anointed) and Son of God are brought into conjunction—to wit, in the second Psalm, where the kings and rulers of the earth are seen risen in vain rebellion "against Jehovah and against *his anointed*;" whereupon Jehovah says in derision, "Yet I have set my king upon my holy hill of Zion." Then this Anointed One Himself is heard to speak: "I will tell of the decree: Jehovah said unto me *Thou art my Son*, this day have I begotten thee. Ask of me and I will give thee *the nations* for thine inheritance and *the uttermost parts of the earth for thy possession*: thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel"—a passage that reminds us forcibly of the crash and demolition of the great Image of Nebuchadnezzar's dream when the little stone smote upon its feet; and which also is inseparably connected with the promise of the Lord Jesus to His faithful church, to be realized at His Second Coming. "He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2:26, 27). Such ideas as those set forth in the

Old Testament prophecies above quoted, were in the minds of the apostles when they confessed Jesus as Christ and Son of God.

They saw in Him that promised Coming One of David's line who would free His nation from the Gentile's yoke and reign over the house of Jacob, and through it over all the nations of the earth. For so it was promised. There were also some things they had not understood. As yet they had not realized that it behooved the Christ to suffer and through suffering to enter into His glory. They had probably failed (though not like the Jews in general) to understand the searching spiritual demand of the Kingdom. Nor was their conception of the Christ what in the greater light of New Testament revelation it afterward came to be. But so far as it went and was based upon the Old Testament promise, their belief was not false. It was rudimentary, but not mistaken. It was not complete but it was fundamentally right and true. The fulfilment never negatives the prophecy, however it may transcend it and the realization cannot belie the promise. All the Old Testament says of Him is simple truth, and not to be cast aside as outworn, nor to be spiritualized into nonentity.

If then Jesus Christ is *the* Son of David, *the* Son of Abraham (Matt. 1:1) He inherits all that God by promise, covenant, and oath granted to these His covenant-fathers. The universal blessing; the Land-promise; the promise of supremacy in the earth; the promise of sovereignty over the house of Jacob and rule over all the nations to the ends of the earth, an everlasting throne and kingdom—these are His by ancient covenant-right, and by the oath of a God who cannot lie. Such is the kingdom of promise of the Old Testament, and inseparably bound up with the coming and presence of the promised King. In articles to follow we shall look yet further into the precious words of the psalms and prophets; and make an attempt to grasp the kingdom teaching in the gospels and in the rest of the New Testament.

“He is a slave who dare not be
In the right with two or three.”

“The mistake we make is when we seek to be beloved, instead of loving. What makes us cowardly is the fear of losing that love. Never forget this: a selfish heart desires love for itself; a Christian heart delights to love—without return.”—Selected.—To which we may add that true love can never fail of its sweet reward in the end, though it seeks no recompense.

We can still furnish the Quarterlies (Brother Boll's notes on the International Lessons) for the first quarter of 1921. They cost five cents each. Little Lesson Picture Cards cost four cents each, per set, each quarter.

A few copies of “Torrey's Gist of the Lesson” remain on hand at forty cents each.

“THE SECOND COMING OF CHRIST.

J. EDWARD ROYD.

Recently there came to my notice the published synopsis of a sermon delivered sometime ago on the subject, “The Second Coming of Christ.” That some considerable interest has been aroused in this subject is a distinct gain; and that some have been caused “to study the question more thoroughly” is gratifying indeed, even if certain things said in the sermons resulting therefrom impress us that they may very profitably give it yet more earnest study,—which, indeed, we all should give diligence to do. Not many years ago the preacher who delivered this sermon quoted the saying, “The old must die and the young may die,” and accompanied the quotation with the solemn declaration that “there is no truer saying than this.” Now he says, “So far as I can see, He (Jesus) may come at any time;” and this statement is certainly the more nearly in perfect harmony with the scriptures. For Paul expressly declares, “We all shall *not* sleep, but we shall all be changed;” and we certainly cannot know but that at this present time there are men and women, already grown old in the service of the Lord, who will rise to meet Him in the air without passing through that experience which we call death. “The important thing,” we are also told, “is to be ready if He comes;” and to this we readily and heartily agree, being assured that “whether we wake or sleep, we shall live together with Him.” Only we would add: he who is taught to be “looking for the blessed hope” will have a strong and needed incentive to help him keep ready amid the trials and temptations of this present evil world.

But it is a strange fact, and one which we scarcely know how to account for, that in this same sermon in which we are taught that Christ may come at any time there is a strong opposition expressed against the teaching of others that His coming is imminent! Nor if by “imminent” were meant “certain to happen at once;” there would be good ground for such opposition; but according to the definition actually given, it means merely “threatening to happen at once.” which is certainly a quite different thing. For “threatening” does not mean nor imply certainty. Indeed, an event could be threatening to happen at any time and yet never actually occur at all. For instance: the breaking of the allies’ line and the capture of Paris by the Germans was at one time and for sometime “threatening to happen at once;” but suddenly the tide turned and Germany was defeated. Yet the entire argument against the imminency of Christ’s coming, it seems to me, is based on the assumption that imminent does mean not merely threatening, but certain, to occur at once. We are even warned that it is a dangerous doctrine; that, in the event Jesus does not come very soon, it “will have a tendency to make infidels out of our grandchildren.” Yet this warning is wholly ineffectual unless “imminent” does mean “certain.”

His coming may have been, and many of us believe that it was, imminent in the first century: it did not occur then; hence, we believe it is still imminent—that it may happen now. And if it does not, our grandchildren will have the same reason, and perhaps additional reasons, for still regarding it as imminent. Evidently the Apostles were not so alarmed at the prospect of "hope deferred;" for they did not hesitate to speak of that event as a "blessed hope," something for Christians to be "looking for." (Titus 2:13; 2 Peter 3:12). In short, the two expressions, "threatening to happen at once" and "may occur at any time" are in perfect accord; and it is quite remarkable that a doctrine should be both opposed and approved in the same sermon! One is inclined to wonder if the demand for criticism directed against certain teachers was so urgent!

However, perhaps the most regrettable thing in the sermon is the attempt to fix upon others the doctrine that "Christ will come once and attend to a few matters, then go away and come again later;" that "they have several 'second' comings." We wonder if anyone ever has believed that! Now we certainly have no objection to anyone's enjoying the sport of knocking down straw men; only, we feel that the people are entitled to know that they *are* straw men. A man comes to my place; I meet him at the gate, and there we converse an hour or so; then we come into the house, where we abide the remainder of the day; is anyone now ready to say that he came twice, or several times, to my home? Now there are certain truths concerning the second coming that are clearly taught. Jesus descends from heaven; the dead in Christ are raised; then all His own meet Him in the air. (1 Thess. 4:16, 17). Is it not clear that these events are first—prior to the judgment of the nations? Here is one thing; there is another; He comes for His saints; He is revealed "in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." Now perhaps someone is ready with the scripture which says all this takes place on the same day! or with the scripture that tells just how short the interval is between the meeting in the air and the revelation in judgment! Just one such scripture will doubtless be more effective than the preaching of many sermons. And until that passage is produced, there are some of us who are not likely to be greatly disturbed in our belief both in the imminency of Christ's coming and the actual, literal fulfillment of those prophecies which have not yet been so fulfilled. Until that passage is produced, we will have no means of knowing that years, even, will not intervene between the first and the final accomplishment of the second; for we desire not to be wise above that which is written. This is not saying that years *will* intervene of a certainty—that phase of the question we leave untouched; and it may be that many of those predictions will become history while the church is still on the earth, waiting for her Lord. And while we wait, let us urge others to be ready

for Him; and let us rejoice that He is being preached as the Coming One, even though it may sometimes seem to be "of envy and strife."

WAR.

R. H. B.

No one knows how soon the same fiery trial that tested the hearts of Christians during the recent world-war may come upon us again. Ominous clouds are hanging about the horizon, and they are larger than a man's hand. They may at any day overspread the sky and break forth in storm and lightnings. It is in these days of comparative rest that we must assure ourselves of our principles and confirm ourselves in the will of God. Let us not forget that we owe all obedience to the civil authority clean up to the point where *the specific action* demanded of us clashes with God's word and will. We may and must yield to every demand of the government until its demand runs counter to God's. The government has the right to requisition our possessions, our time, our service. To what use the government may put our service, or our means which it has requisitioned, is none of our concern: in this we simply follow orders—*God's* orders. A man under God-assigned authority is responsible only for his own immediate acts—not for the use the authority under which he serves shall put his acts of service to. A bond-servant, for example, was commanded to be obedient to his master in *all* things—always with the proviso however that if he were commanded to lie, steal, rob, kill, offer worship to an idol, or do any other thing which were in itself contrary to God's expressed will he must refuse. But if the specific act required of him is *in itself* not wrong, he must do it if called upon. If his master himself should turn it to an evil purpose, that is not the servant's responsibility. Thus with the government; we owe it all obedience and subjection by God's own ordering. Only when called on to shed blood, to do violence, to harm any man,—to do any one thing that is in itself forbidden us of our Lord—such a thing we must refuse. But this we *must* refuse even at the cost of our life or liberty if need be. It is better to suffer than to sin. May the Lord strengthen His people against coming trials.

"Wherewith shall I come before Jehovah and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"—Mic. 6:6-8.

NO HARPOON IN IT.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful; the mast raked just enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a whaling voyage, the main thing is to get whales. But they won't come to you because you have a fine ship. You must go after them, and harpoon them. Now it seems to me that a preacher is a whaleman. He is sent, not to sail among the fish, but to catch them. Jesus said to His disciples, '*I will make you fishers of men.*' How many such sermons as that would it take, do you think, to awaken a sinner as the thousands were awakened on the day of Pentecost, and to make them cry out, '*What must I do to be saved?*'"

"But Jack, people nowadays don't want to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely it is a grand thing to attract such an audience to hear the Gospel."

"To hear about the Gospel, you mean. I don't object to the doctor's expositions and illustrations. As I said before, they were all ship-shape. But the trouble was, when he had sailed to the fishing-ground, and the whales were spurting around him, instead of manning his boats and trying to catch them, he made a polite bow and said, 'I am glad to see so many whales. I hope that they admire my ship, and will come and spurt around it again on its next voyage.' Do you think that the ship-owner would send such a captain to Behring's Strait a second time?"

"Now read the reports in Acts of Peter's first Gospel sermon. He begins with an able exposition of Old Testament prophecies in regard to the resurrection of Christ and the outpouring of the Spirit; and then, when he had gained the attention of the crowd, he charged home upon them with the words, '*Jesus, Whom ye have crucified.*' That was hurling a harpoon. And we are told that it was effectual. '*They were pricked to their heart,*' and the Gospel catch that day was three thousand souls. No, no; a fisherman wants a good ship and good boats, and then he wants sharp harpoons and the skill and courage to hurl them just at the right time.

"The harpoons ought to be polished too; the more highly polished, the better. But, after all, the harpooning is the main thing. If the whaleman fails in that, his whole voyage and venture are a failure, and I can't help thinking that it is so in preaching."

Jack was an old-fashioned tar. He did not appreciate the modern improvements. In some parts of the country the idea of preaching to save sinners is obsolete. The aim and effort are to

attract congregations. The successful preacher is not the man who is instrumental in bringing men to Christ, but in bringing them into the congregation, and thus making it strong socially and financially.

The temptation to labor for congregations rather than for conversions is very insidious. Official Boards often join with Satan in presenting it to the minister. "We must fill the pews and the treasury," they cry. "We must not repel the impenitent by pricking them in their hearts." But God sends His ambassadors, not to prophesy sweet things, but to cry, "*Except ye repent, ye shall all likewise perish.*" Brethren, don't go a-whaling without harpoons.—*Pentecostal Herald.*

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter:

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is the Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman who takes in washing for a living.—Selected.

UNION SINGING CLASS.

At last the labor of collecting, preparing copy, and reading proof for Great Songs of The Church is practically ended and the plates and "dummy" are in the printer's hands. Everything depends upon how long it will take them to put the work over the press and then through the folder and bindery. Just what time this will take I do not know; but I trust the house that has the mechanical work in charge (the largest in America, barring the Government printery) to "deliver the goods" with all the speed consistent with their high-grade work. And, may I modestly say that *you* will say, "It was well worth waiting for."

A union song-drill has been arranged to be held in Louisville—probably the last week in March. Song-leaders and singers from out in the state and surrounding states will be welcome, whether they are buying "Great Songs" or not. No tuition will be charged, and Louisville Christians will entertain as far as possible the week's visitors without cost. Already we have heard of some churches that would be willing to send a song leader for the week's drill; and probably quite a number would come at their own charges, for the joy of singing, with a large class, the very greatest hymns and songs gathered from various lands and languages. Why, it will be "a little bit of heaven"—so I think.

The daily program, Monday to Friday, will be:

Forenoon: A session for instruction in sight-singing with suggestions helpful to song-leaders.

At night: Joint song class, several congregations participating, with the visitors, to learn every song not already familiar, in the new book.

Let me know before next issue of WORD AND WORK goes to press if you count on coming.

E. L. JORGENSON.

WESTERN UNION TIME.

A few minutes before noon daily, by the Eastern standard time, every Western Union Telegraph Company's instrument cuts its connection, and is put in communication with the instrument in the Naval Observatory in Washington. When the skilled operator in the observatory sees that the sun is directly over the imaginary line of longitude passing through the city, that moment the fact is flashed over miles of wire, and every one of the company's clocks made true. Then business is resumed. The company's rule is to be absolutely accurate—to test this accuracy every day, and to test it by the standard set in the heavens, and all this purely for commercial purposes. Shall not we, whose lives are so utterly dependent on the Master, cut clean our connections with every outside thing at least once in every twenty-four hours, and put our hearts beating in time with His heart, that He may have a chance to set and keep us true, and that we may not be misrepresenting Him?—*Selected.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

It is our business to offer the gospel to the nations of earth. If they do not accept it, that is their business.

The nervous young man at the wedding is said to have twisted his words thus: "With all my *goodly words* I thee endow." And even "goodly words" are more than some disciples use in endowing the missionary cause. ** Russia and other Greek Catholic countries have about 250,000,000 people (including 9,000,000 Jews and 30,000,000 Mohammedans) who have never heard the gospel nor had an open Bible. ** One church in Los Angeles has thirty-five missionaries in the U. S., Africa, Bolivia, China, Central America, Hawaii, and India. ** After a century of agitation, the state of Nepal on the frontier of India has forbidden a wife's suicide on her husband's funeral pyre. ** The Bible is now printed in 528 languages. During the war it was published in 35 additional languages.

A Turkish censor examining a missionary's encyclopedia took his knife and scratched "Armenia" from the map with the words: "There is no such place as Armenia." ** Shantung province in China has about 38,000,000 people—almost 700 to the square mile. In the famine, some are reported as eating their children, the girls being the first victims. ** One thoughtful and discreet person in a congregation may be sufficient to lead the church into active co-operation with the Lord in saving the lost in distant lands. ** An eastern legend said the Turkish empire would last until the Nile flowed into Palestine. But Gen. Allenby's victorious army worked its way up to Jerusalem sustained by water pumped through a pipe line from the Nile. ** "The fountain of all virtue is Jesus Christ," but two-thirds of the world's population at present has not had that fountain brought to them. ** An English writer enforces the magnitude of China's population by asserting that if in war an enemy killed 1,000,000 Chinese soldiers a year it would take 50 years to destroy her first armies even though but 10 percent of the population were used in the war and in this period two new armies would grow up to face the enemy each 50,000,000 strong. ** Some Methodist ministers were discussing whether the heathen could be saved without the gospel. When they wired the bishop, he answered: "Better discuss. 'Can the church be saved unless it sends the gospel to the heathen.'" ** Pershing's expedition into Mexico cost \$166,000 a day, more each day, "than all the evangelical Christians ever spent there preaching the gospel a whole year." ** When a missionary to Turkey was asked why he had refused the offer of the consul's office at a handsome salary, he replied: "I decline to step down from an ambassadorship to a consulship."

FIRST GLIMPSES OF JAPAN.

BY DON CARLOS JANES.

Early yesterday morning, which was Monday, December 27th, I came up from my cabin and looked out from the Nanking upon the shore line of Hondo, the largest island of the long string which compose the Japanese empire. It was about noon when we anchored outside the breakwater to await the inspection which would permit us to enter port. A launch brought out four officers and in about forty minutes they were through and we moved up to the pier where nearly all the American missionaries and some of the native Christians were awaiting us. When my eye fell on some of them, I said, "There they are," and called "McCaleb," and almost or quite before I could identify anyone in particular, I was waving at them. Soon we were greeting them and taking our baggage through the customs.

This done, we moved over to the station and took train for Tokyo. After supper at the McCaleb house where Bro. Bixler lives, we went home with Bro. Rhodes and spent a good night having a sleep once more in a real bed which stands still while you slumber. At the pier, I noticed some of the men had on coats with writing on them which I learned was something about the house they worked for. In order to transport a cumbersome piece of baggage to the depot, I was put in a jinrickisha (look in an illustrated dictionary) and away we went. It was good riding in this "pull-man" car. All kinds of costumes were in evidence. Men and women both wear kimonos. The police are in military uniforms and wear swords instead of sticks.

One knows he is in another country. He can even tell by the sound. Clatter, clatter, clatter go the *geta*, a peculiar form of wooden foot-gear which is terribly hard on the high cost of shoes. Nearly everybody wears them. In some way which I haven't mastered yet, the women and little girls carry babies on their backs wrapped inside of some of the clothing. (Come over and see them, or wait for a new illustrated lecture when we get back). Some of the streets are of good width and some of the buildings look European or American, but many of the streets are narrow and some are merely lanes six or eight feet wide. And they *are* crooked. Everywhere we see men drawing goods on carts which would better be horse-drawn or motor-propelled, but this is Japan and human beings are beasts of burden. The buildings are fairy-land products, diminutive in size and so delicate in construction they look like a strong man could almost push them over with a pole. Sliding doors and paper windows are features. And there are temples on the right hand and on the left, for this is a land of Christless religions. The pinching December cold gives emphasis to the call for the balance of funds needed to construct suitable residences for some of the missionaries, and gifts to this end will be welcomed.

68 Zoshigaya, Tokyo, Japan.

FIRST LORD'S DAY LESSON OF FEBRUARY.

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Lesson 6.

February 6, 1921.

THE MARRIAGE FEAST.

Golden Text: "Go out into the highways and hedges, and constrain them to come in." Luke 14:23.

Lesson Text: Matt. 22:1-14.

1. And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, the wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

servants? What things were ready? and trouble the king had gone to? contempt and opposition to the king?

Verse 7. What was their retribution at the hands of the king?

I. The Parable.

Verses 1-3. To what is the kingdom likened? To what festive occasion were these guests bidden? Was this a great honor? Did they appreciate the honor and privilege?

Verses 4-6. How great was the king's forbearance? What was to be the servant's message on this second occasion? Had the king gone to great trouble and expense? How did some of the bidden guests receive this word? What did some others do?

Verse 7. Does the king's longsuffering finally come to an end? What always follows after the season of grace, if the grace is rejected? What was the retribution in this case?

Verses 8-10. (The third mission of the servants.) Had anything been lacking on the king's part? Why were not the bidden guests at the wedding-feast? How do men judge themselves unworthy? (Acts 13:46). Because of the failure of the invited guests what were the servants to do? Did they carry out their errand successfully?

Verses 11, 12. (The man without wedding-garment). What, evidently, was the requirement of each guest that had been admitted? What did the king see? What question did the king put to this man? What answer or excuse did he have?

Verses 13, 14. What was done to this unfit guest? What is in that outer darkness? How does the motto of v. 14 apply?

II. The Interpretation. (See Notes).

Verses 1-3. Who was the king? Who the king's son? What is represented by the feast? Who were the servants? Who the first-bidden guests? How and when did they refuse?

Verses 4-6. When was the second invitation extended? Who were the

What is represented by the expense

How did the bidden guests show their

Verses 8-10. To whom did the servants now go out? With what sort of proclamation? What is meant by the "bad and good" that were gathered together?

Verses 11-14. What is signified by the wedding-garment? What is done to a guest who is not so clothed? Are there such in the church?

NOTES ON LESSON 6.

APPROACHING THE LESSON.

As indicated in the questions, a good way to come at this lesson is (1) to get accurately the facts and features of the parable; then, (2) to seek the significance.

THE MEANING OF THE PARABLE.

The king here is God; the King's Son, is Christ. The privilege of the kingdom is represented under the figure of the wedding-supper, with all such an occasion would mean of honor and enjoyment. (To be excluded from it, as appears later on in the parable means to be out in the outer darkness, where there is weeping and gnashing of teeth). The invited guests were the Jews. (Comp. Matt. 15:24). They received two distinct invitations: the one during Christ's earthly ministry; the other on Pentecost and for some years thereafter. (Acts 3:19-26; 13:26, etc.; Rom. 1:16). But upon the national refusal of Israel, the gospel went out among the Gentiles, where it will have its chief hearing "until the fullness of the Gentiles be come in." (Rom. 11:25-32). In the sea of the nations the kingdom of heaven assumes its character of a drag-net, to gather in its citizens; and it will gather "of every sort." (Matt. 13:47-50). A man's worthiness is in his hearty acceptance of the invitation of God. The fitness for final reception depends upon the guest's wedding garment. The figure refers to the covering of righteousness which God provides for us. (Gen. 3:21; Isa. 61:10; Gal. 3:27). See also Rev. 19:8, where the white robe is the righteous Acts of the saints—representing those fruits of righteousness, those works of "faith working by love" which alone avail in Christ. (Gal. 5:6). Mere profession and outward compliance will not insure anyone's acceptance in the end. Read especially Phil. 3:9 and Rev. 16:15; 1 John 2:28.

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 13, 1921.

LESSONS ON CITIZENSHIP.

Golden Text: "And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matt. 22:37-39.

Lesson Text: Matt. 22:15-22, 34-40.

15. Then went the Pharisees, and took counsel how they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? 19 Show me the tribute

I. Things of Cæsar and Things of God. Verses 15-22.

Verse 15. What trick did the Pharisees try now? (Read Luke 11:53, 54; Isa. 29:20, 21).

Verses 16, 17. Whom did they select to carry out this purpose? What did they say to Him? Was that true? Did they sincerely mean it? Why did they say it then? (Prov. 29:5). How did they expect to ensnare Him with this question? (Notes).

Verses 18-22. Was Jesus deceived by their talk and pretense? What did He call them? (What is a hypo-

money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went away.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, ased him a question, trying him: 36 Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like unto it is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets.

is the second next greatest? (Rom. 13:9, 10). Can we put the second first? How great must be the love to our neighbor? How much hangs upon these two commandments?

crité?) Mark three steps in His answer. What was indicated by the fact that Cæsar's image and name was upon the tribute money? What two obligations should men fulfil? What is due to God? (Notes). If the two should clash which must be obeyed? (Acts 5:29). What did they think of the answer? What sort of wisdom did Jesus display? Can we have it? (Luke 21:15; Jas. 1:5).

II. The Great Commandment.

Verses 34-40.

Verses 34-37. How had the Lord Jesus put the Sadducees to silence? (See Matt. 22:23-33). Did the Pharisees think they could do better? How did one of them put Jesus to the test? What was Jesus' answer? Whence was it taken? (Deut. 6:5). What did God ask of His people? How great a love did He require? Is He wholly worthy of such a love? Can man's obligations toward God be fulfilled on any other principle? How do we come to love Him? 1 Jno. 4:19

Verses 38-40. Why is this the greatest commandment? (1 John 5:3). Why

NOTES ON LESSON 7.

THE HERODIANS.

They were the party that upheld Herod's rule and kingdom, as "the best compromise between the ancient faith and the heathen civilization." They pleaded political necessity for supporting the Herods, however unfaithful to God, and the Roman government in so far as Herod's rule depended on it. In their purpose to maintain the Jewish polity they were with the Pharisees; in their lax and worldly views they had common ground with the Sadducees. They were the compromisers, the men of policy and worldly expediency. The Pharisees, though not friends of the Herodians, joined with them in common hate of Jesus the Christ.

They came with a deep-laid crafty scheme, fawning upon Jesus, complimenting Him upon His fearless honesty in teaching, hoping thus to draw Him out. Every word of the compliment was strictly true. But "the devil never lies so foully as when he tells the truth." There are indeed those who use the same tactics today who "while calling Him Master, and lauding Him so abundantly" are trying to prove Him an impostor and to do away with His authority.

IS IT LAWFUL TO GIVE TRIBUTE UNTO CÆSAR?

They thought they had the Lord cornered when they propounded this question to Him. If He said Yes, they would make Him a traitor to His own people, and rouse popular resentment against Him. If He said No, they would turn Him over to the Roman authorities as a mover of rebellion—as they later did anyhow. Luke 23:1, 2. The Divine wisdom of the Lord Jesus confuted them utterly. They felt and were forced to admit their defeat.

UNTO CÆSAR THE THINGS THAT ARE CÆSAR'S.

The Christian is bound by His Lord's teaching to accord to Cæsar—that is to the civil government—all its dues. If it be asked what is due to the

civil government, we find plain and full instructions in Rom. 13:1-7 and 1 Pet. 2:13-17—subjection, tribute, custom, fear, honor. To any and every law and command of the powers that be the Christian must render submission and obedience for the Lord's sake. A Christian cannot be an anarchist, a rebel against existing authority, a "Bolshevist" or radical, an agitator, or fomenter of strife, disorder, riot, or rebellion. He must respect the civil government as an institution deriving its authority and power from God. It is ordained of God to curb the lawless passions of men and to execute justice and maintain order in the earth. The Christian must be devoted to law and order. That is not saying that God endorses and approves the governments of the world, their methods and policies, or would have His saints to be involved in them. That is not the case. But He has appointed them to their particular task and charge, and therefore God expects His people to render the government honor, obedience, and submission.

THE THINGS OF GOD.

To God belongs all. His are the first, and really the only rights. We are in subjection to the civil government because such is His will, and we belong to Him. To Him is our worship due; to Him love, trust and supreme obedience. We must obey God rather than men. If at any time Cæsar's commands should clash with God's—if, for example Nebuchadnezzar orders the Hebrews to worship his image; or Nero demands that Christians burn incense to his statue, or the Beast requires Divine honor to his image; or in case the government would or should demand a Christian to kill or rob or steal or bear false witness, or to renounce Christ in any way, the Christian will obey God and suffer all consequences with meekness.

A LESSON IN CITIZENSHIP.

Our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ. (Phil. 3:20). Here we are, like our Lord before us, strangers and pilgrims. Our duty on the earth and in this present evil age is to live righteously, soberly, and godly, denying ungodliness and worldly lusts; looking for that blessed hope and the appearing of our Lord and Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works. (Tit. 2:12-14). The two great and inclusive commandments set forth in our lesson, the essential requirement of the law, is fulfilled in those who walk not after the flesh but after the Spirit. (Rom. 8:4).

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 20, 1921.

THE WISE AND THE FOOLISH VIRGINS.

Golden Text: "Watch therefore, for ye know not the day nor the hour." Matt. 25:13.

Lesson Text: Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those

Verses 1-4. "Then"—when? (Read Matt. 24:45-51). What shall the kingdom of heaven be like to them? Three things in which these ten were alike? One point in which they were different? What is meant by the oil? What is indicated by the providing of a surplus of oil? (See Notes). Who is the Bridegroom?

Verse 5. Have we here an indication of a possible long delay of Christ's Coming? While the Bridegroom tarried what did all the virgins do? Should they have done so? Why was

virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

Verses 11, 12. What was the plea of the returned virgins? Did the Lord grant it? Why not? Did He acknowledge these virgins at all? Did He say He "never knew" them? But what?

Verse 13. How is the great moral and lesson expressed here?

NOTES ON LESSON 8.

VIRGINS, LAMPS, AND OIL.

This parable concerns Christ's own people—the figure of virgins would not be applicable to those without. The meaning of the lamps is also unmistakable. Lamps are light-holders. The oil is that which maintains the light of the lamps. "Ye are the light of the world. . . . Neither do men light a lamp and put it under the bushel but on the stand; and it shineth unto all that are in the house. Even so let your light shine that men may see your good works and glorify your Father who is in heaven." (Matt. 5:14-16). The figure is so used in Phil. 2:14-16. The light then that the children of God bear is the righteous walk, the good works and the good testimony which they bear to their Lord in the eyes of the world. (1 Pet. 2:12; 3:2). Unless they have such light there is no admittance to the Bridegroom's presence when He comes. Therefore the people of God must be "careful to maintain good works." (Titus 3:8). Now the oil is the secret, hidden thing within, which sustains the bright burning flame without. It is the faith that works by love. (Gal. 5:6).—"The work of faith and labor of love borne in the patience of hope. (Col. 1:4, 5; 1 Thess. 1:3). And that faith, hope and love springs from the fount of God's grace. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for the blessed hope and the appearing of the great God and our Savior Jesus Christ; who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." (Titus 2:11-14). It is the humble, constant apprehension of God's grace to us in Christ Jesus that moves Christians to maintain the good works. (See connection of Tit. 3:8 with its preceding verses). The need of keeping up this oil-supply is set forth in other words in Acts 11:23; Col. 1:23; Heb. 2:1; 3:6, 14; Col. 3:16; Eph. 5:18. Such an attitude cannot be pumped up at a moment's notice by those who have not cultivated a walk in the word and service of God. A superficial enthusiasm may blaze a little while, but it will fail in time of crisis.

THE BRIDEGROOM TARRYING.

Having just warned against the evil thought of the unfaithful servant, "My lord tarrieth" (Matt. 24:48) the Lord Jesus now intimates that as a

this slumber more fatal to some than to the others?

Verses 6, 7. What summons came to them all at the midnight hour? Did the Bridegroom appear at once, or did some measurable time elapse even after the summons? What did all the virgins do?

Verses 8-10. In trimming their lamps, what did the five foolish virgins discover? To whom did they now appeal? Could the wise ones have granted the request to any benefit? Did the foolish manifest a proper concern now? Did they bestir themselves to remedy the lack? But why did it not avail? What does the shut door signify? (Cp. Luke 13:25-27). What unspeakable privilege did the wise virgins gain?

matter of fact He might tarry, and that it is needful to be prepared for a long wait as well as for an immediate appearing. "It is not that He desires each succeeding generation to believe that in their day He will certainly return . . . but it is a necessary element of the doctrine concerning the second coming of Christ that it should be possible at any time, that none should consider it improbable in theirs." (Trench). The point of this parable lies in the last sentence: "Watch therefore for ye know not the day nor the hour." And "watch" means "be ready." "Not he loves the Lord's coming who says it is nigh, nor he who says it is far off; but he rather who, be it near or far, with sincerity of faith, with firmness of hope, with ardor or love, expects it." (Augustine).

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 9.

February 27, 1921.

REWARDS OF FAITHFULNESS.

Golden Text: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things." Matt. 25:23.

Lesson Text: Matt. 25:14-30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping

Verses 14, 15. The Distribution of the Talents. Who is the man going into another country? Who are His servants? What did He deliver to them? Did He give to each the same? (How does this contrast with the parable of the pounds? Luke 19:11f.) According to what did the Master distribute the gifts and responsibility? **Verses 16-18. The Administration.** How long did the five-talent man wait to begin work? What did he make of his five talents? What did the next man do with his two? What did the one talent man do? What does that represent? Is a man more likely to neglect a one-talent trust? Why? Is it the amount of talents or the faithfulness of administration that God looks on?

Verse 19. The Day of Accounts. What indicated that the Lord's coming might possibly be a good while off? Yet would that have meant that it would certainly be beyond the lifetime of those disciples? What does the Lord do upon His return? (Comp. Luke 19-15).

Verses 20-23. The Faithful Servants. What account did the five-talent man give? What did their faithfulness in that little fit them for? (Comp. Luke 16:10-12). What is the joy of the Lord? Heb. 12:2. What are the "many things" He will set them over? (Luke 12:44). Did He say exactly the same thing to each of these faithful servants? Why?

Verses 24-28. The Unfaithful Servant. Did the one-talent man also have to render account? What rea-

where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

son did he give for burying his talent? If we think the Lord a "hard man" are we apt to serve Him very faithfully? Is He a hard man? Matt. 11:29, 30. (Consider here Deut. 28:47, 48). What did the Lord call this servant? Was he "wicked" because he had done criminal deeds? Why then? What ought he to have done with his talent? Does the investment of the talents involve risk? labor? heart aches and tears? conflict? sacrifice? sufferings? Why then, finally, did their servant bring his talent? Is the Lord satisfied just to receive "his own" back? What does He want? What was the punishment of the slothful servant? On what principle does the Lord deal? (v. 28). What great inheritance did the unfaithful servant miss? (Col. 1:12). What is his lot, instead? Did the Lord take all His servants had gained and averge it up among them all, or did He deal with each man according to his own work?

WHY NOT BE JUST A CHRISTIAN.

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

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