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WORD AND WORK

Louisville, Ky.

WORD AND WORK

COMFORT—TILL "HE COMES."

IN A DAY OF REJECTION.

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord ;
Turn not aside from toil ; cease not to warn,
Comfort, and teach. Trust Him for thy reward ;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace ;
If men thy work deride,—what can they more ?
Christ's weary foot thy path on earth doth trace ;
If thorns wound thee, they pierced Him before ;
Press on, look up, though clouds may gather round ;
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing ? Take courage then :
Go, tell thy Master, for they did the same
To Him, who once in patience toiled for them ;
Yet He was perfect in all service here ;
Thou oft hast failed ; this maketh Him more dear.

Self-vindication shun ; if in the right,
What gainest thou by taking from God's hand
Thy cause ? If wrong, what dost thou but invite
Satan himself thy friend in need to stand ?
Leave all with God. If right, He'll prove thee so ;
If not, He'll pardon ; therefore to Him go.

Be not men's servant ; think what costly price
Was paid that thou mayest His own bondsman be.
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee :
None should thy soul enthrall, to whom 't is given
To serve on earth, with liberty of heaven.

All His are thine to serve ; Christ's brethren here
Are needing aid ; in them thou servest Him.
The least of all is still his member dear ;
The weakest cost His life-blood to redeem.
Yield to no "Party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful. Wily men surround
 Thy path. Be careful, for they seek with care
 To trip thee up. See that no plea is found
 In thee thy Master to reproach. The snare
 They set for thee will then themselves inclose,
 And God His righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is ;
 Count it great honor if they love thee well ;
 Naught can repay thee after losing this.
 Though with the wise and wealthy thou shouldst dwell,
 Thy Master oftentimes would pass thy door
 To hold communion with His much-loved poor.

"The time is short ;" seek little here below ;
 Earth's goods would cumber thee, and drag thee down ;
 Let daily food suffice ; care not to know
 Thought for to-morrow ; it may never come ;
 Thou canst not perish, for thy Lord is nigh,
 And His own care will all thy need supply.

—J. J. P.

WORDS IN SEASON.

R. H. B.

GRUMBLING.

The habit of murmuring is so general that one of the chief distinctions of the child of God, by which he contrasts as a light with the darkness of the world, is this, that he does not murmur and dispute—or, to use colloquial speech—that he does not forevermore grumble and fuss about every matter. 'Do all things without murmurings and questionings: that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world. (Phil. 2:14, 15). Murmuring is so common because it is so easy. A man that is of no account for anything else can grumble as well as the best. The reason it is so easy is that it is down-hill. It takes neither talent nor effort: the flesh runs that way naturally. It affords the most convenient vent for selfishness, meanness, ill-temper, ingratitude, pride, lovelessness, unkindness, rebelliousness, and whatever else belongs to that evil brood that nests in the carnal heart. So everybody is doing it—most everybody. It is one of the natural expressions of the natural man. Everybody counts on it and takes it for granted though everybody also suffers under it and that more than is always admitted. The butcher, the baker, the candle-stick maker—the grocery-man, the department-store, the telephone-girl, the street-car system, the boarding-house—every public and private servant and workman; wives, husbands, sons and daughters, parents, friends, relatives, neighbors, the municipal, state, and

national government—all come in for a full share. Always full of weakness and mistakes ourselves, but utterly intolerant of the blunders of others; claiming forbearance and patience for ourselves, but unwilling to grant it to anyone else—such is the world's way. This "crooked and perverse generation grumbles and grumbles at the weather, at Providence, at fate and chance, and circumstances and conditions; at the church, at the preacher, at God. If one could hear all the world's murmuring at once it would be like the noise of all the oceans, and one wonders how the Lord of all the earth who must hear it can bear it for even one day!

THE PEOPLE WHO MURMURED.

If that poor slave-race of Israel which God had redeemed from Egypt's bondage and in marvellous love claimed for His own excelled in any one thing it was in their murmurings. Every mercy and blessing of God was quickly forgotten; but the difficulties and inconveniences stuck in their minds and rankled and festered. The song of praise on the far shore of the Red Sea had hardly died on their lips—three days was all,—and they were bitterly complaining at the waters of Marah. Presently again in the wilderness between Elim and Sinai, they were for a little hunger ready to repudiate God's whole work: "Would that *we* had died by the hand of Jehovah [like those happy Egyptians who perished in the plagues!] in the land of Egypt"—died with a full stomach, "when we sat by the flesh-pots, when we did eat bread to the full. For ye"—mark how they deny the hand of God and lay blame upon His servants and even charge them with evil motive—"ye have brought us forth into this wilderness to kill this whole assembly with hunger." (Exod. 16:2, 3). It would seem incredible were it not recorded in God's Book, and had we not seen ourselves the proof of human ingratitude and unreasonableness. Then God patiently helped them and gave them bread out of heaven to eat. Did that please them? By no means. Not long after they "wept again and said, Who will give us flesh to eat? We remember the fish, which we did eat in Egypt *for nought* [it cost them nothing, except only that they had to work all day and every day in the brick-yards] the cucumbers and the melons and the leeks and the onions and the garlic: but *now* our soul is dried away; there is *nothing at all* save this manna to look upon." Now the manna was not at all bad to look upon: pure, white, translucent "as the appearance of bedellium." And it was palatable; the taste of it "was as the taste of fresh oil," and as wafers baked with honey. Moreover it could be prepared in a variety of ways, ground, beaten, boiled in pots, baked into cakes; and it was designed by the One who knew the need of their bodies better than anyone else, for He had made them, and cared more for their welfare than anyone else did. But it did not suit them. "Our soul loatheth this light-bread," was the sum of their appreciation. I will not continue to tell of all their various murmurings; the list is too long. Yet God "being merciful for-

gave their iniquity and destroyed them not; yea, many a time turned he his anger away and did not stir up all his wrath. And he remembered that they were but flesh, a wind that passeth away and cometh not again." (Ps. 78:38, 39). Nevertheless they were chastened and punished in measure. And, rehearsing their experiences in the wilderness, the word of God says *to us*: "Neither murmur ye as some of them murmured and perished by the destroyer." (1 Cor. 10:10).

THE LAST WHO SHOULD MURMUR.

The people of God are in no position to murmur. They have no occasion and no ground for it. Like the children of Israel, they are in the hand and care of God. A loving and faithful Father has undertaken the responsibility of their welfare and success. He never forgets, never fails, never blunders. All that comes our way, if we are of those who love God who are the called according to His purpose, must work together for good to us. If it is trials and sufferings—they are before measured and gauged, that we may not suffer a whit beyond His will and what is necessary for our blessing: the trials that come are only "for a little while" and "if need be," and for the proving of our faith against the day of the Lord's returning. (1 Pet. 1:6, 1). If it is temptation it is always within our strength: for "God is faithful who will not suffer you to be tempted above that you are able." (1 Cor. 10:13). If it is need: your heavenly Father knoweth what things ye have need of; and we may make our requests known, and cast all our care on Him, "for he careth for you." (Matt. 6:8; Phil. 4:6; 1 Pet. 5:7). In everything and in all things the Christian may say as the psalmist (and with better reason) "Thou art my God: my times are in thy hands." (Ps. 31:14, 15). Such a one indeed has no room to murmur and complain; but is in position literally to give thanks *in all* things, which also is God's will to usward in Christ Jesus.

OUR FELLOW-MEN.

There is no doubt, the world is wrong. Satan is its god and prince. It "lieth in the Evil one." (1 John 5:19). Men are evil. (Matt. 7:11). All humanity out of Christ is dead in trespasses and sins, darkened in their understanding, alienated from the life of God; walking that broad way which leadeth to destruction. But who has less right to condemn them and to say hard things about them than the child of God? And who is under more obligation to bear with their sins and to endure the contradiction of sinners against himself than the man who owes his own salvation purely to the free grace and mercy of God? "For *we ourselves also* once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." And how is it, if we are not such now, that we were delivered out of that miserable life? The answer is: "But when the *kindness* of God our Savior and his *love* toward man appeared, not by works of righteousness which *we* did ourselves [else we might put on superior airs and boast over others] but according

to his *mercy* he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior; that being justified *by his grace* we might be made heirs according to the hope of eternal life." (Tit. 3:2-7). We are really in no position to take great exception to the weakness and failure or even the meanness of men. And aside from that, there is a fact that makes our hearts swell in tenderness for the most miserable and hardened of sinners: the Lord Jesus Christ died for every one of them; and down to the lowest and most perverse, He regarded their helpless estate and laid down His life for them. Whether they take advantage of it or not, "every son of Adam hath with the Blood been bought." "He is the propitiation for our sins," says John, "and not for ours only but also *for the whole world.*" (1 John 2:2). It ought not be beyond us then to follow like Stephen in the wake of the Master's love and to pray "Lord lay not their sins to their charge." And in all minor matters, surely, we should be able to exhibit a spirit of loving patience toward the people of the world, for the sake of the Lord who loved them and who looks to us to represent Him before men.

AGAINST GOD.

In the end all our murmuring is really *against God*. Time and again Moses reminded the murmuring Israelites that though their scurrilous words seemed directed against him and Aaron, they were really murmuring against God. We may not mean it so, but our murmurings reflect upon God—His wisdom, His love, His goodness, His care for us. Try giving thanks instead. For in all that comes to us of things pleasant or painful, the mercy of God is always in it, hid or manifest. Joseph saw the day when he could thank God for every one of the adverse circumstances that led him from a happy parental home into slavery in a foreign land and even down into years of imprisonment in the dungeon. So it is with us. The bitterest experiences, as the sweetest, are links in God's good plan to us-ward; and we do well to believe and give thanks, even before we have seen the gracious purpose and outcome.

"Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings o'er your head.

"His purposes shall ripen fast
Unfolding ev'ry hour:
The bud may have a bitter taste
But sweet will be the flower."

"Down at my station," said Dan Crawford, "I often saw a big, hard-looking negro, with an ugly jaw. He, like a good many white folks I have known, had *the God-grudge*. He was always throwing it up to me that God had not treated him right. 'Why did he make me black and you white? Why did he give you and

your folks so many more advantages than he gave us?" etc. You know the line of talk. But some time passed and this man was converted, and the beast, the bully, the criminal, had become 'like unto a little child.' The last time I saw him was before I left Africa for my visit home. He had been badly hurt in an elephant-hunt, and when I went to see him and tell him good-bye I found him lying helpless and in great pain upon his cot. 'Brother,' he said, 'it is good to lie here so. I have found that you can never look *up* so well as when you lie flat on your back.' Just so. Let us not murmur but give thanks.

* * * * *

WE WOULD SEE JESUS.

"Now there were certain Greeks among those that went up to the feast. These therefore came to Philip. . . and asked him saying, Sir, we would see Jesus. . . Jesus answereth them, saying. . . I, if I be lifted up from the earth will draw all men unto myself."—John 12:20-32.

Why is it the few simple words in which the Greeks made their request, so linger with us, and haunt our minds like some sweet melody once heard that cannot be forgotten? "*Sir, we would see Jesus.*" Ah, it is the cry of our own hearts in its inmost depth. It is the unconscious cry of the universal heart of the great, helpless, suffering world. They need and want so bitterly, they know not what. *We* know, by the grace of God: *We would see Jesus!* We need just such a One as He—to heal, to save, to redeem, to deliver, to make us good, to give us peace: to bind up the broken-hearted, to give sight to the blind, to open the prison-doors to those that are bound, to set at liberty the slaves bruised by the fetters of sin. The request of the Greeks (John 12:21) voices our need, and the need of all the vast multitudes who sit in darkness and in the shadow of death.

HOW THE REQUEST CAME.

They came very diffident and humbly—not to Jesus direct, but to Andrew; and Andrew, fearing to carry so daring a request as that, an interview with Gentiles, to the Lord on his own responsibility, told Philip; and, finally, they too, came and told Jesus. Did He grant it? Did He ever meet them and talk with them? The account in John 12 does not say. Perhaps they were admitted into his presence to hear Him speak the words that follow—perhaps not. But the request of the Greeks was an omen, a sign of the times. Israel had rejected Him, and would in a few days put Him to the cross. There rose up before the Savior's mind the vision of the uncounted myriads of the isles of the sea, of the coasts of the heathen. He saw them as Paul saw in the vision, stretching forth their hands to Him. It was the great world-cry that came to Him that day: *We would see Jesus.*

JESUS' ANSWER

Again, in His answer He said not yea, not nay. It was really both. It was nay—ye shall not see Me yet; and yea, ye shall have your wish. He began at once to speak of the supreme

sacrifice, that through His death His life may be imparted to all in all the world, whosoever would. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die, it beareth much fruit." (John 12:24). This was true of Him in a peculiar and unapproachable sense. It was true in a subordinate sense, of His servants also, through whom He should be presented to the world. They must share in the sufferings of Christ and cast their lives into the earth to die—not as an atoning sacrifice: Christ alone could and would offer that, once for all—but after His example of self-surrender even unto death. For the redemption of men is costly, in blood and tears, in toil and pain, and no soul can cheaply be wrung from the grasp of the powers of darkness. But the law for Him is the law for His servants: if the grain of wheat is spared there is no fruit; and ultimately the grain of wheat must die just the same, but barren and fruitless, a failure forever. "He that loveth his life loseth it If any man serve me let him follow *me*." (John 12:25, 26).

When Jesus had uttered these words there came upon His soul the horror of great darkness. "Now is my soul troubled; and what shall I say? Father save me from this hour. But for this cause came I unto this hour. *Father, glorify thy name.*" Thus was the Father to be glorified—thus must it be. It was the same prayer as that of Gethsemane: "Not my will, but thine be done."

THE JUDGMENT OF THE WORLD AND OF SATAN.

"Now"—continues the Lord Jesus "now is the judgment of the world." Now is the supreme moment of settlement. By His death the destinies of men were decided. To those who sided with Him henceforth, His shed blood would be salvation; and upon those who rejected the Crucified would rest the blood-guilt of the world that nailed Him to the cross. Henceforth it is life or death, decided by each man's attitude toward the Sacrifice of God. Here too, the doom of Satan, the world-prince, was forevermore settled: "Now shall the prince of this world be cast out." Throughout the age Satan remains upon the scene; but his power has received its mortal blow and is broken. The end of him is but the outworking of time. (John 12:31).

"IF I BE LIFTED UP FROM THE EARTH."

Here comes the final and true answer to the petition of the Greek. You have sought Me now, Jesus says in effect,—it is well. Your desire will soon be granted. Yet a little while, and the great work shall be done. "And I, if I be lifted up from the earth will draw all men unto me." Then you may come—Jews or Greeks, barbarian, Scythian, bond and free, and drink of the Rock that was smitten for you. Then shall they see Him—set forth openly before their eyes crucified, and find healing to their souls; and again they shall see Him when He comes and be like Him. "Sir, we would see Jesus" was the request of the strangers. Wait only a little while, and when I am lifted up from the earth I

will draw all men unto Myself—that was the answer to the Greeks' appeal. And so it comes to us.

"We would see Jesus: that is all we're needing,
Strength, life, and happiness come with the sight.

We would see Jesus dying, risen, pleading
Then welcome day and farewell mortal night!"

"I WILL DRAW ALL MEN UNTO ME."

It must be noted that this lifting up from the earth has reference to His death on the cross; for John forthwith explains that Jesus said this "signifying by what manner of death he should die." It is Jesus on the cross that draws men of all the world to Himself. Not "all men," in the sense of *every human being*, for "the word of the cross is to them that perish foolishness;" but to those who come to it by faith, "it is the power of God." (1 Cor. 1:18) It is for men of all sorts, of all nations, all races and colors, in all degrees of sin and wretchedness. In the Cross is every man's salvation. There is provision abundant for all, whosoever, wheresoever. What a missionary text! And not only saving power, but drawing power. That love that gave itself so freely for us "when we were yet enemies," breaks the hearts of men of every clime and country, and brings them to the Savior's feet. The cleansing that flows from the wounds of that spotless Sacrifice is sufficient to cleanse every man's conscience and to take away each burden of sin. That new life that blossoms red where *this* Life was cast, shall be ours to raise us out of our death in trespasses and in sins, unto a life in power everlasting.

Yea, *we would see Jesus*; see Him again and again and forevermore, and lift up His gracious cross before the eyes of all that perish, at home and afar off, that they may all see and be satisfied.

Three things the Master hath to do,

And we who serve him here below

And long to see his kingdom come

May pray or give or go.

He needs them all—the open hand,

The willing feet, the asking heart—

To work together and to weave

The threefold cord that shall not part.

Nor shall the giver count his gift

As greater than the worker's deed,

Nor he in turn his service boast

Above the prayers that voice the need.

Not all can go; not all can give

To arm the others for the fray;

But young or old, or rich or poor,

Or strong or weak—we all can pray.

—Annie Johnson Flint.

WORD AND WORK

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

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No. 1.

NEWS AND NOTES.

We thank the friends who favored the WORD AND WORK with their holiday book business. If any failed to get what they ordered, or in case of any dissatisfaction at all, we are more anxious to make it right than you are to have us do so. May we acknowledge also in this way, the receipt of many a sweet and helpful sentiment in letter or card from the friends of this Magazine?

A short Bible reading was conducted at Davis City, Iowa, by W. J. Campbell and his helpers recently, covering the life of Christ, Acts, and the Epistles of Paul. The winter Bible reading, either for small groups or large, is an excellent thing.

From Harper, Kansas, comes the word: "School work is showing good results, with everybody busy and happy." Good word comes also from the School at Dasher, Ga.: "We are exceedingly busy," writes J. Edward Boyd.

"I will be eighty years old next August. I have my second eyesight and fine print tires my eyes. Send me one of your old folks' Bibles."—G. B. Purcell.

"It's the last minute; *greatly* blessed, praise the Lord"—these were Brother Janes' last words to us just before boarding the ship for Japan.

Our Inkograph offer brought quite a response. If anyone happens to receive a bad pen, return it for exchange. If your pen flows too freely, Carter's Violet Fountain Pen Ink will almost certainly correct the defect. We still furnish the pen free upon request for three *new* subscriptions at \$1 each. Regular price, \$1.50.

The number of WORD AND WORK Lesson Quarterlies (R. H. Boll's notes) used in the first quarter of 1921 will be the largest ever. We can still start schools in with the first quarter as we printed several hundred extras for new orders.

The little mission church in Spearfish, S. D., has had twenty additions, we are told, since March 1; nine by baptism and eleven by membership.

"I am now in Alabama, about six miles from Mar's Hill. Will preach at the many places around here, where the harvest is great and the laborers few."—M. E. Gibbs.

A number of friends have written asking whether Brother Jorgenson will not write again; yes, as soon as the special labor (the forthcoming hymnal), upon which he has concentrated for the past year, is completed. This should be in a month or two.

We do not recall that anything published in the WORD AND WORK heretofore has ever met with so general an interest as the Editor's series on the Kingdom, now running. Pass these papers on.

More subscriptions to the WORD AND WORK expire in December than any other month. We really desire this, and will always accept subscriptions to expire with the year-end, either new or renewal, at ten cents a month. About two-thirds of the December, 1920, expirations are already renewed and we expect to lose very few of them. The January paper will be furnished to all whose names are received (new or renewal) before January 20.

W. A. Sevedge, of Davis City, Ia., has been in a meeting at Stillwater, Oklahoma.

From O. B. Curtis, 2841 Mills Avenue, N. E., Washington, D. C.: "Please announce in the W. and W., that the church here has moved, or is now located in the new building at 14th & Meridian; also ask your readers to furnish me with the names of people whom I can look up."

We could supply a few more persons with the 1920 Bound Volume, \$1.50 each.

From Pekin, Indiana: "Last Lord's day was Brother Hotel's last time with us at Cross Roads. We feel our loss but realize that it is other's gain, as he goes to the Minnesota field. We wish him the best of success and feel that he will not shun to declare the whole counsel of God."—Mrs. Lebert Gorman.

"Reminiscences and Sermons," an interesting 396-page book, consisting chiefly of historical matter on the Restoration Movement, will be sent free upon request for two new subscriptions at \$1 each.

From E. L. Jorgenson: "Those who have advanced money for an order of 'Great Songs of the Church,' and have already waited long for the hymnal, may find some comfort in knowing, not only that they will save much more than good interest on their investment, but that they have made the work financially possible. Every bill has been paid each month, and I am very

grateful. A large loan is planned to put the first edition across the press—though it is within the power of our brethren to supply even this need by advance orders if they will. The time limit for the 50c advance rate has been finally extended until Jan. 20."

Morgan H. Carter writes of the work in New York: "Our Father has blessed the work in New York. A number of new members have recently come into the work and the outlook is excellent for the future. The prayers of all who love the Lord will be appreciated and I take this opportunity to urge especially the importance of all friends sending in names and addresses of those who have moved from other congregations to New York City or any of its suburbs. In doing this you may be rendering a splendid service to Christ. Address these to Bro. G. M. McKee, 105 West 64th Street, New York, N. Y.

"It has become necessary for a short time at least, probably several months, to change the hour of worship from eleven A. M. to two P. M. The place of meeting is 329 West 69th Street, close to Broadway, and easily accessible by 7th Ave. Subway or 6th or 9th Ave. Elevated. Visitors in the City will receive a cordial welcome."

Brother E. H. Hoover's meeting with the Portland Avenue Church of Christ, Louisville, Ky., was one of great interest throughout. Thirty-six responded to the call of the gospel. Brother Hoover is an able, loving, powerful preacher of the gospel of Jesus Christ, who shuns not to declare the whole counsel of God. He won the hearts of all and commended himself to every man's conscience in the sight of God. The church was greatly helped, and is thankful to God for the blessing He sent them through His servant.

Augustus Shanks writes from Vicksburg, Miss., of the need of the cotton country (Mississippi, Louisiana)—that the preaching of the Word is almost unknown in many parts. "From no part of the United States comes the Macedonian call more truly than from this." Brother McCaleb is authority for the substance of this statement. Why not include the "land of cotton" on your list for the new year? Brother Shanks is in the South at his own charge, "making tents" the while. Shall we not help?

THE INKOGRAPH INK-PENCIL.

It is risky to recommend an article as unqualifiedly as we recommended the WORD AND WORK'S premium stylographic pen (or "ink-pencil") the "Inkograph." We have had no complaints however. With everyone of these pens comes a year's guarantee from the factory. The instructions coming with it should be carefully followed; especially as to the kind of ink (blue, violet, green, red, *never the blue-black*, fountain-pen ink). If your pen is not wholly satisfactory we will see that it is made so or that you get another. See the premium-offer elsewhere in this magazine.

THE IMAGE AND THE BEAST.

(THE KINGDOM OF GOD. 2.)

In these studies concerning the Kingdom of God it is well that we hold our object clearly in view. It is not the task of judging or deciding between this theory or that, that we have set out upon; nor to prove or defend or accept such and such a view in opposition to some other; nor to follow one man's or set of men's teaching and to repudiate or controvert the teaching of others. None of these things. Our purpose is simply to go to the word of God for the teaching we find there. The result may be to confirm us in one point or another previously held, or to modify or lead us to abandon some, or all, or none, of our previous conceptions—in any case our intention is single and pure: we are in quest of God's truth without reference to man's notions or predilections or prejudices. The subject deserves an earnest first-hand study; and that we may search and see aright let us ask God's help.

THE SUM OF THE PROPHECY OF THE GREAT IMAGE.

In our study of Nebuchadnezzar's dream of the great Image and the Divine interpretation of it given through Daniel, the chief point we saw was that four world-empires were destined to appear, one after the other, and that the fourth and last one was to be superseded and followed by the Kingdom of God. It is important to note that Daniel predicted *four* world powers—not two or three or five, but four and no more. The next power and dominion to hold sway upon the earth, according to Daniel, is the Kingdom of God. And that Kingdom of God and its coming is not represented as a development from beneath, but as an irruption from above, "without hands," that is to say, not of man's device nor of human agency. The Kingdom enters in by a judicial and destructive act from on High, by which the whole Image is reduced to fragments like the chaff of the summer's threshing floor which are carried away by the winds and no place is found for them. Then the little stone which wrought this destruction takes possession and becomes a great mountain, filling the whole earth. The inspired interpretation of all this is summed up in these words: "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." Dan. 2:44.

The four *world-empires* came. There were just four. (How did Daniel know there would be just four except by the all-seeing Spirit of God?) We find them all by name in the Scripture, and are not obliged to delve into secular history on the matter. Babylon, Nebuchadnezzar's kingdom, was followed by the kingdom of the Medes and Persians (Dan. 5:31; 6:8, 25; Ezer. 1:1, 2). This was followed by Greece (Dan. 8:20, 21) and last came the all-subduing power of Rome which held sway over all the world. (Luke 2:1). Since then Rome also has vanished. In that fact

lies the puzzle that occupies our attention in this study. Rome is gone. But no stone loosed by superhuman agency smote her; no sudden catastrophe from on high overwhelmed her; she was not beaten to dust and the dust swept away. Rome came to her end in the natural and inevitable course of the law that governs the rise and fall of nations, and not in any unusual way at all.

"Tis but the moral of all human tales:

'Tis but the same rehearsal of the past:

First freedom and then glory: when that fails,
Wealth, vice, corruption—barbarism at last."

The impossibility of squaring the events of the past with the wonderful prophecy of the second chapter of Daniel was sufficiently pointed out in the preceding articles.

THE VISION OF THE FOUR BEASTS.

We must turn our attention next to the parallel prophecy of Daniel 7—the vision of the Four Beasts. One after the other Daniel sees four beasts ascend out of the great sea; the first like a lion, the second like a bear, the third like a leopard, the fourth a nameless ten-horned beast, "terrible and powerful, and strong exceedingly." These four beasts "are four kings [or kingdoms] that shall arise out of the earth." Dan. 7:17, 23. The parallel between this vision and the dream of the Great Image is obvious; and that the fourth beast represents the Roman world-power is all but universally admitted, and is indisputable.

Again, we have the same story as in Dan. 2; four world-powers, then the Kingdom of God. As the feet of the Image were smitten from on High, so does this fourth beast come to its end by Divine interference. (Dan. 7:11). In both prophecies the Kingdom of God follows the destruction of the fourth world-power. In Daniel 7, one like unto a son of man is seen coming to the Ancient of days and He receives from Him "dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14). This is manifestly the same kingdom as that of Dan. 2:44—the kingdom set up by the God of heaven which shall never be destroyed.

The paralllism of the two prophecies may be presented to the eye thus:

Dan. 2.		Dan. 7.
The Head of Gold	(Babylon)	The Lion
The Arms and Breast of Silver	(Medo-Persia)	The Bear
The Belly and Thighs of Brass	(Greece)	The Leopard
The Legs and Feet of Iron	(Rome)	The Ten-Horned Beast
The Stone Cut Out Without Hands Smites the Image and De- stroys it.	(The Kingdom of God set up)	The Son of Man re- ceives the Kingdom-- the Beast destroyed.
The stone grows and fills the whole earth.		The kingdom under the whole heaven is given to the Saints.

Two new features however, claim our attention in the prophecy of the Four Beasts: (1), that up to its destruction the fourth beast (that is its dominant King, represented as "the little horn") persecutes the saints; (2) that upon the destruction of the beast the saints receive the kingdom: "I beheld and the same horn made war with the saints and prevailed against them; *until the Ancient of days came* and judgment was given to the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:21, 22, 25-27).

It is particularly stated that this reign of the saints is, not one up in heaven, but "*under the whole heaven*," that is to say *on the earth*, and extending over *all the earth*. (Dan. 7:27). The authority and sovereignty which had previously been the beast's passes into the hands of the saints of the Most High, and is thenceforth and forever administered by them.

"HOW CAN THESE THINGS BE?"

It is not necessary, surely, to point out again here that no such crisis and change as this has ever yet been witnessed in the world's history; and no apparent difficulty can justify us in trying to force the prophecy into compliance with some preconceived scheme. The difficulty ought, however, to be faced. It consists in the fact that Rome, the fourth world-power, *is gone*. There are not to be five world-powers. The Kingdom of God comes with destructive impact upon the fourth and supersedes it. No such thing has happened, yet Rome is gone. Has God's word failed? That is not to be thought of. God at least has His solution of this difficulty. But God has also revealed it to us in the New Testament scriptures.

THE BEAST OF "REVELATION."

In the last book of the Bible, the Revelation of John, a certain Beast figures very prominently—mentioned first in chapter 11; more fully described in chapters 13 and 17; and meeting its doom in chapter 19. Like the fourth beast of Daniel 7, the beast in Revelation has ten horns. Like Daniel's beast, so is this one, a world-power. "There was given to him authority over every tribe and people and tongue and nation." (Rev. 13:7). The Beast of Revelation is identical with Daniel's fourth beast; for according to Daniel the Divine program is, *Four* world-powers—then the Kingdom of God. There were not to be five world-powers. This beast of Revelation could not be a new, additional world-power besides the four predicted by Daniel: it must be one of those four; and unquestionably it is the last one, the *fourth*. It comes to its end at the hands of the Son of God, when He comes with His saints, (His "called, chosen, and faithful" ones. Rev. 17:14). Moreover this destruction of this beast is (like that of Daniel 7) followed by the world-wide reign of Christ and His saints (Rev. 19:11-20:6). The kingdom of this world becomes "the kingdom of our Lord and of his Christ." (Rev. 11:15).

Here then, we see this same Beast (for it can be no other)

reappearing in the future, and meeting its doom at the second coming of the Lord Jesus Christ when He comes with the ten thousands of His saints to execute vengeance upon the rebellious, and to assert His authority in the earth. It is told John by way of *explanation*: "The beast that thou sawest *was*, and *is not*, and *is about to come up* out of the abyss, and *to go into perdition*." Again it is repeated, "*he was*, and *is not*, and *is yet to come* (Greek, "shall be present"). Rev. 17:8. This is not dark symbolism but Divine interpretation, which needs no more interpreting. The Roman world-power then, though now it does not exist, is to return. When it returns, the Roman power will be in the form of a ten-kingdom confederacy under one dominant head; which fact is indicated by *the toes* of the Image; more fully set forth in the ten horns of the fourth beast (Dan. 7); and clearly revealed to John in Revelation:

"The ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority with the beast for one hour. These have one mind, and they give their power and authority unto the beast." Rev. 17:12, 13. It is this league and combine represented as the ten-horned beast, and particularly its head, that will receive its judgment and utter doom at the hands of the returning Son of God. (Rev. 19:11-21).

One more fact deserves notice: the beast of Revelation while identical with Daniel's fourth beast, embodies the features of the three preceding beasts Daniel had seen in his vision. It has the mouth of the lion, the paws of the bear, the general appearance of the leopard. All four world-powers that were to be, find their re-embodiment in the final form which the fourth one will assume in the time of the end; so that in this last world-power God may judge the blood-guilt and wickedness and misrule of human government of all the ages, and give the sovereignty of the earth to Him whose right it is. In the destruction of the feet of the great Image by "the little stone," not only the feet and legs of iron mixed with clay, but the brass also with the silver and gold, are *together* broken up and reduced to chaff. (Dan. 2:35). In this catastrophe not the last only, but, by representation, all four of the Gentile world-powers meet their judgment. Then the saints receive the kingdom. For, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2). "He that overcometh and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as I also have received of my Father." (Rev. 2:26, 27).

THE CONCLUSION.

We have seen then, that in the fair meaning of the prophecies of Daniel, the Kingdom of God, in that phase of it which is viewed by Daniel, has not yet come. There are other features of the Kingdom of God, which we shall not overlook in our coming studies. But the Word of God is not in conflict with itself. Though Christians are in the Kingdom of God's dear Son now

(Col. 1:13) and the kingdom in them (Rom. 14:17) we wait for this promise. And the unhappy creation, groaning and travailing in pain together until now waits with us for the glorious day in earnest expectation.

THE POST-MILLENNIAL THEORY.

The eighteenth century is distinguished by a new theory of what is technically called the millennium—that of Whitby. Following in the footsteps of Augustine, and the mystical principles of interpretation of the Origen School, he opposed the reign of Christ on earth, and gave to the passages bearing on that subject, a mystical sense. And, yet, Dr. Whitby admits that it “was believed and taught by the early church,” and all “the best Christians for 250 years, regarded it “as a tradition apostolical.”

Daniel Whitby, D.D., was born in 1638. He says: “The doctrine of the millennium, or the reign of saints on earth a thousand years, *is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years, for a tradition apostolical; and as such as delivered by many Fathers of the second and third century, who spake of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians who were exactly orthodox.*” It was received not only in the eastern parts of the church by Papias in Phrygia, Justin in Palestine, Irenaeus in Gaul, Nepos in Egypt, etc., “but also in the West and South, by Tertullian in Africa, Cyprian and Victorinus in Germany, Lactantius in Italy, and Severus, and by the first Nicene Council.” This is the testimony of Dr. Whitby himself.—(*Whitby on Tradition. Voice of the Church*, p. 228.)

Well may Bishop Henshaw say: “The fact is, that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, *is a novel doctrine, unknown to the Church for the space of sixteen hundred years.*” V. C., p. 229. Dr. Whitby himself calls his theory of the millennium “*A New Hypothesis.*”—*Selected.*

Mission study is being carried on at Amarillo, Texas. ** It is reported that Japanese authorities are considerably stirred over the spread of a new religion founded by an illiterate woman who died in 1918 leaving 10,000 Japanese volumes of 2,000 words each. ** We need missions among the Mexicans. San Antonio, El Paso and San Diego all seem to be suitable places to begin operations. ** “It is a time when we should seek to permeate the whole of Jewry with a knowledge of what their own prophets have said about the suffering and the reigning Messiah.”—*Griffith-Thomas.*

THE BIBLE CLASSES.

The week before Christmas the first six-week course of the "Portland Avenue Bible Classes" closed. The Old Testament course studied the Kingdom of Israel, with its kings and prophets. The New Testament study was the Gospel of Luke. The Old Testament was studied throughout in the light of the New, and with stress upon the present practical application and spiritual lesson. In the New we walked and talked and held sweet converse with, the Lord Jesus through His word. Never have these classes been marked by so uniformly large an attendance and with more spiritual fervor and power. The next term begins Monday, Jan. 3. The New Testament course will take up *Romans* for the six weeks; the Old Testament study will be the Kingdom of Judah, chiefly in 2 Chronicles. The free dormitory for young men has been much improved and rendered more comfortable. The expenses of the board there fall within \$5.00 a week (including fuel and light). A class in elementary New Testament Greek is being taught by an able and devoted teacher. In the city those preparing to preach can obtain free instruction at Southern Baptist Seminary and at the University of Louisville.

THE GLENDALE WORK.

Below will be found a complete financial report of the work at Glendale, Ky., for the entire year 1920, beginning after we had bought and paid for the lot.

Pledged and paid by the home brethren, \$1,855; from treasury, \$33; Green's Chapel, \$180; Fairview, \$100; Highlands, \$20; Portland Ave., \$25; A Friend, \$25; J. A. Handy, \$5; Willis H. Allen, \$5; Mrs. Dora Maddox, \$1; Emmett Creacy, \$12.50; J. R. Buckles, \$50; O. H. Tallman and wife, \$2; H. N. Rutherford, \$25. Total received, \$2,338.50. Expenditures as follows: Rough lumber, \$246.11; Wire to fence lot, \$10.58; paid on house contract, \$1,842.54; insurance, \$25; lamps, \$18.42; song books, \$6.16; freight on chairs for meeting, \$7.26; stove, \$7.25; balance paid on 48 new chairs, \$56; freight on same, \$3.40; balance due and unpaid, \$1,900. Cash on hand, \$15.78.

Our little band of nineteen members have been continually striving during the last two years for the pure and unadulterated gospel of Christ at Glendale, Ky., and about a year ago we bought a lot for \$250 (and paid for it) on which to build a house where we could worship God in spirit and in truth. Now the new house is finished except seats, and every nerve has been strained to pay for it; but we lack \$1,900 which must come from some source shortly. We pray that brethren far and near will heed this call immediately. for true Christianity is hardly known here, and we must have help to establish it, in order that we may in turn help elsewhere. Send all gifts to B. B. Brooks, Elizabethtown, Ky., Rt. 6. Everything will be greatly appreciated and promptly acknowledged.

B. B. Brooks, W. C. Smith, L. A. Logsdon, Trustees.

UNCLE JIM DAVIS.

On December first our beloved Brother James Davis,—just “Uncle Jim” to all who knew him—a member of the Lord’s church at Tom Bean, Texas, for many years a faithful, humble, devoted Christian, departed to be with Christ, aged eighty-one. I met Uncle Jim for the first time in 1900, and made my home with him (as I have done often since) during part of that four-weeks’ meeting at Tom Bean. He and his good wife, “Aunt Nervie,” were running the little hotel at Tom Bean at the time; and it was worth while to the traveler to stop at that hotel, for nobody could cook better then (nor yet, for that matter) than Aunt Nervie. Uncle Jim and his wife had come to Whitewright on Saturday afternoon before the meeting, the two in a buggy, and there they saw for the first time the young preacher that was to begin at Tom Bean next day. He confessed it afterward that he said to his wife, in private, “Nervie, if *this* is our chance for a meeting, we ain’t going to have any.” But he told me to go on to Tom Bean on the afternoon Cotton-Belt, and if I got there before they did to go right over to the hotel. So I did. I have never been sorry of that “meeting.” There, and through it, I met many true and good souls whose love and friendship has followed me as a blessing all these years. Among them was Uncle Jim. He was one of the Lord’s little ones. Always humble and lowly, utterly without pretense, willing to do any task; swift to hear, slow to speak, slow to wrath; ever ready to do his part and more than his part in all he could do; gentle, patient, kind, loving; true to the Lord, His word, His church—Uncle Jim held the silent praise and respect and affection of all. If “a good name is rather to be chosen than many riches, and loving favor than silver and gold,” Uncle Jim, though never wealthy in this world’s goods, was rich even here below. And through his long and quiet life in Christ he laid up his treasure in heaven. Of his children the two I knew best—Walter, who has gone before, was a true servant of Jesus Christ, an elder at Tom Bean; and Sister Pruitt, a woman full of faith and good works. Old Sister Davis remains with us yet a little while, until she too falls asleep in Jesus, or till the Lord comes. In either case, it will not be long and we shall all meet before Him. May the Lord give her His peace in her loneliness and glorify her last days with the joy which only He can give.

R. H. B.

Brother E. C. Fuqua issues an appeal for \$900 which he must have by Feb. 1, or lose his printing-press. In view of the worthy and faithful, and very efficient tract-work, this call should meet with quick and hearty response. Address him at *Fort Collins, Colo.*, or else to us and we will forward.

“Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.”

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES:

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—*Livingstone*.

Bro. McCaleb reports \$3,347.98 now raised on the Missionary Residences Fund. We haven't a missionary in Japan who does not deserve a comfortable and sanitary house in which to live. If these few words prompt many good brethren to forward additional funds for the erection of these needed buildings (which will be held as church property), I shall be glad. ** "The world must be saved from the tragedy of being divided into two rival groups—the East and the West, the Yellow and the White." The gospel can effect this salvation.

Bro. H. Ishiguro, of Japan, a worker from the Otsuka congregation has come to the states for Bible study and is now settled at Abilene, Texas. ** The writer of this page is much pleased with the favorable outlook for larger undertakings in the way of missions. Don't you think it too bad for the church to fall ingloriously below her proper attainments mainly because her teachers do not lay the missionary enterprise before her in a simple, tangible way? I feel that the greatest need now to accomplish a work unparalleled in our day is that the public men in the church properly place the world's missionary needs before the brethren, asking some of them to go to the field, others to give money, and all to pray the Lord of the harvest that He send forth laborers into His harvest. How shall we meet the challenge? ** These notes are written aboard the *Nanking* about 2,000 miles from San Francisco. There are about forty missionaries aboard—five who are Christians only; eight Adventists; nine Presbyterians; and some other kinds.

There are more than two hundred and fifty persons in mission study classes at Abilene, Texas.

Bro. J. H. Pennell says that all records have been smashed in raising the transportation fund to carry him and Sister Pennell to Honolulu, Territory of Hawaii, as the whole amount was supplied in four weeks. That's the way the Lord's people should do His work. ** Bro. S. H. Hall, of Los Angeles, has come in contact with a Japanese named Ozaki, a former Congregationalist worker, who shows a strong desire for the truth. Let us pray that Bro. Hall may be successful in developing him into an acceptable servant of, and worker for, the Lord.

Mrs. Janes and I have gone to the foreign mission field for an indefinite stay intending to study, to work, and to observe, and then come home, if God wills, and tell the churches of what the conditions and needs are as they become apparent by direct observation. Already a number of open doors have been indicated upon our return.

A NEW MISSIONARY.

In 1911, while spending a few days in El Paso I came in contact with a Mexican preacher who was then peddling fruit for a living. However, he and his wife were doing some missionary work as they had opportunity among the Mexicans. I made a talk at the little meeting and baptized three converts for him.

When I returned to El Paso to live, two years ago, no trace of these people could be found. They had moved from their former residence, and I searched in vain for them till I discovered some information last month in some old city directories. I lost no time in following this clue, so on Thanksgiving day I found them out on a ranch a few miles from the city.

After a few minutes talk I said, "Martinez, the Lord needs you in the city to preach to your people who are dying daily without God and without hope of salvation. The day is far spent and night will soon be here when no man can work." "I have thought of that many times, brother," Martinez replied; "I believe the Lord has sent you to me again, and I am ready to do all I can for the Lord." He was at work in the field when I found him and we went by the house to see his wife. She recognized me, and they treated me very courteously. I arranged to return and conduct a little service at his home today (Dec. 5th). I saw "The Great Legacy," and "McGarvey's Sermons" in his library. He studied, when young, for the priesthood in the Catholic Church, but finally learned the "way of the Lord." He says he is content to follow God's word for his faith and practice.

Brethren, I consider this a rich find; and I want to share it with all God's people who wish to have fellowship in this great work. Can we not start a Mexican Mission along the border of Mexico here in El Paso? The field is ready; now is the time to sow the seed of the kingdom. After due consideration I have decided to publish these facts to the brotherhood; and with their co-operation, arrange for Bro. Martinez to start a Mexican Mission in El Paso.

I am ready to receive all funds sent here for this purpose. They will be deposited in the bank and a list of all donors will be published in the papers. A place for meetings must be rented, and a few leaflets should be printed at once in the Spanish language for this good work.

Let me hear from you at once concerning this good work. I hope, with prayer, that your hearts will be aroused to action, causing you to write a word of encouragement at least, promising to help financially according to your ability.

E. N. GLENN.

2310 Pittsburg Ave., El Paso, Texas.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest which shall prosper."

ON THE WAY TO JAPAN.

After a fine tour of about four thousand miles among the churches from Louisville to the Golden Gate, Mrs. Janes and I in company with good Brother McCaleb and Bro. J. H. Pennell and wife, boarded the S.S. *Nanking* at San Francisco near the middle of the day, December 7th and at about twelve minutes past one all lines had been loosed and we were slowly moving away from the pier when the strong current caught the end of the boat causing it to go crashing along against the timbers of the pier which were much like match timber for this 423-foot boat which has a width of 54 feet and is now carrying a little above one thousand people around 350 miles a day.

All five of us stuck to the deck till we were outside the Gate and into a rather turbulent sea beyond the Cliff House and the Seal Rocks. After visiting the dining room, all of us except the Pennells became sea sick, but the writer of these lines fed no fish. After about two days I left my cabin; Mrs. Janes was not much slower; and then the honorable McCaleb soon emerged to the deck where the atmosphere is—well its greatly like itself. Come out and enjoy it. As our lane *via* the Hawaiian Islands runs to the south, we are continually coming into a milder climate, though the weather has not been really disagreeable from cold at any time. The boys open the port holes and the windows; the musicians and officers come out in white trousers; and the ladies blossom forth in summer suits.

One of the remarkable things about a sea voyage is the wonderful difference between a stomach which doesn't care if the ship does roll and one which pitches and cavorts like a wild, western broncho every time the swell sends the old boat over on her side till it looks like she would drink water at every port hole. So far, we have had a good voyage. One could well afford to be sick a few days in order to have the experience of watching the prow split up the sea; looking down the side of the boat and studying the various colors of the water; watching the big fish and the sea birds; looking for the first sunrise at sea; beholding the wondrous beauty of the sunset, etc., etc.

Sunday morning, Dec. 12, we gathered in Bro. Pennell's cabin to break the bread. Space does not admit a detailed report, but we had a highly enjoyable season before the Lord. Next we went to the Observation Room where Bro. Pennell delivered a fine address on Christ to an audience of about three score and ten souls. At night there was a missionary meeting in which a number of experienced workers from China, Burma, Siam, India and Japan spoke. Just before the sermon in the morning, Oi Chan, a little eight-year-old blind girl from China sang a song which was a powerful sermon and brought the tears. I am glad we are making this journey and thankful to God for His abundant blessings.

DON CARLOS JANES.

68 Zoshigaya, Tokyo, Japan.

FIRST LORD'S DAY LESSON OF JANUARY.

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Lesson.

January 2, 1921.

THE CHILD AND THE KINGDOM.

Golden Text: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18:4.

Lesson Text: Matthew 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily, I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. 10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety

1. The Disciples' Question. Verse 1. Verse 1. What was the question the disciples asked? Did they seem to think it was a very important question? Why were they so exercised over this point? From what does such ambition spring? (Gal. 5:19-21). What is the difference between the Spirit of Christ and of Antichrist? (Comp. Phil. 2:5-8 with 2 Thess. 2:4.) Does this question still rise up to trouble the church?

II. Christ's Answer. Verses 2-14. Verses 2, 3. What did He set before their eyes as an example and model? What more fundamental question should they consider before asking who would be greatest in the kingdom? (V. 3). Were they in a good way even to enter into the kingdom? What must they do before they could enter? (Luke 18:17). What is the difference between childlikeness and childishness? See 1 Cor. 14:20.

Verse 4. Mention several desirable traits of the child-nature? Which one does the Lord especially point out here? Is such humility absolutely necessary? Think on how the child's humility is shown. What is the only path to greatness in the kingdom of heaven?

Verses 5, 6. The Treatment of the Little Ones. What is meant by "receive?" Comp. Matt. 10:42. Do we realize this? Of what sort of "little ones" is the Lord speaking in v. 5? Does it apply to actual little children as well as to the child-like followers of the Lord Jesus? What is meant by "cause to stumble?" Is not the kind of death here described very terrible? How then could it be "profitable?" Is there something worse than death? (Heb. 10:28, 29). How may we cause little children to stumble? Are not the parents themselves sometimes the ones who do that? How may we cause Christ's little ones to stumble?

and nine which have not gone astray. 14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

Verses 7-9. Counsel to the Tempted Ones. Why the woe upon the world? Is the world very full of that? Can it be helped? But what of the particular men who furnish these "occasions of stumbling?" What is the

Lord's counsel to those who are exposed to these stumbling-blocks? Ought Christ's little ones associate with those who cause them to stumble? How far should they go to rid themselves of anything, or anybody, however dear, 'hat would lead them into sin? Is it better to be crippled or limited, or deprived here, than to have to meet the retribution that comes to sin? How does the Lord Jesus describe that awful destiny in verses 9, 10?

Verse 10. Warning against contempt of these Little Ones. Are such humble-hearted, meek, lowly people more likely to be slighted and treated with contempt by their fellow-men? In how high regard does the Father hold them? What are angels? Heb. 1:14. Are there ranks and distinctions of angels? (Cp. Dan. 10:13; Col. 1:16). Who are of the highest rank? (Luke 1:19). To which class of His angels has God committed the charge of His "little ones?" Would it be a great offence therefore to despise one of these?

Verses 12-14. God's Shepherd-Care for the Little Ones. By what illustration does the Lord Jesus set forth God's concern for these little ones? When is one of these little ones said to be astray? When does God consider it found? (Luke 15:7). If He does not find it, what is the result to the sheep? Is God willing to that? How does He show His unwillingness? (2 Pet. 3:9; Rom. 2:4).

NOTES ON LESSON 1.

HOW TO TAKE UP THIS LESSON.

The first verse furnishes the natural starting point—the ambition of the disciples, each to be greatest. Jesus' answer was—the child. Ask for all the desirable traits in a child; then show which one the Lord specially referred to. Show how He has grown-up children in mind throughout. Mark (1) The awful warning against causing them to stumble; (2) against despising them; (3) God's care for them. Practical point: Be like unto a little child!

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 9, 1921.

JESUS TEACHING FORGIVENESS.

Golden Text: "If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

Lesson Text: Matt. 18:21-35.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not

1. **Peter's Question about Forgiveness.** Vs. 21, 22.

Verse 21. When people ask such questions, does it indicate an anxiety to do as much as possible, or to stop with as little as possible? Would Peter have thought himself a fine Christian if he forgave his brother seven times? Wouldn't even we? Do many Christians go so far as that? Is it not altogether too difficult to get Christians to forgive even once or twice? But what did Jesus say to Peter? Did He mean exactly 490

wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besought me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

had he shown himself "wicked?" What ought he to have done by all means? Had his lord before stimulated that he should do so? Ought he not to have known this of himself? If he had appreciated the king's mercy would he not naturally have shown the like kindness to his fellow-servant? To what extent should he have had mercy on his fellow-servant? (v. 33; Eph. 5:32). What change did the king now make in his ruling? Was that not perfectly right and deserved? (Jas. 2:13).

Verse 36. The Application. How will the heavenly Father do? To whom? Under what circumstances? What is it to forgive from the heart? Col. 3:13. How does God forgive us? Does He forgive and forget, both? Heb. 8:12. On what ground only would He bring up our past, once-forgiven, sins?

times, or times without number? Ought there to be any limit to our forgiveness? (See Notes).

II. The Parable of the Unmerciful Servant. Vs. 23-35.

Verses 23, 24. How much did the servant owe the king? How much in our money? (Ten Million Dollars). Was that not an absolutely hopeless debt?

Verses 25-27. What was the first verdict—according to law and justice? Would even that have paid the debt? What then did the unhappy servant do? What did he promise? Was that promise even worth considering? Was it in view of that promise his lord released him? Why then did the king forgive him? (V. 32). Did the king forgive him part of it, or all of it? What does that represent? (Tit. 3:5; Eph. 2:4, 5; Rom. 3:23, 24).

Verses 28, 29. How did this servant show his lack of appreciation of the mercy shown him? How much did that servant owe him? (\$17). Compare that with the first servant's debt to the king. Have we not all owed God more than any fellow-servant could owe us? How did the second servant plead to the first one? Was there not far more prospect of his paying that debt of 17 dollars than of the first servant's paying ten million? But what did this forgiven servant do to his fellow-servant? What is that a picture of?

Verses 31-35. The Unmerciful Servant Re-judged. What did the king call the unmerciful servant? How

NOTES ON LESSON 2.

WHOM WE OUGHT TO FORGIVE.

We often hear that it is not required of us to forgive those who do not repent and ask our forgiveness—that God Himself does not do that, and that we are only asked to forgive as God forgives. But those who argue thus forget that God has already in His heart provided mercy at infinite cost to Himself, that He has opened the way, that He has sought the sinner, that His goodness leads the offender to repentance (Rom. 2:4). Unless such

has been and is our attitude, we have no room to talk of forgiving like God. In deciding whether our brother has repented we are not to pry into his motives, nor doubt his sincerity, nor to meet him with suspicion and distrust. If he comes, seven times a day "saying, I repent" we must gladly and whole-heartedly forgive. (Luke 17:4). The only test we may apply to his repentance is his own word: we must take him at what he says. If we take not the forgiving and merciful attitude, then our own forgiveness upon which all our own hope depends, will be made null and void.

GOD'S FORGIVING GRACE.

This parable affords us a fine illustration of God's way in judgment and in grace. When the servant comes to be reckoned with on his actual desert and standing, all is put on the basis of strict justice. When the servant, realizing his hopeless state, casts himself upon the king's mercy, he is freely and unreservedly forgiven. So does God deal. Those who meet him on the basis of law, of works, of merit and desert, are held to it and must give strict account according to the demands of justice. Those who abandoning all such ground cast themselves entirely upon His mercy through Christ, are freely and fully forgiven, and all their debt cancelled. God never mixes the two; it is either wholly the one method of dealing or wholly the other. Either He demands all or forgives all. He did not propose to let this debtor-servant pay part and to forgive the rest. It is either grace or works. If it is of grace it is no more of works—otherwise grace is no more grace. (Rom. 11:6). Upon which basis do we want to be dealt with? Then let us take our stand on that basis exclusively.

THE FRUIT REQUIRED.

None of God's gifts and mercies can stop with us. The love and mercy He has shown us is as a seed dropped into our life, and He presently looks for fruit. If He has shown us mercy we are evermore obligated—not with an irksome outward requirement, but by an inward, happy, loving compulsion of supreme duty—to show forth this same love and mercy unto others. Not to do so is to demonstrate that in our case the mercy of God has miscarried, and to judge ourselves unworthy of the forgiving love He has bestowed upon us. Oh forgive—forgive freely even as God also hath in Christ forgiven you. Rather risk erring on the side of gentleness and mercy than to fail of the fruit of God's pardon.

THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 16, 1921.

OUR ALL FOR THE KINGDOM.

Golden Text: "Thou shalt love thy neighbor as thyself." Matt. 19:19.

Lesson Text: Matt. 19:16-30.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father

14 The Rich Young Ruler. Vs. 16-22.

Verse 16. What did he think necessary in order to inherit eternal life? What are we told in Rom. 6:23? Did the young ruler expect to obtain it as a free gift, or did he think it had to be earned by good deeds?

Verse 17. (Compare the parallel in Mark 10:17, 18 and Luke 18:18, 19). Was the young man not using the word "good" too loosely? Who only is good? Did the Lord Jesus mean to deny that He Himself was good?

and thy mother; and, Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions. 23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. 30 But many shall be last that are first; and first that are last.

themselves realized the extreme demand the kingdom of heaven makes on men? What question did they ask? What did their question show? Did they now understand that not only for the rich, but for themselves, and for all men, the entrance into this salvation is impossible? Did the Lord Jesus agree with this? So far as man is concerned is not the salvation of any and every man an impossibility? With whom alone is it possible? What did it cost even Him to accomplish it? (1 John 4:10). Where then is our one and only hope? (Compare Rom. 4:18-22. Only by such faith in God's gracious promise can a man be saved).

III. The Reward of Sacrifice for Jesus' Sake. Vs. 27-30.

Verses 27, 28. Had Peter and the others left all and followed Jesus? (Matt. 4:18-24; Luke 5:27, 28). Did he expect a recompense and reward? Was there indeed one? What? What is "the regeneration?" (Notes). When shall the Son of man sit on the throne of His glory? (Matt. 25:31). When the King returns, having received the kingdom, will He appoint a ruler to His faithful servants? (Luke 19:15-19).

Verses 29, 30. Will any others besides the apostles receive a compensa-

(John 10:11. He was good, for He loved in the Father and the Father in Him; and He and the Father are One. John 10:30; 14:10). But are men good? (Matt. 7:11; Rom. 3:23). Was this young ruler good? How then could he have done a good work, and one so good at that as to merit eternal life? (Matt. 7:17; Job 14:4). What, in view of his blindness did Jesus place before him? What was the purpose of the Law? (Rom. 3:19, 20; Gal. 3:24). Why did the law fail to give life? (Rom. 7:10, 13).

Verses 18-20. Had this young man been well brought up? Had he lived a clean life? Did he think he had complied with the law? But had he understood the heart-searching spiritual demand of the Law? (Rom. 7:14).

Verses 21, 22. How did this one test demonstrate the young man's lack? (See Notes). Where would his treasure have been, had he done this? What is the twofold advantage of that? (Luke 12:33, 34). What more did Jesus ask him to do? What is the blessing of following Him? (John 8:12; 12:26). Why was the young man sorrowful? Are all who turn their back on Jesus doomed to be sorrowful? Did the possessions he cleaved to, pay for the loss of Jesus? (John 6:67, 68). What opposite thing did another do? Phil. 3:8.

II. The Impossibility of Man's Salvation. Vs. 23-26.

Verses 23, 24. Why is it hard for a rich man to enter into the kingdom of God? (Comp. Luke 18:17; 6:20; 14:33). How hard? Did He mean a real camel and a real needle's eye? What place must be given the kingdom? (Matt. 6:33).

Verses 25, 26. Had the disciples demanded the kingdom of heaven makes on men? What question did they ask? What did their question show? Did they now understand that not only for the rich, but for themselves, and for all men, the entrance into this salvation is impossible? Did the Lord Jesus agree with this? So far as man is concerned is not the salvation of any and every man an impossibility? With whom alone is it possible? What did it cost even Him to accomplish it? (1 John 4:10). Where then is our one and only hope? (Compare Rom. 4:18-22. Only by such faith in God's gracious promise can a man be saved).

tion? Will any man lose anything by any sacrifice of faith and love he has made for Jesus' sake? What shall he finally inherit? (Cp. Jas. 1:12; 2:5). What word of warning does the Lord Jesus throw in with this promise? How and to whom does it apply? (Notes).

NOTES ON LESSON 3.

THE FAILURE OF THE RICH YOUNG RULER.

The young ruler, like many others, did not know himself. He fancied himself good, and was quite well pleased with himself. He recognized the superior goodness and greatness of Jesus, He ran to Him and "kneeled to Him." He thought the Lord Jesus might teach him a few more fine points, to put the finishing touches on his own already beautiful character. But of his utter ruin and need he was wholly ignorant. What must have been his surprise when the Lord pointed him back to the Law, the Commandments which he thought he had learned and kept thoroughly. But he had not grasped the spiritual meaning of that law which is summed up in the Great Commandment (Deut. 6:4, 5); and that second like unto it; and which cannot be kept without that Divine operation, the "circumcision of the heart." Deut. 10:6. But since he is so sure of his advanced degree in goodness, the Lord Jesus does not dispute it, but puts one test to him, by which it may be seen what valuation he really put on true goodness, and on the treasure of promise, and upon that "good Teacher" to whom he had just kneeled. In an instant it was seen that he held his low material possession above the Lord Jesus, and above that more perfect goodness to which he had professed to aspire, and therefore also above God. Alas, that is the mark of the carnal and alienated heart; it is always swayed by something besides and above God! "My soul cleaveth to the dust; quicken thou me according to thy word." Ps. 119:25.

"IN THE REGENERATION."

The "regeneration" is the same as "the times of restoration of all things whereof God spake by the mouth of his holy prophets," Acts 3:21; the time for which the whole creation, travelling in pain is waiting and for which we ourselves also wait. (Rom. 8:18-23). "In Matt. 19:28 it [the word "palingenesia," translated "regeneration"] refers to the eschatological renewal of the world." (Schaff-Herzog). As the penitent believer is renewed in the new birth (Tit. 3:5) so the world and all nature awaits that season of Divine renewal which will be inaugurated at the return of our Lord and Savior Jesus Christ. It is in the regeneration that the apostles are promised their rule over the twelve tribes of Israel; as also all faithful Christians shall then rule and reign over the nations and all the universe. Rev. 2:26, 27; 3:21; 2 Tim. 2:12; Luke 19:15-19. "When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the supreme Ruler of the universe."—D. Lipscomb.

"MANY SHALL BE LAST THAT ARE FIRST."

This warning was thrown out for Peter's benefit, and for all who, like Peter, would ask "What shall we get?" The meaning of this saying comes out fully in the parable following (the Laborers in the Vineyard) Matt. 20:1-16, in which it is seen that those servants who did not bargain with their master, but went to work with a heart, if even only for an hour came off better than those who bargained for their wage, though these had labored the whole day. While the reward is certain (and the Lord would have us to know that and expect it) yet He wants to be served in loving trust, and for His own sake, not for reward and recompense. He reckons quality of service above quantity. Not all who are first shall be last by any means, nor vice versa. Other things equal it is far better to have been among the first and to have served the whole day. But a streak of littleness can spoil the value of long service; and humble love can balance the shortness of the eleventh-hour labor.

Take up this lesson in the natural order indicated by the headings in the question column.

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 23, 1921.

PROMOTION IN THE KINGDOM.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

Lesson Text: Matt. 20:17-28.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up. 20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

I. The Third Announcement of His Sufferings. Vs. 17-19.

Verses 17-19. (Note the two preceding announcements, Matt. 16:21, and 17:22, 23). On what road was Jesus then? Was this merely unavoidable misfortune? (Read John 10:18; Acts 2:23). Did the Lord Jesus face it purposely? Luke 9:51.

II. The Request of the Sons of Zebedee. Vs. 20-23.

Verses 20, 21. "Then" -when? What was Jesus preparing to do? While He was doing that, what were some of His disciples studying about? Whom did they use to present their request? What was the request? What was meant by that? (Notes).

Verse 22. Did these two men realize what was involved in their request? What was "the cup" Jesus was about to drink? (John 18:11; Matt. 26:39, 42). Is there any connection between the suffering and the glory? (See 1 Pet. 1:11; Matt. 16:24, 25). When one asks for the highest place and honor what is he asking for at the same time whether he knows it or not? Did they think themselves able to drink the cup? (Matt. 26:56).

Verse 23. Were they indeed destined to drink His cup? When did James drink it? (Acts 12:1, 2). Can any followers of Christ escape the cup? (2 Tim. 3:12). Is there really such an honor as that to which the two sons of Zebedee aspired? Did the Lord Jesus claim the right of its bestowal? For whom is it?

III. The Lord's Correction. Vs. 24-28.

Verse 24. Why were the other ten indignant? If they themselves had not wanted the foremost place for themselves, would they have been so irritated?

Verses 25-27. Who stepped in to quell the trouble? Who alone can

quell the troubles that arise among the disciples today? On what condition will He do it?—What arrangement existed among the Gentiles? Should Christ's people run on that plan? How is greatness to be measured among them?

Verse 28. Who set the example of that? For what did He not come? For what two things did He come? When, where, how, did He minister? (Luke 22:27). For what did He give His life? What is a ransom? For how many did He give His life as a ransom? (1 John 2:2). Who gets the true benefit of it? (Eph. 1:7). Did He purposely come to die? (Cp. Heb. 2:14; 9:26).

NOTES ON LESSON 4.

THE REQUEST OF THE SONS OF ZEBEDEE.

Not daring to come to Jesus in person with such a petition (which, in a way, they felt to be wrong (Mark 9:33, 34) they put their mother forward to present it to Jesus. He, as soon as He heard it, waved her aside, and talked to the two men direct. What they wanted for themselves was nothing less than the chief places of honor in the Messianic Kingdom. In this there was (1) a wrong and selfish ambition, (2) a misconception of the nature of the Messianic Kingdom, (3) a redeeming element.

The selfish ambition is plain on the surface. They thought to capture the highest office and honor for themselves.

Their misconception of the nature of the kingdom lay in their failure to grasp its fundamental, spiritual principles of righteousness and love, although the Lord Jesus had abundantly taught this point. (Matt. 5:3, 5, 20; 6:33; 7:21; 18:3; John 3:5, etc.) They had mingled into the Old Testament prophecy of the Messiah's world-wide rule, the nations adhering to the earthly, political governments, evidently supposing that the principles and methods of both were the same.

The redeeming element lay in their faith in Jesus as the Christ, the promised Messiah, and in the firm conviction that the kingdom would be His in due time. In that faith lay their determined purpose to cleave to Him, whatever might come; and with it went their deepest heart-devotion and love to Him. Where such things are found, there is hope that all mistakes will be corrected. Mixed with the dross of their fleshly ambition was the pure gold of a pure and high aspiration, which latter the Lord never condemns nor stifles.

THE KINGDOM AND ITS HONORS.

Would there ever be such a kingdom, such honors, such high place and joint rule with the King? Oh yes! God had foretold it, and His word cannot lie. The Christ will in His day hold sway from the River to the ends of the earth, in royal authority, ruling the nations with a rod of iron, dashing to pieces the rebellious like potter's vessels and seated with Him, exercising His royal power and authority will be those who in this day have followed Him and have borne His reproach. (Rev. 2:26, 27; 3:21. See also Ps. 72; Dan. 7:14, 22, 27).

THE PATH TO GLORY.

But the way up in that kingdom is down first. (Luke 14:7-11). He who has humbled Himself to the last and lowliest degree, will be the Highest One. (Phil. 2:5-11). He who suffered that all might live will reign supreme. With Him those who have suffered with Him. (2 Tim. 2:12). The sufferings of this time are not, however, worthy to be compared with the glory that shall be revealed to usward. But to ask for, and to aspire to, the highest place is to ask for and to aspire to share the bitterest sufferings of Jesus Christ our Lord. Let it be that to us. (Phil. 3:10). And the award of station and glory in the kingdom is not, as in earthly kingdoms, by arbitrary appointment, much less by favoritism; but it is for those for whom it is prepared of the Father.

QUESTION FOR DISCUSSION.

What do we learn in this lesson as to the reason of unanswered prayer? What is the condition of answered prayer? John 15:7; 1 John 3:22.

FIFTH LORD'S DAY LESSON OF JANUARY.

Lesson 5.

January 30, 1921.

JESUS GREETED AS KING.

Golden Text: "Blessed is that cometh in the name of the Lord." Matt. 21:9.

Lesson Text: Matt. 21:1-16.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if anyone say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. 12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13, and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple; and he healed

I. The "Triumphal Entry." Vs. 1-11. Verses 1-3. Preparation. On what journey to Jerusalem was this? (20: 18). From what point did He send His disciples? How did He know about the ass and her colt? (John 16:30). What only was necessary for the success of the disciples' mission? (V. 6). Is this not always the secret of real success?

Verses 4, 5. Why was this done? What had the prophet foretold? What prophet? (Zech. 9:9). Did it come to pass literally and exactly? What is "the daughter of Zion?" (Jerusalem itself). What was Jesus to her? How would He come? What was signified by His riding upon an ass?

Verses 6-9. The Entry. Was it really a triumphal entry? What was the significance of their putting their garments under Him to sit on? (2 Kings 9:13). In what other ways did they show Him royal homage? What did the multitude before and behind Him cry? What did they mean by the "Son of David?" (Notes). Where did they learn those words of salvation? (Ps. 118:26). Will they ever greet Him so again? Matt. 23:37-39.

Verses 10, 11. Was the city affected? were they all favorably affected? Luke 19:39. Who did the multitudes say He was? Was He a prophet? (Acts 3:22). Was He more than a prophet? Was not even John the Baptist, who was only His forerunner, "much more than a prophet?" (Matt. 11:9). How much more than a prophet was Jesus? Was He only "from Nazareth in Galilee?" Did the multitude have a real conception of the dignity and greatness of this King?

II. Jesus in the Temple. Vs. 12-16. Verses 12, 13. Where did the Lord Jesus immediately go upon arrival in the city? (Cp. Mal. 3:1). What was the first thing He did? What reason did He give for His action? Was the fact that "it is written" all-sufficient

them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearst thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

through it?

Verses 5, 16. Did the chief priests and scribes witness all the wonderful things he did? Were their hearts softened by all that evidence? Why not? (John 12:40). What more did they notice? How did that affect them? What did they say to Him? What did they mean by that question? How did the Lord Jesus answer them? Why would God seek His praise from little children and humble-hearted grown-ups? (1 Cor. 1:26-29).

NOTES ON LESSON 5.

JESUS RECEIVES ROYAL HONOR.

It was not a triumphal entry Jesus made into Jerusalem. Rejected and discouraged by His own nation, already sentenced to death by its rulers, He went to Jerusalem to die. But for once He must be presented to "the daughter of Zion" as her king, meek and lowly, riding upon an ass, as foretold by the prophet Zechariah. The putting of garments upon the beast, for Him to sit on; the spreading of their garments and of the branches in the way; the acclamation, "Hosanna to the Son of David," and "Blessed is he that cometh in the name of the Lord" (See also Mark 11:10)—these were acknowledgments of His kingly station and office, they were royal honors bestowed upon Him by the populace; for which demonstration He had Himself made the opportunity, and which He calmly accepted as His right. He was the long-looked-for King of the house of David, the great Messiah promised in the Scriptures. The shout of welcome, "Blessed is he that cometh," meant very little. Jesus knew that perfectly. (Luke 19:41f).



MAP OF ASSYRIA.
And the adjacent lands
illustrating the Captiv-
ities 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.