

WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE PERIL OF THE RIGHT WAY.

If it is a great privilege to be simply New Testament Christians, it is also a responsibility and carries its peculiar peril. The peril of the possession of the truth lies in the temptation to spiritual pride and pretense. But pride is always fatal. God resisteth the proud—and if there is any form of pride uglier than another it is spiritual pride. It seems that the more of truth a man has, and the further he advances in spiritual knowledge, the more he needs the grace of God to keep him. If we claim to be simple New Testament Christians, we must hold such high position very humbly. “Be not high-minded, but fear.” For haply we will be caught saying, “I thank thee Lord that I am not as other men—or as this poor sectarian.” Or perhaps we shall be exalted overmuch over our knowledge (for “knowledge puffeth up”), and look with contempt upon the ignorant; and who knows but we may even with unconcealed joy, point out the blunders of the erring. Yea, we may become censorious judges of others, and in blinding pride forget our own estate and fancy ourselves “rich and increased in riches,” the while, if we but knew it, we are “miserable and poor and blind and naked.” Like the Pharisees in their pride of legality, so may some today in their pride of doctrine “trust to themselves that they are righteous, and set all others at naught.” Nothing so dries up the spirit, nothing so quickly sours the milk of human kindness; nothing so hardens the heart and destroys love and mercy as just this spiritual pride and pretense of knowledge and correctness. God forsakes people like that. Like He passed by the Pharisee and took up the publican and the harlot; like He set the Samaritan in better light than the Jew; like He rejected Israel and took up the Gentiles—the proud religionist today will open his eyes in amazement when he beholds the true election of God, and what strangers He chose to number among His own. Be assured there will not be a boaster in all that flock!

PRETENSE.

God hates pretense. If a man would find favor with Him, let him come down off his high perch, and deal truthfully with himself and his God. Let him realize his lowly condition, and instead of trying to commend himself to the Lord by any goodness or merit of his own, let him come empty-handed, broken-hearted, in conscious need, and simply confessing his lowly estate. The Lord never turns down such hearts. But the proud He knoweth from afar. They come in for scant attention on the part of God.

He will notice them just enough to dismiss them from His presence. The hungry He satisfies with good things, but the rich He sends empty away. "Are we also blind?" said the Pharisees to Jesus. "If ye were blind," He answered, "ye would have no sin." If you had been honestly blind and acknowledged it, I would hold nothing against you: there would be only compassion and mercy and help for you. "But now ye say, *We see*—your sin remaineth." You claim to be able to see—well then, I hold you to the claim you make for yourself, and I will require of you all that your assumed position involves. I expect of you fruit equal to your profession, and hold you guilty for the lack. (John 9:40, 41).

WHAT SHALL THE HARVEST BE?

Alas if it is thus God judges where shall *they* appear who openly boast their rightness in doctrine, who while assuming to themselves the high name of Christ speak with contempt—not even always pitying contempt—and scathing judgment of those who for, we know not what cause, have not seen the way so clearly. It would be just like God to make of such a people a laughing-stock in the eyes of the world—to let all men see the hollowness of their religious pretense, and to bring to light all the lovelessness of their carnal hearts, so that their boasted unity-plea will turn to their reproach!

What say I then? That it is immaterial whether a man is a simple Christian or not? Or that it were perhaps even better if he did not try to take such a position? That a sectarian is as well off as one who is a Christian only, after the New Testament pattern? *Far from it!* That would be to discount the word of the Lord. For though all are not Israel who are of Israel, it is not as though the word of God had become of none effect. We must seek and hold and prize the truth, the highest and best without compromise or carelessness, if we would please God. But if with the truth there does not also come a deeper humility in thankful recognition of the grace of God; if with it there is not also the love that weeps and prays and suffers for the help of the weak—our better light means only greater condemnation. If we can find it in our hearts to glory over the failures of others, if we can set ourselves up as standards and patterns of orthodoxy; if we have no tears nor earnest prayers for those who have not found the way, but biting criticism and loveless judgment, had we not better never seen the light? Lord make us to see thy ways, and grant us a humility as of little children, without which no one shall enter into the Kingdom of God!

THE CHRIST-PARTY AND THE CHURCH OF CHRIST.

Two men may claim to be "of Christ," and one be right, the other wrong. At Corinth they had the beginning of sects. (1 Cor. 1:12). Some said, "We are of Paul;" "We of Apollos;" some "We of Cephas;" some, "We of Christ." There was a Paul-party; an Apollos-party; a Cephas-party; and also a Christ-party. "Is Christ divided?" asks the Apostle. They all claimed

Him, of course; but with the one party it was Christ according to Paul, with the other, Christ according to Apollos; with another, Christ a la Cephas. Then there was one contingent that with some pride, no doubt, claimed to be of the Christ-party. Indeed it would have been the one and only right thing for them all to abandon their sectarian names, and to have been "of Christ," all together. "Was Paul crucified for you? Or were ye baptized unto the name of Paul?" You were not? Then bear the Name of Him who went to the cross for you, and into whose Name ye were baptized. But that was not the position of that little Christ-party at Corinth. They were not "of Christ" in that universal sense for which Paul was pleading: they were "of Christ" as a party in opposition to the other parties. They did not belong to the "of Paul" party: they belonged to the "of Christ" party. Manifestly they used the Name of Christ for a party-distinction, and for a sectarian appellation. It was possibly that judaizing party that boasted of going past the apostles to Christ direct for their doctrine, who thus appropriated the name of Christ to themselves, and claimed especial, if not exclusive rights to it. The apostle himself had to remind them that he and the rest also had a bit of share in Christ. "If any man trusteth in himself that he is Christ's, let him consider this again with himself, that even as he is Christ's so also are we." (2 Cor. 10:7).

Now in the things I am saying my chief point is this, that I am not a member of the Church of Christ in a party sense—as though there were a Church of Christ as one among many others, a religious party among religious parties; distinguished from and opposed to other churches, such as, say, the Methodist, Baptist, Presbyterian, etc. I belong to no such party. I am not a member of a sect among the sects. I am a member of the Church of God or of Christ in that universal sense in which the New Testament uses that term—the Body to which *all* the true children of God belong—even all those who have truly become God's children, and have been added to Christ by the Father's hand, though they may have failed to see all things clearly and though they be held in some grievous mistake. And when I call upon men to come and stand for Christ, it is not to ask them to leave one sect or party for another; to lay down one sectarian designation for another, though it be a scriptural one; but to stand together upon the universal New Testament ground as the children of God united by one Spirit, in one faith, one hope, one baptism; nor yet to interdenominational union, but to undenominational oneness in Christ.

THE LORD KNOWETH THEM THAT ARE HIS.

There is a word which carries a great consolation and admonition to our souls: "The Lord knoweth them that are his; and let everyone that nameth the name of Christ depart from unrighteousness." (2 Tim. 2:19). Here we have God's acknowledgment and acceptance; and here our personal responsibility.

The Lord alone, in the last finding knows His own. He knows where are the 7000 who have never bowed their knee to Baal, though Elijah had never heard of such, and thinks himself left alone faithful. He knows the true hearts and the souls who humbly love the Lord far and near. And be sure He does not judge them by nominality but reality; not by outward things but by the inward. Therefore the last word is to us: see that *you* are true. Do thou flee from all unrighteousness, nor say to thyself, I have Abraham to my father, nor bank upon this or that doctrinal superiority or light or privilege. Let everyone that nameth the name of Christ depart from unrighteousness. Nothing, nothing will avail in the end but that true faith which works by love. Rest no hope or confidence on anything else. That involves not only right doctrinal views, but also the holiness without which no man shall see the Lord.

THE GENERAL EVANGELIST.

In the city of Louisville recently closed an interdenominational evangelistic campaign. The evangelist was Gipsy Smith of England. Like all of his class he did not preach the whole truth. He never told a sinner what to do to be saved—that is, he never gave the Bible answer to that question. He was in no position to preach what the Bible has to say on Baptism. But he did *some* good work. He scathed and riddled sham and hypocrisy; he set forth the folly and sin of merely nominal church-membership. He held up Jesus Christ as Lord and Savior and what he said was in a winning spirit, with unmistakable kindness and goodwill toward the souls of men. A man of his class and in his line could hardly have been cleaner and more straightforward than he. Not knowing but it *might* have a bit of weight and influence, we addressed a letter to him; part of which we quote here:

You exalt Christ—thank God for that. You hold up His cross. You declare unsparingly God's hatred of sin and of all sham and hypocrisy. You extol His grace toward the honest, believing, penitent sinner. And you do it well, with power and in faithful love. You love the Lord, and tell us all to love Him.

This is the love of God that we keep His commandments. And our Lord Jesus Christ commanded baptism. He made it a part and feature of the Great Commission. (Mark 16:16). He placed it at the door of the covenant-relationship with the Father and the Son and the Holy Spirit. (Matt. 28:18-20.) It is in baptism that we are buried with Christ into His death. It is in baptism that we rise with Him by faith in the operation of God who raised Him from the dead?

You preach Jesus—but can a man preach Jesus without preaching baptism? Think on the connection between Acts 8:35 and 36.

You will tell me that baptism is only an outward thing? It ought not be. If it is it is worthless indeed. It must be the test and obedience of faith—just like Naaman's action in the Jordan; just like the Blind Man's at the pool of Siloam. (John 9). It was not indeed the water that produced the effect in those cases: it was the power of God; yet the power of

God operating in response to a faith perfected in the appointed act of obedience by which faith is expressed and made perfect. Thus it is with Baptism.

Can you afford to leave it out? Do you say that many immersed ones show no sign of the New Life? Very true. That only emphasizes what was said above: that baptism alone, as an outward act without the inward faith and repentance, avails nothing. Do you tell me that you know very many who never have been baptized, who exhibit the fruit of the Spirit? But how can that affect the command of the Lord, or your obligation to **preach the whole** counsel of God? Shall we walk by faith or by sight? Will you tell the Lord that you could do more good to more people by preaching an incomplete gospel? You cannot.

I understand that you are a baptized, that is, an immersed, believer. Then do not leave the poor sheep that nightly look up to you for a clear word from God uninstructed upon this important point. Instead of leaving them in the dark tell them boldly and bravely what Peter told the inquiring sinners on Pentecost. (Acts 2:38). Only by such faithfulness can you fulfil the ministry which you have received of the Lord Jesus to testify the gospel of the grace of God.

Submitted in love and in the fear of the Lord.

Yet when we think about it—how improbable, not to say impossible, the prospect of a man in such position doing this! To tell people just once what baptism is; just once to tell the anxious inquirers with due emphasis and urgency that the thing God has bound in heaven for them is to repent and be baptized in the name of Jesus Christ for the remission of sins”—would, I fear, break up the great “campaign,” and likely the poor evangelist would be disowned and disgraced. Oh, why is it so?

ARGUING AGAINST FACTS.

There is nothing more futile than to argue against facts. Rufus Choate had a case once, it is told, in which his opponent argued very learnedly and convincingly that a certain wheel that entered into the case, could not have been thus and so. In reply Choate simply presented the wheel itself to the court—saying, “There it is—look at it.” The most wonderful argument must vanish in the light of contrary fact. But some religious theorists cannot grasp that simple principle. Persistently, arguments appear to the effect that on the occasion of Saul’s consulting the witch of En-dor, it was not Samuel—oh no, not *Samuel!*—that came back and talked to Saul. It simply *could* not have been! Why—do you think for a moment that God would *allow* such a thing? Was not the whole witch-business an abomination to the Lord? Had He not commanded that all witches, wizards, necromancers, etc., were to be put to death? Is it imaginable that He would let His servant Samuel come back at the bidding of such a wicked character? And that, too, to answer Saul, whom God would not answer by Urim and Thummim, nor in any other way? Can’t believe it! Then, the idea—“an old man—cometh up—covered with a robe—” Do spirits wear robes? Can you tell by their looks how old they are? And where did he “come up” from? Etcetera, etcetera. All doubtless very excellent

counter-arguments; and perfectly convincing to any man who will shut his eyes. But the old Book says plainly and bluntly that it was Samuel that came and spoke. It was not merely that Saul *thought* it was Samuel; nor merely that *the witch said* it was Samuel: the inspired record itself says so. "*Samuel said to Saul: Why hast thou disquieted me to bring me up? And Saul answered . . . and Samuel said, Wherefore then dost thou ask of me. . . . Jehovah hath done unto thee as he spake by me; and Jehovah hath rent the Kingdom out of thy hand . . . and tomorrow shalt thou and thy sons be with me.*" (1 Sam. 28:15-19). Now the theorists whose theory is ruined by this one passage alone, if there were no other teaching, may break their teeth on it and break their heads against the thick bosses of the word of truth; may argue and show how and why this or that could not *possibly be*—the fact remains: it was even so and none otherwise. There is the wheel itself—look at it. It is better to adapt your views to the Word of God, than to try to blot out the Word in favor of your views.

ARTICLES ON THE KINGDOM OF GOD.

In the present issue begins a series of articles on the much discussed and very important subject of the Kingdom of God. We offer no apology for taking up this theme at this time. Being simply Christians, having free access to the word of God, having also the inalienable right to study all the word of God and to bring out whatever we find therein, we feel free, especially under the present need, to examine and set forth anew the scripture-teaching on this great subject. We do not think it consistent with the position of simple Christians to acquiesce in traditional views on any scripture-subject, merely because such views are common and current, or because those who hold them wish to have them let alone on ground that they are "not essential," and that "non-essential" things should be left undisturbed. We do not consider the teaching of the scriptures on any theme as being negligible or superfluous.

When sometime ago a certain journal got out a "Kingdom-number" in which a symposium of the views of some of the ablest brethren were printed, those views were seen to be quite diverse and discordant, not to say confused and mutually opposed. Evidently the subject will bear an earnest re-examination and honest, dispassionate consideration. So, undeterred by the threats of "trouble" nor intimidated from a fair research by evil and untrue charges, such as of speculation, Adventistic doctrine, etc., we propose to go into the merits of the question according to our ability praying that God may grant us mercy to be faithful.

The first article deals especially with the question whether Dan. 2:44 has been fulfilled. This to be followed by several careful scripture studies of the subject as set forth in both the Old and the New Testaments.

WORTH REPRINTING.

R. H. B.

In the 1916 WORD AND WORK (page 315) an article on the *Restoration of the Jews*, by Robert Milligan, taken from the *Millennial Harbinger*.

In the same volume, page 312, R. H. Boll's sum-up of *Pastor Russell's teaching*; in which in detail he shows the vital points of that doctrine and voices his entire disagreement with every one of those vital points.

On pages 73 and 548 of the same volume, articles by R. H. B. on *Premillennialism* in which is explained carefully just what the premillennial position is. Likewise a sum-up of the Premillennial Question by S. H. Kellog; and excerpt from Dr. T. W. Brents on the Millennium, pages 172, 173.

Then a symposium of utterances on the Millennium and related themes, by Campbell, Laid, Miligan, Dr. Brents, David Lipscomb, J. A. Harding. These were not quoted in proof of the doctrine they set forth, but to show that good, able, and faithful brethren taught on these lines very much as we do; but there were no ecclesiastical censors who attempted to stigmatize these great men before the brotherhood as dividers, speculators, Russelites, Adventists, or false teachers.

A rather striking article on the Kingdom of God by David Lipscomb on page 119, which shows that that great man did not, by a good deal, fit into the doctrinal mold of some of his contemporaries and successors.

On pages 221-228 something on the "flesh-and-bone-without-blood-body" spectre with which some tried to raise.

The 1917 WORD AND WORK contained among other good things, an illuminating article on 2 Thessalonians, on page 168; and extracts on the "Kingdom," by Alexander Campbell, page 125. An article entitled "For Peace and Good Understanding," in which the Editor sets forth his position and attitude in good will.

In the 1918 volume, page 333 a reprint of David Lipscomb on "Times of Restoration;" R. H. B., on Seventh Day Adventism, pages 332, 402; "Despise not Prophecysings," page 299.

In the 1919 WORD AND WORK a very important thing is an article by the Editor, called forth by questions received concerning his views: "What the Editor Believes." Page 113.

These all have important bearing on questions that are being stirred—rather viciously—in some quarters; and I would there were space to reprint them each and all. But we will reprint one timely thing in the present issue: "When Non-Essentials Cause Trouble."

We find upon our bookshelf six copies "Maple Lectures," \$1 each; eight copies "Christ, the Light of the World," by McCaleb, \$1 each; 1 "Teacher's Testament" revised, \$1.25.

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

Entered at Louisville, Ky., Post Office as Second Class Matter.

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

2605 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: *Stanford Chambers, H. L. Olmstead, E. L. Jorgenson*

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each
Single Copies. Ten Cents

VOL. XIII.

DECEMBER, 1920.

No. 12.

NEWS AND NOTES.

The Inkograph No. 2, medium size, suitable for men, women or children, will be sent free upon request to any one sending us three new subscribers at \$1 each. See description of this remarkable pen elsewhere.

"I am glad to note that Brother Shanks is located in this field. I hope the Father of souls will put it into the hearts of His people to support him so that he can preach full time."—N. R. Funderburk.

E. H. Hoover, of Chattanooga, is engaged with the Portland Avenue Church, Louisville, in a series of evangelistic services.

From D. H. Friend: "My evangelistic work this year has been pleasant indeed. Coral View, Ky., 21 added; Salem Church, near Cynthiana, 10 added; Sheffield, Ala., 26 added; Gallatin, Tenn., 14 added. I have been here at Bowling Green helping Brother Moore in some evening meetings the last few days."

We receive a few orders for New Christian Hymn and Tune Book; this Hymnal now sells at \$1.10 cloth, 95 cents in the boards.

From H. N. Rutherford: "I closed a ten-day meeting at Lexington, Ky., Nov. 16. There were two baptisms."

We can supply your favorite help on the International Lessons for 1921; The Sunday School Times \$1.75; Peloubet's Select Notes, \$2.10; Torrey's Gist of the Lesson (vest pocket) 40 cents; Word and Work Lesson Quarterly (R. H. Boll's notes) 5 cents each, 20 cents per year. Unless you can make up a club of your own, we save you twenty-five cents on Sunday School Times.

"We had a fine meeting the last two weeks of October. Sixteen were baptized; and we are having good audiences here at

Pennsboro, W. Va., to start with.”—J. H. Pennell. A later report states that Brother and Sister Pennell are on their way west, the first lap of the journey to Honolulu. “The congregations where I have labored for years have furnished about all the money for travel”—so writes Brother Pennell. The support fund is not yet complete, if any of our readers wish to help.

Hundreds of subscriptions to Word and Work expire with this issue. Remember, the Word and Work is on a strict cash-in-advance basis, except to those who cannot afford to pay at all. We cannot send the January number unless you renew. If your time is out, look for the notice under the front cover; and make it a club of four or more if you can. We have printed a quantity of extras, this issue, and will be glad to send samples anywhere in any number. Pass your paper on.

Now is your time to apply for a copy of the 1920 bound volume. We sold out the 1919 bound volume long before the demand was supplied. The price is \$1.50.

Send for our sample set of seven tracts, 25 cents. From this you may select in larger quantities.

Select your holiday gift-books from the advertisements in this paper. We are very careful to list only the worth-while books. Any *good* book, paper or magazine, religious or secular, may be ordered through this office at the regular rate. State name of publishers, where possible. Ladies' Home Journal costs \$2, Saturday Evening Post \$2.50.

This issue of Word and Work goes to about two thousand persons who are not subscribers. Attention is called to the special articles on the Kingdom, which begin this month. Also the Janes articles covering their study of the world's great mission fields. These reports will run throughout the year 1921, Lord willing. Besides these, there will be the regular departments: Words in Season, News and Notes, Articles (editorial and otherwise), Book Reviews, Missionary Notes, R. H. Boll's Exposition of the International Lessons, etc. Can you afford to miss these things through 1921 for a dollar bill?

Have you seen the study pamphlets on Isaiah and Jeremiah by R. H. Boll? They are the next best thing to attending his oral classes; 10 cents each, \$1 the dozen. Suitable for individual or class use. Other tracts always on hand are: “Why Not Be Just a Christian,” 5c; “What it Means to be a Christian Only,” two for 5 cents; “How to Understand and Apply the Bible,” 10c; “Church Amusements,” 1c each; “The Thirty Years' Triumph,” 1c each; “Christ Among the Creoles,” 5c.

“Reminiscences and Sermons,” 396 pages, free upon request for two subscriptions at \$1 each.

Many Christians order Bibles and Testaments as Holiday Gifts. If our readers will send careful description of the book wanted, and state about how much they wish to pay, we can usually make a selection; or we can furnish catalogue upon request.

FREEDOM OF THE CONGREGATION.

STANFORD CHAMBERS.

True freedom is only within the realm of God's will. All else is falsely so-called. It is bondage. The New Testament congregation is free to do the whole will of God, is indeed authorized to execute His entire will. The whole of its assigned task is comprehended in the Great Commission and it is given full authority to exercise itself to the full extent of its ability in every part thereof, first, to preach and make disciples, second, to teach them, and third, to observe all things commanded. It is free to preach the whole truth and practice every precept. In so doing, moreover, it has the Lord's "Lo, I am with you."

In order that it may preach the gospel and make disciples the Lord has given the church evangelists. The *congregation* has the right to choose and support one or more of these according to its ability for all or part time, to appoint them helpers or to send some to refresh them with good news and support. It may appoint some specially to keep in touch with conditions in fields already attempted and in prospective fields and to keep the congregation informed. If the evangelist or missionary needs a scribe like faithful Tertius for correspondence or book-keeping the congregation is free to provide the need. If the field warrants the establishing of a mission, a life-saving station and lighthouse as the best means of reaching the lost the congregation has that privilege. Or, if by printing and distributing literature, by teaching day or night classes a greater number can be reached it is within its "proper habitation." If it can get numbers together, young and old on the Lord's Day, either morning or afternoon, for Bible instruction and thereby make disciples, whether by preaching or by class work, it has the full right. It may provide for interviews, discussions and conferences for truth-searching investigation. It can "try them that call themselves apostles" or evangelists or teachers or healers or prophets as well as any other "spirits that come among" them. It may have fellowship in all gospel work through prayer. As *individuals* we can engage in any of the above lines of gospel work as we are qualified and able, doing it under the supervision of the congregation as its servant. This, as in the case of Phoebe, a servant of the church at Cenchreae, is to be nonetheless, but all the more, a servant of the Lord.

In order to carry out the second part of the Commission the congregation is free to provide teachers and places for teachers and those to be taught to meet. It therefore has the right to "hire" or purchase houses for the purpose. There is both public and house-to-house teaching necessary and the church has full authority to see that it is done. It has the right therefore to provide for the training of teachers, the training and proving of bishops and deacons. From among those who by the first part of the Commission are made disciples are to come the future

missionaries, preachers, evangelists, bishops, deacons, teachers and other servants. Here is a grave responsibility resting upon the congregation and it is at this point that many are falling down. Thank God for those congregations today who in spite of opposition and persecution are going right on under Him and turning out missionaries and other faithful servants whose lives are consecrated to the one blessed Cause. By continuing in "the apostles' teaching and fellowship, in the breaking of bread and the prayers" a church is supposed to develop all its members so that if they were scattered abroad they would go everywhere preaching the word. Prayer has its part in the second part of the Commission. "Pray ye the Lord of the harvest to send forth laborers into His harvest."

The third part, "to observe all things I have commanded you," is largely covered in the above discussion and little more needs to be said at this time. There must be practice as well as preaching. The congregation has authority to discipline its members in all things whatsoever and to develop them in godly living, in separateness from the world, in consecration, in liberality, in reverential worship, in showing mercy, in no selling the truth, in prayerful trust, in the overcoming faith, in joyous remembrance of the Memorial Day and the Memorial Feast. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." "Lo, I am with you alway, even to the end of the world." Blessed is that church as well as "that servant," that the Lord when He cometh shall find so doing.

PORTLAND AVE. BIBLE CLASSES.

The Portland Avenue Bible Classes opened on schedule time with splendid attendance—the largest initial enrollment in the history of the classes. The living contact with the word of God and spiritual power and appeal in these classes is extraordinary, and the fruit they have borne to the glory and praise of God seems almost disproportionate to the sowing. A good class in Beginners' Greek is also being taught by a very able teacher.

The one endeavor in these classes is to obtain a knowledge and understanding of the word and will of God. Being only Christians, and free from all bondage of human creeds and theories, we have unhindered access to all that God has spoken. No weight or recognition is given to opinions or speculations of men; no special effort is made to "prove" or "disprove" anything. Our one purpose is to hear and learn from God, and to let God speak for Himself. None of the students are asked to agree with anybody's conclusions, but the attention of all is directed to the only source of truth, the one and only authority, the Scriptures.

The next six-week term opens on January 3rd, 1921. For further information address R. H. Boll, 2605 Montgomery, Louisville, Ky.

THE KINGDOM OF GOD.

R. H. B.

There are in the main two theories which, with modifications, are commonly held concerning the kingdom of God; the one that the kingdom of God is yet future, to be established at the second coming of Christ; the other that the kingdom of God is now here, having been established at the time of Christ's exaltation to the right hand of God, that is, definitely, on the Day of Pentecost. The adherents to the former theory generally deny that the kingdom of God exists now on the earth, but hold that following the coming of Christ the earth will see an era of Divine dominion through Jesus Christ and His saints. Those of the other theory say that the only dominion on the earth ever to be looked for, is the present and advancing spiritual reign of Christ in the hearts of His followers; and that this present era will be succeeded by the general resurrection, the general judgment, the destruction of the world, and an eternal state of bliss for the saved, variously conceived of as being up in heaven, or in a new heaven and earth.

Wherever we see two such contrasting positions on a great Bible doctrine strongly held and defended by opposing parties, it is safe to conclude that both find some support in the scriptures, and that to that extent both are right; and that both fail to take into fair account *all* that the scriptures have to say on the subject, and to that extent both are wrong. Usually the one side of such a controversy represents a reaction from the other, both likely going to extremes. Yet the truth in such a case is not to be sought by the striking of an average and compromise of the two, but rather by a first-hand and open-minded study of the word of God.

This is what me mean to do. We shall not set any theory before our eyes to prove or disprove the same; to emphasize texts favorable to any preferred view of our own and to eliminate the meaning of other texts, not favorable to our ends, but it is our purpose to ascertain as nearly as possible the simple teaching of all the word of God.

VIEWS OF THE EARLY CHURCH.

Neither will we be prejudiced on *a priori* grounds, this way or that. It might be reasonable to incline to side with the almost universal belief of the early church during the first three centuries. The current teaching of early Christianity as set forth by the early "Fathers" (Barnabas, Papias, Justin Martyr, Irenæus, Cyprian, Tertullian, down to Lactantius who was preceptor to the son of the Roman emperor Constantine) was that the "Kingdom," (by which was meant the millennial reign on the earth of Christ) would be inaugurated at Christ's return. Not until the worldly favor following Constantine's conversion had corrupted the faith, and state and church had become allied, and the professed

bride became the harlot, was this hope and doctrine given up. "With the accession of the empire, under Constantine, to Christianity the main inducement to cherish such a hope of a speedily visible return of a victorious Redeemer passed away. Augustine and other teachers introduced an interpretation of the First Resurrection and the Millennial Reign which referred both to the present estate of Christianity; and this has been in subsequent times the prevalent Catholic interpretation." (Pope, *Comp. of Theol.* Vol. 3, p. 396) This most noteworthy fact stands supported by Schaff, Mosheim, and, so far as my knowledge goes, by all standard church-historians. However, we will not let even so weighty a circumstance as this prejudice our free investigation; but our one purpose will be to get as faithfully and perfectly as by God's grace we are able, the teaching of God's word on the subject.

POSITION OF THE WRITER.

The present writer deems it desirable at the outset of this study to remove any misapprehension as to his own position. He stands committed to no human theory (not even to his own, in so far as he may hold any); nor does he advocate or countenance "speculation." His one and only desire is to get all that God says on every topic, and as a free Christian he feels no necessity of manipulating the testimony of the scriptures either to please any man or to make it fit any preconceived tenets or human standards of orthodoxy. But while maintaining his liberty and independence, he does not propose to ignore the positions generally held by his brethren; and in whatsoever he feels bound to differ with the views generally current he does not do so because of loving to differ, or counting himself wiser than others, but only and solely upon the ground of God's word, upon which alone, as simple Christians, we all stand. It may also be in order to add that the present writer rejects *in toto* the doctrinal systems and theories of Adventism and Russellism; and that his study of the Word of God has led him to no clash with the teaching held by his brethren in the church of Christ, in any matter of fundamentals or any point of obedience, or any congregational practice, or in anything that should affect our fellowship in the Lord Jesus Christ. He believes that Jesus is King now, crowned with glory and honor, enthroned on the right hand of the Father. He believes in the full efficiency of the gospel unto its God-designed end, as the power of God unto salvation. Nothing he has found in the scriptures contravenes these positions.

KINGDOM HERE AND TO COME.

In regard to the kingdom, all, or most of us, so far as I know, agree that those who are in the church of Jesus Christ have been translated into the kingdom of God's dear Son (Col. 1:13); that they are "a holy nation" (1 Pet. 2:9); that they have been made "a kingdom" (Rev. 1:6). I take it that God would not have told

us such things as these, except to give us the impression that Christians now are in the kingdom and are a kingdom.

Nor is there any difference among us as to the fact that there is a sense in which the kingdom is yet to come. It does not matter what we may think is the nature of the "eternal kingdom" referred to in 2 Pet. 1:11—we will hardly dissent that it is to us so distinct and defined a future phase of the kingdom of God that it must be "entered" into even by us who are now *in* the kingdom (Acts 14:22). This, I think, admits of no real controversy. It is the outright statement of God's word. The one and only issue on which a dissent may hinge is not whether there is to be any future manifestation of the kingdom; but, rather, what will be the nature of it—whether we may look for the inauguration of a reign of Christ with His saints on the earth in a coming age, or whether the present dispensation closes with the destruction of the earth, and the kingdom to come will be a condition of eternal glory in heaven. The answer to this question must not be by human assertions one way or the other, but must take shape in the course of our faithful and patient examination of the scriptures. We will go at once to one of the central passages of the Bible's kingdom-teaching.

DANIEL 2:44

This verse forms the climax of the Divine interpretation of Nebuchadnezzar's dream. It reads as follows:

"In the days of those Kings shall the God of heaven set 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 kingdoms, and it shall stand forever."

The heathen monarch, Nebuchadnezzar, had seen in a dream-vision an image—a human figure; its head of gold; its breast and arms of silver; its belly and thighs of brass; its legs and feet of iron—the latter mixed with miry clay (or potter's ware). While he beheld a stone, cut out of a mountain without hand, fell upon the feet of the image, broke them in pieces; the whole image, gold, silver, brass, and iron was reduced to small fragments, which were then utterly swept away by the wind; and the stone which smote the image became a great mountain and filled the whole earth.

The inspired interpretation of this symbolic vision, given by Daniel, was that the golden head represented Nebuchadnezzar and his kingdom (Babylon); the next, the silver part, another inferior, the next, the brass, yet another, world-kingdom; this to be followed by a fourth, the strongest, the iron kingdom, which however in its last parts (the feet and the toes) should be weakened by an incongruous admixture of clay. The smiting of the image by the stone is interpreted in verse 44. We note that "in the days of those kings shall the God of heaven set up a kingdom;" that second, this kingdom, itself indestructible, and

never to pass into the hands of another people, shall destroy and break in pieces all these kingdoms; and, lastly, that it shall stand forever.

Now the question of first importance to our inquiry is

HAS DANIEL 2:44 BEEN FULFILLED?

This will at once be answered affirmatively by many. It is widely claimed that this prophecy found its fulfillment in the establishment of the Church on the Pentecost after Christ's resurrection. The reasons assigned for this view are as follows:

(1). John the Baptist announced the kingdom as "at hand," in which proclamation he was followed by the Lord and His disciples. After Pentecost the kingdom is spoken of as in existence.

(2). "Those Kings" mentioned in the prophecy of Dan. 2:44 have long since passed away, and their kingdoms have long since been broken to pieces. Therefore the prophecy, if it ever was to be fulfilled, must have been fulfilled in the past, when the kingdom of "those Kings" (represented by the image in the prophecy of Dan. 2) was yet in existence—that is to say in the days of the Roman empire; which empire indeed was in power when the church was established, but has since passed away.

This has seemed so evident and conclusive, that many have not given it a second thought. But if the inquiry is pressed further, and it be asked how, where, when the Image was smitten and demolished it becomes evident that beyond the fact that the church, was established in the days of the Roman empire—there is absolutely no further point of contact or resemblance between the prophecy and the alleged fulfillment.

This lack of correspondence has been thought due to the obscurity of prophetic language. But, manifestly, though unfulfilled prophecy may be obscure, a prophecy, if it is a prophecy at all should be recognizable after its fulfillment. Taking a look at the prophecy itself, we mark the following features:

1. A stone was cut out without hands.
2. It smites the image upon its feet, and breaks them in pieces.
3. The whole image in all its parts is broken up into small fragments, "like the chaff of the summer threshing floor."
4. The wind carries the fragments away, so that *no place is found for them*.
5. The stone that smote the image becomes a great mountain and fills the whole earth.

It requires no deep acquaintance with world-history to perceive that no such event as here portrayed has ever transpired. The four world-empires came in due course; degenerating in quality, increasing in strength, even to the fourth, the iron world-power, Rome. The church was established in the days of Rome. But Rome felt no shock nor tremor. Neither was she broken up neither did she *begin* to be broken up, or to decline. On the contrary she went on prosperously, conquering and to

conquer. Much of her territory was added to her after Pentecost—Egypt, Dacia, Great Britain went to swell her boundaries. She arrived at her greatest territorial extent about 180 A. D.—a century and a half after Pentecost. During this time she came nearer destroying the church than vice versa. Rome's real decline dates from the days of Constantine—but, alas, the church's decline began at the same time.

EXPLANATIONS OFFERED.

Some would meet the difficulty by the claim that the influence of the stone is permeating the kingdoms of the world so as to bring about their final disintegration and overthrow. With other words, that the stone's smiting represents a moral, or spiritual effect, and that the prophecy of Dan. 2:44 is not as yet fulfilled, but is really as yet in process of fulfillment. But the prophecy fairly taken represents, not a gradual process but a catastrophic event—a great, general smashup of the world-kingdom by supernatural agency. The stone's effect upon the Image is due to violent impact, not to "peaceful penetration." The stone falls for judgment and destruction upon the world-power—not for the conversion and salvation of individuals. The Image is suddenly broken up—pulverized—by an act of God. Neither does it say that the stone lies in peaceful contact with the Image's feet. The stone and the Image do not co-exist peacefully at all: when the one comes the other goes. Nor is it true that the stone in its growing gradually displaces the image. The stone is not represented as growing at all until the image has been reduced to chaff and the winds have swept away its fragments into the nowhere.

As to the question of the stone's growth—the church of Christ has had much fluctuation, but not anything like steady growth. It is doubtful whether now, after 2000 years, there are any more real Christians in the world—I say not in proportion to the population, but in actual figures—than there were at the close of the apostolic era. To say that every time a convert is made to Christ the civil power is deprived of a member and supporter, and the kingdom of God is correspondingly increased, is a palpable untruth; and if it were true, at the showing of the past 2000 years, and in view of the present prospects of growing unbelief and apostasy, the realization of God's promise, and with it the return of Christ, is pushed immeasurably into the future. These explanations are one and all untenable. About the only thing that can be done is to waive all examination and to say that we cannot make out the details. But the trouble is that neither in detail nor otherwise can we trace the fulfillment of the prophecy of Dan. 2 in anything that has ever happened in the past.

But if we see this, we are face to face with the perplexing fact that Daniel's fourth world-power has long since disappeared. If then the prophecy has not been fulfilled in the past, it would

seem that it cannot ever be fulfilled. For the stone was to smite and to crush *the feet* of the image; and the feet, concededly, were the Roman world-power. Since Rome has vanished how can the prophecy be at all fulfilled?

As for my part—if I could get no light on the point I would prefer to leave the question unsolved, and to me unsolvable, rather than to try to satisfy myself and others with a cheap and false explanation, which can only do dishonor to God's word. But there is a Divine explanation, clear and satisfying. We shall attempt to set it forth fully in the next article.

“I SHUNNED NOT TO DECLARE.”

Until one is willing to hear anything God has said on a particular subject, he is disqualified for the study of it. Again, if one is not willing to make changes in his attitude to matters involved in a subject; if he is not ready to give up his old positions, turn right about, should he find himself out of harmony with the Lord's teaching concerning the matter, he is not qualified for its study. To illustrate: if one who has been sprinkled for baptism is “fixed” and is unwilling to admit that he is wrong on the subject, and to give up sprinkling and take immersion instead, should he find God so leads, his study of the subject will be of little, or no profit.

There is a preparation necessary to the best Bible study, a preparation of heart. Anything that God has said must be good to one. While he should recognize that one speech God may make may be more weighty than another, he must not forget that every word of God is just as true as every other word and that he must not prefer one word above another, but must love it all, as God's word.

To accept one teaching of God, one that I like and already believe, but reject another teaching, just as truly God's word, is to reject His word; and to reject His word is to reject God.

“Is it essential to salvation?” Lately the foregoing question is the test question. Whether I shall teach a truth or not depends on whether that truth is essential to the salvation of my hearers, I am told. A strange division of God's truth, essential truth and non-essential truth? Who made this division? Unless there is divine authority authorizing it, I certainly am not ready to be governed by it. Unless God has drawn this line down through His teaching I have no respect for the line. Who is able to say, unguided by the Lord, what truth is essential? Who would dare to venture to tread on such holy ground?

Some of the truth I hold today, as among the most precious truths I have, is truth that many, no doubt, will be saved without. Does that argue that those who taught it to me should have kept silent, just because some brethren opposed the teaching of it? Shall we find out how little truth will save a soul, and just teach that? Shall we submit to opposition in the teaching of God's

word that allows only that truth to be taught that the dogmatic and self-righteous may decide shall be taught? Would the Lord have us teach only what a few men, uninspired men, may decide is essential to the salvation of men? It seems to me that a more dangerous position respecting the teaching of God's word could not be taken. It is the very essence of human creed and every man who subscribes to it subscribes to a human creed. I should as soon think of adopting any other doctrine of men. Our liberty in Christ is involved and the minute we allow such a principle of teaching God's word to be saddled upon us, that minute we put on a human yoke. Not only is our liberty, blood bought, involved, but our very loyalty to Christ is endangered.

No man is a faithful teacher of the word of the Lord, a safe teacher, who hasn't the courage to teach men, all men, every truth he may see in God's word. He must do this to be faithful. Unless the teachers of the church heroically do this, the church cannot advance toward a perfect knowledge in Christ Jesus; yea, unless the church is faithful to the great principle, the greatest, perhaps, of all principles, freedom in the teaching of the word of God, it will lose the truth it has, it will become blind, dogmatic, and self-righteous. The humblest member in a congregation should be made to feel free to teach anything that he believes he has from God's word. In teaching it he should not be intimidated by the stronger speakers, but brotherly deference and consideration should be shown him. The very hope of the church, its progress and growth in every way depends on this freedom to teach.

Whether that truth is essential or non-essential is not mine to decide. It is none of my business. God decided this long ago. It is His and only His to decide. It is presumption on my part to think about it. When I decide it is a truth from God, my duty is settled. And when my conscience decides it is an opportune time to teach that truth, liberty in Christ allows me to satisfy my conscience in the teaching of it. Even weak members are assured that they are received into the church not for decision of scruples. No "ecclesiasticism" can sit in judgment on the scruples of a conscience that is subject to God. No king, emperor, or kaiser can say whether I may teach truth I have from God. When I decide it is truth and that it needs to be taught now, that I *ought* to teach it today, no human authority has a right to hinder me and all faithful hearts should gladly listen to the lesson.

Otherwise what shall we do? Are there wise men among us to whom we must go and have it decided for us as to whether a truth is "essential," whether it is "important," whether it is needed now, or whether it is wise to teach it now, or not? Who are these wise men and from whom did they receive their appointment?

Most absurdly it is no little matter to decide when, where, and to whom, a lesson should be taught. And I know well that the lesson is divine, and after I have the conviction that God

wants the lesson taught in my day and generation, there are still grave matters to be decided about the teaching of it. Every humble child of God recognizes the burden of deciding when is the best time to teach a lesson. Not only so, but he is open to counsel, yea, he feels the need of advice. But finally, he must decide what, when, and where he will teach.

I remember years ago, I felt heavily a burden in deciding whether in a certain meeting I should preach a certain sermon or not. I knew it was God's truth. But would it do good to preach it there? I prayed about it and spent hours of meditation concerning it. All the counsel I got about it was discouragement from preaching it. I kept thinking about it and praying about it and the impression that I should preach it deepened until I felt that I ought to teach that church that lesson at that time. After I reached this state of conscience, there was no other course, in loyalty to God, open to me. Nobody had a right to hinder me from that course. This is so always and everywhere, so long as a conscience is made free under God.

The peace, harmony, and unity of God's people are sacred to every loyal heart. He that does not love these next to truth itself is un-Christian. He that is not willing and glad to give up anything but conscience for their sake has not the Spirit of Christ.

But he that is so afraid of trouble and division that he is afraid to teach the truth, all the truth he knows God teaches and wants him to teach is unfaithful to God.

Certainly he should teach in wisdom and caution any lesson that good brethren oppose. He should do it in humbleness and consideration of all who object to the lesson. They in turn should be made free to show the lesson is not Scriptural. They should be kind to him in their refutation of his teaching. As brethren they should reason together, while maintaining among themselves perfect freedom in the teaching. No one should press his teaching upon others.—*J. N. Armstrong, in Gospel Herald.*

OUR LESSON HELPS.

The Word and Work Lord's Day Lessons have met with steadily increasing favor. The one, only criticism ever received concerning them is that they were hardly full enough, and that more comment (rather than the questions) would make the lessons more generally attractive. In this criticism however the distinctive excellency of these lessons is brought out. May we say that these lessons are quite as fully presented as in the average Sunday School helps. They are more compact but no less complete.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

WHEN "NON-ESSENTIALS" CAUSE TROUBLE.

It is argued that even if a teaching were true—that is, strictly according to God's word—yet if it is not essential to salvation it must not be taught when it causes trouble; and that he who causes trouble by teaching a non-essential truth, is also a divider and troubler of Israel. This argument, however plausible it may appear, carries its own condemnation. I fear not to state and to maintain that no man who speaks truth in love can be a divider; but those who by their opposition to the truth ("essential" or "non-essential," it matters not) cause the trouble, are, regardless of numbers or prestige, the troublers and dividers, the real sectarians in the case. But, it is objected, Paul lays down that principle in Rom. 14:22, when he says, "The faith which thou hast, have thou to thyself before God. That is to say, that if anything you believe to be true, so long as it does not affect the essentials of salvation, should offend a brother, keep it to yourself. So, for example, if the teaching of the prophecies, or questions concerning the Lord's Second Coming should occasion trouble in the church, we are (seeing that these questions are not practical, and people can be saved without them) bound by the principle of Rom. 14:22, to keep silent on those themes. Let us examine this argument.

"HAVE IT TO THYSELF."

In the first place it is evident that those who argue after this fashion do not only think that the prophetic teaching of the word of God is *non-essential*, but they look upon it as a matter of *absolute indifference*. The very fact that Rom. 14:22 is appealed to shows that much. For Rom. 14:22 deals with a matter in regard to which a Christian is merely at liberty—such as eating of meats, for example. He may be "strong in the faith," on a point like that, enlightened, understanding fully that there are now no regulations about clean or unclean meats in Christ Jesus. He knows he is entirely free to eat. But (the apostle argues) he is *not therefore obliged* to eat. He can exercise his liberty in either direction. He is just as acceptable with God if he does not eat as if he did eat, and vice versa. For (as Paul says in another place on a similar theme) "food will not commend us to God; neither, if we eat not are we the worse; nor, if we eat are we the better." (1 Cor. 8:8). We are not therefore *enjoined* to eat; nor does eating make us any better or spiritually stronger. It is so far as our welfare is concerned, a matter of pure and absolute indifference. The apostle then argues further that there is therefore no reason why we should not eat unless—and here lies his point—unless my eating should become a stumbling block to my brother. If there is such a danger as that, there is reason for *not* eating; and the enlightened Christian can be content with the knowledge of his freedom, without exercising his privilege, and can hold his faith to himself before God, without applying it in practice to the detriment of his weaker brother. Such is

the case set before us in Rom. 14. Question: Does prophetic truth belong to this class of things? Are those doctrines of such a nature that they make us neither better nor worse—that to know and believe them is to all effect exactly the same as not to know and not to believe and teach them? Are we just as well (or, in this case, better) off without them than with them? Are these doctrines such that, like the eating of meats, we may leave them off with the same good results as if we had accepted them? With other words, are they absolutely and utterly optional and indifferent? If so they come under the application of Rom. 14:22.

WHAT SCRIPTURE IS INDIFFERENT?

Now there are actually those who so regard the prophecies of the Old and New Testament, and would justify their utter disregard for about one-third of the Bible on the ground of Rom. 14:22! And this specious plea looks valid to some good people. Hearken my beloved brethren—*who shall decide* for us what part of God's word should be held as indifferent and non-essential and supernumerary? Who will judge for us what part of the scripture inspired of God is *not profitable for teaching*? And who shall tell us what part of the Bible it is which God just put in for filler and packing—husk, as it were, which is to be thrown aside, that we may feast on the nourishing grain? What portion, pray, is it which God has marked off, that we may suppress it and keep it to ourselves at the beck of any who may not relish it? Is it actually so that, although in chapter after chapter of His holy word, and in hundreds of texts, God has discussed the things of the future, for our learning, admonition and comfort, it makes us neither better nor worse, to notice or disregard them, and we must not bother folks with those things?

What God may think about such an attitude toward His word, I leave my reader to judge. I know as to myself that if I had published a book, and the reviewer would set about one-third of it aside as not to the point, superfluous, and indifferent, I should not feel complimented. It may indeed be that we do not see the practical bearing of much God has spoken; and in such cases it behooves us to believe that He knew what He was doing when He gave us the Bible, and that *He* knew what is good and needful for us, better than *we* know; and simple respect for Him will prevent our assuming censorship over His word. It is clear that this is no case like that in view in Rom. 14:22.

ESSENTIALS AND NON-ESSENTIALS.

As to the essential and non-essential teaching, the servant of God has no commission to distinguish between them. It is ours to preach "the whole counsel." There are some to whom the whole Old Testament appears as very superfluous, and they might demand the preacher to refrain from using any part of it—lest (forsooth) they should raise trouble about it, and so "confusion" would be caused in the church. But the Lord's servant would not be put off by such curious reasoning as that. It is the opposer of the truth, not the teacher of it, that shall bear his

iniquity. It is not a part of the faith which was once for all delivered to the saints that we are earnestly to contend for, but all of it. Why should Paul have yearned and prayed exceedingly night and day that he might perfect that which was lacking in the faith of the Thessalonians? (1 Thess. 3:10). He had evidently given them the "essentials" already, as the epistle shows; why would he have been so eager to give them more? Clearly Paul was not one of those who thought that everything beyond mere fundamentals and bare essentials was negligible, and could be suppressed at pleasure.

The fact is no such distinction as "essentials" and "non-essentials" ought to be drawn—nor, indeed, can it be drawn successfully by mortal man. Every part of the word of God has an essential bearing—in some direction—some portions for instruction, some for example, some for warning, some for motive and encouragement, some for comfort and hope; and as the days roll by first one and then another feature of God's word takes a place of supreme importance. The day is nearing (and no one knows how close upon us) when a knowledge of the prophetic word will be absolutely necessary. To diminish the worth and value in the eyes of men of *any* portion of God's word by marking it as unpractical, unnecessary, non-essential, etc., is far from being a mark of safeness, soundness, or loyalty before God, but rather the opposite.

IN THE CASE OF UNSCRIPTURAL TEACHING.

If, however, by the introduction of doctrines or practices unauthorized by the word of God, a man should cause disruption in the church, he would be chargeable with the responsibility of the trouble he caused. If he is a good man, "those who are spiritual" (Gal. 6:1) should go over the ground with him, fairly, patiently, in unmistakable kindness, and convince him of his error. Aside from being the *right* thing to do that is simply good common sense. For, if the man is honest and conscientious, it should be possible to show him his mistake; and if convinced he himself would correct the evil results of his error better than any other man could do it; and he, above all men, could influence those to return to the truth, who under his influence had departed from it. I speak now of a case of a good man who is palpably in the wrong. Too often, in such a case, has it happened, no doubt, that those who justly enough, opposed the troubler, forgot all love, and tried to drive where they should have endeavored to lead and restore; and trampled down where they should have used every means of grace (but it was not in them!) in order to heal and to retrieve. And then they finally washed their hands of the whole business in pharisaical self-approval. Even in the case of a man who is grossly and openly at fault, the other side is not always clear of the blame of division. There is in fact, a certain method of procedure toward brethren which is *sure* to bring division, *no matter what the difference in the case*, whether it be small or great, important or unimportant. It is the method of the flesh.

at once foolish and vicious: persecution, oppression, calumny, slander, maligning proscription, ostracism. Those who are guilty of such things have nothing to glory of, no matter how "sound in doctrine" they may be.

IS THIS THE TIME?

Sir Isaac Newton made the following prediction: "About the time of the end in all probability a body of men will be raised up who will turn their attention to the prophecies and insist upon their literal interpretation amid much clamor and opposition."

Let us see if *the present* time, the time in which we are now living, in any way fulfills this prediction. A large body of men have been raised up during the last twenty-five years, in increasing number since the breaking out of the war, who have been giving special attention to prophetic truth and insisting upon the literal fulfillment of the prophecies of the Old and New Testament. Among these men have been many of the leading exegetes in this land and Great Britain. These men have been devoted Bible students who have been reinforced by the teaching of the Fathers of the Church. There is nothing remarkable in the fact that they have believed the Scriptures to be the Word of God, every jot and tittle, being Bible students; but it is remarkable that they have given themselves to Bible study, in an age when the whole trend has been in opposition to Bible study, and when the schools and universities have discounted Bible study, and especially the prophetic truths of the Bible. This body of men have been able to arouse such an interest in the prophetic portion of the Word of God that the deniers of that Word have been alarmed and wherever these men have gone throughout the land, great audiences have gathered and listened with rapt interest to their expositions and thousands of the people have awakened to a new interest in the matchless Word of God. There has never been, in the history of the evangelical church, such interest in prophecy as at this time. Great conferences have been and are being held in every section of our land and Sir Isaac's prediction concerning its effect has also come to pass, "Clamor and opposition." Professors, preachers and church politicians are excited over it. Religious newspapers are sounding the alarm; fear-possessed, they are calling upon the people to beware of these upstarts who dare to question the teaching of the schools and dare to predict the fulfillment of the Word of God. The very idea, just when the dear people were being trained to believe what the leaders taught them and were becoming willing tools of their schemes for eliminating all faith in the inerrancy of the Word; to think that any set of men should have the audacity to create a dissension in the ranks and rally thousands of God's dear children around the dear old Bible. But it has come to pass and for that we thank God and predict that Sir Isaac Newton's prophecy will have a larger realization

as the days go by, should our Lord tarry. The clamor and opposition will intensify as the ranks are broken and a great multitude of men and women with Bible in hand will march in solid phalanx before the Lord and to the confusion of the false preachers and teachers and prophets, and let all of the saints say, "Amen!"—*King's Business*.

THE NATIONS GO BACK TO ROME.

As we have so often pointed out the Papacy is rapidly coming to the foreground once more. The "Catholic Standard and Times" published in Philadelphia, Pa., had on June 26th the following editorial under the heading, "Nations Turn to Rome Again":

"France will soon re-establish diplomatic relations with the Vatican, and then the United States will be the only great Power not officially represented at the Holy See.

There are now twenty-one Ambassadors or Ministers representing as many Powers in Papal Rome. The Czecho-Slovak Republic is the latest nation to send its Minister. France even now is represented, more or less informally, by a Charge d'Affaires, pending the resumption of open diplomatic relations.

Nearly one-third of the nations that thus recognize the influence of the Vicar of Christ are predominantly non-Catholic, such as Holland, Prussia, Great Britain. But these nations possess considerable Catholic populations, and their rulers recognize that the interests of all nations and of all peoples are bound up with that Church which alone is world wide and permanent.

When France joins these Powers, only the United States will lag behind in diplomatic representation at St. Peter's See, which now possesses a larger diplomatic corps than at any time since 1870, when the temporal power of the Papacy ended. The secular sovereignty of the Pope is now only a chapter—albeit a chapter of tremendous importance—in the history of the past, but the spiritual force of the Church and of its Holy Father reveals itself more and more as one of the most significant facts of the present, and among the most hopeful presages of the future.

Only upon moral and religious foundation stones may racial or international, state or civic reconstruction plans be safely built. The sanctions of that religion revealed by Almighty God and made operative among men forever through Jesus Christ is the one essential and indispensable element of all trustworthy reforms. The Visible Head of the Catholic Church may no longer be forgotten or ignored by rulers or statesmen, as they themselves at last begin to realize.

Even Great Britain, distinctively a Protestant Power—to such an extent that its laws bar Catholics from the throne and certain offices of state—has found it necessary to maintain a diplomatic mission at the Vatican. According to a writer in the

New York "Evening Sun," "it will not be long before the United States, which has no established Church, and which entertains no such historic prejudices against Roman Catholicism as Great Britain, will have to follow suit, and for the same reason. No great Power can afford for long to keep aloof from the living center of morality, the never-changing source of spiritual vitality."

This is most significant. It bears out what the Bible so clearly predicts that the Papacy will swing once more into the saddle and get her temporal power back. (Revelation xviii). When that time comes, as it soon will, Rome will verify the Scripture description of her "that she repents not"; she will be the same Romish apostate system as she was 400 years ago. And Protestantism, with no power to protest, lifeless and spiritless, is only too willing, in part at least, to have that false union of Christendom with the Romish Catholic church as head and leader. Surely things predicted are looming up on all sides.—*Our Hope.*

THE LEECH AND THE CIGARETTE.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker sullenly.

"Wasn't healthy, eh? Well, we'll try again." And the physician slapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—*New Zealand Outlook.*

G. DALLAS SMITH.

In the departure of our brother G. Dallas Smith, the church sustains a heavy loss. He was a true servant of God, able, honest, fearless, faithful. These words are not here used conventionally and indefinitely, to carry a general impression of his worth, as may happen in eulogies—I am using them designedly and with meaning. Those who knew him will bear witness how peculiarly these four terms apply to him. His ability was well and widely known and recognized; he was honest and straightforward to the point of bluntness; he feared God only; and whatsoever the task that fell to his lot—no one has ever said or had occasion to say, that Brother Dallas was remiss in his duty toward God or man. His extraordinary love for the Word of God led him to especial effort to make the churches better acquainted with the Bible. The very successful Bible-drills he conducted in many places, finally led to the publication of the valuable little work, *Outline of Bible Studies*; which has found wide favor, and has been used to direct thousands in private study or in class-work. With all his power and ability he was entirely free from conceit, humble, kind, tenderhearted. The news of his death came as a shock to us all. He seemed strong physically, and yet how suddenly and unexpectedly he was swept away! Our hearts go out to his good wife and his sweet children in their sore loss. Yet we have all been bereaved—some of us of a great good friend and helper, and the whole church of one of its great men and pillars of strength. We who knew him, loved him, and his memory will abide with us a blessing and benediction, an inspiration also, to press on in the same path till we meet in the Lord's presence.

R. H. B.

MRS. FANNIE DAVIDSON.

On Thanksgiving-Day we committed to the earth the body of our beloved sister, Fannie Davidson, mother of Brother Clinton Davidson, and of Sister H. N. Rutherford. Her sickness was long and distressing, and though her departure was sorely mourned, when she went to rest with her Lord, it was truly a ground for thanksgiving. She was able in all she undertook, faithful, very earnest and determined in the service of God as in all else, greatly beloved by all who knew her. She passed away at Brother Rutherford's home in Lynnville, Tenn., where the loving and unremitting care of her good daughter, and, in the last days her sister, Sallie Davidson, attended her. She was buried from the home of her son in Louisville, Ky. "Give her of the fruit of her labor, and let her work praise her in the gates!"

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

This sounds like business: "The brethren here have decided to double their contribution to Bro. Golphenee" (of Montana). ** "Only a few more weeks until our faithful elder brother, J. M. McCaleb, will arrive to assume the responsibility of the leader in the work, for which we are all very thankful (I yet more) for we all know him and the need of the work for him."—O. D. Bixler.

Within a year, Bro. C. C. Merritt has visited about 60 churches in the interest of increased missionary activity. "All with but few exceptions were glad to be stirred . . . Not one among all these brethren discouraged me, but many of them encouraged and admonished me to keep at the work," he writes, and about one-third of the churches visited have begun to help or are doing more than they were. ** Up to August, there had been 34 baptisms in our Japanese missions this year. ** At last report, the British government had not made its ruling on the applications of Bros. Langpaap, Short and Gibbs, and their wives, for passports to South Africa.

"You may know we are happy to have this typewriter," says Sister Bess Wheeler Rhodes. ** Bro. J. H. Pennell writes cheerfully of the response to his need for funds to reach Honolulu. His support money should be supplied immediately and gifts for this fund may be sent him at 1106 Pine St., Zanesville, O. ** Harry Fox writes: "We have been chasing around the town looking for some place to move, and it was about the hardest job I've ever tackled." And when the house was found, about \$125 had to be deposited according to the Japanese custom. This is returnable at the end of the lease. ** About a dozen or more were baptized at Okitsu, the new station opened by Sister Andrews, in the first year of her work there.

"After hunting several days without any results, we finally located a suitable Japanese house through the kind assistance of Sister Miller's Japanese maid."—Herman J. Fox. But no Japanese house is considered as really suitable for Americans. For instance, how would you like to live in a house with no opening in it anywhere for a heating stove? ** Every time the Foxes enter the house, they remove their shoes in order to avoid cutting the soft matting. ** A denominational mission in India, organized about 15 years ago, now has 102 native workers, 34 schools (30 of them recognized by the government), about 1,300 pupils, 36 churches (with about 3,300 men, women and children), a printery with 6 employes, and 24 children are being supported and educated. It costs over \$500 a month to support the work, which is called a "Bible Faith Mission."

ON OUR WAY TO JAPAN.

DON CARLOS JANES.

On October 7, Brother Hickman set us forward as far as the railway station where Christians for whose friendship anyone could thank the Lord bade us good-bye; and we had a pleasant meeting with the Horse Cave church that night. After three sermons at Lynnville, we moved on to Sherman, Texas, and I preached in their fine, new, all-paid-for \$50,000 house. Seeing they have been able to do so much at home, they will now be able to do great things away from home. Happy are the youths at Gunter, Texas, who have opportunity to observe Christianity in actual life as set forth by Bro. and Sister Ellmore. We visited two churches in Ft. Worth and two in Abilene where I was pleased with the missionary spirit which actually works there. Our reunion with old friends was very pleasant and the cause of missions will be forwarded by Bros. Sewell, Bell, Freeman and others. After two nights at Stephenville, we reached Thorp Spring, where great cordiality was manifest. It was a pleasure to be with Bros. Dow Martin, J. O. Garrett, A. R. Holton, Bro. Hale, the Sisters Hooper and others.

Stopping again in Ft. Worth, I preached at two of the churches and lodged in the home of Bro. John Straiton, whose daughter, Nellie, is a great factor in promoting missions. Our pleasurable experiences continued as we mingled with Bros. Self, Foster, and G. Dallas Simth (elders) and the church at Cleburne. I have lost, and the church has lost greatly, in the sudden taking away of so good and useful a man as Bro. Smith. Dropping into Austin on prayer meeting night, I was kept preaching over Lord's day and driven to Georgetown (30 miles) that afternoon, where the response to the call of missions was unexpectedly large. The Austin brethren are taking forward steps in buying a preacher's home, making a religious census of the whole city, helping on the missionary residences fund in Japan, etc. We met Bros. Showalter, Ledlow, Barrett, Robertson, and others, and moved on to San Antonio for a single night where a meeting made up of both congregations was enjoyed and both churches took a share in the Japan building fund.

Saluting some of the Del Rio brethren at the depot we came on to El Paso; visited old Mexico; preached two nights, and were assured of another share in the Japan building fund. A long and interesting ride brought us to San Diego where C. C. Condra was in a meeting. After preaching three times and seeing much of interest from the ferry to the Painted Desert, we came to Ontario where both Mrs. Janes and her husband are catching up with their correspondence while we enjoy the beautiful place and the meetings with the church. It would take a whole issue to tell of the vast desert, the great Arizona Cactus Forest, our trip into Old Mexico, and the glories of this California wonderland with its varied fruits and abundance of beautiful

flowers, and with what words would I describe the kindness, liberality, and good fellowship of preachers and churches of Christ we have met in these thirty-three hundred miles!

BACK TO JAPAN.

J. M. McCALEB.

A telegram from the steamship company at San Francisco yesterday says our ship will sail Dec. 7. This is four times they have changed dates since we first engaged passage. As a result I must go direct to San Francisco from Louisville, leaving out several points along the way. I may still be addressed at 1045 Everett Ave., Louisville, Ky., and all mail will be forwarded; but it is more simple and direct to send at once to my Japan address, 68 Zoshigaya, Tokyo, Japan. Please remember that postage to Japan is five cents.

During my stay in the home-land I have been traveling almost constantly. I have been in the homes of the poor, the better to do, and a few of the rich. Wherever I have gone, I have been shown much kindness and Christian courtesy. With but few exceptions, the churches have gladly welcomed my coming and eagerly listened to the story of our work in Japan. There is a decided growth both in liberality and a willingness to go, over ten years ago.

But I regret to note, on the other hand, that there is more discord and the spirit of the world in the churches today than I have ever known before. The war, prosperity and the love of pleasure are some of the causes. The way to catch a monkey, I am told, is to make a hole just large enough for it to thrust in the empty hand. When filled with peanuts the fist is so large that it cannot draw it out again, and as the foolish animal hasn't sense enough to let go it is taken captive by the enemy. Many in like manner have thrust their hand through the hole and filled it so with the things of this world that they cannot draw it out again; and true to their species, morally at least, they haven't the good sense to let go. Ye cannot serve God and the god of this world.

Some years ago I was standing on the very brink of the Niagara River only a few feet above where it makes the final leap into the awful abyss below. The water was exceedingly swift. While standing there the friend with me told this tragedy: Not so long before some friends were standing at the same place, among whom was a little child. A man picked up the little fellow in fun and playfully swung him out at arms length over the swift waters and, awful to relate, the child slipped from his grasp and disappeared over the Falls! Fathers and mothers, what about your children? Are you sporting with them? Are you gleefully swinigng them out over the perilous streams of this world? Beware, O beware! lest they slip forever from your grasp!

FIRST LORD'S DAY LESSON OF DECEMBER.

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

Lesson 10.

December 5, 1920.

THE GROWTH OF THE KINGDOM.

Golden Text: "Fret not thyself because of evil-doers."—P'salm 37:1.

Lesson Text: Matt. 13:24-33.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Verses 24, 25. (The Parable of the Wheat and the Tares). Who is the Sower in this (as in the preceding) parable? What sort of seed does He sow exclusively? Where? (Matt. 13: 37, 38). Is His sowing everywhere, or for the most part, successful? (Matt. 13:1-23). But even where the good wheat grew, did the enemy let it alone?

Verses 26-29. How long before the mischief was seen? What astonished the servants? What did they offer to do? Why would not the Master let them? (Does this nullify the teaching in 1 Cor. 5:7, 13 and 2 Thess. 3:6?)

Verse 30. How long would this condition of things be permitted to continue? What is meant by the "harvest?" (See v. 39, R. V., margin). Who are the "reapers?" (v. 39). What are they commanded to do first? But what were they to do with the wheat? Verses 31, 32. The Mustard Seed. Are the beginnings of the kingdom of heaven very great? But what is destined to come of it in due time? (Cp. the figure used in Dan. 4:20-22).

Verse 33. Is the influence of the kingdom destined to permeate all things? But are we to conclude that in this age (before the Lord comes) all the world will be included and assimilated into the church? See Note.

NOTES ON LESSON 10.

THE PARABLES OF THE KINGDOM.

Was this Jesus' habitual method of teaching? No; it was a new way. The disciples asked Him, as if in astonishment, "Why speakest thou to them in parables?" (Matt. 13:10). But why should He now begin on a new line? The crisis seen in the preceding lesson (especially Mat. 12:24) was responsible. His final rejection and death at the hands of His own people was now a foregone fact. Did He teach them in parables to make His teaching more lucid, or to veil it? The record (Matt. 13:11-15; Mark 4:11, 12) shows that it was done to veil it from His enemies and from the multitudes. (Comp. Luke 19:42). But to His disciples He explained His meaning. (Matt. 13:11, 12, 16-18; Mark 4:33, 34).

THE MYSTERIES OF THE KINGDOM.

What is a mystery in Bible sense? A secret. When it is told it is a revealed secret. (Rom. 16:25, 26; Eph. 3:3-6). The Lord Jesus was in these parables revealing things concerning the Kingdom of heaven which had lain hid in the deep counsels of God and had never before been divulged—"new" things (Matt. 13:35)—things "hidden from the foundation of the world." (v. 35).

In the parable of the Sower we learn that in this present dispensation the kingdom is propagated by the sowing of the Word of God in the world-field, (which produces "sons of the kingdom.") The sowing is far from being universally successful. In three out of four sorts of ground it is a failure. But in the "good ground" it brings forth its fruit, 30, 60, or 100 fold.

In the next parable, the Wheat and the Tares, it is seen that even where the good wheat grows the Enemy sows his tares among them. These tares flourish in the midst of the wheat until the time of the harvest, which is the wind-up of the age.

These two parables are carefully interpreted to us. The rest are not. We must not impose a meaning upon the five uninterpreted parables that contradicts the meaning of the two interpreted parables.

THE MUSTARD SEED.

This parable teaches on the face of it that the kingdom of heaven, starting from a very small and insignificant beginning, is destined to become a very great and mighty Domain. (Note the symbolism of the great tree in Dan. 4:20-22). Its beginnings were insignificant. They are still so. (Matt. 7:13, 14; 1 Cor. 1:26, etc). It will be so even when Jesus comes. (Luke 18:8). But the promise is sure. (Dan. 7:14, 27; Rev. 11:15).

THE LEAVEN.

On the face of it we would judge that the kingdom itself is the leaven, the influence of which is to permeate the whole world of mankind. But leaven is never (unless this is the exception) used in a good sense. In all the Old Testament offerings (excepting two kinds, where it symbolically indicates an admixture of corruption) it was severely prohibited. Leaven is a corrupting, a disintegrating influence. The gospel (which contains the principles of the kingdom) is itself a "Savor of death unto death," a hardening, blinding influence to the unbelieving world at large, rendering it ripe for judgment. Other interpretations worthy of notice, have been suggested. We may consider all in the light of the Scriptures. But the common view, viz., that the church is the leaven, and all the world is to be converted by its good influence before Christ comes, contradicts the two interpreted parables, and is contradicted by all scriptures bearing on this question. (As, for example, 2 Tim. 3:1-5; 2 Thess. 2:1-12).

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 12, 1920.

WHAT THE KINGDOM OF HEAVEN IS LIKE.

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

Lesson Text: Matt. 13:44-58.

44 The kingdom of heaven is like unto a treasure hid in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a man that is a merchant

Verse 44. The Treasure hid in the Field. What did the field represent in a former parable? (v. 38). Does it represent anything else here? Who bought the field? (1 John 2:2). What is the hid treasure? (John 10:16; 11:52).

seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it. 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old. 53 And it came to pass, when Jesus had finished these parables, he departed thence. 54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

Verses 45, 46. The Pearl of Great Price. Who (in keeping with the other parables) is the chief agent here—the merchant? Did the Lord Jesus give His all to purchase the church to Himself? (Acts 20:28; 2 Cor. 8:9; Eph. 5:25-27).

Verses 47-50. The Dragnet. What function will the "kingdom of heaven" perform in the world? What, in the symbolism of the scriptures, does the sea always represent? (Rev. 17:15). What sorts of "disciples to the kingdom of heaven" (v. 52) will be gathered? When will the separation take place? (Comp. vs. 30, 40-42). Who will do this final separating? What does the "casting away" amount to? (v. 50).

Verses 51-53. The Conclusion. What old things would such a scribe know? What new things? (v. 35). What shows that all this was one connected discourse? (v. 53).

Verses 54-58. What caused His own countrymen to be offended in Him? Why did Jesus not do many mighty works there? Do we sometimes so limit His power in our own lives?

NOTES ON LESSON 11.

This lesson is the supplement of the preceding one. It takes up the last three of the seven parables of the kingdom in Matt. 13. Read again the Notes on Lesson 10.

THE HID TREASURE AND THE PEARL.

These parables, being uninterpreted, have like the other uninterpreted ones, given occasion for differences of view. Generally it is thought that Christ is the Treasure, and the Pearl of great price. He undoubtedly is the greatest Treasure, the most precious Pearl any man can find. But it does not follow that that is the meaning here. Note that the Man, the chief agent, in the first, second, and third parables, is each time Christ Himself. There is a certain congruity of the parabolic figures used throughout these parables. Here again it is in keeping with the tenor of all the parables that Christ Himself is the Man who purchases the field in which the treasure is hid, the Merchant who gives His all to buy the pearl. This is sustained by all the Scriptures. God's treasure is His people. The Lord Jesus is the Propitiation for all the world (1 John 2:2), that He might gather His own (John 11:52). He purchased the church with His own blood, and gave Himself up for it. (Acts 20:28; Eph. 5:25). This is the more likely meaning in these two parables.

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 19, 1920.

JESUS FEEDS THE MULTITUDES.

Golden Text: "They have no need to go away; give ye them to eat."—**Matt. 14:16.**

Lesson Text: **Matt. 14:13-23.**

13. Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. 15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go away; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, besides women and children. 22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

Verse 13. This is the third "withdrew." What caused the Lord Jesus to withdraw this time? Where did He go? Could He get away from the multitudes? What was really one object He had in going to this desert place? **Mark 6:31-33.**

Verses 14, 15. Was He impatient when He saw the multitudes? What did He do? **Luke 9:11.** What did He do for them? What was the disciples' proposition?

Verses 16-18. What astonishing counter-proposition did He make to them? Is anything too hard or too big for our Lord's undertaking? What did He first call for? Were their resources large? What did Jesus command? (v. 18). What did He do with these loaves and fishes?

Verses 19-21. Into whose hands did He return the loaves and fishes? What did they do with them? What was the result? How many were thus fed? Must we also put our resources and services at His disposal? Can and will He yet use such marvellously?

Verses 22, 23. Why the great urgency? **John 6:14, 15, 26.** Is there not always a difficulty and peril connected with the administration of material gifts?

NOTES ON LESSON 12.

Someone has said that all of Jesus' miracles were parables, and all His parables were miracles. In all His miracles there is an underlying lesson, a spiritual significance, which we must gather. We see here—

1. The disciples confronted with an impossible task.

"Give ye them to eat." And they say unto Him: "We have here but five loaves and two fishes." The hungry multitude numbered into the thousands. Hundreds of dollars worth of bread would have been required, not considering the difficulty of obtaining and transporting the same. The task was wholly beyond their ability.

2. Their small resources put into Jesus' hands.

"And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five and two fishes." (Mark 6:38). "And he said, Bring them hither to me." (Mat. 14:18). The next step follows: "And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitude."

3. The multitudes fed.

The disciples continued to give out. The more they gave the more they had. They were all filled; and twelve baskets full of the leavings were taken up by the Lord's command, after all had eaten enough.

THE APPLICATION.

We too are confronted by an impossible demand: we are under orders to feed the dying multitudes of the world (some 1600 millions) the bread of life. (Matt. 28:18-20). The task seems superhuman. But it can and will be done whenever Christ's disciples will place their resources, small though they be, into the hands of the Lord Jesus Christ. This is the greatest lesson to us.

Other lessons are woven into this story. Consider—would the disciples who had seen and understood this manifestation of Jesus' power in the realm of means and wherewithals—would they ever be greatly worried as to questions of their own sustenance while doing His work? (Heb. 13:5, etc.) And what is the lesson to us as to helping those who are in need of bodily sustenance? (But see the extreme care Jesus used in this matter; and see how quickly the greed of gratis food displaced the desire of truth and light in the hearts of the multitudes. John 6). The early church carried on a great work in this line also. (Acts 2:44-46; 4:32-37; 6:1).

Let us not be fearful for our own living, or disheartened because of the vastness of the task seen in humanity's extreme need; in Jesus is power to meet all needs.

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 26, 1920.

Review: The Kingdom of Heaven on Earth.

Golden Text: "And he that sitteth on the throne said, Behold I make all things new."—Rev. 21:5.

Reading Lesson: Isaiah 25:1-8.

O Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth. For thou hast made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built. Therefore shall a strong people glorify thee; a city of terrible nations shall fear thee. For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall. As the heat in a dry place wilt thou bring down the noise of strangers; as the heat by the shade of a cloud, the song of the terrible ones shall be brought low. And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the

covering that covereth all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it.

LOOKING BACK.

No better review can be assigned than a study of the portion of the gospel of Matthew covered during the quarter—chapters 1-14. Let all the students go over this first half of Matthew. Let the class drill consist of these two lines.

1. Tell what are the chief things to be found in each of the first fourteen chapters of Matthew.

2. In which chapter do we find these: (here mention some of the greater lessons, as for example, the Sending of the Twelve? the Beatitudes? the Feeding of the 5,000? the Temptation? etc.).

Other Questions: What is characteristic of Matthew? (See Notes on Lesson 10). What is the lesson to us of the feeding of the 5,000? What bearing has today's Reading Lesson on the general subject of the quarter's lessons? Next Quarter's Lessons take up the rest of Matthew.

REVIEW OF THE LESSONS.

LESSON I. BIRTH AND CHILDHOOD OF JESUS. Mat. 2:1-15.

The King is born, in royal lineage, a child of promise. (Matt. 1). Were his own people aware? Who told them? Did they care even then?

LESSON II. BAPTISM AND TEMPTATION OF JESUS. Matt. 3:13—4:11.

How much importance did Jesus place on baptism? With what weapon did He meet the Tempter's suggestions?

LESSON III. JESUS BEGINS HIS MINISTRY. Matt. 4:12-25.

Do you recall the four "withdraws" and their meaning? Where did Jesus go each time He withdrew?

LESSON IV. WHAT THE KING REQUIRES. Matt. 5:1-10; 43-48.

Repeat the Beatitudes. What does each mean?

LESSON V. HEW DOWN THE CORRUPT TREE. Matt. 7:15-27.

What great lesson on Obedience in this?

LESSON VI. PRINCIPLES OF CHRISTIAN LIVING? Matt. 6:19-34.

This bears chiefly on the Money Question; and on being anxious for the things of this life. What on each of these two points does the Lord teach?

LESSON VII. THE POWER AND AUTHORITY OF JESUS. Matt. 8:5-13; 9:35-38.

In what five directions is the Power and Authority of the Lord Jesus shown? (See Notes; p. 12 of the Quarterly).

LESSON VIII. THE TWELVE SENT FORTH. Matt. 10:5-42.

What is the way to obtain laborers for God's harvest fields? Have we undertaken that?

LESSON IX. How Jesus Was Received. Matt. 11:1-30; 12:14.

How was He received? Why did the Notes say this was the Beginning of the End?

LESSON X. THE GROWTH OF THE KINGDOM. Matt. 13:24-33.

LESSON XI. WHAT THE KINGDOM OF HEAVEN IS LIKE. Matt. 13:44-58.

These two lessons are on the Parables in Matt. 13. Why did Jesus speak in Parables? What is meant by "Mysteries?" How many of these parables did the Lord Himself interpret?

LESSON XII. JESUS FEEDS THE MULTITUDES. Matt. 14:13-23.

What impossible task was carried out at the Lord's command? How was it done? What like task was laid upon us, and how can it be done?

The 1920 Word and Work.

BOUND VOLUME SOON READY.

400 pages. Some of the Choicest Reading Matter and true Bible Teaching. Bound in cloth and fully indexed.

PRICE ONE DOLLAR AND A HALF.

They Go Fast—Order Quickly.

Lesson Helps for 1921.

Fits the Vest-pocket
The Gist of the
Lesson. 1921.
By R. A. Torrey.



SPECIAL FEATURES.

Lesson Text in Full; Condensation of Thought; Accepted Dates Given; Exposition of Lesson for Study or Meditation. By Mail, 40c postpaid.

We can supply any Help desired. Peloubet's \$2.00 Postpaid; Sunday School Times, \$1.75.

We furnish "Little Bible Lesson Pictures" for Primary pupils, 4c each per quarter.



MAP OF ASSYRIA.
And the adjacent lands
illustrating the Captivities
of the Jews.
Size, 36x58 inches.

Lithographed in Four Colors on Muslin of Superior Grade. Uniform in attractiveness and in carefulness of details with the Map of Palestine. Classes need these maps, with the International Lessons. By mail, postpaid, \$1.25.

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.

WORD AND WORK LOUISVILLE, KY.

Golden Hour Series. Beautiful Gift Book.

A remarkably beautiful and tasty line of books on Devotion and Religion. This attractive series is entirely new and unique, and commands attention. Paper and printing of the best quality and bound in uniform vellum cloth with red and gold stampings. Each volume boxed. Each volume a gem. 25 titles. Price, 75 cents.

WITH CHRIST IN THE SCHOOL OF PRAYER.

By Rev. Andrew Murray. Thirty-one "Lessons" on prayer, taking a passage of Scripture as the basis and each chapter closing with a prayer. The thought of the book is based on the disciples' request, "Lord, teach us how to pray," and the author says: "Shall we not go to the blessed Master and ask Him to enroll our names too anew in that school which it always keeps open for those who long to continue their studies in the divine art of prayer and intercession?" At the close of the book is a sketch of George Muller, showing the secret of his power in prayer 275 pages.

OTHERS IN THE SERIES ARE

Daily Thoughts. Charles Kingsley
Drummond's Addresses.
Gold Dust. Charlotte M. Younge.
Holy Living. Jeremy Taylor.
Imitation of Christ. Thomas à Kempis.
In His Steps. Rev. Charles M. Sheldon.
Kept for the Master's Use. Frances Ridley Havergal.
Like Christ. Rev. Andrew Murray.
My King. Frances Ridley Havergal.
The New Life. Rev. Andrew Murray.
Prince of the House of David. Rev. Professor J. H. Ingraham.
Royal Commandments. Frances Ridley Havergal.
Shepherd Psalm. Rev. F. B. Meyer.
Simple Life. Charles Wagner.
Stepping Heavenward. Mrs. Elizabeth Prentiss.
Talks to Children About Jesus. Mrs. C. Norton.
Water of Life. Charles Kingsley.

Wonderfully interesting and very helpful story of the "Three Wise Men," so intent on following the star that they couldn't hear the cry of the children in great distress on the way; hence, they lose sight of the star. But after days of sorrow and meditation, they have a vision of these needy ones and go back and minister to them, and the star appears again. The book is beautifully printed and bound. Title, "The Folly of the Three Wise Men." Price, 75 cents. 12 copies, postpaid, \$6.00. Guaranteed to please.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE.

Hannah Whitall Smith.

A New Popular Edition. Library Style. net \$1.00. An attractive, new edition of this famous Christian classic, which as a prominent writer once said will "transform the dark days of your life, as it has transformed those of thousands before you."

BIBLE STORIES and A B C's

For Little Tots to Learn.

Just the book for small children between two and six years. Book is printed on heavy linen and cannot be torn. Cover is printed in four colors and artistically colored illustrations are on every page.

Special offer, 65 cents each postpaid.



OVER 500,000 COPIES SOLD. SELF-PRONOUNCING EDITION NOW READY.

Hurlbut's Story of the Bible

Is the complete Bible story from Genesis to Revelation told in language that interests both Old and Young. "Supersedes all other books of the kind." Recommended by all Denominations for its freshness and accuracy; for its freedom from doctrinal discussions; for its simplicity of language; for its numerous and appropriate illustrations; as the best work on the subject. The greatest aid to Parents, Teachers and all who wish the Bible Story in simplified form. 168 separate stories, each complete in itself, yet forming a continuous narrative of the Bible. 757 pages, nearly 300 half-tone illustrations, 16 in colors. Octavo. Cloth, extra. Price, \$2.50. Postage, 25c extra.

NEW EDITION—JUST COMPLETED

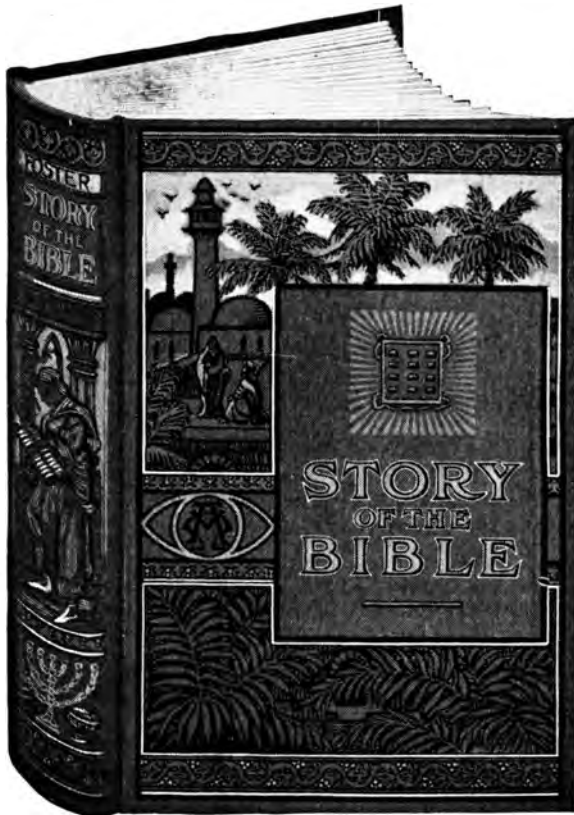
STORY OF THE BIBLE

From Genesis to Revelation. Told in Simple Language

ADAPTED TO ALL AGES, BUT ESPECIALLY TO THE YOUNG

By CHARLES FOSTER

(Now for the Fourth Time Revised, Reillustrated, and Reset in New Type)

704 Pages; 300 Illustrations. Size, $6\frac{1}{2}$ x 9 inches

This Edition (the Thirtieth) Brings the Total Number Sold to Over

SEVEN HUNDRED THOUSAND**LARGE CLEAR TYPE, Easy to Read. EIGHT BEAUTIFUL COLORED PLATES
THREE HUNDRED NEW HALF-TONE ILLUSTRATIONS**

Bound in fine cloth, with attractive design stamped in three colors....\$2.50

Full Morocco Leather 3.50

WORD AND WORK, LOUISVILLE, KY.

SMITH'S BIBLE DICTIONARY

TEACHER'S EDITION

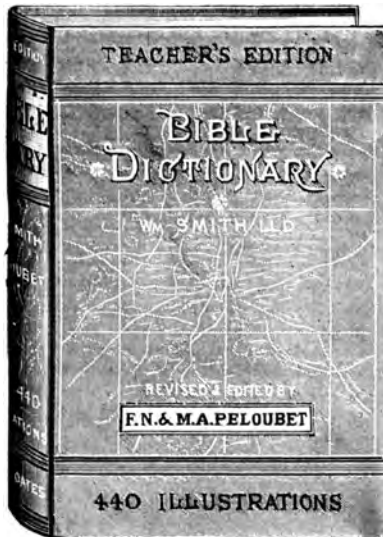
Especially Edited and Brought Down to Date by the Noted Bible Commentators and Sunday School Lesson Note Makers

F. N. and M. A. PELOUBET

Authors of

"Select Notes on the International Lessons"

Every one acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father of all other Bible Dictionaries. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. By the addition of an account of the latest researches in Bible Lands and references to the Revised Version of the New Testament, with innumerable notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct locating of sacred places, etc., the book becomes a veritable treasury to Sunday School workers.



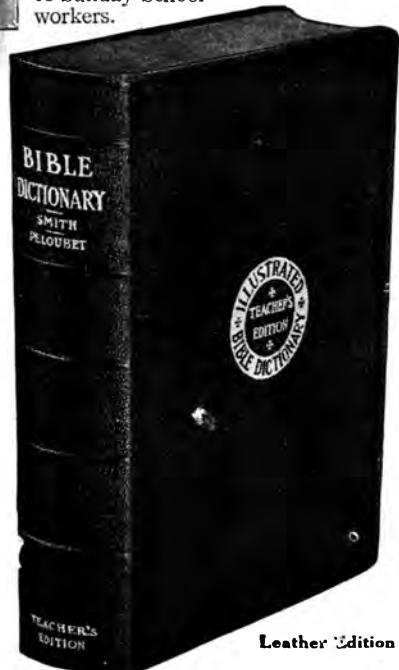
Cloth Edition.

This Edition of Smith's Bible Dictionary is

AN ENCYCLOPEDIA OF BIBLE KNOWLEDGE

In addition to the other features, a new chronological harmony of the Gospels and History of the Apostles, together with 440 Handsome Illustrations and Colored Maps made from the latest geographical surveys, make this Bible Dictionary a complete Encyclopedia, Biographical Dictionary and Gazetteer, which will prove itself of untold value to everyone interested in the study of the Sacred Scripture.

Contains over 800 pages, and 440 colored maps and illustrations which greatly enhance the value of the book. Size, 5½ x 7¾ inches.



Leather Edition

Cloth Edition \$2.50 Postpaid
Leather Edition, \$3.50 Postpaid

MOTTOES

CHRIST IS THE HEAD
OF THIS HOUSE
The Unseen GUEST
AT EVERY MEAL
The Silent LISTENER
TO EVERY CONVERSATION

CHRIST THE HEAD.

A Favorite text printed on the new art velvet cardboard. The white lettering on the red, green, and brown cards produces a striking effect. Size, 10x12 inches. No. 5401. Price, 45 cents.

TEXTS.

No. 5401.—Christ is the head of this house the unseen guest at every meal, the silent listener to every conversation

RULES FOR TO-DAY

Do nothing that you
would not like to be doing
WHEN JESUS COMES

Go to no place where you
would not like to be found
WHEN JESUS COMES

SAY nothing that you
would not like to be saying
WHEN JESUS COMES

RULES FOR TODAY.

No. 5402.—A striking motto for the home Gives excellent advice for every day Ivory-white letters on Art Velvet card-board. Size, 10x12 inches. 45 cents.

BIBLE STORIES AND A B C'S For Little Tots to Learn

Just the book for small children between two and six years. Book is printed on heavy linen and cannot be torn. Cover is printed in four colors and artistically colored illustrations are on every page.

Special offer, 50 Cents each postpaid.



Children of
the Bible
Series
Library
This is our
special for
Sunday School
Classes

The books are attractively bound in Half-Vellum, and stamped in gold and colors. Each story complete in itself.

35 Cents Each. Set of 10 Volumes
for \$3.00 Postpaid.

The Boy Who Obeyed. The Story of Isaac.
The Farmer Boy. The Story of Jacob.
The Favorite Son. The Story of Joseph.
The Adopted Son. The Story of Moses.
The Boy General. The Story of Joshua.
The Boy at School. The Story of Samuel.
The Shepherd Boy.
The Boy Who Would Be King. The Story of Absalom.
The Captive Boy. The Story of Daniel.



DAILY
FOOD

DAILY FOOD FOR CHRISTIANS.

Being a Scripture promise, another Scripture text, and a verse of a hymn for every day in the year. Size 2x3. Cloth, plain edges. Each, 40 cents.

TINY GIFTS

Daily Light on the Daily Path.—A devotional text book for every day in the year in the very words of Scripture, with a comment on the scripture for each day. The size is 2x2¼x¼ of an inch thick. Bound in real morocco, stamped in gold, round corners, gold edges, 370 pages, India paper, weighing 2 ounces. Price 50c.

The Greatest Thing in the World, by Henry Drummond. This is one of the greatest books on love that has been published, being an exposition of the thirteenth chapter of First Corinthians. It is bound in black morocco, gold title and edge, size 3x4¼, less than ¼ inch thick, weight 2 ounces. Our very special price is 50c.

Five Books that will Freshen your English.

A DESK-BOOK OF ERRORS IN ENGLISH The purpose of this volume, by Frank H. Vizetelly, is to point out common errors which many speakers and writers unconsciously commit. It is designed primarily as a quick-reference book, to decide mooted points, and show the best usage; as such it is arranged alphabetically. Cloth, \$1.00; postpaid, \$1.08.

CONNECTIVES OF ENGLISH SPEECH Don't forget the importance of the little connecting-words; without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skilful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.50; postpaid, \$1.63.

WORDS FREQUENTLY MISPRONOUNCED A Desk-Book of Twenty-five thousand words frequently mispronounced, embracing English, Foreign, Bible, and Geographical Terms and Proper Names carefully pronounced, annotated and concisely defined. Cloth, 750 Pages, \$1.75; by Mail, \$1.87.

TALKS ON TALKING For the Speaker, Preacher, Lecturer, and all others who are interested in Speech and Speaking. By Grenville Kleiser—Just Published. Speech has become the great avenue of business, professional, social, and public success. No man is better qualified to talk on this subject than this author who has made it his life study. In this new book he deals with phrases of Talkers, The Speaking Voice, How to Tell a Story, Talking on Salesmanship, Men and Mannerisms, How to Speak in Public, Practical hints for Speakers, The Dramatic Element, Conversation, Preaching, Care of Throat, etc., etc. 12mo, cloth. 75c net; by mail 83 cents.

English Grammar Simplified.

An absolutely simple yet thoroughly practical book on a new plan that gives you the correct use of English words in English sentences. Its statements can be grasped at once by a child or a person of limited education, and they make the dreaded complexities of the language as clear as crystal. It settles disputed points and gives you the meat of English Grammar in a Nutshell and for the office, the home, or the classroom will prove the readiest help in time of doubt or perplexity that you have ever owned. It has not been made brief by leaving out essentials, but by eliminating confusing discussions and extended explanations, and is a complete summary of the subject. Order it today and be grateful every day of your life.

"As a handy volume...for quick reference and authoritative decision, its direct clearness, its remarkable simplicity of language, and its plain, common sense will win admiration and command respect."—*New York Evening Sun.*

8vo, Cloth, 282 Pages. Price, 85 cents. By Mail, 93 Cents.

WORD AND WORK LOUISVILLE, KY.

Standard Library Works

	Price.
Strong's Exhaustive Concordance	\$6.00
Cruden's Concordance	2.25
Josephus, complete. (Cloth)	2.50
Life and Epistles of Paul—Conybeare and Howson....	2.50
Commentary on Acts—McGarvey	2.00
" on Matthew and Mark—McGarvey.....	1.50
McGarvey's "Book of Sermons"	1.25
Lessons on Hebrews—Boll	1.00
Wonders of Prophecy—Urquhart75
Bible Outlines—Smith60
How to Study the Bible—Torrey75
The Bible and Its Christ—Torrey75
Jesus is Coming. Paper, 50c. Cloth.....	.75
Number of Man—Mauro.	1.00
Hurlburt's Story of the Bible	2.50
The Story of the Bible.—Knight	1.00
Commentary on Romans—Grubbs-Klingman.....	1.00
Church History for Busy People—Klingman	1.00
What Must I Do to Be Saved—Larimore.....	.30
Civil Government—D. Lipscomb.	1.00
Clarke's Commentaries, set of six volumes	12.00
Handbook on Baptism (Revised)—Shepherd.	1.50
Queries and Answers—D. Lipscomb	2.00
Christ, The Light of the World—McCaleb	1.00
Angus-Green's Handbook of the Bible	2.50
Notes on the Pentateuch, set of six vols., by C. H. M....	5.50
Plain Papers on Prophetic Subjects—Trotter	1.25
Epistle to the Romans—Stifler	1.25
Quiet Talks—S. D. Gordon—Any one of the series....	1.25
Jamieson, Faussett & Brown Commentary	7.00
Adventism Renounced—Canright	1.50
Living Messages of the Bible—Morgan, 2 Vols. each....	1.75
The Model Church—Brewer	1.00

ORDER OF

Word and Work

LOUISVILLE, KY.

CHILDHOOD BIBLE STORIES

For Children 6 to 10 Years of Age.



Something quite new and original in Bible story-books for the little folks. Three series of Scripture story-books, each series consisting of four books, following the graded idea and the graded-lesson themes. Each book, however, is complete in itself, and can be used separately as a gift or reward book. The size of the books varies with the series.

SERIES 3

For children six years old

Over 100,000 copies sold in six months

Book 1. Creator and Saviour Book 3. God's House and
Book 2. Protector and Guide Book 4. Worship

Book 4. Prophet and King

Each book, size $5\frac{1}{4} \times 6\frac{3}{4}$ inches; 32 pages, 12 colored illustrations, decorated cover paper, small quarto. Price each 15 cents; in quantities of 12 or more, each 12 cents, postpaid.

SERIES 4

For children seven years old

Book 1. Prayer and Praise Book 3. Doing His Work
Book 2. Helper and Friend Book 4. Learning His Will

Each book, size $6 \times 7\frac{1}{2}$ inches; 32 pages, 12 beautiful pictures in colors, decorated cover. Paper quarto. Price, each, 18 cents; in quantities of 12 or more, each, 15 cents, postpaid.

SERIES 5

For children from eight to ten years of age, is just off the press. The titles are:

Book 1. The Good News Book 3. Christian Heroes
Book 2. Good Will to Men Book 4. Daring to Do Right

Each book, size $6\frac{1}{2} \times 7\frac{3}{4}$ inches; 32 pages, 13 stories, 14 colored illustrations, decorated cover, paper. Price each 22 cents; in quantities of 12 or more each, 18 cents, postpaid.

Go-to-bed Stories

Never-Old-Stories

By Lettice Bell.

No better Bible stories for children have been written than the "Go-to-Bed-Stories," by Lettice Bell. The famed preacher, G. C. Morgan, says that he began to read this little volume one evening, and was unable to put it down until midnight came and he had quite finished it. The other volume, "Never-old-Stories," by the same author, are a sequel volume of the same absorbing interest and beauty. No better gift for a child. \$1.25 each.

THE STORY OF THE GOSPEL.

By Charles Foster.

Size, $5\frac{1}{2} \times 7\frac{1}{2}$ inches.
366 Pages; 150 Illustrations.

The New Testament Story

In words children can understand—with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting Story of the Life of Christ.

The value of this book to parents and teachers, who wish to instruct young persons in the truths of the Bible, can scarcely be overestimated. Its very general use and sale of more than 200,000 copies, is proof of its merit and popularity.

Fine cloth, stamped in colors, with very ornamental design. \$1.00.

Just the Book for a Gift to
Teacher, Preacher, or Scholar

Ruth The Satisfied Stranger

By Philip Mauro.

Popular Edition, cloth, net... \$1.25
Gift Edition, Ooze calf, net... 3.00

THE beautiful story of Ruth has an historical setting that bears a remarkable likeness to the times through which the world is now passing. It abounds moreover in rich spiritual lessons, and contains the most complete of all Bible illustrations of REDEMPTION. The chapter on "The Nearer Kinsman" will be found of *special interest to all lovers of Truth.*

**The Sunday School Times
Says:**

"**I**T is a spiritual treat to read this unfolding of the rich lessons in one of the beautiful little 'cameo' books of the Bible. Mr. Mauro knows how to dig deep, and bring up treasures from his digging. His trained mind and his mastery of clear writing hold the attention of the reader to an unusual degree. The supernatural type teaching in the history of Ruth, and in the inspired record of that history, is clearly brought out. Of special value at this time is the clear setting forth of the real meaning of true democracy. The author points out that the only democratic era in the history of Israel was in the time of the Judges; and he shows that the significance of that era was that 'every man did that which was right in his own eyes' (Judg. 21:25)."

HAMILTON BROS., SCRIPTURE TRUTH DEPOT **120** Tremont St., Boston, Mass.

INDEX FOR 1920.

- A**
- Attitude Toward the Coming—S. C. 8
- Adventism, a Ringing Letter on—D. C. Janes 79, 114
- As I Go Among the Churches—J. M. McCaleb. 86, 120
- Apostolic Church, What it Stood For—S. C. 166
- B**
- Bald Eagle, The 5
- Buying in the Market—Chas. M. Neal. 174
- Build and Set—Chas. M. Neal 239
- Book Reviews 185, 279
- C**
- Call to Preach, The—Wm. J. Campbell 9
- Church, What it Takes to Make a Living—E. L. J. 11
- Coming of Christ—Tomorrow 18
- Christ the Light of the World 22
- Coming—Why The, Not Desired—S. C. 44
- Coming—Unprepared for His—S. C. 106
- Clock-Work of the Skies 103
- Call upon Me in the Day of Trouble 119
- Church, The, and "Spiritual Israel"—R. H. B. 237
- Churches of God for Works of Saints—S. C. 265
- Caesar's Throne—Shall We Sit On?—J. E. Boyd 296
- Christian Courage—J. A. Perdue 298
- Church, The True—D. C. Janes 334
- Congregation, Freedom of—S. C. 364
- D**
- Dischords in Transition—R. H. B. 41
- Dance, The Modern 47
- Do Something For Jesus 245
- E**
- Eldership, God's—D. C. Janes 15
- Eloquent Sermon, The 5
- F**
- Fellowship—R. H. B. 274
- G**
- Giving, Privilege of—J. N. Gardner. 14
- Galatians, The Epistle to the—H. L. O. 77, 108, 138, 168, 232, 268
- God's Work Triumphant over Failures—R. H. B. 82
- Get Right with God—How to—R. H. B. 300
- God—Have You Ever Discovered? 305
- God's Way—H. L. O. 332
- H**
- How to Kill a Minister 311
- I**
- Imminent End, The—E. L. J. 45
- Israel's Restoration—J. E. Boyd 211
- "I Shunned Not to Declare" 371
- Is This The Time? 377
- J**
- Joy of a Missionary's Life—O. D. Bixler. 313
- K**
- Kingdom and Church 103
- Kingdom of God, The—R. H. B. 366
- Kingdom, Articles on—R. H. B. 360
- L**
- Lord's Day Lessons—R. H. B. 24, 56, 88, 121, 152, 186, 217, 247, 283, 312, 344, 384.
- Love One Another—J. E. Boyd 111
- Latter Day Miracles—R. H. B. 171
- League of Nations, The, and Danger of Federation 303
- Laborers Into His Harvest—E. L. J. 336
- Leech and the Cigarette, The 379
- M**
- Missionary Notes—D. C. Janes 23, 51, 84, 119, 150, 180, 213, 246, 282, 309, 342, 381.
- Missionary Matter 52-55, 78, 85-87, 120, 151, 181-185, 214, 215, 310, 347, 382, 383.
- Message to Man, A—W. J. Johnson 292
- Marriage, A, in James 2 340
- N**
- News and Notes, 6, 42, 72, 104, 136, 164, 200, 230, 262, 294, 326, 362.
- Necessity for Holiness 149
- No Plan Works Itself—S. C. 329
- Nations Go Back to Rome 378

Non-Essentials, When Cause Trouble.	374	School-Announcements— Thorp Springs Christian Col- lege	179
O		Harper College	215, 229
Obituaries— Jesse Loving	22	Pacific Christian Academy	105
Mrs. Minnie Ramers	50	Spirit, The Indwelling—J. E. Boyd	202, 234
G. M. D. Bowers	50	Sin of Flattery, The	203
Elizabeth Emberson	83	Spirit, Where did the Descend on Pentecost?—Philip Mauro	270
Brother and Sister Batey	177	Spiritual Inertia—J. N. Gardner	276
"My Mother."—M. L. Moore	245	Spirit of Fatalism, The, and the Spirit of Despair—R. H. B.	339
Bettie Morgan Hoover	281	T	
Dal'as Scott	281	Tribulation, The Great—L. F. Bittle	143
Paul Ford	341	Tobacco, Do You Use?—Arthur Tenney	148
G. Dallas Smith	380	They Ate and Drank—R. H. B.	170
Mrs. Fannie Davidson	380	U	
Operation of the Word, Nega- tive Aspects in—R. R. Hull	141	Understandable and Practical—E. L. J.	140
P		W	
Poems— O Taste and See	1	Words In Season—R. H. B. Twelve Hours in the Day	1
He Died for Me	97	Waiting Times	34
The Hope of His Coming	129	For He is Good	97
Come In	161	Discipline of Waiting	65
Even So, Come,—Orlie Wood	193	Open Door for the Gentiles	129
Calvary	225	Consciousness of God	322
The Young Christian—Margaret Mauro	289	Peril of the Right Way	355
Hide Thou Me	321	Miscellaneous, 161, 193, 226, 257, 290.	
Probation After Death	175	Warnings in Luke 12—H. N. Rutherford	74, 112
Parable of the Virgins—J. A. Harding	241	Works of the World, The—Philip Mauro	205
Preaching the Gospel—J. E. Boyd	337	What Shall It Profit A Man?— S. C.	308
Portland Ave. Bible Classes 260, 365		Worth Reprinting—R. H. B.	361
Q			
Queries—E. L. J.	109		
S			
Sin—The Easily Besetting—J. E. Boyd	48		
Speculation—R. H. B.	74		