

MAY, 1931.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

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

(In Clubs of Four or More, Seventy-five Cents)

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INTRODUCTION

The Editor's paragraphs show the pathetic limitations of Science, the school men's god; and the peace, joy, and hope that come by believing. Pass these great words on from hand to hand and from mouth to mouth.

From the strong pen of H. L. Olmstead comes a fine sermon-article on Salvation: God's past, present, and future work in us and for us by grace. Page 134.

"Querist's Drawer," page 138, reprinted from "The Christian Standard," is a powerful sum-up of scripture on the pre-millennial coming of Christ. And it shows the freedom enjoyed by the query editor of a great journal on the Bible doctrine of Christ's Return. We recall McGarvey's series in the same journal on the related theme of Israel's return to the land and their conversion.

"God's clock keeps perfect time": read Arthur Pierson's record of J. Hudson Taylor's experiences in China—the closing installment, page 141. And in connection read Don Carlos Janes' italics paragraph; and then—"Let Down Your Nets," page 145.

The News Notes, Lord's Day Lessons, and some short paragraphs complete the issue.

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THE WORD AND WORK

WORDS IN SEASON

R. H. B.

THE GLORY OF SCIENCE

“Science” is the word to conjure by in our day. It is the world’s pride and boast, and its only infallible authority. It could fairly be called the world’s god, in which humanity worships itself, its own wisdom and power. And it is not to be disputed that science has accomplished great things. The discoveries of the modern era are marvellous. The inventions based upon the new knowledge are amazing. The strides of progress along the line of mechanical appliance and in many other lines surpass all that mankind has ever done before, so far as records show. Science has emancipated us. It has made us masters of the forces of which we once were cowering slaves. It has made us aware also of our limitless resources and possibilities. It has opened up the vista of man’s endless progress, and the vision of a final, man-made millennium, for which he needs to thank no divinity. It has made him independent of God.

SCIENCE IN QUESTION

That such is the trend of thinking and the expressed or unexpressed sentiment of many, every observer of our time will concede. It matters not to the proud boasters that our science, taken in itself, is after all a very helpless, dependent, limited thing, and that the most earnest and able students of nature’s secrets are also generally the most modest, for they know enough to know how little we do know. Science knows absolutely nothing of the origin of anything, nor of the end of things; nor does she know anything whatever of the reality of things, for science knows only effects and phenomena and secondary causes. Moreover, despite all his achievement and pride of conquest, man is not any more independent than he was before, nor even essentially better off. He is not delivered from death, nor from the ills of life, nor from sin with all its entail of distress and loss; and in some respects (not only literally as in the countless accidents) he is the victim of his own inventions. Also by its own science humanity has come within the peril of gruesome self-destruction. And if God would withhold His blessings, the blessings which are wholly outside our control, for one season only, all the proud boastings would forever be stilled.

THE CONFLICT BETWEEN SCIENCE AND FAITH

There is a great contrast between Science and Faith. Not that faith is unscientific—it merely stands in higher truth. Science deals with things seen, faith with things unseen (Heb.

11:1). Science deals with physical facts and phenomena; faith with the hidden reality that lies back of them. Science deals only with what sense can perceive; faith with what God reveals. Hence the clash. Not that the things our senses observe are not true as far as they go; but our perception is very limited and relative; and it cannot be but that the things God reveals must sometimes seem contradictory to what we think we know, and on the whole highly improbable. That is even the case within the realm of science itself—the truths seem like fairy tales to one whose knowledge is antiquated and elementary. "If I told you earthly things and ye believe not," said the Lord to Nicodemus, "how shall ye believe if I tell you of *heavenly* things?" "The things of the Spirit" which "eye has not seen nor has ear heard nor have entered into the heart of man" are to the natural man foolishness—quite naturally so; and they can be learned only through revelation from God and received only by faith (1 Cor 2:8-14).

"UNSCIENTIFIC" TRUTHS

There are a number of simple things which God reveals and faith accepts which to man's fleshly eye and carnal sense (which is to say to the limits of man's "science") seem utter foolishness. One of these is God's personal, providential care over us. That seems utterly improbable. The truth so plainly declared in the Bible that the infinite God takes particular notice of a man, of *one* man, yea, of each one, among the passing billions of the earth (Ps. 139)—that in view of the vastness of the universe is inconceivable. Still more absurd is the idea that God (if there be a God—which is another thing science cannot know—for who, by searching, has found out God?) the Almighty, the Infinite, Creator of all the heavens, *loved* the world of mankind, and *so* loved them that He gave His only begotten Son to die for them—that from the "Grasshopper's" point of view (Isa. 40:22) is wholly incredible and, no doubt, entirely "unscientific." Or that such a God should hear and answer our prayers! Quite a number of years ago Sir Oliver Lodge (according to the *Literary Digest*) said that on that point hinged the whole controversy between Science and Faith. If the universe is but the great machine, governed by uniform, unvarying law, prayer is a folly. But if somewhere in its recesses there is a living, sympathetic heart that can be touched by man's need, and an ear that is open to his cry, and a power that can and does respond, then Science is on the wrong track. So said Sir Oliver in substance.

Yea—that is something Science cannot find, and that would upset all its calculations. But how improbable to science that such a thing could be! Yet to the believing heart how natural and simple it seems. He that made all ears, shall He not hear? He that made all eyes, shall He not see? He that made all hearts, shall He not know and feel and understand?

Faith answers, "Yea" and "Amen." But science leaves a man lone and orphaned in the midst of an unknown and terrible universe, surrounded with blind, unfeeling forces which may at any time (and ultimately will) destroy him.

THE HOPELESSNESS OF SCIENCE

It is strange how this blind science seemingly exalts man, while really belittling him and robbing him of all his worth. It may create in man's mind notions of his greatness and progress and wonderful destiny; but, alas, that is only as to the race. The individual poor little atom of dust comes from nowhere and goes out into the vast emptiness of night and nothing. What becomes of him? Are all his hopes and tears, his love and longings in vain? Science is dumb. So far as she knows death is the end and meaningless goal of it all. She sees an endless, numberless stream of such beings going down into the abyss for countless millenniums to come, on and on throughout illimitable future; always chasing the gleam of a vague hope that at some far-off time the *race* may evolve into immortality. And yet not that—for the sun will grow cold in the course of the ages and the earth dead, waterless, lifeless, like the desolate waste of the moon. The Nirvana of science resolves itself into a vision of a few last straggling survivors, and these finally perishing as the last means of life fail. In view of such a prospect I take my refuge in the Old Book, which speaks to my heart, saying: "The Lord is my Shepherd" and, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." But science knows of nothing like that.

THAT "PRECIOUS FAITH"

I believe—and that opens to me a whole new world of love and light. I believe, not blindly or without good reason, but upon valid and worthy testimony. I believe in the God who created all things—who made me also, knows me, loves me; who marks my ways, who is grieved with my sin, who gave His all to save me from hell; who calls me by His gospel to repentance and new life. I believe in Jesus Christ, His Son, His only begotten, God of God, my Lord, my Savior, who loved me and gave Himself for me—in whose dying love I have redemption through His blood, the forgiveness of all my sins, according to the riches of His grace. I believe in His high-priesthood in heaven, and in the throne of grace where I may find continuous mercy and grace to help me in my time of need. I believe in His promise that He will come again and will burst the bonds of death and corruption and receive us to Himself that where He is there we may be also. And so believing by His grace, I would live soberly, righteously, godly in this present world, looking for that blessed hope. All my days I would thank God for this precious faith and pass it on to others for their blessing and for the glory of His Name.

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

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

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NEWS AND NOTES

From Dallas: "During March, Peak and Main Church baptized two and transferred ten to membership. Work getting along nicely."—J. E. Blansett.

From Harrodsburg, Ky.: "Ebenezer, with all the problems we are continually facing, is undoubtedly doing a great service. More are showing a vital interest now than at any time since I have been working here. Feeding the school children warm lunches at noon is giving all of us a common service to perform; hence, drawing us together. A number of young folks at Salem are showing us the benefits of a Bible drill we are conducting Sunday evenings before preaching services."—Wilson Burks.

"We have been using 'Great Songs of The Church' here for a long time and think there is none better."—Lee Roberts, Trenton, Fla.

From Basil, Kansas: "Our meeting at Trenton is going fine. Nine additions to date, with unusual attendance."—J. F. Smith.

"We are receiving funds from the brotherhood for distribution to destitute brethren in the Ozark counties of Arkansas. A careful record is kept. Send funds to E. M. Honey, Salado, Ark."—W. W. Leamons.

From Jacksonville, Fla.: "Bro. W. H. Allen closed a splendid meeting with the Springfield Church, this city, last Sunday night. There were 14 or 15 responses to the Gospel messages he delivered. His sermons were excellent."—H. N. Rutherford.

"The brethren certainly have been good to us in every way they know how. I wish I could just pour out my heart to each one but the list runs up around 400 now and every mail brings more than I can answer in the next to save my life. It just makes me cry sometimes to see how good everyone is to us when I am so unworthy. Pray God to give me strength and wisdom that I may do His work well. Letters are a great help to me in this awful loneliness but do not want to neglect the Lord's work to answer, so tell my beloved ones in Christ to write when they feel like it and I will do my best to answer in some way."—E. L. Broaddus.

Brother Boll writes from Toronto, "The Bathurst St. meeting is doing fine, with good audiences and good interest."

The fourteen "Songs for Children", constituting the primary children's department in the alphabetical hymnal, "Great Songs of The Church," are obtainable in a little pamphlet at 5c each, 25 for \$1.00.

We can supply at this time bound volumes of The Word and Work as follows: 2 copies, 1926; 2 copies, 1927; 1 copy, 1928; 2 copies, 1930.

From Bengough, Sask.: "We had an interesting debate recently on baptism. In May, we will have two more discussions in this district.

There is much more to be done. I will begin a meeting tomorrow night at Minton, Sask., where Bro. Wilfred Orr lives."—C. W. Petch."

The Louisville Union Meeting for the month of April was held in the Portland Ave. house, with full attendance. Bro. Klingman substituted as chief speaker, due to Bro. Friend's illness, using the assigned topic, "Heroic Characters of the New Testament." It was a great meeting, with 15 or 20 congregations represented, and the address was of a high, scriptural, and inspirational order. The next and closing meeting of this season will be a song rally at the Shawnee church on Tuesday night, May 19.

"There were eleven confessions and one addition by letter in a ten days' meeting at Berkley Springs, W. Va. Also three baptisms at Huntington, W. Va., April 12. Began a short 4 days' meeting at Harding College. Three confessed their wrongs and asked to be restored. One came by letter and one by baptism. Also met Bro. Armstrong and faculty, who are doing a great work here."—John Cohen.

"One confession, one membership, and one restoration at the Kentucky Ave. Church (Camp Taylor) on second Sunday of April. We had our high water mark in Sunday School—133."—Jonah W. D. Skiles.

Those who have felt unable to purchase Bro. McCaleb's interesting book, "On The Trail of The Missionaries," at regular price of \$2, may secure a very slightly blemished bargain copy from this office at \$1.

A hotel advertisement in last month's issue gave notice of location "in the center of theatrical, shopping and business district." We regret that through our inadvertence even this reference to the theatre occurred. The advertisement has been cancelled.

WORDS OF ENCOURAGEMENT

"I do not want to miss any numbers of your valued publication."—T. C. Horton, Calif.

"I read your little paper and find it very beneficial to one's soul. May God bless and prosper your work."—Cecil Bailey, Ont.

Didn't those editors give us some living truths! God bless you all."—P. I. Pryor, Tenn.

"I wish to say that I have read almost every number of Word and Work since its origin. I am not slow to say that I believe the present issue is the best (March, 1931). Every article timely and pure gold. I wish it had a much larger reading."—Charles M. Neal, Ky.

"May God bless The Word and Work in a wider circulation."—A. D. Baber, Ky.

"Bro. Boll's articles in the March issue of The Word and Work are worth a year's subscription to the paper."—J. D. Phillips, Calif.

"May God bless The Word and Work and cause that its influence may grow."—H. N. Rutherford, Fla.

"The Word and Work seems especially good this year. That article on the bandits' capturing of the Smiths—how God so wonderfully cared for them—has been inspiring to more than one Augusta reader of the The Word and Work. These missionary letters are enough to stir up one's missionary zeal."—Olive Williams, Me.

"I like the way you are commenting on your front cover. It makes us hungry to read the articles and emphasizes their importance."—J. R. Clark, Indiana.

"The finest sentiment I've seen for a long time"—(of Brother Janes' notes).—Mrs. E. R. Stivers, Okla.

"I wish you much success in your great work for the Master."—Mrs. R. D. Haynes, Ky.

"We are enclosing \$1 for renewal of our subscription to the best Christian paper published. We are humbly grateful for the spiritual inspiration we gain from The Word and Work."—W. T. Owen, Calif.

SALVATION TO THE UTTERMOST

H. L. OLMSTEAD

"Wherefore also He is able to save to the uttermost (margin "completely") them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

"Salvation" in the New Testament seems to be the inclusive term which stands for the whole work of God done for man through Jesus Christ. One reason why it is called "so great salvation," and perhaps the chief reason, lies in the fact of its great accomplishment. The thing done when one is saved to the uttermost is so far reaching in effect and so far beyond human accomplishment that one who realizes its meaning understands that "salvation is of Jehovah" (Job 2:9) and of none other. Salvation has a three-fold aspect which may be regarded as the past, present, and future tenses of salvation.

SALVATION IN THE PAST TENSE

This aspect of salvation has to do with the believer's justification and covenant acceptance with God. Justification in the New Testament does not mean either that God himself or man himself or both together are making man so good that he is worthy of acceptance with God. We are justified by a faith which turns from self to reliance wholly upon the merits of another. "We are justified freely by his grace through the redemption which is in Christ Jesus." (Rom. 3:23.) For a good and valid reason, a reason which stands good in eternal law and justice God accepts, justifies, declares righteous, the ungodly. (Rom. 4:5.) That reason is the death of Christ. We are justified by his blood. (Rom. 5:9.) None of the merit is in the man or in his faith but altogether in faith's object—the slain Christ. The redemption price is all sufficient, for God has set him forth as the Propitiation for our sins, and when so accepted by us our faith is reckoned for righteousness. (Rom. 4:3; Gal. 3:6.) This frees the believer from the penalty of sin for that has been taken by another, even Christ, "who was made to be sin on our behalf that we might become the righteousness of God in Him." (2 Cor. 5:21.) Justification includes forgiveness but is much more. It declares the believer righteous and he is so treated. One has likened forgiveness to the removal of the old garments but justification is incomplete unless the beggar is clothed in new raiment. And this is done when the righteousness of Christ is imputed to the believer. This is in the past tense. So it is by grace that we *have been saved*. (Eph. 2:5-8.)

THE PRESENT TENSE OF SALVATION

This brings us to the second great word in the vocabulary of salvation—"sanctification." Those who were bought by the blood of the passover lamb were to be sanctified unto Jehovah. (Exod. 13:2.) We also are the church of the firstborn ones,

(Heb. 12:23) and from the first moment of saving faith were sanctified unto the Lord, "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.) "For by one offering he hath perfected forever them that are sanctified." (Heb. 10:14.) To the Corinthians Paul said, "Ye were washed, ye were sanctified, ye were justified in the name of our Lord Jesus Christ and in the Spirit of our God." (1 Cor. 6:11.) So there is a sense in which even sanctification is in the past tense. Judicially and positionally we are already sanctified, set apart unto the Lord, vessels for his use.

However there is another sense in which sanctification is in the present. We are to "follow peace with all men and the sanctification without which no man shall see the Lord." (Heb. 10:14.) Again, Paul says, "This is the will of God, even your sanctification." (1 Thess. 4:3.) "The very God of peace sanctify you wholly," is the apostolic prayer in behalf of the Thessalonians. (1 Thess. 5:23.) Our members are to be presented "as servants of righteousness unto sanctification." (Rom. 6:19.)

When by faith we were united with Christ in the likeness of his death another wonderful thing took place: we were united with him in the likeness of His resurrection. The faith that justified was "justification unto life"; believing we have life through his name." The Bible order is "water and the Spirit" (Jno. 3:5); baptism, and the gift of the Holy Spirit, (Acts 2:38); the washing of regeneration and the renewal of the Holy Spirit, (Titus 3:5). Verily from the entombment with Christ in baptism we were raised to walk in the power of a new life imparted by the Spirit. (Rom. 6:4.) Our sanctification in its present, practical out-working is by the power of the Holy Spirit, given to us not as a second work of grace but from the very first. By the intercessory work of the Advocate, (1 John 2:1) we are kept in the place of justification. By the indwelling Spirit and His helping of our infirmities in prayer and otherwise we put to death the deeds of the body and are enabled to follow a life of sanctification. (Rom. 8:1-11, 26, 27.) This life manifests itself in the fruit of the Spirit. (Gal. 3:22.) This salvation is from the *power* of sin and is for the Christian's present appropriation.

SALVATION IN THE FUTURE TENSE

We read in 1 Peter 1:5 that we are "guarded by the power of God through faith unto a salvation ready to be revealed at the last time." This completes the work of God and brings us to the word, "glorification." We are to receive some day the "end of our faith," the salvation of our souls. There is a future redemption of the body as well: "Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our bodies." (Rom. 8:23.) It was in hope of this salva-

tion we *were* saved (Rom. 8:24); and in hope of this "adoption" we were adopted, (Rom. 8:15); and in hope of this redemption we were redeemed (1 Pet. 1:15). So certain is it that we shall "appear with Him in glory" that it is spoken of as an accomplished fact, "whom he justified he glorified." (Rom. 8:30.) Thus salvation is to be accomplished by the return of the Lord and means salvation from the very *presence* of sin. "May your spirit and soul and body be preserved (saved) entire without blame at the coming of our Lord Jesus Christ. Faithful also is he who will do it." (1 Thess. 5:23, 24.)

This is salvation to the uttermost. It is salvation from start to finish. It is salvation for the entire man, spirit, soul and body. It is a salvation which by the death of Christ saves him from the *penalty* of sin; by the indwelling Spirit from the *power* of sin; and at the return of the Lord will save him from the *presence* of sin. It is justification; it is sanctification, and it is glorification. It is past. Already: we have been saved from law to grace, from condemnation to justification, from penalty to freedom. It is present: we are being saved daily from the power of sin, from defeat to victory, transformed from glory to glory as by the Lord, the Spirit. We shall be preserved (saved) unto his heavenly kingdom: from mortality to immortality, from corruption to incorruption, from weakness to power, from dishonor to glory. (1 Cor. 15:42.)

MISSIONARIES AND LETTERWRITING

STANFORD CHAMBERS

I greatly appreciate a letter from any of our missionaries. I suppose most people do. But when I reflect that a tired, overworked missionary, pressed for time already, felt that my little contribution required a special acknowledgement, then a part of my joy is taken away. Here's thinking that our missionaries should be relieved of much of their heavy correspondence. Their postage is no small item, and then theirs is an expenditure of precious time and energy. Monthly or quarterly reports published in leading papers should ordinarily be considered sufficient as to finances, and missionary news could be likewise disseminated as things of interest occur. There is no doubt as to the necessity for missionary news to keep up missionary interest, and no one can supply such news but those on the field, but it seems poor economy to require so much of the few laborers' time and energy devoted to stirring up and keeping up our interest over here. Is it not another one of those sad commentaries on our religious zeal?

May the Lord of the harvest richly bless those faithful servants across the seas—in Japan, China, The Philippines, South Africa, South America, and wherever else He may have His laborers. "Yea, the work of their hands, establish thou it."

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

I consider the April number of Word and Work extraordinary. The fine mission spirit and the inspiring articles and reports from the missionaries stir my heart. Perhaps the office management will see the propriety of giving us another foreign mission number in the near future.

S. D. Gordon says, "The foreign mission movement always represents the high tide mark of spiritual vitality of the home church. It also becomes an accurate cross-section of the thought and prevailing tendencies of the home church. In both of these regards it is an unfailing index." If this great author and preacher is estimating spiritual vitality correctly, with the call of a dozen volunteers who are ready to go when the travel expense is furnished, surely it is a time for faithful people to pray and agitate. Perhaps it is not so much a matter of the scarcity of money as it is the application we make of the money God has blessed us with. The money that Christians are spending for cold drinks, jewelry, tobacco, and poodle dogs in one week, would put these faithful hearts that are offering their lives on board ship immediately. Beloved, let us reflect.

* * *

No doubt the distressing financial conditions, along with the unusual temptations and polluted world-conditions trying every soul that loves the Lord will not only prove a separating influence between the chaff and the wheat but will develop some unusual consecration in God's faithful. In fact I am sure I have touched some of the most faithful children of God in the last year that I have ever known.

* * *

A meeting with my home church with only home forces has just closed with 10 responses. Seven baptisms, 3 transfers from the Christian Church. This is the sixth protracted meeting I have conducted in this old church; the first one was in 1913. I have lived on the ground and done the regular preaching for four years, and this very fine meeting with unusual cooperation of the church and fine outside attendance for three weeks makes me feel that my labor has not been in vain. We all take new courage and have a vision of a great work for 1931. Our monthly offerings for foreign missions are running about double what they were a year ago although the financial depression is very bad in these parts. We are making great plans about our annual vacation Bible School for our young people for the first half of August; it has proved a great work for this church. We are having a midweek Bible class for the young all through the year.

QUERIST'S DRAWER

(A question answered by the Query Editor of The Christian Standard, April 4, 1931.)

1. Do you understand the Scriptures to teach the premillennial coming of the Lord?

2. Do you understand the Scriptures to teach there will be a literal millennium?

3. What do you understand the Scriptures to teach concerning the millennium?

I am strong for the postmillennial view, and want to see what you can say in defense of the premillennial view, if you hold that view.—A Reader.

We will answer the three questions together.

It is impossible to tell, in the space we have, all that we understand the Scriptures to teach on the subject of the millennium. We believe they teach the premillennial coming of our Lord, and that there will be a literal millennium. The Scriptures teach, as is generally confessed, that the antichrist is to be premillennial, and that he is to be destroyed with the brightness of Christ's coming (2 Thess. 2:8). This fixes the coming of Christ to be premillennial. Bishop McIlvaine says that this argument "is wholly unanswerable."

A second reason for believing that His coming is premillennial is that He said (Matt. 24:29, 30) that He would come immediately after the great tribulation. This tribulation period is premillennial, or before the reign of peace (Matt. 24:21; Isa. 24:20-23; Luke 21:24).

A third reason is that the millennial church is to be free from persecution, because the millennium is to be a reign of peace. The premillennial church is a persecuted church (John 15:19-21; 16:33), a suffering, afflicted people, and is thereunto appointed (1 Thess. 3:3), and this will continue until Christ comes (2 Thess. 1:7-10). This precludes any millennium until after His coming.

A fourth reason is, we are taught that the tares and the wheat will grow together until the end of this age (Matt. 13:29, 30); that evil men and seducers shall wax worse and worse (2 Pet. 3:3, 4; 1 Tim. 4:1; 2 Tim. 3:13), and that, as it was in the days of Noah and Lot, so shall it be at the coming of the Son of man (Luke 17:26-30; 2 Tim. 4:3, 4; Matt. 24:37-51). Furthermore, the character and number of the tares are described as being such that their destruction before the harvest would endanger the children of the kingdom (Matt. 13:29). This absolutely precludes a millennial reign of righteousness before His coming.

Since the first Adam surrendered the kingdom to Satan all efforts of men to re-establish it have failed, and will continue to fail until the second Adam returns to purify the earth, and to establish the kingdom of righteousness on resurrection ground, when a righteous King shall reign and prosper.

A fifth reason is that the Scriptures teach that the millen-

nial kingdom will be a literal reign of Christ on earth. We are told that "a king shall reign in righteousness" (Isa. 32:1; Jer. 23:1-6), "upon the throne of David" (Isa. 9:7; Luke 1:32, 33), "in Jerusalem" (Jer. 3:17; Zech. 14:16); the apostles shall sit upon twelve thrones (Matt. 19:28), and the saints shall reign upon the earth (Rev. 5:10); Jesus is now in heaven at the right hand of God (1 Pet. 3:22), but heaven has only received Him until the time of the restoration of all things which God hath spoken by the mouth of all His holy prophets (Acts 3:20, 21), when He shall come again, to sit in the throne of His father David.

In fact, there is such a multitude of passages, specific and full of detail in their literalness, that we can not begin to refer to them here.

A sixth reason is found in the order of the resurrection. All of the dead will not be raised at one time. Just as Jesus was raised *out of* the dead, and the rest of the dead were left, so the dead who are in Christ will, at His coming, be raised *out of* the dead, and the rest of the dead will be left until another and final resurrection, one thousand years later (1 Thess. 4:13-17; Rev. 20:4-14). This is in full accord with 1 Cor. 15:22-26: "For as in Adam all die, even so in Christ shall all be made alive. *But each in his own order* [or band]: Christ the firstfruits; then they that are Christ's at His coming. Then cometh the end. . . . The last enemy that shall be abolished is death."

Notice that at His coming those to be raised are "they that are Christ's." Nothing is said about the wicked dead. They are left a thousand years. "Then the end." "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Where the resurrection of the righteous is referred to, they are said to be raised *out of* the dead; where that of the wicked is referred to, it is said to be a resurrection *of* the dead. This is clearly brought out in the Greek text.

All will be made alive, *but each in his own order*. First, Christ; next, those who are in Christ at His coming; next, the end—"the rest of the dead" who are not Christ's, at which time death itself will be destroyed.

The first resurrection is in three stages: Christ, the firstfruits; then "they are Christ's at His coming" to meet Him in the air, the general harvest; then the tribulation saints that suffer martyrdom under antichrist while Christ and the general harvest of the righteous are in the air, the gleanings of the resurrection of the righteous. This completes the first resurrection (Rev. 20:5).

If the dead in Christ are raised at His coming, and the rest of the dead are not raised until the end of the thousand years, then Christ's coming is premillennial.

Christ's first coming was to set up a spiritual kingdom.

His second will be to set up a temporal earthly kingdom. It will be none the less spiritual than the first, however. The prophecies concerning the first and second comings of Christ and the nature of His reigns were confused by the Jews. They saw in them only one coming and understood it was to be earthly, whereas it was spiritual only. Many to-day are making a similar mistake about His second coming; they consider the millennial reign to be spiritual only, whereas He is to come and reign in person on earth when the "God of heaven sets up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these [earthly] kingdoms, and it shall stand forever" (Dan. 2:44).

This is by no means all that we understand the Scriptures teach on the millennium, nor is it all we can say "in defense of the premillennial view;" it is hardly a starter.—Roy L. Porter, in *Christian Standard*.

A QUESTION ABOUT TEMPTATION

"I am going to ask you about something that has puzzled me a long while. In the Bible we read that God 'is not tempted, neither tempteth He any man,' yet in the prayer that Jesus taught to His disciples it says, 'Lead us not into temptation.'"—M. D. B.

Since Brother Boll is away I shall try to answer briefly your question.

It is true that temptation is never from the Lord (James 1). He neither feels, as we do, the power of temptation (though Jesus did in the days of His flesh, without yielding Heb. 2:15; 4:18), nor does He tempt any man directly. Temptation arises, from the outside appeal of the prince of this world (John 14:30) who lays hold on something within that James calls lust (every evil propensity of the flesh)—something which has come down to us from Adam and is universal to the human race.

In the Savior's prayer, I take it that either He used temptation in the sense of testing and trial (for God does test and try, James 1:2, 3); or else we are to ask that we be not led of God into that place where the temptations that come from Satan would be too hard. 1 Cor. 10:13; Matt. 26:40.

E. L. J.

C. W. FISHER

The Louisville churches lost one of their best and truest in the passing of Brother C. W. Fisher. Though always supporting himself and his family he did much teaching and preaching. In the Highland church for many years, then at Ormsby Ave., and later when he moved to the west end of Louisville, in the Parkland church, he was a power. He gave of his time freely for years to establish the church among the colored people; and God will richly reward him in that day.

Brother Fisher was a man truly born again. His love of God, of God's word, of God's people, and of lost souls, was the abundant evidence of a deep work of regeneration through grace. And he grew. By study and exercise he grew in grace and knowledge of the Lord. His apprehension and appreciation of the Gospel of God's grace were strong and deep. He knew whom he had believed, and by whom he had been saved and how and why.

To Sister Fisher, and the two step-children to whom he became a father indeed, he leaves a memory and an example worth more than gold.

E. L. J.

PRAYER, MONEY, AND MISSIONS

The reader will recall the remarkable reprint from Arthur Pierson, concerning J. Hudson Taylor and The China Inland Mission, which appeared last month. This is the concluding installment.

These were the days when conventions were beginning to be held for promotion of spiritual life, but the missionary appeal was seldom heard in them; and just then Mr. Taylor found himself in Perth at the annual conference. He himself had been a beloved fellow-worker of William Burns, and this happy link gave him access to the leaders of the conference; and he asked that he might say a few words for the Middle Kingdom and its needy provinces. This was the surprising response: "It is quite out of the question; you surely misunderstand; these meetings are for edification!" Persistence again prevailed, and Mr. Taylor got a chance—twenty minutes only—at the morning meeting. Doubly shy, because his native timidity was intensified by the reluctance of the permission given, he rose, stood silent a moment, unable to begin, and then quietly said: "Let us pray." Five minutes of his twenty were taken up in getting boldness from God to use the other fifteen for China and China's Savior. That lifted the load, and he first told of a drowning Chinaman and the indifference of bystanders to his fate; then, like Nathan, applied his parable, and said: "Thou art the man!" So Hudson began his convention work.

As the days came when the actual bearing of the burdens of this new mission began to bow down the backs of those who had undertaken it, at times it seemed as though a horror of deep darkness was upon them. What if, after all, money were not forthcoming, and workers should be starving in Inland China, and the whole work become a by-word of derision and reproach! The last day of the year, 1865, was set apart as a day of fasting and prayer. Each one of the little band of praying souls sought to keep in such close harmony with God, that the symphony of prayer might be music in His ear as well as in their own. And, as of Jacob at Peniel, it may be written: "And He blessed them there." So conspicuous was the blessing received that day that December 31 has been for twenty-five years the annual prayer and praise feast of the mission both abroad and at home.

From this point on, also the history of the China Inland Mission seems to those who have watched its whole course, like the footsteps of God. On February 6, 1866, special prayer was offered at noon that the Lord would graciously incline His people to send in from 1,500 to 2,000 pounds for expenses of the outgoing party of ten brethren and sisters who had offered to accompany Hudson Taylor. On March 12 following, before the first printed statement of the work was in circulation, over 1,970 pounds had come in unasked,

save of God. The need was more than met before the want had been made known to the Christian public.

Thus early in the mission this lesson was taught and learned, that if there were less pleading with man and reliance on man, for money, and more pleading with God, and dependence on His Spirit, to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution. During this whole subsequent history it has been found that God has met every special need by a special supply, and that when the special need ceased, so did the supply. The whole party that first sailed May 26, 1866, numbered twenty-one, including children.

On May, before sailing, Hudson Taylor spoke on China at Totteridge near London, and it was thought to be a mistake that he declined to have any collection taken at the meeting. His host, the chairman, had remonstrated against his not striking while the iron was hot, but Mr. Taylor quietly assured him that he wished to avoid the impression that the main thing wanted was money, and added that, if there was a true self-surrender, all else would follow. His host next morning acknowledged that he had passed a restless night; that if he had had his way, the collection would have been taken, and he would have put in a few guineas; but that further reflection and prayer had satisfied him that such guft would have been only an evasion of duty, whereupon he handed Mr. Taylor a check for 500 pounds sterling.

The voyage to China on the *Lammermuir* was itself a mission to the unsaved; twenty of the crew found the Savior, and among them, some of the most unlikely at the first; in fact, the opposers all came over. Two typhoons struck the vessel, even the sailors gave up hope, and the life-belts were gotten out in readiness for the worst. But God wrought deliverance from shipwreck—a type of many deliverances, all His own. A subscription of more than \$120 from the officers and crew was a sufficient witness to the fact that God had been with this mission party on the outgoing voyage.

These pages are not the place for extended accounts. It was marvelous, however, how needs and supplies exactly corresponded, in amounts of money, and fitness of time, so that another motto was suggested: "God's clocks keep perfect time."

The year 1867 opened with united prayer, that God would extend and advance the work, and closed with the opening of the great city of Wan-chow to the gospel, Siao-shan, Tai-chau, and Nan-King, having also been occupied. The number of stations had doubled, and the border had been crossed into Kiang-su province.

The little band had to face the risk of death in the Yang-Chow riot, but God kept them in the midst of great perils, and showed Himself their avenger also: for all who were con-

cerned in that outbreak, singularly fell into trouble. The prefect and his son lost their lives, their property was pillaged, and the family reduced to beggary; the district magistrate, the whole family of one of the chief inciters of the riot, and the leader in ruffianism became infamous; so that the people feared to join in any further violence against those whom God so defended.

When Mrs. Taylor died in 1891, and his partner in prayers was no more on earth, Mr. Taylor said to the Lord: "Be Thou my partner in supplication, as well as my High Priestly intercessor," and another step was taken in fellowship with the Great Friend, who said: "Lo, I am with you always."

The gradual opening of Inland China to the gospel and the growth and influence of woman's work in the far interior; the itinerary preaching that covered 30,000 miles in two years, through regions hitherto almost unvisited; and especially that most memorable prayermeeting for seventy new workers within three years; the faith that took God at His word and turned that prayer meeting into one of praise in anticipation of answered prayer, and the glorious answer that followed long before the three years expired—the story of "the hundred" given in the year when the mission reached its majority—all this, and far more, we have to pass by without further reference. The work has now included America, Europe, Australia in its scope, and embraces councils in five lands, which send out and support their own representatives.

To only one thing more we tarry to call attention: It is to the careful and admirable financial system of the China Inland Mission. More than one promising scheme has been wrecked, losing public confidence by mismanagement or arbitrary and irresponsible use of its funds. Those who sustain a work have a right, first to know what is done with the money given, and then to some voice in the conduct of the work. There is a great risk of autocracy in the Lord's affairs. Sometimes a man with whom a new benevolent enterprise originates, either determines to keep the whole matter in his own hands, or does it without deliberate design. His head becomes its office and his pocket its treasury. The work enlarges and the constituency of supporters grows correspondingly, but he continues to be the factotum. His judgment is the final court, perhaps the only court of appeal. He gives no account to anybody, and, even without the loss of faith in his honesty, faith is lost in his wisdom, charity, and respect for the rights of his brethren; until, by and by, the work itself can no longer prosper only as it cuts loose from connection with him. We have seen at least seven such forms of good service split on this rock of autocratic management.

Geo. Mueller, Hudson Taylor, and others like them, have had the sanctified common sense to see that, when a work develops, its management should broaden also—and so they

have associated with themselves a competent council of sympathetic advisers. But especially is it noticeable how transparent the financial methods of the China Inland Mission are. Every penny given is first acknowledged to the donor or the parties through whom it comes, by a numbered receipt; then, in the published report, the amount is again acknowledged and can be distinguished by its number, so that every gift, large or small can be traced. There is no chance either for misappropriation of funds, or for their appropriation by the autocratic and independent head of the whole work who does as he pleases. Such transparent conduct of money matters inspires the full faith of the Christian public, and is partly the secret of this remarkable and unprecedented growth.

THE PLAN OF THE WORK

Mr. Taylor was at this time thirty-three years old—as his Lord was, when He went to the Calvary where He bore our sins. The plan of the China Inland Mission slowly took shape. It must be wholly according to the mind of God, for otherwise prayer would lose its power to claim blessing. The mission must therefore be:

1. Interdenominational. Universal, evangelical, and so both inviting and embracing all sympathetic disciples who were willing to co-operate. (The character of Taylor's work was really undenominational.—Ed.)

2. Spiritual. No intellectual, social or personal accomplishments; no wealth, rank or position, could atone for the lack of a thoroughly spiritual type of character in the workers and the administrators. Educational advantages, though not to be despised, must be supplemented by gifts and graces of the Spirit.

3. Scriptural. Debt must never be incurred. No regular salaries could be pledged, for this implies an assured and definite income. Whatever God gave would be used as given, for the work and the workers, and only those who were prepared to accept this basis would be accepted.

4. Voluntary. The supply both of men and women, and of means, must be through free-hearted self-offering and offerings of substance. Appeals to be avoided as tending first to undue dependence on human effort; second, to impulsive and unconsecrated giving; third, to diversion of attention from God as the supplier of all need. Appeals to men dishonor God, and mislead men, for they imply that God is unduly dependent on human gifts. Hence it was determined to make no collections in connection with the mission meetings, but leave the hearer to contribute afterwards as mature thought and prayer might dictate.

5. Prayerful. Literally full of prayer. The noontide, hour, then given up to a household meeting, at the throne of grace, for China, and the Saturday afternoon larger meeting

for the same purpose, set the key to the concert of prayer that for a quarter of a century has never failed.

A short sentence of twenty-four words expresses what was felt to be the supreme need: "to get God's man, in God's place, doing God's work in God's way, for God's glory." "God alone is sufficient for God's own work."

Another twenty-four words embody what God seemed to say to Mr. Taylor as in an audible voice: "I am going to open Inland China to the gospel: if you will enter into my plea, I will use you for this work."

The China Inland Mission is fallible and imperfect, and no doubt makes mistakes, but there are about it great attractions.—Arthur Pierson.

LET DOWN YOUR NETS

Launch out into the deep,

The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,

Sorrow and ruin and death are there,
And the sea is wide and the pitiless tide

Bears on its bosom—away,
Beauty and youth in restless ruth

To its dark abyss for aye—for aye,
But the Master's voice comes over the sea,
"Let down your nets for a draught for Me!"

He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.

His pleading call is to each—to all:
And whenever the royal call is heard,
There hang the nets of the royal Word.

Trust to the nets and not to your skill,
Trust to the royal Master's will!

Let down your nets each day, each hour,
For the word of a King is a word of power.

And the King's own voice comes over the sea,
"Let down your nets for a draught for Me!"

—*London Presbyterian.*

THE CHURCH I FOUND AND HOW I FOUND IT

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements, to serve the Lord acceptably according to the one Creed, in the One Church which He purchased with His blood. 5c each; 50 for \$1; \$15.00 the thousand.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Still it is written: "Go ye into all the world and preach the gospel to the whole creation." * * We would feel greatly lacking if about 90 per cent of the congregations were to drop the Lord's Supper. About that many have no practical interest in missions where the needs are the greatest and the helpers are the fewest.

Born to O. D. and Anna Bixler on March 26, Orville Dean. Sister Beach, our trained nurse missionary was present. Everybody, even Bro. Bixler, doing well! * * Two missionaries with moderate income are giving \$5 a month to other missionaries. * * "Received the picture rolls, cards and booklets and making good use of them."—*Marie Cassell*. * * We do not understand the gospel if we do not know that it is a message for "all men everywhere." * * Since God so intended it, we frustrate His plan if we hold it to ourselves. * * "Everyone thinks governmental conditions will be fine now."—*E. L. Broaddus*. * * There are about a dozen prospective missionaries to go out this year. * * An afflicted man of 74 who has small means sent \$10 for missions. * * Brother Brown, Africa, has been having trouble with his eyes. * * Lewis T. Oldham, holding the fort in Canton while Brother Benson is absent, is doing a particularly fine work in publishing valuable leaflets, etc., including McGarvey on Acts. * * And Benson's time in the U. S. will be of great value to the cause for he is "doing things." * * A western sister sent 37c for missions. God bless her; it was all she had. * * Have you given like that? * * "Our greatest need right now is more helpers."—*Geo. Johnson*.

VERY SPECIAL: The missionary emergency continues. To cover cold checks and drafts, ship fares, printing, postage, etc., on over 11,000 pieces of mail, required about \$3,500 and would have been more except for the large amount of donated help—as many as 18 workers at once. Through the terribly tight months from December till now a very small portion of those addressed have responded, but so well that the debt is now only \$1,083.77 which must be cared for before writer can turn his attention to securing funds to help some of the numerous prospective missionaries reach their fields this year. Envelopes and postage alone for 2,500 more letters would cost \$54.10 with additional costs for enclosures and much work, but the worst of it is that likely the much greater number of them would never be heard from! Instead, I am asking as earnestly as I can that each reader see that a gift is sent quickly. Try for a church contribution, or a group gift. Get as many as you can to participate—quickly. Please, please.

THE LORD'S DAY LESSONS

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

FIRST LORD'S DAY LESSON OF MAY

Lesson 5.

May 3, 1931.

JESUS IN THE HOME OF ZACCHAEUS

Golden Text: The Son of man came to seek and to save that which was lost.—Luke 19:10.

Lesson Text: Luke 19:1-10.

1 And he entered and was passing through Jericho.

2 And behold, a man called by name Zaccheus; and he was a chief publican, and he was rich.

3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a scycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four-fold.

9 And Jesus said unto him, today is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man came to seek and to save that which was lost.

Study Questions and Brief Comments

Verse 1. When was this? (Last journey to Jerusalem.)

Verse 2. What was Zaccheus' occupation? How was he off for wealth? Would either of these facts be in his favor from the spiritual standpoint? (No—they were against him.)

Verses 3, 4. What desire did he have? Why would he have wanted to see Jesus? (Must have heard something about him that drew his interest—possibly Matt. 11:19.) Why did he resort to the scycomore tree?

Verse 5. What unexpected thing happened? How did the Lord know Zaccheus' name? (John 16:30.)

How did he tell Zaccheus to come down? Why?

Verse 6. Did Zaccheus respond just as the Lord had told him to do? Did he take Him in gladly?

Verse 7. What did the populace say when they saw it? (Comp. Luke 15:2.) On what principle did the Lord associate with sinners? (Luke 5:31, 32.)

Verse 8. How did the Lord's condescension affect Zaccheus? What did he propose to do with his long-hoarded money? What did he intend to do out of the other half? Why four-fold? (Exod. 22:1.) What did that show? (Repentance.)

Verse 9. What did the Lord say about all this? Why had salvation come to that house? Who are truly sons of Abraham? (Gal. 3:7, 9.) How did Zaccheus manifest his faith?

Verse 10. What was the purpose of Christ's coming in the world? Note both items—to seek, and to save. (Comp. John 3:17; 1 Tim. 1:15.)

NOTES ON LESSON 5

BETWEEN THE LESSONS

Four things come in between last lesson and this:

- (1) The Lord receives little children. (See Lesson 1.)

- (2) The Rich Young Ruler (verses 18-30. Contrast this rich man with the rich publican Zaccheus. Which one was the "better" man humanly speaking? Why was the ruler rejected and the publican accepted?)
 (3) Announcement of Christ's sufferings. (Verses 31-34.)
 (4) The Blind Beggar of Jericho. (Verses 35-45.)

CHIEF PUBLICAN AND RICH

Of all men none were so much hated and despised as the publicans—not merely because they were tax-collectors, but because they collected taxes for the iniquitous Roman power. The Jew resented the Roman Yoke from both the national and the religious standpoint. In their eyes the Roman dominion was an outrage against God's people, and therefore against God; and any Jew who prostituted himself to act as agent for the Roman government was to them beneath contempt. It was therefore only the most hardened and indifferent individuals that undertook this task, and were willing to face the hatred of their own race in order to make gain for themselves. Moreover (as might be expected from such a class of men) they generally did not scruple to extort more from the people than was their right to do. (See Luke 3:12, 13.) Now Zaccheus was a chief publican—that is, he had a large interest in the business, and publicans working under him and for him. And he was rich. The latter fact alone would have placed him in a very unfavorable position so far as salvation was concerned. (Luke 18:24.) Both together would seem to place him beyond all possibility. Yet by the grace of God the lost was found and saved. By what means did the Lord accomplish such a wonderful result?

ZACCHEUS' CONVERSION

Conversion is a turning. It is the joint work of God and man. God makes it possible and furnishes the motive and the power, and man must do the turning. We see in this instance the Lord Jesus seeking (v. 10), calling, and winning the lost, sinful publican; while he, on his part responds to the Lord's urgent and gracious call, receives Him into his house, and yields to the appeal of the Lord's goodness and love. The proof of his conversion is (1) that he is willing to divest himself of the riches which he had so bitterly accumulated ("half of my goods I give to the poor"); (2) that he will restore fourfold everything he may have gotten wrongfully. This represented a complete change of mind and life, and the Lord Jesus put His stamp of approval and acceptance on Zaccheus' new attitude when He said: "Today is salvation come to this house, forasmuch as he also is a son of Abraham."

SECOND LORD'S DAY LESSON OF MAY

Lesson 6.

May 10, 1931.

THE PARABLE OF THE POUNDS

Golden Text: It is required in stewards, that a man be found faithful.—1 Cor. 4:2.

Lesson Text: Luke 19:11-26.

11 And as they heard these things, he added and spake a parable, because he was nigh unto Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called ten servants of his, and gave them ten pounds,

Study Questions and Brief Comments

Verse 11. What two reasons why this parable was spoken? (See Notes on this point.)

Verse 12. Who is the chief person in the parable? Where did the nobleman go? For what? Did he mean to remain there? Whom did he leave behind? What trust did he place with his servants?

Verse 14. Who hated the nobleman? How did they show their hatred?

and said unto them, Trade ye herewith till I come.

14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Thy pound, Lord, hath made five pounds.

19 And he said unto him also, Be thou also over five cities.

20 And another came, saying, Lord, behold here is thy pound, which I kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22 He said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23 then wherefore gavest thou not my money into the bank, and I at my coming should have re-

Verse 15. Did the nobleman at last come back? Had he received the kingdom? What was the **first thing** he did after his return?

Verse 16, 17. What was the first servant's report? What did his Lord say to him? What was the reward given him?

Verses 18, 19. How much had the next servant made of his pound? What did his lord say to him?

Verses 20, 21. What strange account did another servant give of himself? What had he done with his pound? What reason did he give for doing thus?

Verse 22, 23. How did the lord judge him? If his lord had been such as he thought what (all the more) should he have done?

Verse 24. What was to be done with this unfaithful servant's pound?

Verses 25, 26. Did those standing by think this strange? What reason did this lord lay down for such action?

Verse 27. But what was to be done with those enemies who hated him and did not want him to reign over them?

quired it with interest:

24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25 And they said unto him, Lord, he hath ten pounds.

26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

NOTES ON LESSON 6

In the study of this parable let us note the following features carefully and distinctly:

1. **Reason for giving the parable.** The reason was twofold: first, Because He was nigh to Jerusalem; second, Because the disciples thought that the Kingdom was immediately to appear. At Jerusalem, that great demonstration, generally called the "Triumphal Entry" would take place; and with their mistaken expectation they would be sure to misunderstand the situation.

2. **The Nobleman** in the parable represents the Lord Jesus; and the **Far Country** to which He went to obtain the kingdom is **Heaven**; the **Servants** are His disciples whom He left behind when he went to heaven; the **Citizens** who do not want Him to reign over them, are the people of the world who refuse to acknowledge the right and authority of our Lord and Savior Jesus Christ, and who reject Him and the gospel.

3. **During the Lord's Absence** the servants must administrate their

Lord's money, trading with it, in the midst of an unfriendly citizenship.

4. **When He comes back** He comes clothed with the authority of the kingdom which He received from His Father, in heaven. The first thing he does is to call His servants to account, as to the use they made, each one of his pound.

5. **The Rewards** are in proportion to their diligence. They are such rewards as only a king could bestow—namely, He allots them authority over cities, one over ten, another over five.

6. **The Judgment of the Rebellious** is that which is described in such passages as 2 Thess. 1:8, 9.

THE POUNDS AND THE TALENTS

A parable very similar to this one was spoken by the Lord Jesus a few days later—the parable of **the Talents**, which is recorded in Matt. 25. Both parables deal with the question of faithfulness and diligence in the use of the Lord's property during His absence. In both the Lord, when He returns, calls His servants to account, and rewards them according to their service. But there are also marked differences. In the parable of the Talents different amounts are given to the servants, "to each according to his several ability"—to one five talents, to another two, to another one. In the parable of the pounds each receives just one pound. In the case of the talents each of the faithful servants receives exactly the same commendation and reward from his Lord. But in the Pounds, the one who gained ten pounds (since everything else was equal) had shown more diligence than the servant who had gained only five; therefore their respective commendations and rewards were not the same. But the chief difference in the two parables lies in the special teaching about **the kingdom** with which the parable of the pounds deals. The Lord Jesus goes to heaven to receive for himself the kingdom over the world and to return. It is while He is away on this errand that the servants of His household, whom He has left here on the earth, are to administrate His goods. The "citizens"—that is the people of the world over whom His government is to extend, rebel against His prospective sovereignty over them—even to the extent of sending their protests after Him, "We will not that this man reign over us." (It is clear that the servants had to trade with the Lord's pounds in midst of an unfriendly population; which made their work far more difficult.) When the Nobleman returns He exercises the powers of absolute government. He assigns to his faithful servants territory and rule under Him in proportion to their faithfulness to Him during His absence; and those who had rebelled against His sovereignty He orders executed.

OTHER TEACHING POINTS

Why was this parable spoken? We have seen that the Lord's reason was to enlighten His disciples ("because they supposed that the kingdom of God was immediately to appear") that the manifestation of the kingdom must wait until He ("the Nobleman") shall have gone to heaven to receive the kingdom and to return. The interval of His absence would be the testing time for His servants as to their fitness and worthiness to rule with Him when He shall have returned. The extent of rule with which the returned Lord rewarded His servants corresponds with the faithfulness and diligence they had showed in administrating His goods while He was away.

We see here the whole kingdom-doctrine of the New Testament in a nutshell. The Lord Jesus ascended to heaven, there to be clothed with the right of sovereignty over the world. There He is now enthroned on God's right hand, and having all authority in heaven and on earth! While He tarries His servants (the church) must administrate His goods in the midst of an hostile world. **This is the status of the kingdom now** and thus far, during the time the Lord is away—his servants, whose citizenship is in heaven, doing His work here below exposed to the opposition of a "crooked and perverse generation." The Lord's return will bring a change of affairs—the punishment of the rebels (2 Thess. 1:8) and the exaltation

of His servants, each according to his faithfulness, to reign, with Him. (Rev. 2:27, 28.)

The practical and immediate lesson lies in the Golden Text: the need of our constant earnestness and faithfulness in our Lord's service. Note especially the sentence on the unfaithful servant.

THIRD LORD'S DAY LESSON OF MAY

Lesson 7.

May 17, 1931.

JESUS ENTERS JERUSALEM AS KING

Golden Text: He is Lord of lords, and King of kings.—Rev. 17:14.

Lesson Text: Luke 19:29-42, 45:48.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,

30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

31 And if any one ask you, Why do ye loose him? thus shall ye say The Lord hath need of him.

32 And they that were sent went away, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36 And as he went, they spread their garments in the way.

37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it,

42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

Study Questions and Brief Comments

Verses 31-34. If any one should call them to account for loosing the colt, what should they say? Did someone actually ask them? Did they answer exactly as the Lord had told them? Was that a wise thing to do?

Verses 35, 36. How did they prepare the colt for Jesus? What was the significance of that? (Royal honor. See 2 Kings 9:13.) Did they spread their garments on the colt only?

Verse 37. When they arrived at the descent of the Mount of Olives, what did the whole multitude of the disciples begin to do? For what did they rejoice and praise? What special great work of Jesus had much to do with this ovation? (John 12:17-18).

Verse 38. What did they call Jesus? How did they acclaim Him? Compare the parallel passages in Mark 11:10, Matt. 21:9, and John 12:15.

Verses 39, 40. Did the Pharisees like this demonstration? (Compare John 12:19.) What did they ask Him to do? What is the point of Jesus' answer? (Things had come to a pass where somebody must speak out.)

Verses 41, 42. When Jesus came in view of the city what did He do? What should they have known? What are the things that belong to peace? (See Notes.) Be sure to read verses 43 and 44.

Verses 45, 46. What was one of the things He did in Jerusalem? Had He done the same thing once before? (See John 2.)

Verses 47, 48. What did Jesus do during those days in Jerusalem? Why did not the chief priests and rulers take him then?

45 And he entered into the temple, and began to cast out them that sold,

46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in

the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48 and they could not find what they might do; for the people all hung upon him, listening.

NOTES ON LESSON 7

TEACHING POINTS

Jesus' Perfect Knowledge. The Lord Jesus knew that there was a colt tied at the entry to the village, and that it was a colt on which no one had ever sat. He knew, too, that the owners of the colt would permit it to be taken away by His disciples. How did He know all this? There is just one answer. The Lord Jesus always evinced a perfect knowledge of all things—all circumstances, the hearts and thoughts of men, things present, things past, things future (one only notable exception, Matt. 24:36.)

The prophecy in Zechariah. The triumphal entry had been foretold by the prophet Zechariah. (Chapt. 9:9; see also verse 10, which is yet future and which will be fulfilled just as accurately as verse 9).

Jesus weeping over Jerusalem. When, at the turn of the road, the city came into view, the Lord Jesus began to weep over it. There are two words in the Greek which are translated "weep"—one means silent weeping (shedding tears) as in John 11:35; the other means wailing aloud. The latter is the word used here. Note what the Lord Jesus said in His weeping over the city.

Things that belong to peace. That means things that are necessary for peace. People need to know those things and need to know them in good time. Jerusalem did not know the things that belonged to her peace when she should have known them, and now it was too late, for they were hid from her eyes. What are some of the things that belong to our peace? Repentance; faith in our Lord Jesus Christ (Rom. 5:1); the blood of the cross (Col. 1:20); the gospel (Acts 10:36); the obedience of faith (Acts 2:38). If people do not recognize those things in their time, it will, as in the case of Jerusalem, presently be too late.

QUESTIONS FOR THE CLASS

1. Where was Jesus going? (To Jerusalem.)
2. Was this His last journey?
3. On what errand did He send two disciples?
4. Where did He tell them they would find the colt?
5. What instructions did He give them?
6. Did they find the colt and bring it?

FOURTH LORD'S DAY LESSON OF MAY

Lesson 8.

May 24, 1931.

JESUS PREPARING FOR THE END

Golden Text: This do in remembrance of me.—Luke 22:19.

Lesson Text: Luke 22:7-23.

7 And the day of unleavened bread came, on which the passover must be sacrificed.

8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9 And they said unto him,

Study Questions and Brief Comments

(Between preceding lesson and this, Luke 20 and 21 comes in. See the notes.)

Verse 7. When was this? (The Lord's last Passover. See verse 1.) What day had now come?

Where wilt thou that we make ready?

10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he will show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles with him.

15 And he said unto them, With desire have I desired to eat this passover with you before I suffer:

16 for I say unto you, I shall not eat of it, until it be fulfilled in the kingdom of God.

17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

21 But behold, the hand of him that betrayeth me is with me on the table.

22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23 And they began to question among themselves, which of them it was that should do this thing.

Verses 8-10. On what errand did the Lord send Peter and John? What did they ask him? What strange directions did the Lord give them? How would they find the right house? How did the Lord know that there would be a man passing with a pitcher of water just at that time?

Verses 11-13. To whom in the house should they speak? What should they say to the master of the house? What would he do? Did they find everything just as Jesus had said?

Verse 14. Who gathered in that upper room? At what hour?

Verses 15, 16. Had the Lord looked forward to this Passover in a special manner? Would he ever eat it again? Not until when?

Verses 17, 18. What did He take after eating? What did He say about the cup? What remark did He make about the cup that He had also made about the Passover meal? (Note that up to this point the Lord's Supper is not yet in view. All this relates to the Passover feast.)

Verse 19. The institution of the Lord's Supper. What did the Lord take first? What three things did He do? What did He say while He was doing this? For what purpose were they to observe this? (For a memorial.)

Verse 20. After supper what did He take in like manner? What did He say about the cup? Compare Matt. 26:27, 28. Was this also to be done for a memorial? (See 1 Cor. 11:25.)

Verse 21. What shocking fact does the Lord disclose? What kind of man was at the table with him at solemn hour? Did that interfere with the Lord's love? Did that destroy the sanctity of the occasion? (No.)

Verse 22. How would the Son of Man go? Compare Acts 2:23. Did that diminish the guilt of the man that betrayed Him? (It did not.)

Verse 23. What question did the Lord's announcement raise in their minds? According to Matt. 26:22, what did each one of them ask? Did Judas also ask that? (Matt. 26:25.)

NOTES ON LESSON 8

BETWEEN THE LESSONS

Between this lesson and the preceding one lies Luke 20 and 21. Perhaps it would not be best to spend too much time on this intervening portion lest we have no time left for the great and important printed lesson of today. In the 20th chapter the Lord is challenged by the chief

priests and scribes for His authority, and in answer, He asks them a question concerning the baptism of John, which they would not answer, (verses 1-8.) Then follows the parable of the husbandmen, (verses 9-18); after which the "spies" came with their famous question, "Is it lawful for us to give tribute unto Caesar or not?" The Lord's stunning answer is well known, (verses 19-26). Then came the Sadducees with their problem concerning the resurrection (verses 27-40). They got their answer, and no one else dared to ask him any more questions. Then Jesus asked them a question, "What think ye of Christ, whose son is he?" (Matt. 22:42, Luke 20:41-47).

In chapter 21, we have first the story of the Widow's Mite, (verses 1-4). Then comes the Lord's great prophetic discourse, (verses 5-36).

TEACHING POINTS

The introductory verses, 1-6. In these verses we learn the time when all this occurred, and particular mention is made of the determination of the chief priests and scribes to put Him to death. In verses 3-6, we learn how Judas, under the influence of Satan, covenanted with the chief priests and captains to betray the Lord Jesus into their hands. Notice in verse 5 their devilish joy—"they were glad." Recall here John 16:3.

Dividing the lesson. It will be found convenient to divide the lesson into three portions. (1) Preparations for the Passover, verses 7-13. (2) The Passover, verses 14-18. (3) The Instituting of the Lord's Supper, verses 19-23.

Finding the upper room. As in the preceding lesson we saw that the Lord's all-seeing knowledge directed them to find the colt so in this case His all-embracing knowledge of men and things and circumstances comes out again in the directions which He gave His disciples. Nothing would seem more accidental than that a man should cross a street carrying a pitcher of water; yet the Lord knew that that would happen just at the time when His disciples would get to the place, and who the man was, and where he would be going. Him they were to follow into the house and ask the master of the house concerning the room for the observance of the Passover. Even in His humiliation, the Lord Jesus' knowledge of all things extended to the smallest details.

Eating the Passover. We must carefully distinguish here between the eating of the Passover and the institution of the Lord's Supper which follows after it. Frequently verses 17 and 18 are confused with the cup of the Lord's Supper. They are not the same. The account of the Passover observance closes with verse 18. The institution of the Lord's Supper begins with verse 19.

The Lord's Supper. Here we have Luke's account of the institution of the Lord's Supper. We should compare this carefully with the accounts given in Matt. 26:26-29; Mark 14:22-25; 1 Cor. 11:23-25. Two things are very plain: (1) that the bread and the fruit of the vine were not turned into the actual body and blood of the Lord Jesus Christ, for the body of the Lord Jesus Christ sat living in their midst and His blood was still within His veins; (2) that this was to be observed for a memorial of the sacrifice of Christ's body and the shedding of His blood. "This do in remembrance of me." Now a memorial is never the actual thing itself, but the commemoration of it. The observance of the Lord's Supper is not the sacrifice again of the Lord's body and blood, but the commemoration of the original sacrifice. But by faith in the participation of this bread and this fruit of the vine, we enter again into a joint sharing of the body and the blood of Christ, (1 Cor. 10:16).

(USE STUDY QUESTIONS FOR CLASS)

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FIFTH LORD'S DAY LESSON OF MAY

Lesson 9.

May 31, 1931.

JESUS IN GETHSEMANE

Golden Text: Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.—Luke 22:42.

Lesson Text: Luke 22:39-54.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was parted from them about a stone's cast; and he kneeled down and prayed,

42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared unto him an angel from heaven, strengthening him.

44 And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,

46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 And when they that were about him saw what would follow, they said, Lord shall we smite with the sword?

50 And a certain one of them smote the servant of the high priest, and struck off his right ear.

51 But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him.

52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?

53 When I was daily with you in the temple, ye stretched not forth

Study Questions and Brief Comments

Verses 39, 40. When was this? (Same Passover evening as preceding lesson.) Had the Lord been in the habit of going to the Mount of Olives every night? (Luke 21:37.) Who went with him? All His disciples? (All except Judas.) What did he tell them to do? (See also Matt. 26:36. Then He separated three specially and took them nearer.) **Verses 41, 42.** How far did He go away from them? What did He do? What words did He utter? On what condition only would He have been willing the cup should be removed from Him?

Verse 43. What answer did He receive from heaven?

Verse 44. Was He as yet satisfied? What state of heart was He in? How did He pray this second time? What remarkable thing is told us concerning his sweat?

Verses 45, 46. Did His disciples watch with Him, as He had requested them to do? What inclined them the more to sleep? What should they have been doing instead of sleeping? Compare Matt. 26:41.

Verse 47. Who came while He was yet speaking to them? Who was the leader of the band? For what did he come near to Jesus? Why did he want to kiss Him just there and then? (See Matt. 26:48.)

Verse 48. What gentle remonstrance did the Lord Jesus make to Judas? Did he actually kiss the Lord Jesus? What more did the Lord say to Judas? (For answer to this, see Matt. 26:49, 50.)

Verses 49, 50. What question did His followers ask? What did one of them actually do? Which one was that? (John 18:10.) What did the Lord say to that one? (Matt. 26: 52, 53.)

Verse 51. What was the Lord's last miracle of healing?

Verses 52, 53. How did the Lord Jesus remonstrate with the chief priests, the captains, and the elders? Had He not been daily and openly in

your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

their midst in the temple? Why had they not taken Him then? But why could they do it now?

Verse 54. What did they do then? Did they only seize Him? (They also bound Him, John 18:12.) Where did they take Him? (See also John 18:

13.) Who followed? How did Peter follow? What had all the disciples done at first? (Matt. 26:56.)

NOTES ON LESSON 9

BETWEEN THE LESSONS

Fifteen verses are omitted between the two lessons (verses 24-38). They all relate to further conversation that took place in the upper room where they had eaten the Passover and where the Lord Jesus had instituted the Lord's Supper. It seems that on that very occasion the disciples contended among themselves as to which of them should be greatest. There is evidence that it was this fact that called forth the Lord's action of the "foot-washing" (John 13). Compare the words of Luke 22:26, 27. He was in the midst of them "as one that serveth." Notice also the good promise that he made to them in verses 28-30. Then there was the warning to Peter, a good promise to him also (verses 31-34) after which the Lord warned His disciples that the time of special miraculous sustenance and protection was now past, and that they must use such caution and foresight as they might (verses 31-38).

THE AGONY OF GETHSEMANE

This episode should be studied in the light of all the parallel passages, Matt. 26:36-56; Mark 14:32-50. Many have wondered why the Lord Jesus, so strong and brave, became so terribly overwhelmed at the prospect of His death. One thing is certain—it was not the fear of physical suffering nor of mere physical death that affected the Lord Jesus in this wise. As to His physical sufferings, He never once complained of them nor gave vent to any expression of pain. But there was much more than that behind the death of the Lord Jesus Christ. He was destined to bear the sins of many. He bore our sins in His own body on the tree (1 Peter 2:24); He was made sin for us (2 Cor. 5:21); He became a curse for us (Gal. 3:13). Because He took the judgment upon himself, He, the Spotless One, must die the sinner's death and Himself must go out into the darkness, forsaken of His Father (Matt. 27:46). This means vastly more than any of us can conceive. The Lord Jesus tasted death on our behalf in all the bitterness and darkness of its meaning.

CONCERNING JUDAS

The story of Judas is the darkest in all the Bible. Originally chosen to be one of the twelve, and sent forth to preach and to heal with power like all the rest, he began his downward course by lending himself as an instrument to the Devil in various ways. He was covetous; he was a thief; he carried the bag for the little company and unrighteously appropriated the funds to himself (John 12). It was this same covetousness that tempted him to bargain with the chief priests and rulers to deliver the Lord Jesus up. First the Devil put these things into his heart (John 13:2), and finally, having thus prepared the way for himself, Satan entered into Judas and he came entirely under Satan's influence. His dreadful remorse and suicide afterward are too well known to be told here. The story of Judas carries with it a solemn warning to all, to avoid the beginnings of sin. "Do not let sin into your heart," said good old John Bunyan, "for it may never come out again." If we have sinned, let us flee to the Lord for refuge, and obtain His forgiveness and cleansing, lest we become "hardened by the deceitfulness of sin." Judas' bitterness had in it none of the healing and sweet sorrow of repentance that turns humbly to God, but it was the sorrow of the world, a bitterness and rage and unbearable distress. "For Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." (2 Cor. 7:10.)

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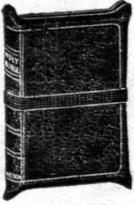
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21 And Mō'sēs stretched out his hand over the sea; and Jē-hō'-vāh caused the sea to go back by a	rā-ēl saw the great work which Jē-hō'vāh did upon the E'gyp'tiāns, and the people feared Jē-
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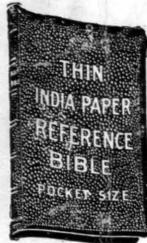
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Iš-rā-ēl, and he deal with him 'as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.
8 Take heed in the plague of lep-



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