

WORD AND WORK

CAMPBELL ON DAN. 2:44.

Writing in 1842 against the then prevalent Miller delusion that Christ would return in 1843, Alexander Campbell says:

“Can anyone believe that the following predictions have yet been accomplished? Isa. 50:16-21; 60; 61; 62; 63; 65:17-25; 66:10-24. Also Jer. 30:1-3, 17-24; 31; 32:36-42; 33:1-26. Ezek. 36 and 37. . . . Can anyone say that these prophecies are now fulfilled? And if not can anyone show how they are to be fulfilled after the end of the world? DAN. 2:40-44; 7:7-14, 23-27. Compare these with John’s Apocalypse, chapter 16:12-22, with chapters 17, 18, 19, and especially chapter 20:1-10. SURELY NO ONE WILL AFFIRM THAT ALL THESE THINGS HAVE YET COME TO PASS.”

From this it is evident that Alexander Campbell did not believe that Dan. 2:44 had been fulfilled; and even he did not measure up to the standard of soundness set up by some creed makers in the brotherhood in these days. R. H. B.

Nearly a thousand subscriptions to Word and Work expire with this issue. You should receive a notice, but if you know your time is out, do not wait for a notice. Our expenses this month are very high and the promptest possible response will be appreciated. Remember, the magazine is on a strict cash-in-advance basis, except to those who cannot afford to pay. To them it is free upon request. Renew now, and make up a club of four or more if you can.

In the January number of Word and Work: “Jesus’ Attitude Toward the Old Testament Scriptures,” H. L. Olmstead; “The Causes of the Present Discord,” E. L. Jorgenson; Review of Mr. H. G. Well’s article, “We Want a Bible,” by Philip Mauro. Also these interesting reprints: J. A. Harding on “The Saints’ Reign;” David Lipscomb on “The Second Coming of Christ;” Daniel Sommer on “The Conversion of The Jews”—Besides regular departments: Words in Season, News and Notes, Articles, (editorial and contributed), Missionary Notes, Exposition of the Bible Lessons, etc. *Renew now* so as not to miss this valuable issue.

“Let the whole soul be fed by the study of the whole Bible, that so there may be no irregularity or inequality in the growth of its parts and powers.”—H. Bonar.

WORDS IN SEASON.

R. H. B.

WHAT GOD WILL NOT FORGET—.

Malachi, the last book of the Old Testament, between lines tells us the sad story of the last days of Judaism. If anyone thinks that the true faith will maintain itself because it is the true faith; or (as some modern optimists suppose) even improves in the course of years, let him behold the decadence of Israel portrayed here. Is it not well known that the best things can be kept only by perpetual care and vigilance? The best stock of fruit trees or domestic animals—do they maintain themselves? Nay, only the "scrub" does that. And does the true religion hold its own? Not but by constant care and watchfulness. The natural tendency of all things is downward—and nothing more so than religion. A "scrub" faith, moving on the lowest level with all the tendencies of the flesh, may run unchanged for a thousand years; but the keeping of the true faith is a story of ceaseless conflict and tears, trials and travails, falling and rising, decline and reformation. Men do not take that trouble to a great extent. Hence in the course of a few years the hedge falls down and thorns and nettles overrun the fair garden. So it happened in Judaism. The line of rebuke running through Malachi's message reveals the existing condition—matched only by the dark decline of Christendom "in the last days." 2 Tim. 3:1-5.

"I HAVE LOVED YOU."

"The burden of Malachi" is told in the first words: "I have loved you, said Jehovah." There would have been no "burden" but for that; no sad message of remonstrance and rebuke to Israel. "Yet ye say, wherein hast thou loved us?" And that tells the whole story of their decline: *they had lost the sense of God's love*. And that is the loss of all true religion, faith, and service. For nothing is done right or acceptably if it be not of love; nor is there any love in us except what springs of God's love for us—known, felt, realized in our inmost hearts. (1 John 4:16.) What is done otherwise in the way of worship and service is legalism and empty performance. It is no surprise to find then that they wished to discharge their religious obligations only in a nominal way, and as cheaply as possible. They brought blemished and worthless things for sacrifice, and did not understand that it wounded and dishonored the God who had loved them. Only love can answer to love; and love gives its best and counts no cost. The obligations of love are so exacting that only by love and on a love-basis can they be discharged. When we give up our least—the surplus of our money, the rag-ends of our time and energy to the service of God, it is for the same reason as the people did it to whom Malachi spoke. Wherefore get back and "keep yourselves in the love of God." It is not "performance" God seeks, and ceremony, and going through

motions, but "faith working by love"—which is really the only things that avails in Christ Jesus. (Gal 5:6).

SINNERS GET ALONG BETTER THAN GOD'S PEOPLE.

We will pass over the intervening reproofs God sent to Israel by Malachi—that they despised His Name, and polluted His altar (1:6, 7); that they wearied Him with their words (2:17); that they robbed Him in tithes and offerings (3:8); and let us but note Jehovah's final complaint, "Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee?" Why, just the thing we hear only too often from the lips of God's people today: "It is vain to serve God; and what profit is it that we have kept his charge and walked mournfully before Jehovah of hosts." And (in substance)—"see, there go the proud—they are happy and well off, the while *we* are miserable; and the evildoers are successful and prosperous. They defy God and suffer no ill of it." Such unbelieving and rebellious talk is common in the days of decline. Seeing the righteous suffering and sinners rejoicing, men say, Is there a God? Does He know? Does He care? Is not a man better off not to be too faithful and scrupulous? Is not this thing of "trusting the Lord" an empty hoax? Does He hear prayer? Has He a hand in anything? Is there any providential control? And the questions suggest their answer—a doubt or a "No."

THE BOOK OF REMEMBRANCE.

In the midst of the tide of unbelief and darkness of heart there is a remnant known of God (for "the Lord knoweth them that are his") a people few and small who still hold fast their faith and love, and cleave to Him with their hearts. And they feel the more the need of meeting among themselves for mutual strength and encouragement. And they also "spoke" from the treasure of their heart. And there was One who attended their meetings, a silent Listener. "And Jehovah hearkened and heard." And so greatly did He prize the things they spoke in contrast to the talk round about them, that "a book of remembrance was written before him for them that feared Jehovah, and that thought upon his name." "They shall be mine," saith Jehovah, "even my own possession in the day that I make." And—if it be said today that there is no difference between the righteous and the proud, *in that day* it shall be seen what distinctions God makes between his own and the evil-doers.

WHAT GOD WILL NOT FORGET.

What then is it God does not forget? Even this: the faithfulness of the faithful in days of adversity. When on every hand faith is decadent and love is gone, and God's professed servants dishonor Him and speak against Him—in such times He looks for those who still hold fast the fear and love of God, who refuse to be swept by the currents of their day, who stand true to Him in faith, hope, and love. Such loyalty He can never forget. There will be need of it in the end-days. There is need of it now. May we be numbered in that remnant!

WORD AND WORK

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

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NEWS AND NOTES.

From Don Carlos Janes, Tokyo: "We are able to say that more than thirty have been obedient to the Lord so far this year. Two days have been given over to special meetings (three sessions daily) in which thirty or more who are preachers, elders, teachers—workers in some capacity—were in attendance. Much zeal for speaking was manifest. The house for Brother Bixler in the country is going forward."

Brethren: On October 1, our good Brother Janes, although paying all traveling expenses out of personal funds, had received while on the mission field, \$138.66 *less than living expenses*. Shall we not quickly make this up to him? Gifts should be sent to W. T. Micou, 1076 Everett Ave., Louisville, Ky.

From Dasher Bible School: "We are having a splendid school. Our enrollment has reached ninety-six. One hundred was our goal. We have two fine young men that are preaching. Students are still coming." Earl C. Smith.

A. C. Reader, 2538 Bark Street, Louisville, Ky., is now giving his time to evangelistic work, and the Lord has wonderfully blessed his labors through the past season. Following is a report of his last meeting: "We had quite a good meeting at Bryantsville, Ind., to the glory of God. Twelve came up the last night and were straightway baptized, making thirty-one baptized and over twenty restored and from other sources. D. W. Sherwood and Douglas Purlee are elders with this church who gave much of their time and effort toward the meeting. The Lord manifested his mighty power and men and women were converted to Christ."

The Word and Work contemplates adding a 5c *Junior Quarterly* to its Bible class literature. Our decision will depend entirely upon the demand for the first quarter of 1922. Write *immediately* if interested.

From Toronto: "May I have your prayers for the work I am starting in Lockport, N. Y. This will be the first time any of our brethren have preached in that city." R. G. Schell.

"Meeting at Madison, Ala., turned out well. We had eight baptisms and a dead church revived. They had not met regularly for some two or three years. Brother W. G. Klingman did fine work as song leader." H. N. Rutherford.

The Bound Volume of Word and Work for 1921 will be ready soon, price \$1.50. 400 pages. Bound in cloth and fully indexed. We have never had enough to supply the demand. Order quickly.

A friend has reprinted a quantity of Brother Boll's article, "Why Grumble"—8 small pages, 5c each; 30c the dozen.

"Great Songs of the Church" has practically run through its first edition. Be sure to read the proposition on last cover page.

Any standard magazine or paper, religious or secular, may be ordered through this office. We will supply anything you want and, if not listed here, will bill you at the regular rate. Youth's Companion, \$2.50; Christian Herald, \$2.00; King's Business, \$1.00; Moody Monthly, \$2.00; Etude, \$2.00; Modern Priscilla, \$2.00; Pictorial Review, \$2.50; Delineator, \$2.50; Woman's Home Companion, \$2.00; Ladies' Home Journal, \$1.50; Pathfinder, \$1.00; Scientific American, \$4.00; Ohio Farmer, \$1.00; Saturday Evening Post, \$2.00.

Select holiday gift books from advertisements in this paper. We discriminate and list only worth-while books. Any kind of Bible or Testament furnished.

The Portland Ave., Bible Classes for this season opened as scheduled, with record attendance.

From H. L. Olmstead, Franklin, Ky.: "I spent ten days with Lily Dale congregation in Spencer County, Ind. There were three baptisms, and excellent audiences heard the message each night. I am sure that permanent good was accomplished in the way of giving the congregation a larger vision of their privileges and in helping them to stand on 'higher ground.' I go over Lord's Day to Westmoreland, Tenn., to assist the brethren there in getting their new building project under way. My next meeting will be with the new congregation at Fifth and M. Sts., Louisville, beginning the fourth Lord's day in November, Lord willing. As I am giving my full time to evangelistic work, churches desiring my services during 1922 will confer a favor by writing me in time to arrange my schedule of meetings around the first of the year."

THE KINGDOM IN ACTS

R. H. B.

THE NEW BEGINNING.

As dead as was the Body that hung upon the tree, so was the hope of the disciples when Jesus died. They could in no wise explain to themselves what had happened. As absolute as had been their faith and their devotion toward Him, so great and dark was now their confusion and despair. How was it possible that *He* should *die*—and die thus? When a great wrong has been done to a good man, his friends find their consolation in looking forward to the vindication of the righteous verdict of God. But even this comfort was denied these disciples. For He died on the Tree. The scripture says (and the scripture cannot be broken) "Cursed is everyone that hangeth on a tree." (Gal. 3:13). It seemed that God Himself had set His endorsement to the act of the Jews.

The disciples could in no wise understand it. Their hearts proved stronger than their heads in this emergency. The evidence, the argument, the facts, were dead against them. But how even so could they doubt Him whom they had so believed and loved? How could they count Him a deceiver or deceived one? Yet—the *Christ* He surely could *not* be! Did not their law say that the Christ abideth forever? Now He was dead. But even now they could say nothing less of Him than that he "was a *prophet* mighty indeed and word before God and all the people," whom the rulers crucified; "*but we hoped that it was he who should redeem Israel.*" (Luke 24:19-21). But *this hope*, as their language showed—the Old Testament Messianic hope—they had held concerning Jesus, they had had to give up.

Then came the unexpected message of the empty tomb—a message confounding and astonishing beyond words to express. But when they saw him, beheld him, walked, talked, ate, and drank with Him, and handled Him again with their hands—was it strange that the old faith, and with it the old hope should revive?

When then the Lord had risen from the dead, their dead hope rose into new life with Him; and on an occasion when the Lord Jesus was assembled with them, they put the old heart-question to Him—"Lord wilt *Thou*"—for thou art Israel's promised Messiah indeed!—"at *this time* restore the kingdom to Israel?" (Acts 1:6).

The purport of the question should be perfectly plain to any Bible student. They believed this risen Lord to be the Messiah. Israel had had a kingdom—had lost it—had promise in their scriptures that in the Messiah's day and by His hand it should be *restored* to them. They had expected Him to do that before Calvary and before they knew there would be a Calvary. (Luke 19:

11 et. al.) In His death their hope died; in His resurrection it revived with hundredfold force. Now—now, at last—wilt thou at this time restore the kingdom to Israel?

WAS IT A JEWISH ERROR?

Before we utter the ever-ready reply that the disciples still held to their mistaken and erroneous Jewish notions of the kingdom, let us consider a few points. Let us grant a moment, for argument, that the disciples were at the first mistaken as to the nature of the expected kingdom. Then let us consider that the burden of Christ's teaching throughout His ministry was the kingdom; that He also sent *them* out to preach and proclaim it; and that all along they were left under that same awful misapprehension as to the nature of the kingdom, and that the Lord either did not seriously attempt, as yet, to correct it; or, because of their inability to grasp the correction, was unable to correct their view during that time. Grant even that—though such a supposition is outside all probabilities. Then we learn that for the forty days succeeding His resurrection His theme was especially "the things concerning the kingdom of God" (Acts 1:3); and that at the end of this, as it were, post-graduate, instruction, they still held the same wrong notion in all its original grossness—that is almost beyond credibleness. When you add to this the fact that the Lord Jesus does not even now refute or correct the supposed error (which could have been done, it seems, with a few words)—but rather *confirms* them in it by implying that *the thing they asked about would be done sometime*, though the *when* was not for them to know—that supposition is simply beyond all reason. Let those who are put to the necessity of forcing the language of scripture into agreement with their position, suppose and teach such things: we as simple Christians, ought to feel no obligation like that. For my part, it pleases me to accept the evident implication of the Savior's reply, that sometime (the definite time unknown) Israel's kingdom would be restored to them. For so it is promised in the holy scriptures: "In that day"—that is, when Jehovah shall reign over the remnant of Israel in Mount Zion for ever—the "former dominion" shall come—the dominion once held and lost, now returned to them, in glorious and exalted form—even "the kingdom of the daughter of Jerusalem." (Micah 4:6-8. Cp. Jer. 33:7). That is eminently clear and satisfying.

In the meanwhile however an event was to transpire, the time of which was *not* hid in the Father's secret counsels; for it pertained to the very near future—"not many days hence." (Acts 1:5). "But ye shall *receive power* when the Holy Spirit is come upon you." In that power they were to be witnesses of Him—that is, they were to tell men that *He is the Christ, the Savior, the Lord*; and that, radiating from Jerusalem outward into all Judea, Samaria, and to the uttermost part of the earth. (Acts 1:8).

THE SAME JESUS SHALL COME AGAIN.

While these important words were passing, they with the Lord, had arrived upon the Mount of Olives. There He spread forth His hands in benediction upon them; and it came to pass while He was blessing them, while they were looking on, He was taken up out of their midst, and a cloud received Him out of their sight. While still they stood and gazed, not knowing the full significance of what had happened, two men stood by them in white raiment, who said to them, "Ye men of Galilee, why stand ye looking into heaven? *This Jesus* who was received up from you into heaven, shall so come, in like manner as ye beheld him going into heaven." (Acts 1:11).

This was reassuring to them from several points of view. The absence was to be only temporary. At the close of its term, He, the same Jesus, (not another, but He whom they knew and had seen and known, and whom their hands had handled) this *Jesus* (mentioned here by His *human* name), their Lord, the long-looked for Messiah; once come, but slain on the cross; risen again from the dead, but again departed—He would come back in Person. Whatever of unfulfilled hope there was in their hearts, it rested now upon this promised return of Jesus. Whatever the scriptures had foretold the Messiah should do in the day of His presence, that Jesus had not done—if there were any such things, it was well, for He shall come again. And thenceforth all promise and all of Israel's national hope and all Christian hope hangs upon the Second Coming of Jesus Christ.

THE FIRST GOSPEL SERMON.

True to His word, "not many days hence," the Spirit came. In new and heavenly power the apostles, led by Peter, arose and bore witness that Jesus was Lord and Christ. Peter, being the one to whom the Lord had committed the keys of the kingdom of heaven (Matt. 16:19) was the first to preach and witness in the newly-restored power. His address was the first gospel-sermon ever preached "by the Holy Spirit sent forth from heaven" (1 Pet. 1:11) and is of fundamental importance.

We pass by this time, Peter's introductory explanation and his quotation from the prophecy of Joel concerning the outpouring of the Spirit. (Acts 2:14-21). He reaches his real message in verse 22. "JESUS" is his Theme. "Jesus of Nazareth," first, as a *man*, approved of God among them by the Divine works which He did, as they themselves knew; then, Jesus delivered up (not by accident, but by God's plan) and slain; next, Jesus raised from the dead. At this point he quotes from the Old Testament scriptures (Ps. 16) to show that the promised Messiah of the Old Testament was to die, and to rise from the dead ere ever his body could be touched by the taint of decay—that His soul should not be left unto Hades nor His flesh should see corruption. (Acts 2:25-28). Now, in foretelling this (in Ps. 16) David had throughout spoken in the first person—as though he, David, himself were the one whose soul should not be left unto Hades,

and whose body should not see corruption. But Peter points out that David could not have been speaking of himself seeing that he had long since died and been buried, his body having seen corruption and his sepulchre remaining with us to this day. Of whom then was he speaking? And on what principle did he speak in the first person? Here is Peter's answer and explanation:

"Being therefore a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades nor did his flesh see corruption." (Acts 2:30, 31).

DOES HE NOW SIT ON DAVID'S THRONE?

It is this passage that demands our especial examination; for it is relied upon as the positive and final proof that Jesus is now sitting and reigning on David's throne. We shall consider it carefully and impartially, to see if that is so. I say the truth in Christ, I lie not, that if such is the meaning—or whatever may be the meaning—of these words I am well-pleased to have it just as it is. Having no position to force or creed to defend we feel free to take all God has said and just as He said it. But if upon examination we see that the passage does not say what is claimed for it, of course no human authority and no consideration of the general views of the brotherhood should weigh in the matter.

And what do we see in Peter's statement? A declaration that Jesus is sitting upon David's throne now? That God has actually seated Him on the throne of David? If so that settles it for evermore. But what do we find? Simply that David, foreseeing that of his natural descendants God would set One (the great promised Son) upon his (David's) throne—spoke of the resurrection of the Christ. In other words, the promised Christ of David's line was to be raised from the dead in order that He might be seated on his father David's throne. This Son of David, this Jesus (Peter declares) was so raised up. He therefore is the rightful claimant. He is the God-appointed Heir of David's throne. To Him and to Him exclusively the throne of David belongs by every Divine and human right. But that He is now already occupying that throne Peter does not say. Still less does he say that the throne of David—which always meant simply the Divinely delegated sovereignty over the nation of Israel, the "house of Jacob," Luke 1:32, 33—was now spiritualized and removed to heaven.* The risen Lord Jesus is indeed exalted and

*The Jews object that many prophecies, and those such as especially concern themselves, have not been fulfilled by Jesus of Nazareth, and that therefore He cannot be the Messiah promised by the prophets. To this many Christian writers have replied that such declarations are figurative, and that under earthly emblems heavenly things are intended—that the Jews are never to be restored to their own land, nor the Messiah to have a kingdom over Israel; that the only blessings which they have to expect are adoption into the Christian family here and admission into the heavenly Canaan here-

enthroned now. But the position of authority He occupies up there was in no sense inherited from His father David. David never occupied that throne, nor could have; just as it is equally evident that the Lord Jesus has never yet exercised the authority of David's sphere of rule. The throne which our Lord occupies now is the all inclusive sovereignty of heaven, held, not merely by Divine right now, but as earned by Him who was obedient *Man*, as well as Son of God, to whom God promised authority over all. (Phil. 2:5-11; Heb. 2:8-10). It is a position of supreme authority held by Him as the glorified Man, temporarily—"until I make thine enemies the footstool of thy feet" (Ps. 110:1); upon which it will be surrendered. (1 Cor. 15:25-28). It is a joint sharing of *God's throne*, on which no mere creature ever yet sat nor could sit. The *throne of David*, however, is His own peculiarly as David's Son; the throne which is His by right of human descent as David's "righteous branch." "He that overcometh, I will give to him to sit down with me in *my throne*, as I also overcame and sat down with my Father in *his throne*." Rev. 3:21).*

It may be argued that being in the place of supreme and all-inclusive authority ("all authority in heaven and on earth is given unto me")—the authority of David's throne, being comprehended in "all authority" is His now also. That is entirely true. It is His and no one else's. He has and holds "the key of David." He is the anointed King of David's line; the Christ appointed for Israel. (Acts 3:20). But neither is that saying that He now sits and reigns on David's throne. David had been

after. But to this the Jew objects that a mode of interpretation which is based upon two contradictory principles is necessarily false. "You prove that Jesus is the Messiah," he says, "by the grammatical principle—you evade difficulties by the adoption of the figurative. Choose one of the two. Carry through the figurative exposition, and then there is no suffering Messiah; carry through the literal, and a large portion of the prophecies are not yet fulfilled." The Jew's demand is reasonable, and his objection to this expository inconsistency valid; . . . to receive those prophecies which foretell Messiah's humiliation and atoning death in their plain and literal sense, and seek to allegorize those which deal with His glorious reign on the earth over restored and blessed Israel, is to place an insurmountable stumbling block before every Jew of common sense, and to hold up prophecy to the scorn of the infidel.—Dr. Alex. McCaul, quoted by David Baron.

*"According to the commonly received view there is indeed no importance in the title 'Son of David' as belonging to Christ, except perhaps as proving that He was descended from David and enabling us to trace His genealogy. But it is evident that the announcement of the angel attaches to it far greater importance than this, inasmuch as it asserts for Him as Son of David, 'the throne of His father David.' And what throne is that? Not the throne of heaven, nor yet the throne of God's spiritual Kingdom, for neither of these ever was or could have been occupied by David, or could be inherited by Christ as 'Son of David.' The throne intended, then, must be the throne of the kingdom of Israel; and that it is so, the words of the angel testify; for, having said, 'The Lord God shall give unto Him the throne of His father David,' he adds, 'And He shall reign over the house of Jacob forever.'"—W. Burgh.

anointed God's king long before he actually sat upon his rightful throne over Israel, suffering indignities and persecution at the hands of Saul, and rejection at the hands of the people; and he never took the government until the people themselves willingly sought his rule and chose him and submitted. Yet all that while, though unrecognized by men, he was God's king. As it would be put in legal language, the throne was His "*de jure et potentia*," at first; and became His "*de facto et actu*" afterward; that is, it is His by right and authority at first, and in fact and act afterward.

Moreover His all-inclusive authority does not remove the necessity of his special introduction into a special subordinate sphere of rule and investment with a specific authority. George V became King of England, sovereign therefore over all its wide domains upon which the sun never sets. Yet some six months after his coronation in England, he must needs go to Delhi to be there crowned Emperor of India. As King of England that crown belonged to him alone. Because he was King of England he was, by right, Emperor of India. Therefore he went to Bengal to claim that crown. Let that serve as an illustration of a situation which is really simple enough in itself.

I have gone to this length on this passage in Peter's sermon because, so far as I know, it is the one passage which is thought to say and teach directly that the Lord Jesus is now sitting on David's throne. It will be seen that Peter's statement falls short at exactly the very point of declaring that Jesus was set on David's throne. Peter declares that the Christ who should occupy David's throne, is to be raised from the dead in order that God might set him upon David's throne; and that this Jesus who is heir of David's line, was so raised up. Thus Peter identifies Jesus with the promised Christ. Peter also states that in accordance with Ps. 110 Jesus was exalted at the right hand of God, and is as David says, *Lord*—the universal ruler—as well as Christ. But that he now sits on David's throne and exercises David's rule Peter does not say. And indeed as we have already seen and shall yet see, such is not the case.

PETER'S SERMON.

The second recorded sermon in the book of Acts, which, like that of Pentecost, was preached by Peter, also contains an important kingdom-reference. How long a time had elapsed since Pentecost we have no means of telling; but the gospel testimony was still confined to Jerusalem (Acts 1:8) and the sermon itself shows that the appeal was still to the nation of Israel, and there was yet a chance of Israel's being turned *nationally*. How much that event would mean is told us in the prophets, and likewise in the New Testament. (Rom. 11:12, 15). Peter in this second sermon, addresses the Jewish nation, holds up to them their guilt in the murder of the Messiah; also allows for them the one mitigating circumstance (not excuse!) that they had done it "ignor-

antly and in unbelief." Thus, through them, as instruments of unrighteousness, God had fulfilled His word that His Christ should suffer. Then Peter calls the nation again to repentance:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3:19-21).

The urgent reasons, then, why Israel should repent and turn again are three:

1. That their sins may be blotted out.
2. That so (i. e., on the ground of this cleansing) there may come seasons of refreshing from the presence of the Lord.

3. And that (in consequence) God might send them their God-appointed Christ, who in the meanwhile resides in heaven and will remain there until the times of the restoration of all things predicted from of old by the mouth of God's holy prophets.

If therefore they repented these three things would come to pass: their sins would be forgiven; seasons of refreshing from the presence of the Lord would ensue; and their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them. Christ's return from heaven would usher in those long predicted times of *restoration*, the reparation and restitution of what was marred and ruined and lost according to promise. This accords perfectly with all we have thus far learned both from the Old and New Testament concerning the things predicted.

As for this passage, neither the natural import of its language, nor the light of other scripture-teaching supports the idea that Christ will remain in heaven *during* the times of restoration. If one says he will remain at such and such a place until such and such a time he does not mean that he will stay there until after that time has gone. (Look at the force of "until" in such passages for instance, as Gal. 4:2 or Heb. 9:10). Unless there is something in the wording or the context of the statement in which the "until" occurs to indicate that it means "until after," it always means "up to the point of." "Until the times of restoration" Christ must remain in heaven; when He comes back the restoration begins. If Israel's repentance would hasten that event it would be a mighty motive and appeal to Israel.*

*Jesus had been to earth and returned to heaven. Heaven must receive him until 'the times of restoration of all things.' Then 'the times of restoration of all things must be when Jesus returns again to earth—the restoration of all things to their original relation to God. . . . 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.'—David Lipscomb, (*Queries and Answers*, p. 360.)

Nor does the idea that Jesus will remain in heaven till the restoration has taken place, agree with other teaching of scripture. So far from finding a *restored world* when He comes back from heaven, the Lord Jesus declares that when He comes again it will be as in the days of Noah, as in the days of Lot. "When the Son of man cometh, shall he find faith on the earth?" But He will find Antichrist in full power and possession, and will bring him to nought "by the manifestation of His coming." (2 Thess. 2:8). It is not until after that that the restoration of the primeval bliss can begin.

THE HISTORY OF ISRAEL'S NATIONAL REJECTION.

After Acts 3 Israel declines into disobedience and rebellion. As the church grows, persecution arises, which culminates in the killing of Stephen. Now the gospel goes forth to Samaria, and subsequently through Paul, "unto the uttermost part of the earth." The book of Acts is the Divine history showing the national rejection of Israel and how "through their fall salvation is come unto the Gentiles." (Rom. 11:11). The last hope was staked upon the attitude of the Jews in Rome; and when those did not *unanimously*, as a whole, accept the gospel, their abandonment was sealed by the famous quotation from Isa. 6, ("Seeing ye shall see and shall not perceive," etc.,) which is always the word that marks Israel's national rejection for an indeterminate period. (Acts 28:24-28).

A GREAT CRISIS.

About the middle of the Acts, occurs an event of first importance. The acceptance of the Gentiles into the church—into the favor of God as joint-sharers of the blessings of Israel's Christ—was a most terrible perplexity to all believing Jews. It was in fact a *mystery* previously unrevealed that such a thing should ever happen. (Eph. 3:4-6). That the Gentiles were to be blessed in Messianic days was no mystery; *that* had been previously revealed. But the observant reader of the prophets will notice that it is always *after* the national restoration and exaltation of Israel, and always *through* restored Israel and in subservience to Israel that the Gentiles were to be so blessed. But Israel was not restored; yet the Gentiles are coming in, being admitted *upon equal terms* with believing Jews, to equal share and right with them of the promises. If we cannot appreciate this stunning blow to Jewish thought and faith, we are not able to understand the great conflict that arose. God had as it were *compelled* the acceptance of Cornelius and his house by a mighty sign; and with express miraculous endorsement had shown His approval of all subsequent work among the Gentiles. That the Gentiles were to be admitted was a point settled beyond dispute by heaven itself. But how did that harmonize with scripture? Some thought that the only way out of the difficulty was to incorporate the believing Gentiles into the Jewish nation as Proselytes; and accordingly came with the unauthorized teaching that unless the Gentile Christians were circumcised and kept the law of Moses,

they could not be saved. Naturally this created a stir and consternation among the Gentile converts, and the matter was finally referred to the apostle and the church at Jerusalem which was supposedly the source from whence this doctrine had come. At any rate if this question were rightly settled in *Jerusalem*—the center of Jewish Christianity—it would thereby be settled everywhere.

In Acts 15 therefore, we have the account of that memorable conference. We must pass over all except the concluding speech of James in which the matter was settled and clinched. Here is, in part, James' speech on that occasion:

"Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written: After these things I will return, and I will build again the tabernacle of David, which is fallen, and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old. Wherefore my judgment is, that we trouble not them that from them among the Gentiles turn to God."

This passage has been given two interpretations; the one referring it to the present time, the other to the age to come. The critical words upon which the question of the meaning turns are in the first line of James' quotation from "the prophets:"—*"after these things I will return."* By some these words are taken to have no special significance, being regarded as only a part of James' quotation from Amos 9, probably referring to some matters of which Amos had previously spoken, and having no special bearing in the connection in which they occur here. The fact is significant, however, that the prophet Amos from whom James quotes this, never used those words at all. They are found neither in the Hebrew nor in the Greek Version ("Septuagint") of the O. T. James (in the Holy Spirit) *purposely added* these words, as summing up the teaching of the prophets on the point in hand. This being the case the words are to be regarded as meaningful, and are not to be slurred as being only a conventional and meaningless introductory formula, but are to be given their full weight of meaning in the connection in which James brings them forward.

The question as to which of these conceptions is the correct one, therefore, hangs on whether the words, "After these things I will return" are to be taken strictly, and in connection with James' preceding statement that God has first visited the Gentiles to take out of them a people for His own name; or whether they are simply an irrelevant introduction. I do not think needful to decide that here. In either case and by either view, James' point is that the reception of Gentiles as Gentiles is according to, and not against, the scriptures. In the one case the rebuilding of David's tabernacle would refer to the present exaltation of Jesus, David's Son, as the living and assured Heir of David's throne; in the other case the passage quoted by James has ref-

erence to the future actual realization of the Old Testament hope of Israel and of the hope of all the world through them, in the world-rule of Christ on David's throne, as the context in Amos 9 indicates. The two interpretations converge upon the point that in Messianic times (whether now or future) Gentiles as such are to be admitted to Israel's covenant blessings. And this we all believe and know.

OTHER REFERENCES IN "ACTS."

In Acts 14:22 the kingdom, without qualifying phrase or explanation, is clearly and distinctly spoken of as yet future. On their homeward journey Paul and Barnabas visited the young churches they had established along the way, "confirming the souls of the disciples, exhorting them to continue in the faith, and that *through many tribulations we must enter into the kingdom of God.*" This is evidently the kingdom of promise and prophecy, as it is yet to be realized, which the saints shall *inherit*, and in which they shall execute rule and judgment over all the world with the Lord Jesus. (Jas. 2:5; 1 Cor. 6:2; Rev. 2:26, 27). The matter stands squarely thus; and it seems to me that it would be as sectarian to deny that as to evade or deny the passage that speak of the kingdom as now existent in its spiritual phase.

Finally we have in the book of Acts evidence that the kingdom of God held a prominent place in the early preaching Philip at Samaria preached "the things concerning the kingdom of God and the name of Jesus Christ." (Acts 8:12). And Paul declared that he had gone about among the people, "preaching the kingdom." (Acts 20:25; comp. 19:8). Indeed his enemies at Thessalonica charged him with teaching that "there is another King, one Jesus." (Acts 17:7). The very last words of this book informs us that Paul continued "preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." I believe that the kingdom of God *in every aspect* in which it is presented in scripture, should hold the same prominent place in the gospel-message today. It is a subject worthy of our most earnest consideration and reconsideration.

THE KINGDOM IN THE EPISTLES.

In the epistles the same phenomenon of the kingdom now present in spiritual, and the kingdom yet future in outward, manifestation and in visible world-rule, is found—just as we have seen it in the Gospels and Acts.

We will not take up the Kingdom-references here one by one as we come to them, but sum up the Kingdom teaching of the Epistles topically. It is not possible to quote the scriptures; but if the reader will open his Testament and read the passages cited it will be an advantage.

1. THE KINGDOM IS PRESENT To the Colossians Paul writes that God has delivered us out of the power of darkness

and translated us into the kingdom of the Son of his love." Col. 1:13. Evidently "the power of Satan" is Satan's sway and control. Out of that we were delivered. The kingdom of the Son of God's love into which we were translated is the realm in which the Lord Jesus Christ exercises sway and rule. In it we now are. In it we hold citizenship. Its headquarters—the seat of its authority and government—is where the Head is, in *heaven*; hence it is said that "our citizenship is in heaven," Phil. 3:20; where also our life is hid, and whence (in the Person of the Savior) our Hope descends. Col. 3:1-4. The characteristics of this government—the essential spiritual features of this kingdom—are "righteousness, and peace, and joy in the Holy Spirit." Rom. 14:17. To exhibit these features in testimony to the world has this new spiritual "nation" been called into being. 1 Pet. 2:9, 10. Alas, how greatly it has failed of realizing this purpose of its calling!

2. THE KINGDOM FUTURE. Though in and of the kingdom now, the kingdom is again represented to us as a promised inheritance. Jas. 2:5. The wicked and immoral do not inherit it, 1 Cor. 6:9; nor those who practice the works of the flesh, Gal. 5:19-21. But those who in their faith supply the Christian graces shall have an abundant entrance into it. (2 Pet. 1:11) For it the Christians labored (Col. 4:11); for it they suffered (Comp. Acts 14:22)—for only those who suffer with Christ and endure shall reign with Him in glory. Rom. 8:17, 18:2 Tim. 2:12 —and Paul prayed and yearned that they might be counted worthy of it. 2 Thess. 1:5.

It is also to be noted that not until our testing time is over, and our full adoption ("to wit, the redemption of our bodies") can we *inherit* the kingdom. For "flesh and blood"—that is, humanity in its corruptible estate, cannot inherit the kingdom of God; and corruption cannot inherit incorruption. (1 Cor. 15:50). This concept of *inheriting* the kingdom has reference to our exaltation and glorification with the Lord Jesus, and the sharing with Him of His rule and authority. This is the kingdom which cannot be shaken, which we have not received as yet but are in process of receiving (Heb. 12:28)—just as we are said to be "*receiving* the end of your faith, even the salvation of our souls." (1 Pet. 1:9).

The nature of that glorious reign and our part in it, is set forth in several places. It is a "heavenly kingdom." 2 Tim. 4:18, but rules over the earth. "The inhabited earth to come" (Heb. 2:5, mg.) is not to be under the rule of angels, but is to be governed (as God had originally planned, Gen. 1:26, and, as, despite man's fall God afterward promised and prophesied, Ps. 8) by man—in guarantee of which we behold Him who once suffered death, now exalted and crowned with glory and honor, the Man, Christ Jesus. For through Him God will bring His many sons unto this glory. Heb. 2:5-10. The whole creation awaits expectantly this revealing of the sons of God, and we ourselves.

now burdened and groaning await it:—the day of the redemption of our bodies (which is the day of Christ's coming). Rom. 8:18-24.

In that day the saints will judge the world in conjunction with their Lord, 1 Cor. 6:2, and shall reign with Him, 2 Tim. 2:12. Then also they shall be *crowned* with the crown of righteousness, of life, of glory (2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4). In all their rule, work, and service, the glorified Christians will be inseparably conjoined with their returned Lord, 1 Thess. 4:17, who shall be glorified and marvelled at in them. 2 Thess. 1:10.

WHEN WILL CHRIST GIVE UP THE KINGDOM?

Against this teaching, so plain and indisputable, an argument is made on the grounds of 1 Cor. 15:20-28, which, because of the importance attached to it, we quote here in full:

"But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

It is claimed on the strength of this passage that the Lord Jesus will surrender the kingdom at His Second Coming. If this text teaches that there can, of course, be no future *Messianic* kingdom, and therefore all the kingdom of *Christ* that ever will be is *now*. Here again one must wonder what silent influences must have worked so to becloud the minds of otherwise clear-sighted expositors. The whole argument is based upon the ambiguity of an English word, an ambiguity which does not exist at all in the Greek. In the English the word "then" may mean either "at that time" or "next after," "next in order." But in the Greek these ideas are distinguished. The Greek word "*tote*" expresses the idea of "at that time;" but in *enumerations*, where *sequence* is to be expressed, the Greek has "*eita*" or "*epeita*."* It is that latter word which is employed here, in 1 Cor. 15:23, 24. A stricter rendering of these two verses would be—"Christ the first-fruits; *after that* they who are Christ's at his coming. *Afterwards* cometh the end when he shall deliver up the kingdom to God even the Father." The length of time elapsing between the items enumerated by "*eita*" and "*epeita*" cannot be judged from those words themselves, but must be learned elsewhere. But "*eita*" and "*epeita*" indicate that the events *follow one another in order*. In our passage the first "*then*" has already

*Thayer defines *eita*, "then, next, after that" citing Mark 8:25; Luke 8:12; John 13:5; Mark 4:17. "As in classic Greek," he says, it stands in enumerations to mark a sequence depending either on temporal succession, as Mark 4:28; 1 Cor. 15:5-7, 1 Cor. 15:24 [which is the passage we are here

stretched over an interval of nearly 1900 years: Christ the first-fruits, *then* they that are Christ's. When is this "then"? Answer: At His Coming. Again he says, "Then cometh the end when he shall deliver up the kingdom." When does that "then" come in? Answer: "When he shall have abolished all rule, etc.": and "when the last enemy shall be destroyed." But this, as we learn in Rev. 20, will not be until after the Millennium, the glorious age to come, in which the returned Christ with His glorified saints shall reign. For Death, the last enemy, shall not be destroyed until "after the thousand years are finished." (Rev. 20:7-15).

There are, in fact, *two ages*, two dispensations, marked and specified, during which Christ's name stands supremely exalted: "*in this age*" and "*in that which is to come.*" Eph. 1:21* In the present age Christ's name is above all, the Father who Himself has given Him an absolute free hand, alone excepted. *The same will be true in the next age.* After that ("in the ages to come," Eph. 2:7) the Son will take the place of subjection and subordination, yet (though having surrendered the now completely restored kingdom to the Father, that God may thenceforth be all in all) will continue to reign with His saints, under the Father's government, "*for ever and ever.*" (Rev. 22:4).

THE KINGDOM IN "REVELATION."

The "Book of Revelation," perhaps better called "the Apocalypse," is the capstone of the Bible. What is begun in Genesis is finished here. In this book we find the consummation of every covenant and the final realization of every promise and purpose of God. Here also does the whole kingdom-doctrine of the Bible come to a head. Here center all the various lines of the kingdom-promise, and here is seen the last focus of God's finished kingdom plan, in which all the rays of previous revelation converge.

discussing], 1 Tim. 2:13; or on the nature of things enumerated, 1 Cor. 12:28." Epeita he defines as meaning "thereupon, thereafter, then, afterwards;" and under "time and order" he cites its use in 1 Cor. 15:46; 1 Thess. 4:17; Heb. 7:27; and 1 Cor. 15:23, which is again the passage we are discussing. The "then" in 1 Cor. 15:23, 24 therefore, does not mean "at that time," but "subsequently" or "afterwards"—how long after, to be learned from the context or other part of scripture. But the other "then," "tote" in the Greek, an entirely different word, which means "at that time," is used, as in Matt. 25:31 for example, and 1 Cor. 15:28.

*The text says "not only in this world, but also in that which is to come." But the Greek word is "aion," the strict and primary meaning of which always and everywhere is "age;" as indicated in the Revised Version margin, everywhere. Of the expression "ho aion houtos," "this age," and similar term in Gal. 1:4; 1 Tim. 6:17; 2 Tim. 4:10; Tit. 2:12; Thayer says it refers to "the time before the appointed return or truly Messianic advent of Christ;" and the "aion mellon" "Age to come" is "the future age," "i e., the age after the return of Christ in majesty, the period of the consummate establishment of the Divine Kingdom and all its blessings." Thayer cites our passage, Eph. 1:21, by way of example.

THE THREE PARTS OF REVELATION.

First of all it is needful to note the threefold division of this book. In a special vision of the Son of man, John receives solemn commission to write (Rev. 1:19)—:

I. "The things which thou sawest."

II. "The things which are."

III. "The things which shall come to pass hereafter."

This is the Lord's own subdivision of the contents of this writing. The *first* can have reference only to that which John had just seen: the vision recorded in chapter 1. *The second*, therefore, comprises what follows in the next two chapters, treating on things existing at that time (and exist yet, for that matter)—namely the church conditions dealt with in the messages to the seven churches in Asia. The *third* division has to do with things future—future, to say the least, from the time when John wrote the book. This latter portion of Revelation is unmistakably marked. After the church messages are ended, John hears again the original voice which had summoned him to the first vision (1:10, 11): and now it says: "Come up hither, and I will show thee—the things which must come to pass hereafter." (Rev. 4:1). This part of the book of Revelation comprises the bulk of it. It extends from the beginning of chapter 4 down through 22:5. It deals exclusively with that which was yet to come.

We will follow this natural and God-made division of the book in our study of the kingdom teaching.

I. KINGDOM-TEACHING IN REVELATION 1.

This is very brief. In verse 5 three titles, marking three successive epochs in the career of our Lord Jesus Christ, are given Him: (1) The faithful witness; (2) the first-born of the dead; (3) the ruler of the kings of the earth. The first He was first and, of course, evermore will be. The second He became next, when He rose from the dead. The third He is *de jure* now, and will be *de facto* when He actually asserts His power over the potentates of the world. (11:15).

"Unto him that loveth us," John continues, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father." (vs. 5, 6). This is that kingdom of priests—that "royal priesthood," that "holy nation," that "people for God's own possession," who in higher and spiritual sense fulfil the office and calling from which fleshly Israel was rejected. (Exod. 19:5, 6; 1 Pet. 2:9). The true people of the Lord do constitute such a kingdom, and that now and here. "I, John, your brother, and partaker with you in the tribulation, and kingdom, and patience, which are in Jesus." (v. 9). Whether the reference here is to the kingdom as we now belong to it (v. 6) or whether to the future promise (for "through many tribulations we must enter into the kingdom of God," Acts 14:22) the language is equally appropriate. This exhausts the kingdom-reference of the first chapter of Revelation.

II. THE KINGDOM IN THE CHURCH-MESSAGES. (Rev. 2, 3).

In this second division of Revelation, comprising the things that are, the kingdom is presented exclusively as a promise to be realized in the future.

In Pergamum Satan rules—there was Satan's very *throne*. It must not be overlooked that despite the present super-exaltation of Christ, Satan is for the time left in rule and power—"the prince of the world;" the "god of this age." So long as his throne is on the earth Christ is not actually reigning in the world.

To Thyatira, the Lord Jesus makes the following promise: "Nevertheless that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star."

This promise to be realized at the Lord's second coming. It is then that the Lord Jesus shall exercise the authority of the sceptre of iron in the earth; and will share that authority with His faithful church. The very idea may run counter to the whole scheme of things as some have supposed it to be. But before we reject it, let us look carefully and see whether *the Lord* really said these things. If He did, then so will it be and none otherwise, regardless of all objections, and the Day will declare it.

"To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron; .
To execute upon them the judgment written:
This honor have all his saints." (Ps. 149:7-9).

The promise to Laodicea is of like nature. "To him that overcometh"—when he has overcome, and at the time when the Lord shall reward His saints—"I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in His throne." (Rev. 3:21). It is not said that we shall sit down with Him in the throne He now occupies. That is *the Father's* throne—the eternal, universal, absolute rule over all, which no created being can exercise or share. Only He who was God from the beginning, who divested Himself of His Divine glory to become Man (Phil. 2:5-11) who as Man merited all things by the fullest loving obedience to the Father; who having overcome, as the perfected God-Man reassumed the glory which He had had with the Father before the world was (John 17:5)—only He could sit down in that Throne with the Father. But His own throne, the Messianic throne of promise, which is peculiarly His as the Son of man, the Son of Abraham, the Son of David—that He shares with His overcoming church. To sum it up—as He overcame and sat down with His Father on the Father's

throne, so shall those of His church who have overcome sit down with the Lord Jesus on His own throne. That is the promised future reign of the saints with Christ; and that describes the kingdom they shall inherit, which God promised to them that love Him, however many the tribulations through which they may have to enter it. This concludes the kingdom-teaching of the second part of Revelation. The third and chief portion of the book, treating upon "things future," raises a most wonderful vision of the kingdom.

III. THE KINGDOM IN THE "THINGS FUTURE."

The heavenly scene portrayed in chapters four and five of Revelation must not be thought of as merely a view of heaven as it always was and always will be. What is pictured here is a special event, an epoch and a crisis in the affairs of heaven; a thing that had not yet occurred at the time when John saw it, but was destined to transpire on a future occasion. For we are plainly and emphatically told at the outset that the things which John was now about to behold and tell belonged to the future. (4:1.) That is no one's "view" or "opinion;" God says it. "A throne set in heaven" there always was, of course; but that Throne now appears in a new relation, in circumstances never seen before. It is a solemn occasion. Four and twenty thrones occupied by four and twenty elders encompass the throne of the Divine Majesty. Four living creatures are seen in the inner circle. A countless throng of angels stand about. In the hand of Him who sits on the Throne is seen a seven-sealed roll of a book; and a mighty angel utters a challenge to all the universe if anyone were able to take that book from the hand of the Almighty. And none responded to that challenge nor dared. That a vast issue was wrapped up in that book, and that infinite consequences hinged upon someone's taking and opening it is certain. But when none presented himself as able and worthy to do this great thing, John wept. It was indeed a cause for weeping. But one of the four and twenty elders spoke to John, consoling him with the assurance that the LION OF THE TRIBE OF JUDAH, the ROOT OF DAVID, had overcome to open the book and the seven seals thereof. Then John became aware of the figure of a *Lamb* standing in the very midst of the throne—a Lamb with its death-marks upon it; having seven horns—that is plenitude of power, and seven eyes—that is the fullness of the Spirit. Without a word this Lion-Lamb stepped forth and took from the hand of Him who sits upon the Throne that awful book—and all the universe breaks forth in thunders of applause and praise. It is a *new* song they sing *then* in heaven, one that never had been sung before nor could have been. "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." (Rev. 5:9, 10).

THE KINGDOM OF THE WORLD BECOME THE KINGDOM OF OUR LORD.

Out of the seven sealed book as the seals are broken comes forth a series of judgments, culminating in a general catastrophe at the opening of the sixth seal. When the seventh seal is opened, seven angels appear with seven trumpets, which, as they are sounded one by one, call out a second series of judgments upon the impenitent world. Of these things we cannot here speak severally. But after the sixth trumpet a majestic angel, his feet planted the one on the earth the other on the sea, raises his hand to heaven and swears by Him who liveth for ever and ever—"that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." (Rev. 10:6, 7). Our attention is therefore especially directed to the great significance of the seventh trumpet and the momentous issue of which it is to be the signal. So we turn at once to 11:15—"And the seventh angel sounded." And what follows? An announcement is made from heaven: "*The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.*" This then is the great climax which is introduced by the sounding of the seventh trumpet. It is yet future. Not only does this whole section of Revelation treat of things future (4:1); but this event deals with the last of the trumpet-judgments, which heralds the finishing of "the mystery of God." The thanksgiving of the four and twenty elders which follows is very instructive upon this point: "We give thee thanks O Lord God, the Almighty, who art and who wast, because thou hast taken thy great power and didst reign." Clearly the power was His always; but now He has taken it and asserted it. "And the nations were wrath, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and great; and to destroy them that destroy the earth." (11:17, 18). It surely needs no argument to show that all this is contingent upon the coming of Christ: for certainly not until then do the saints receive their reward, or are the dead judged, or are the destroyers of the earth destroyed. Therefore not until then does the kingdom of this world become the kingdom of the Lord and His Christ.

THE WORLD KINGDOM OF THE BEAST.

"The kingdom of the world"—not "kingdoms," as in the Old Version—"is become the kingdom of our Lord." The "kingdoms of the world," therefore are, at the time here spoken of, consolidated into *one great world-kingdom*, which falls into the hands of the Christ. This fact, underlying the announcement of Rev. 11:15, calls for an explanation. And to furnish that explanation is in part the purpose of the following chapters (12, 13, 14). These chapters interrupt the run of the story (as will be shown) and deal with certain circumstances and the agents

through which the situation was brought about. A woman; a child, a great red dragon; a beast and another, a subordinate, beast, figure upon the scene. For none of these have we time and space just here except the great Beast of Rev. 13.

First, however, we must note a strange and wonderful occurrence. There was war *in heaven!* Michael (the "archangel") with his angels goes forth to war with the Dragon ("the old serpent, he that is called the Devil and Satan, the deceiver of the whole earth") and his angels.*

This rising up of Michael marks a predicted crisis. Throughout scripture this Michael is the angelic prince who administers the interests of Israel in the superterrestrial sphere. Rising up and ousting Satan from his heavenly position, and casting him down to the earth he precipitates a tribulation on the earth the like of which has never been known, nor shall be. For Satan, cast down to the earth, hath great wrath, knowing that his time is short; and it is "woe for the earth and the sea, for the devil is gone down to you." These facts are accurately given in Rev. 12:7-12 and Dan. 12:1, 2. From the latter passage we learn that this crisis issues in the deliverance of the faithful remnant of Israel, and in a resurrection. Clearly then, we have here to do with events occurring at the very end of the age. But it is at that time, when Michael rises up and Satan is cast down to the earth that the cry goes forth again in heaven: "*Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ.*" (Rev. 12:10). Thus again the coming of the kingdom is made contingent upon the return of the Lord Jesus Christ.

THE BEAST.

That beast (like the four of Daniel) is a kingdom or a king, according to the context (Dan. 7:17-23). It stands for the world-empire, and for the person of the world emperor himself, as the head and representative of the empire. He comes out of the abyss; he arises out of the sea. The dragon (who in 12:9 is shown to be the Devil himself) gives to the Beast that which once he had offered to the Lord Jesus on condition that Jesus worship him; which proposition the Lord Jesus of course rejected. But this one accepts it. "The dragon gave him his power, and his

*Evidently the Devil and his angels held a place in "heaven." This fact however is not as perplexing as may at first appear, if once we learn how much is covered by the word "heaven," as used in God's word. It is a broad word. There is a "third heaven" (2 Cor. 12) a "heaven of heavens" where in a unique sense God is. The vast stellar spaces of the firmament, where the sun, moon and stars are set is also "heaven." The region of the air, where the clouds hang and where birds fly are called heaven. It is worthy of note that Satan is "the prince of the power of the air;" and that the Lord Jesus, at His coming occupies "the air" first. Finally in the Ephesian letter the "heavenly places" are mentioned—the exalted spiritual sphere where, in spiritual position, we are seated with Christ, where also is our present zone of spiritual conflict, for there Satan and his spiritual hosts of wickedness attack us. It is in one, or both, of the last two senses that the word heaven is used in Rev. 12.

throne, and great authority. . . . and there was given him authority over every tribe and people and tongue and nation." (Rev. 13:2, 7). This therefore is the world-power, and its personal head (His is a world-wide dominion, as was Babylon, Medo-Persia, Greece, and Rome in Dan. 2 and Dan. 7). He is one of those four beasts that Daniel saw, (for there were never to be but the four—then the kingdom of God). The ten horns identify him with Daniel's fourth beast—the most terrible one of the four, the one which was to come to his end by direct Divine judgment from above, not by human agency. Moreover we detect in him the features of all the four: he is himself the fourth world-power; but he has a mouth like the first (the lion); feet like the second, (the bear); the general appearance of the third (the leopard.) As the great Image of Dan. 2 had in it all four parts when it was felled from on High, so this fourth beast, ripe for God's judgment embodies and represents in itself all the four forms which the world-power had successively assumed. But the fourth beast of Daniel's vision is unquestionably and admittedly *Rome*—and Rome has long since passed away. What then is that beast doing here again among the "things future?" The answer (as was shown in a former article) lies in the fact that this fourth beast was to pass out and revive and return.*

The destruction of the Beast is from above. In a last insane attempt to hold the sovereignty of the earth the Beast gathers together his armies and the kings of the earth with their armies, to war against Him who cometh with His saints to take possession. The Beast musters his armies at Armageddon. (Rev. 16:13-16). "These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14). There is not any struggle in this conflict. The Son of man, coming down out of the opened heaven with the

*"The beast that thou sawest was and is not, and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth . . . behold the beast how that he was, and is not, and shall come"—(Greek, "shall be present") Rev. 17:8. There is nothing strange in that. In 1828 Greece, for example, after many centuries of non-existence, arose again to take her place as one of the kingdoms of the earth; and of late years other ancient, long defunct, kingdoms, are coming back. Some have thought to find a difficulty in the tenses employed, because John wrote that the beast "was, is not, and shall come"—arguing that the "is not" shows that the beast was not existing when John wrote, therefore could not have been Rome. But the tenses "was," "is not," and "shall be" are not used with reference to John's time, but independently, to mark the beast's three stages. The latter part of Rev. 17:8 shows that. The dwellers on the earth "behold the beast how that he was, and is not, and shall come." That means of course (as the context shows) that those earthdwellers see the beast when he exists again, and shall realize that this beast, once long ago existent, then vanished, has come back. The identification of this beast with Daniel's fourth beast is beyond controversy. It is the final world-power: it is therefore one of Daniel's four (for there were not to be five); it bears the description of Daniel's fourth and comes to its end in the same way; after which follows the reign of the saints, just as in Daniel 7. (See Rev. 19:11 to 20:6).

white army of His saints following, but speaks the sentence, and they fall slain by the sword that proceedeth out of His mouth. There and then it is that the little Stone smites and destroys the Gentile world-power. But the Beast—the Satanic man at the head of the world-power—and the false prophet are taken alive, and are cast alive into the lake of fire—so far as the record shows the first, and up to that time, the only occupants of that dreadful place. (Rev. 19:11-21). Then is fully fulfilled what under the seventh trumpet was announced: "The kingdom of the world is become the kingdom of the Lord and of His Christ."

THE "MILLENNIUM."

Now begins the thousand-years' reign. First Satan, hitherto prince and god of the world, having lost his last stake, is seized, bound, imprisoned in the abyss, and the same sealed over him. (Rev. 20:1-3). By this is not merely meant that Satan's efforts among men are thenceforth fruitless, or that (as some have strangely fancied) the earth will be emptied of men and Satan can find no one to seduce—but Satan, personally, is fettered, shut up in prison (as, compare Jude 6) and entirely removed from off the scene and from among men. It is not said that the men still living on the earth could not be deceived by Satan any more: the contrary is implied: Satan is bound and removed that he "should deceive the nations no more." There are evidently nations left on the earth; but they shall now no more be exposed to the activities of Satan for a thousand years.

Thrones are set. "They" sit upon them. This "they" has no other logical antecedent than those saints who came down with Christ. (Rev. 17:14; 19:14). He also specifies two particular classes—those who had suffered martyrdom under the Beast's reign, and those who refused the Beast's orders, to wear his mark and his name. All these "lived," and shared in the reign of Christ for a thousand years. The rest of the dead lived not until the thousand years should be finished.*

*Well does Alford, the great commentator, say of this passage, (Rev. 20:1-6) "I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for 300 years, understood them in the plain, literal sense As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite meaning to anything."

Prof. H. T. Andrews, in Peake's Commentary on the Bible—a destructive-critic production—has the candor to say that "Exegesis of this kind [spiritualizing the first resurrection] is dishonest trifling. . . . To put such an interpretation on the phrase "first resurrection is playing with terms. If we explain away the obvious meaning of the words then, as Alford says, 'There is an end of all significance in language, etc.' This commentator

AFTER THE THOUSAND YEARS.

"Reigning" necessarily implies subjects to be reigned over. There are nations left on the earth—people as yet in the flesh and under probation. Over these Christ and His glorified saints reign. (Dan. 7:27; Rev. 2:26, 27). After the thousand years these nations who have so long seen and enjoyed the righteous rule of the Messiah, must be submitted to a final test. For this purpose Satan is loosed out of his prison—but only for a *little season*. Once more he goes forth to deceive the nations—and finds only too many willing to be blinded by him. These rise up in revolt against the righteous Rule. In vast hordes they come across the breadth of the earth and encompass the camp of the saints and the beloved city (both evidently located upon the earth). Half of a sentence tells of their quick destruction. That is the last work of Satan and the last manifestation of evil, and the final removal of all that offends.

THE JUDGMENT OF THE GREAT WHITE THRONE.

A great white Throne appears. From before the face of Him who sits on it the heaven and earth flees away, and no place is found for them. The dead, the small and great, all that have not hitherto been judged are raised and appear before that Throne. The records are opened, and all not found in the book of life are cast into the lake of fire. That is the second death. There is a first resurrection and another resurrection. There is death and a second death. The Devil himself is cast into the lake of fire. There are (still *are!*) the Beast and the false prophet who were cast in thither a thousand years earlier. Death and Hades are cast into the lake of fire. "The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15:26-28).

THE NEW HEAVEN AND NEW EARTH.

A new heaven and a new earth replace the old which has fled away. The New Jerusalem (which is none other than "the Jerusalem that is above, which is the mother of us all") hitherto reserved in heaven, now comes down out of heaven from God unto the new earth. All things are new. There is no more sighing and crying, no more pain or death. Upon the new earth are nations still, but nations now of men forever redeemed, living in a blissful social organization and intercourse of which we are not able to conceive. The Holy City is their Sanctuary. Thither they come continuously, and they bring the glory and the honor

thinks the best and only honest way to get rid of the first resurrection and the millennium (for of course it **must** be got rid of!) is to deny the whole thing as being any part of the word of God, and to regard it as "an alien conception which was foisted upon Christianity by the Jewish Apocalyptic of the first century." But we prefer to take it simply as God's word and to believe it just as it stands.

of the nations into it. The nations walk in the radiant glory of the city's light. There they have access forever to the Tree of life, now become a forest, lining the banks of a River of life, clear as a crystal, which proceeds from the throne of God. And as for His servants—they shall see His face, and His name shall be on their foreheads. They need no light of lamp neither light of sun, for the Lord God shall give light: and they shall reign for ever and ever.

Such is the final picture given us of the kingdom of God, in the Book of Revelation. And we who have believed, shall never know the virtue and the power of the Cross on which our Savior died, till with tearless eyes we behold the full final result of the sufferings of Him who gave Himself for us.

* * *

Having traced the great theme of the Kingdom through the scriptures as I was able, I now commend these studies to the reader, to examine and test them for himself in the light of Holy Writ. These articles themselves will, I trust, bear witness that no attempt has been made to construct or set forth a theory, but that these articles represent only a simple, honest effort to bring out the teaching of the Bible on this worthy subject. If in any point I should be found at fault, may my reader generously grant me credit for sincere endeavor; and may he be the stronger for having independently weighed and compared these words with the word of God. In conclusion I can say nothing more fitting than the following words of Augustine's:

“Whoever reads these writings, wherein he is equally convinced, let him go on with me; wherein he equally hesitates, let him investigate with me; wherein he finds himself in error, let him return to me; wherein he finds me in error, let him call me back to him. So let us go on together in the way of charity, pressing on toward Him of whom it is said, Seek ye his face evermore.”

“To expect the world to receive a new truth, or even an old truth, without challenging it, is to look for one of those miracles which do not occur.”—A. R. Wallace.

Let us sell you your favorite Lesson Commentary, Paper or Quarterly for 1922: Sunday School Times, \$1.75 in our club; Torrey's "Gist," 40c; Tarbell's, \$2.10; Peloubet's, \$2.10; *Word and Work Lesson Quarterly* (R. H. Boll's questions and notes) is now at the peak of its circulation. More are using this quarterly than ever before, 5c each, 20c a year. Little Lesson Pictures for primary pupils, 4c per quarter; "Little Learner" paper, for pupils six to ten years of age, 3c per quarter. Maps at moderate cost.

"Lessons on Hebrews," by R. H. Boll, cloth, 225 pages—a good gift book.—\$1.00.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The writer is glad to note so much willingness to advance as appears to exist among the home churches and regrets that there are not more brethren imparting the needful information to the churches than are now giving attention to this part of God's program.

Of more than 14,000 "non-reservation" Indians in California, less than 4,000 have received "any Christian influences whatever"; of about 3,000 such members of that race in Nevada, probably not over 10 per cent are reached by "Christian influence." ** Bros. E. A. Rhodes and Y. Hiratsuka made an evangelistic trip to Kutsukake, where work was begun last summer, and baptized one in October. ** "The Jewish Elected Assembly of Palestine" has been officially recognized by the British government. ** Bro. Bixler made a business trip to Nagasawa in October. The house out there should be completed by the time this is in print. ** On the 10th of August, the "society" brethren baptized 31 at Batang, Tibet, of whom five were Tibetans and 17 were Chinese. ** The mail has brought us evidences of our tract distribution not having been without effect. ** This has been an unusually wet year in Japan.

There are three and a half millions of Indians on the plateau of Ecuador, Peru, and Bolivia, for whom not a thing has been done with the gospel. ** There seems to be a good opening for mission work among the Indians of Ft. Peck Reservation in Montana, and Bro. E. N. Golphence, a brother of J. O. Golphence who is doing mission work among the whites in that state, is willing to undertake the labors. Who is willing to feed and clothe him? Write C. C. Merritt, 6006 Virginia St., St. Louis, Mo. ** All twelve of the conservative American missionaries dined at the Cypert and Rhodes home in Myogadani, Sunday, Oct. 9th, and had a fine, long meeting in the afternoon. ** In South America, many former Catholics, now atheists, are urging Protestants to man schools which they are willing to equip and turn over to them. ** A missionary in China who has more work to do than he can get through, writes of the province of Mongolia, to the north, as "a place of untold need and no work being done." ** If churches of Christ in the U. S. and Canada desire golden opportunities for expanding the borders of the kingdom, such opportunities at home or abroad, or at home and abroad are very numerous. It is ours to tell the story *to the whole creation*. Why are we so contented to go along with no serious purpose to attend to this business? And how shall we fare in the great day? Surely it is time "To awake out of sleep." Brethren we are missing a lot of joy while the heathen are missing salvation.

NAGASAWA.

From far away Japan comes the intelligence that our missionary forces there regard the opening of a station at Nagasawa imperative, and that Brother Bixler will move to that field, we understand at once. In point of service, Brother Bixler is the oldest of the forces in Japan, next to Brother McCaleb. With his experience, prospects are said to be good at this station. Two other groups of believers are in reach of this point, both without teacher or leader. These brethren are almost lost unless the field is cultivated at once.

It was necessary to purchase property at Nagasawa and to erect a building for residence and mission purposes at \$3,500. Brother Bixler proposes to pay this out of his receipts in installments of about \$30 a month. But his support has never been any too good, and he will be unable to do this unless friends of his work make it up. Brother Ben Elston, of Carson, La., receives and forwards funds for Brother Bixler. May I not add my earnest entreaty in behalf of this worthy work in addition to Brother Elston's appeals?

Also, friends of mission work who are not absolutely "full up" financially are invited to give toward liquidation of the debt assumed by E. A. Rhodes, Harry Fox and Herman Fox, on the summer house in Karuizawa, Japan. Just how necessary the purchase of this property had become, since the increase in the missionary forces in Tokyo, one may judge from this sentence from Herman Fox, written before the purchase: "All told there are seventeen of us living together in Brother McCaleb's summer house."

E. L. JORGENSEN.

COMING HOME.

NELLIE STRAITON.

Five years in Japan! That is Miss Lillie Cypert's record. At first there was school and concentrated effort to learn as much as possible of the Japanese language during that first term, for there was urgent work waiting to be done; work that the other missionaries were too busy to touch.

But even while studying how to talk, to read and to write the Japanese language, she assisted Brother McCaleb and Sister Sarah Andrews in their work. She could not personally tell the message of Jesus but she could, and did, give out tracts, especially on the feast days when thousands were assembled in the parks or were wending their way to the heathen temples.

There was a Sunday school which needed a leader. Japanese teachers who needed training, young men and young women anxious to learn English, and students who, like the eunuch of old, were at a loss without some one to guide them in their study of the Scriptures. There were Christians sick in body who should be visited, and some ill and weak spiritually to whom en-

couragement would bring renewed hope and energy. There were young people to be sought out and brought in touch with the love of Jesus. And one by one Sister Cypert took up these various departments of the work and accomplished much in the Master's Name.

Five years faithful service in Japan is her record! And now she wishes to visit her home, her mother, and her other loved ones. There were many who generously helped to send Sister Cypert to Japan, there are others who have loyally and faithfully assisted in her support while "over there," and I feel confident there are those who will generously respond to the appeal for \$500 to enable her to come home. She wants to come in the spring. I do not yet know how soon. She is now making the necessary preparations and reservations. I would like if possible to send the entire \$500 to Sister Cypert before the first day of January. I am positive we can do it if we only will. Dear brother and sister, what will be your part?

Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

AN URGENT WORD FROM JAPAN.

Tokyo, Japan, Oct. 6, 1921.

Editor and Associate Editors of
Word and Work, Louisville, Ky.

Dear Brethren:

We are fully satisfied that right teaching is at the bottom of right conduct and that defects among well disposed brethren can be corrected by proper instruction. If the churches very generally neglected the Lord's Supper, there would be an especial need for teaching on that point. The churches all too largely *do* neglect missionary work and there seems to be a great need for an increased volume of sound doctrine on this vital theme.

Will you please permit us to suggest for your consideration that this fundamental of our Lord's Church be placed more prominently and frequently before the brethren. We are not speaking of *missions* in any particular place but *mission work in general*. If it shall please you to give this matter fuller expression by your own pens and those of writers you may consider competent, we believe our Lord's cause will be furthered.

Your brethren,

Dea Carlos Janes, J. M. McCaleb, Orville D. Bixler, Harry R. Fox, E. A. Rhodes, Herman J. Fox.

SUICIDE IN JAPAN.

Suicide is not uncommon, often considered patriotic. The town chief of Miss Andrew's village died a year or so ago, and the wife cast herself under the train according to Japanese custom. The famous water falls of Nikko are favorite resort for

those despondents who are through with life. Some jump into volcanoes. *This people is without hope.* How pitiful, how pitiful, seeing that Jesus died for "all nations" and seeing that so many brethren are hardly doing anything to give them or anyone else a chance.

Recently the Rockefeller of Japan was murdered by a man who immediately killed himself. Some say he considered it a patriotic deed. At least two more went into eternity without hope. Mr. Kanamori says it is the pure, undiluted saving gospel that his people need. Amen.

O. D. BIXLER.

SOME SPECIAL MEETINGS.

Is the national custom of bowing before the magnificent Meiji Jingu, (the recently completed Shinto shrine sacred to the late Emperor Meiji Tenno) an act of worship—idolatry; or is it merely an expression of that deep respect and honor toward "kings and high rulers" which is a part of the Christian's duty?

This is just a sample of the many interesting questions which were discussed during the two all-day meetings held Sept. 21 and 22 at the Kamitomizaka and Zoshigaya churches respectively. These special meetings were held, at the initiative of Brother Janes, for the general good of the cause of Christ in Japan, and are the first of their kind, at least to such an extent, among our Japanese brethren; and judging from the enthusiasm displayed, surely others will follow. Workers from all over the Empire were invited to attend, and they came with a hearty response, representing every church except one or two in Japan, and one earnest brother from Formosa zealously participated in nearly all the discussions. The morning sessions, from 9:30 to 12, and afternoons from 1:30 to 4, were given over to the free discussion of such vital themes as: "What the True Church Is"; "Its proper attitude toward idolatry"; "What should be its attitude to denominations"; "What should it do financially?"; and seven others of perhaps equal importance, which however could not be considered so fully for lack of time. As intimated above, these meetings were marked by unusual interest and enthusiasm on the part of all; the floor never lacked for a speaker, but on the contrary, two or three were usually ready, and some asked for the floor after the set time had already passed, but had to be denied further opportunity. The night meetings were more especially for the benefit of outsiders and evangelistic in nature. Brother Janes and Brother Kogo preached the first night, and Brother Oaki and Fujimori on the second night. Brother McCaleb also presented a brief history of the work in Japan, on the second day. All in all, everybody was greatly encouraged, and much good can not fail to come. Unto the only true and living God, through the Lord Jesus Christ, we give all the glory, honor, and praise, forever and ever. Amen.

HARRY R. FOX.

68 Zoshigaya, Tokyo, Japan.

FIRST LORD'S DAY LESSON OF DECEMBER.

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Lesson 10.

December 4, 1921.

PAUL IN MELITA AND IN ROME.

Golden Text: "I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth." Rom. 1:15, 16.

Lesson Text: Acts 28:1-16.

1. And when we were escaped, then we knew that the island was called Melita. 2 And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. 3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. 5 Howbeit he shook off the creature into the fire, and took no harm. 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god. 7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, the rest also that had diseases in the island came, and were cured: 10 who also honored us with many honors; and when we sailed, they put on board such things as we needed. 11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. 12 And touching at Syracuse, we tarried there three days. 13 And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; 14 where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God and took courage. 16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

Verse 1. What was the name of that "certain island" upon which they had to be cast? (Acts 27:26).
 Verse 2. What is recorded here to the honor of the inhabitants of the island? What (figuratively) were they doing when they showed their extraordinary kindness to these shipwrecked? (Heb. 13:2).
 Verses 3-6. Did Paul ever shun a humble task? What happened to him? What did the barbarians think at first? What caused them to change their minds? How do you account for the fact that astonished them so? (Luke 10:11).
 Verses 7, 8. What are we told of Publius, the chief man of the island? How was the man's hospitality repaid?
 Verses 9, 10. When Paul's healing power became known what did all the rest of the people who had need of healing do? And, how, in return, did they show their gratitude? Did it richly pay these islanders to have received these refugees with kindness and free hospitality? Is there a lesson in that to us?
 Verses 11-15. Trace journey from Melita to Rome on map. When a delegation of brethren from Rome met Paul, how did he feel?
 Verse 16. What advantage was granted Paul at Rome?
 For sequel and conclusion read Notes.

NOTES ON LESSON 10.

THE HEART OF THE LESSON.

Taken in itself this lesson can be made a fitting and beautiful vehicle to teach the virtue of hospitality. ("Barbarians" is a misleading term to designate these people of Melita. A "barbarian" was simply a foreigner from the Greek's point of view; without regard to their state of civilization. To us the word means chiefly a semi-civilized or uncivilized man. The Melitans were not "barbarians" in that sense). These islanders received and entertained most freely and courteously the outcasts of the sea which had been thrown upon their shores. In this case they entertained, as it were, angels unawares. God who can never fail to observe a kindness shown to His own, richly repaid their disinterested hospitality. This virtue should be sought after and cultivated. Hospitality of the right sort is not too often found and is getting rarer. (See Rom. 12:13, R. V., margin).

In its wider setting, we can go back to Acts 23:11, and show the marvellous way in which God brought His promise to pass, foiling the plots of the Jews; the crookedness of the governors; the raging of sea and tempest; and "through many dangers seen and unseen" saw Paul safe into Rome.

THE CONCLUSION OF THE STORY. Acts 28:17-31.

It did not take Paul long to rest up from his long and strenuous journey. On the third day he was ready for work—his real and especial work. Again it was "to the Jew first." He invited the chief of the Jews to his private dwelling and explained his position and mission to them. They expressed themselves willing to give him a hearing; and on an appointed day they came in great numbers to Paul's lodging. To them he set forth fully and particularly the whole day through, the kingdom of God and the name of the Lord Jesus Christ from their scriptures. The result was that some believed; and some disbelieved. Here as at Jerusalem and elsewhere, there was no unanimous acceptance of their Christ by the Jewish people. This seems to have been a final crisis. Paul applied to them the noted passage from Isaiah which gives Israel over to their long period of hardening; and declares his mission to the Gentiles. For two years he continued in his own hired dwelling and to all that came to him he preached the kingdom of God and the things of Jesus Christ with all boldness, no man forbidding.

Here closes the story of Acts, and with it the history of Paul's labors. The rest of his career must be gathered from his later epistles.

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 11, 1921.

PAUL WRITES TO A FRIEND.

Golden Text: "Whosoever would be first among you shall be your servant." Matt. 20:27.

Lesson Text: Philemon 8-21.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, 9 yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: 10 I beseech thee for my child, whom I have begotten in my bonds, Onesimus, 11 who once was unprofitable to thee, but now is profitable to thee and to me: 12 whom I have sent back to thee in his own person, that is, my very heart: 13 whom I would fain have kept

On the Purpose and Meaning of Paul's letter to Philemon, see Notes. Verses 8, 9. Did Paul have a right to command in Christ's name? Could he have asserted his apostolic right here? Was he afraid? Why did he not? What two things concerning himself would give his word great weight with Philemon? Verses 10-12. On whose behalf does Paul beseech Philemon? What does he call Onesimus? In what sense had he begotten him? (1 Cor. 4:15). What was he once? What was he

with me, that in thy behalf he might minister unto me in the bonds of the gospel: 14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. 15 For perhaps he was therefore parted from thee for a season, that thou shouldst have him for ever; 16 no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. 17 If then thou countest me a partner, receive him as myself. 18 But if he hath wronged thee at all, or oweth thee ought, put that to mine account; 19 I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ. 21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

is the returning slave to be received? If Onesimus had wronged his master out of anything, who would assume the debt? How much, Paul reminds Philemon, does Philemon owe to Paul? What would give Paul joy? How could Philemon refresh Paul's heart? Does the goodness of one Christian refresh the hearts of others?

Verse 21. Did Paul really have any doubt as to what Philemon would do? What confidence does he express?

now? What made the change? Are we not all worthless till redeemed through the gospel? (Eph. 2:1-3). What is the first thing this run-away slave must do now? Who sent him back? What indicates Paul's extreme love and interest in the poor slave?

Verses 13, 14. Would Paul gladly have kept Onesimus with him? For what? To whose account would Onesimus' service for Paul have been credited? Did Paul recognize Philemon's right? Why did not Paul retain Onesimus without consulting Philemon? Is constrained goodness much worth? What must it be to be worth most? (2 Cor. 8:3; 9:7).

Verses 15, 16. Does Paul recognize the providential workings of God in the common events of life? How did God overrule Onesimus' unfaithfulness? What would he be to his master henceforth? In what sense a brother "in the flesh"? (Because belonging to the household; not necessarily actual kinship). Why a brother in the Lord?

Verses 17-20. How, does Paul urge,

NOTES ON LESSON 11.

PAUL'S LETTER TO PHILEMON.

The circumstances that called forth this short epistle—the only one of its kind, and one which gives us an insight into the power of the gospel in the Christian's private life—can easily be gathered from the epistle itself. Onesimus, a slave, had run away from his master Philemon who was a Christian, probably saved through Paul's work. In Rome, Onesimus, by chance or otherwise, finds Paul, at that time a prisoner. Through Paul's word Onesimus is converted. Now Paul sends him back to Philemon, bearing this epistle.

THE CENTRAL LESSON

Here lies in the manifest power and spirit of the gospel: 1. Its power to save the wealthier and cultured. Philemon the example. 2. Its power to save the low and criminal. Onesimus the example. 3. The gospel's stern integrity: Onesimus must go back to his master. 4. The love inspired through the gospel: Paul's Christlike love for Onesimus, seen shining through the letter. Also Paul's love for Philemon, manifest in the affectionate and courteous and extremely tactful note. 5. The power of the gospel to inspire with strength and courage. Onesimus well knew the terrific penalty imposed upon runaway slaves; but at all risks he goes back. 6. The obligation the gospel imposes: Philemon's love-obligation toward both Paul and Onesimus. Finally—think of how Onesimus may stand as a type of the sinner, revolted from God, restored and returned through the mediation and intercession of Christ. "We are all His Onesimi," said Luther.

A CHRISTIAN SLAVEHOLDER?

Evidently Philemon was that. But how possible? The gospel never attacked the customs and institutions of men. It transfused its influence into them, and the quiet power and spirit of the gospel tended without directly antagonizing, to eliminate and finally abolish all that in common custom was wrong.

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 18, 1921.

PAUL'S LAST WORDS.

Golden Text: "I have fought the good fight, I have finished the course, I have kept the faith." 2 Tim. 4:7.

Lesson Text: 2 Tim. 4:6-18.

6. For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith: 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. 9 Give diligence to come shortly unto me: 10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 14 Alexander the coppersmith did me much evil: the Lord will render to him according to his works: 15 of whom do thou also beware; for he greatly withstood our words. 16 At my first defence no one took my part, but all forsook me: may it not be laid to their account. 17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

1 Pet. 5:13. In what way had Mark

Verses 12-15. What hint in this of the poverty of the apostle? Who is

On the whole of this Epistle, and on the five verses preceding this printed lesson, see Notes.

Verse 6. To what does the "for" refer? What was in a sense already taking place? What did he say had come? Actually or virtually?

Verse 7. What kind of fight had Paul fought? (1 Tim. 6:12). How had he run his race? (1 Cor. 9:26; Heb. 12:1). What had he held to and kept to the end? (1 Tim. 1:19; Heb. 3:14).

Verse 8. What remained now for Paul? To whom only will that crown be? (Rom. 8:17; 2 Tim. 2:12.) Had Paul fulfilled the condition? Who was going to award him that crown? When? To whom besides Paul would such a crown be given? Who are they that "have loved his appearing"? (Notes).

Verses 9, 10. Why was he so urgent for Timothy to come to him? Did Paul need the comfort of human companionship in the Lord? (Acts 17:15; 2 Cor. 2:12, 13). Why had Demas left Paul? Did Paul's work and way offer much "opportunity" from the world's viewpoint? Did it from God's viewpoint? Which did Demas prefer and choose? What word is given in the margin instead of "world"? What are we told of this present world (or, age) in Gal. 1:4? Can both the two loves spoken of in verses 8 and 10 exist in the same heart at the same time? What are we told of the love of the world in 1 John 2:15-17?

Verses 11, 12. Who only was with Paul? What "Mark" was this? (Acts 12:12, 25; 13:5, 13; 15:37-39; greatly changed

mentioned as a bitter enemy? (Possibly same as in Acts 19:33). Did Paul undertake to denounce him, or in any wise to take revenge of him? By whose example did Paul go in this? (1 Pet. 2:23). Will the Lord be sure to attend to such a case as Alexander's? (Heb. 10:30, 31).

Verses 16, 17. How many of Paul's fellow-Christians in Rome stood up for Paul and with Paul when he made his first defense at Rome? Like whose case was this? (Matt. 26:31). But who stood by Paul? In the strength of this Help what was Paul, a forsaken prisoner, able to do?

Verse 18. What confidence had grown up in Paul's heart from his long experience with the Lord Jesus? Can every one who truly trusts Him say that?

NOTES ON LESSON 12.

"SECOND TIMOTHY."

The peculiar value of this epistle lies in the fact that it is the very last word we have from Paul. He had grown old in the service of His Lord, and his task was all but done. The end, as he himself saw, was not far. It is natural that here Paul's eye should sweep forward into the future history of the church, and on to that glorious Day for which all Christians were taught to wait. And what did the future hold? Alas, the present already testified to encroaching corruption, laxness, departures, failures. But the Christian soldier must not give up. "Be not ashamed," and "Suffer hardship" were the key-words of the admonition to Timothy. There would be occasion enough for the faithful preacher to be ashamed and intimidated; and if he stuck to his Lord he would more than likely have to suffer much of hardship and other things. It was no rosy picture the apostle drew of the church's future. Never would the time come when the true church would include the world, or have prestige, glory and honor in the world. Her lot is the Cross. In the last days—instead of the world's being converted, the professed church would be corrupted; still holding the form of godliness, but denying the power thereof. (2 Tim. 3:1, etc.) Earnest work for God today is the more needed because the time was speedily approaching when people generally would not any more endure the sound teaching. (4:1, etc.) Yet for all that God always has a people (as in Israel's darkest times He had reserved to Himself 7,000 men, Rom. 11:4) and this was the good assurance and exhortation of God to them all in those difficult times: "The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from unrighteousness." (2 Tim. 2:19).

PAUL'S CHARGE TO TIMOTHY. (2 Tim. 4:1-8).

Today's Lesson takes in the last three verses of Paul's grand and solemn charge to Timothy. The first five verses ought by all means to be included in this study. Note them.

1. The Solemnity of the Charge: "I charge thee in the sight of God and of Christ Jesus who shall judge the living and the dead, and by his appearing and his kingdom."

2. What Paul thus solemnly lays upon him: "Preach the Word."

3. When and How: "Be urgent in season, out of season." At favorable times and at times unfavorable. Cowardice, timidity, indifference, often hide behind the word "tact." Better blurt out at inopportune times, than to keep silent when you ought to speak. Don't be too careful and wait too long for suitable opportunity; the need is great and always pressing. "Reprove, rebuke, exhort, with all longsuffering and teaching." These three things the preacher is to do; and that with much patience and forbearance (2:24, 25); always teaching.

4. The necessity of it: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." The greater is the need for faithful men to lift up their voices for the truth of God.

5. Timothy's Appointed Course and Work: "But be thou sober in all things, suffer hardship; do the work of an evangelist, fulfil thy ministry." (Comp. Acts 20:24; Col. 4:17).

"WHO HAVE LOVED HIS APPEARING."

These are they who stand ready to meet Him—who wait for Him, look for Him, watch for Him; who have set their hope on His Coming. (1 Pet. 1:13; Tit. 2:13). They love His appearing because they love Him. (1 Pet. 1:7, 8). "Even so, come Lord Jesus."

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 25, 1921.

REVIEW.

Golden Text: "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Eph. 6:13.

Devotional reading: Psalm 138.

1. I will give thee thanks with my whole heart: before the gods will I sing praises unto thee.

2. I will worship toward thy holy temple, and give thanks unto thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3. In the day that I called thou answeredst me, thou didst encourage me with strength in my soul.

4. All the kings of the earth shall give thee thanks, O Jehovah, for they have heard the words of thy mouth.

5. Yea, they shall sing of the ways of Jehovah; for great is the glory of Jehovah.

6. For though Jehovah is high, yet hath he respect unto the lowly; but the haughty he knoweth from afar.

7. Though I walk in the midst of trouble, thou wilt revive me; Thou wilt stretch forth thy hand against the wrath of mine enemies, and thy right hand will save me.

8. Jehovah will perfect that which concerneth me: Thy lovingkindness, O Jehovah, endureth for ever; forsake not the works of thine own hands.

THE WHOLE CAREER OF PAUL.

This "Review" offers a good opportunity to take in the whole career of Paul in outline. His birth-place (Tarsus, of Cilicia); his early education (in Jerusalem, at the feet of Gamaliel); his early zeal and marked ability; his first mention at the time of Stephen's martyrdom (Acts 7); his persecution of the saints. Then his conversion, told three times; in Acts 9, 22, and 26. Then the years of his proving; and when approved, the sending forth of him on his real life-task; an apostle to the Gentiles (Acts 13) His first missionary journey (Acts 13:4—14:28). The Conference in Jerusalem (Acts 15). The second missionary journey—in which the gospel goes to Europe. (Acts 15:3)—16:22). This quarter's lessons begin in the midst of this European journey.

Lesson 1—Paul in Corinth. Acts 18:1-11. (Read or quote 1 Cor. 2:2 and Acts 18:8).

Lesson 2—Paul at Ephesus. Acts 19:8-20. Recall one event of Paul's sojourn at Ephesus. The third missionary journey begins at Acts 18:23. It was during that he came to Ephesus.

Lesson 3—Paul writes to the Christians at Corinth. 1 Cor. 1:10, 11; and 13:1-13. What is the theme of 1 Cor. 13?

Lesson 4—Paul's last Journey to Jerusalem. Acts 21:1-17. What was predicted to him all along the way? Why did he go on? (Acts 20:24).

Lesson 5—Temperance Lesson: Strong Drink in a Nation's Life. Isa. 28:1-13. Alternative Lesson: Paul writes to the Romans. Rom. 1:1-17.

Lesson 6—Paul's Experience at Jerusalem. Acts 21:27-40; 22:1. Can you tell briefly what happened?

Lesson 7—Paul before the Roman Governor. Acts 24:10-27. What did Paul preach to Felix?

Lesson 8—Paul before the King. Acts 26:19-32. What King?. Why was he called on to speak before the King?

Here we come to the last stage of Paul's career.

PAUL'S JOURNEY TO ROME.

Lesson 9—Paul's Shipwreck and Voyage. Acts 27:30-44. Why was it worth while to have such a man as Paul along?

Lesson 10—Paul in Melita and Rome. Acts 28:1-16. Did somebody's unselfish hospitality repay them richly? With Paul's two years' stay at Rome the book of Acts closes. The rest of his story must be gathered from the epistles.

Lesson 11—Paul Writes to a Friend. Philemon 8-21. This epistle with "Philippians," and "Colossians," was written in prison. To whom is it, and what about?

Lesson 12—Paul's last words. 2 Tim. 4:6-18. As he himself intimates and as tradition tells us he was "offered up," slain by the Romans in this, a later imprisonment.

THE USE OF THESE LESSONS.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

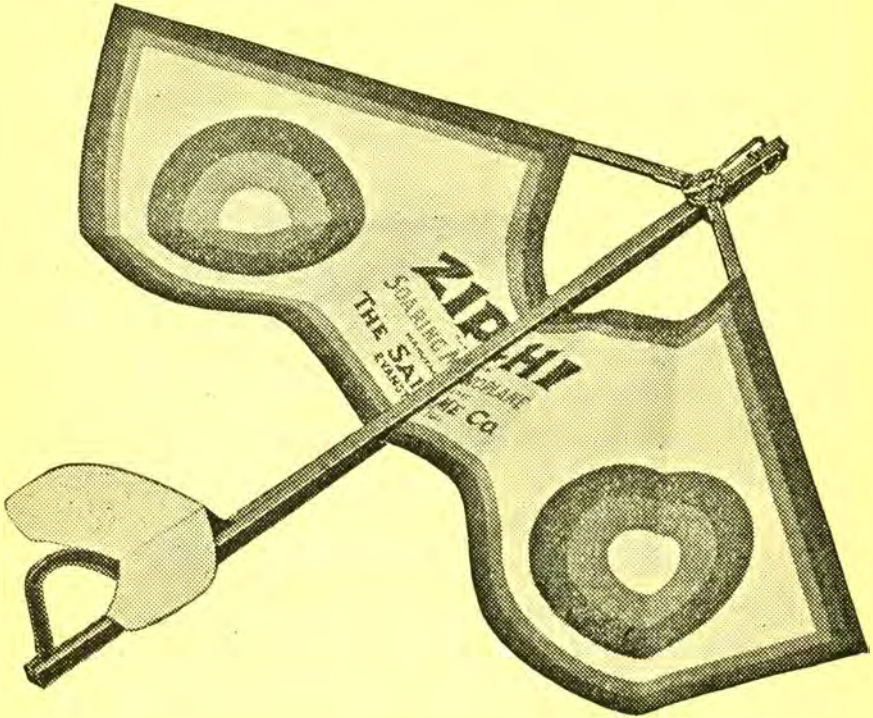
Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself by thought and searching.

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

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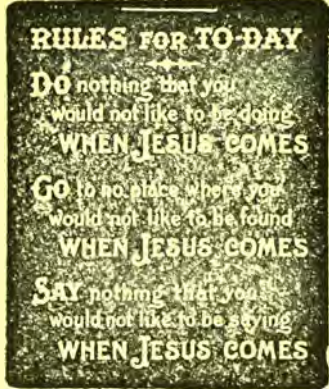
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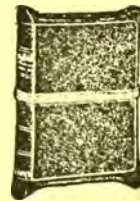
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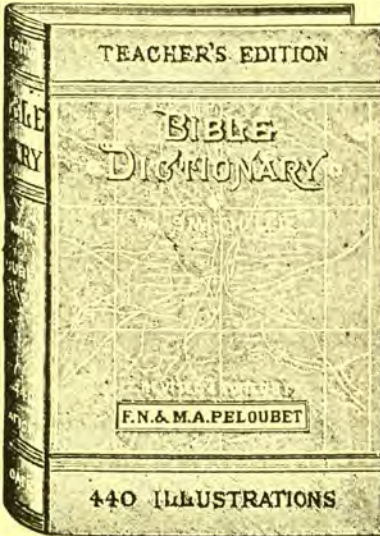
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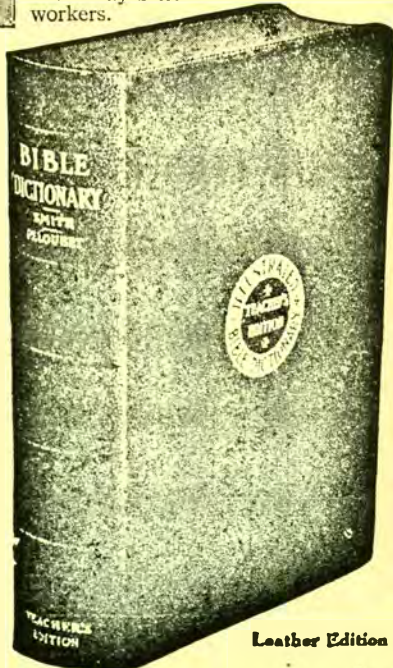
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