

OCTOBER, 1924.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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Entered at the Post Office, Louisville, Ky., as second class matter.

CONTENTS—

Words in Season—R. H. B.	289
News and Notes	292
Second Sermon on The Second Coming—R. H. B.....	295
On Foreign Fields—	
Missionary Notes—D. C. J.	312
Lord's Day Lesson—R. H. B.	313
Miscellaneous—	
The Story of Two Pencils—D. C. J.	309
Where Were You?	309
Portland Ave. Bible Classes	309
Portland Ave. Christian School	310
Pearl Swearingen.	311
Dallas Hebrew Mission	311

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All who read the articles under this caption in recent issues of *The Word and Work* must have been impressed with them as of great and permanent value. We do not hesitate to pronounce them the ablest contribution to missionary literature that has come to our notice in years. They deserve the widest possible circulation; and to that end, we have arranged to furnish them in a neat 12-page tract, adding some fresh matter on this vital subject, at \$20 the thousand, postpaid. Smaller quantities, 5c each; \$2.50 per 100.

WORD AND WORK

LOUISVILLE, KENTUCKY.

WORD AND WORK

WORDS IN SEASON.

R. H. B.

WHAT A MAN THINKS.

What a man thinks in his inmost heart determines his outlook, his attitude, his course, his character and his destiny. "As a man thinketh in his own heart so is he." But it is not always his professed thought, nor even always his conscious thought that lies deepest and controls his life. Often a man is not aware of his inward thought, and would be horrified if the truth were told him. Of course he *might* know; but the heart is deceitful above all things. Few are what they are; many deceive their neighbors; and more still fool themselves. It is a fatal pastime. The greatest blessing that can come to a man is to be undeceived. It hurts, but it opens the way to a cure. Every man whose life does not tally with his profession is actuated by beliefs other than he professes; and every man who lives a wrong life is dominated by an inward falsehood. The fruit of the light is in all righteousness and goodness and truth.

SECRET ATHEISM.

For example, "the fool hath said in his heart, There is no God." (Ps. 14:1). It is not necessary to suppose that this "fool" is an avowed atheist. He may even be a professed church-member. He may confess with his lips what in his heart he consciously denies. Or he may not even be aware of his own secret atheism. He may suppose himself a firm believer and even a staunch defender of the faith. But he lives and acts as though there were no God—which shows that in his inmost soul he builds on that idea. If he were accused of infidelity he would indignantly repudiate the charge. Yet while accepting the Bible he lives as though it were not true. He may avow a faith in God, but he does not place any reliance nor stake any real dependence on Him, and secretly trusts and follows other considerations. How amazed that Rich Man was to find things so bad in Hades; and wanted Lazarus to be sent to his brothers to *testify* to them, lest they also come into that place of torment. Yet those brothers already had the very best of testimony—the word of God: they had "Moses and the prophets." But, as he himself had done, they were living on the secret assumption that that testimony was *not true*. Please, then, send Lazarus over to assure them that it is true! And that secret unbelief was the explanation of the Rich Man's selfish, self-indulgent life, as it is in all such cases today.

MEASURING WITH OUR BUSHEL.

The bold and careless sinner who thinks in his heart that God does not really regard sin so very seriously; who because

God was long silent and continued His goodness and forbearance and longsuffering, concludes that he can go on in sin with impunity and God will wink at it—comes in for special mention.

“When thou sawest a thief thou consentedst with him,

And hast been partaker with adulterers.

Thou givest thy mouth to evil,

And thy tongue frameth deceit.

Thou sittest and speakest against thy brother;

And slanderest thine own mothers' son.

These things hast thou done and I kept silence,

Thou thoughtest that I was altogether such a one as thyself.”

How serious such a misjudgment of the character of God is, and what miserable results follow from it in daily life, and how fearful a judgment in the end, everyone can see. Truly as a man thinketh in his heart so is he. My brother, has it perhaps been your secret thought that you can live a wrong life and God will let you get by with it? That by hook or crook you can circumvent the Great Judge?

THOSE WHO BUILD FOR THIS WORLD.

Another is obsessed in his heart with the insane thought that there is a real value and permanence in earthly possessions. Why would they so strive and toil to obtain them if they did not think them worth while? “Their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations. They call their lands after their own names. This their way is their folly: Yet after them men approve their sayings. For when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul (*and men praise thee when thou doest well to thyself*)—he shall go to the generation of his fathers; they shall never see the light.” (Ps. 49:11, 13, 17-20). Alas, this would be the fitting epitaph on many an imposing monument in our cemeteries. “Under the mountains of gold,” says one, “lies an army of giants buried.” Yes, men who used gigantic abilities in laying up treasures where moth and rust do corrupt and thieves break through and steal; who built them houses great and strong as though they would use them forever, but have no abode whither they go. It is all due to the false inward thought. May the Lord give us a true sense of values, and settle our hearts to build for eternity.

THE UNFAITHFUL SERVANT'S THOUGHT.

In the New Testament the Lord points out the servant who saith in his heart, “My Lord tarrieth.” Of the doctrines of the gospel, the one who provides the constant stimulus, that keeps us alert, watchful, careful, is the doctrine of the ever-imminent coming of our Lord Jesus Christ. To him who truly believes it is a continual motive to holiness, “Everyone that hath this hope set on Him purifieth himself even as He is pure.” (1 John 3:3). It compels him to stand in the grace of God, under the cleansing blood all the time. It urges him on to love and service. It helps him to estimate aright the glory of the world and the pre-

tense of worldly Christendom. It makes him willing to share the reproach of Christ, and gives him an unworldly turn; it makes him a stranger and a pilgrim. He will come to live habitually in the light of the Lord's longed-for return. But if the servant conceives in his heart the secret thought, "My Lord delayeth" it begins at once to show in his actions. If heretofore he has not stood in the way of sinners, nor sat in the seat of the scornful, he now sits down and eats and drinks with the drunken. If hitherto he has dealt with his brethren in brotherly love, longsuffering, patient, humble, forbearing, self-sacrificing, he now begins to beat his fellow-servants. He has not, of course, turned away from his Lord, nor even given up the belief in His Second Coming. But the pressure of the constant expectation, the urgency, the continual sense of momentary accountability has been lifted. A sense of irresponsible freedom creeps over his soul. He feels subconsciously that now he can fiddle awhile. He does not look so intently to the Lord—he takes off his eyes and looks about him; and he sees much that is commendable and good, and desirable in the world around him. Of course he would not be untrue to the Lord but if he steps over to pluck a flower or two by the way, it is only in full intention to get back on the path forthwith. And so one thing leads to another, from carelessness to man-pleasing, compromise, worldliness, denial, apostasy—so smoothly and quickly, one knows not what happened nor how. But the Lord of that servant shall come in an hour when he expecteth not and shall cut him asunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (Matt. 24:48-51). Keep thy heart therefore.

THE INWARD THOUGHT OF MEN OF FAITH.

It is the inward thought of the heart that accounts for the actions of God's heroes of faith. No other explanation could account for Moses' strange and wonderful act of self-renunciation, when he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for "he esteemed the reproach of Christ greater riches than the treasures of Egypt;" and he "looked unto the recompense of the reward." Such was the controlling thought of his heart—a thought communicated to him through the word of God and received into his inmost heart *by faith*. For after all this is faith—the receiving into the heart as settled truth the word of God; so that the thoughts imparted through it control the life.

In like manner Paul's peculiar and marvellous career from his conversion was dominated by his inward knowledge and valuation of Christ for whom he literally suffered the loss of all things and counted all as garbage, if only he might gain Christ. (Phil. 3:8). For the love of Christ constrained him. Let us be sure that all the excellency and preciousness which Paul thought he saw in Christ was really there; and if we have never seen it in Him it is because we do not know Him.

WORD AND WORK

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

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

2626 Montgomery Street, Louisville, Ky.

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

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

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

VOL. XVIII.

OCTOBER, 1924.

No. 10.

NEWS AND NOTES.

"With H. N. Rutherford to lead the singing we continued for eleven days at Locust Grove in Simpson County, Ky. Immediate results, 19 baptized and 8 by restoration and membership. Rutherford's work is great. The church has had a very prosperous year, and was ready for the meeting.

The meeting began at Franklin, Sept. 7. J. M. Hottel, who labors there, led singing. Missed three services on account of funeral, but Hottel kept the fires burning. Brother Elam Derryberry led singing once and Brother James Salmon, of Woodburn once. Immediate results, 20 baptized, mostly adults and heads of families, and the church greatly revived. Two union tent meetings were in progress during the time and our congregations were never so large; but they were good and interested as the results show. Hottel doing splendid work there."—H. L. Olmstead.

"OUR WORLD TOUR," a new illustrated book by Don Carlos Janes, describing brother and sister Janes' missionary journey around the world, soon out, 208 pages; cloth; \$1.50 to advance subscribers. Check will do. Order from Brother Janes or through The Word and Work.

From Stanford Chambers: "Buried in work. School going fine. Three teachers, 75 pupils. Had a good meeting at Borden, Sept. 14. Fine church there. I fear my little corner in W. and W. will have to be filled by another this time."

B. F. Rhodes had a fine meeting at Rector, Ark., in August. A large attendance from the first; two meetings each day; a number of decisions.

"The meeting at Magnetic Springs, Ohio, was good. Light attendance, but many communities represented. Discussions pretty good, and fine spirit."—D. C. Janes.

"The meeting at Meade's Chapel, near Nashville, turned out well, and I believe that much good was done. Eight accessions, one restored. Enjoyed so much being with Brother Gardner and his people."—R. H. Boll.

"We heard Brother C. C. Merritt (of The Living Message) Sunday and last night, at the Peak and Main Street congregation here."—Mrs. A. L. Walker, Dallas.

"I had a good hearing at File's Valley. Baptized five. Brother Taylor did splendid singing. Meeting starts with a good interest here."—Earl C. Smith.

From Claud F. Witty, Detroit: "The work here is in excellent condition."

From Allen, Okla.: "I have baptized 13 and reclaimed 2 so far. Will go from here to Nashville, Ark."—O. E. Phillips.

John E. Dunn is now living and laboring at Temple, Texas.

"We are now connected with the Dasher Bible School and get our mail from Lake Park, Ga. Wife and son Arthur will teach in the school."—H. C. Hinton.

"Tokyo, August 25: Brother Rhodes leading and McCaleb and Bixler assisting, we have just closed a ten-days' tent meeting up here in the mountain village near our summer abode. Rain hindered, but the children came anyway and we had a fine time. The station master loaned us the ground for the tent. At the close a member of the village office came to us and expressed his satisfaction about the meeting hoping we would come again. This is where Brother Rhodes has been working some for three years.

We are now in a three-day house meeting in another small village and then go to another village with the tent. Pray for us."—O. D. Bixler.

"We are glad to report the fellowship of forty dollars from the Buechel, Ky., church, forwarded to us by Brother John T. Glenn.

"It was the wish of the elders that we use it for necessary purposes preparatory to our African journey. This we have done. May the Lord bless this bountiful gift to His glory."—Ray Lawyer.

From Coffeerville, Ala.: "I am closing my work here. The Lord has blessed my labors with seven additions. Six by baptism and three restorations. From here I go to Silas for awhile and then to Louisville."—G. B. Dasher.

From Rector, Ark.: "We have just closed a very fine meeting lasting 21 days. Brother B. F. Rhodes of Morrilton did the preaching well. The visible results were 9 baptisms and 2 otherwise, and the church strengthened and encouraged to greater effort. They are to send ten dollars per month to the South African Mission work."—J. W. Dollison.

"The meeting at Eubank, Ky., was one of the finest ever known in that church. Thirty-four were added during the meeting. Brother Clymore is very highly esteemed by all. Besides these visible results there was much reading of the Word. At one evening service there were 146 who had read one chapter or more during the day. Pray for the work."—Edw. E. Kranz.

Practical Geography, a pamphlet for the fifth grade, by Geo. Bos, 266 Burgess Place, Clifton, New Jersey, 112 pp. Maps and illustrations. Originally prepared for use in Reform Schools. Free from evolution and Darwinism. "In the beginning God created the heaven and earth" are the opening words. Obtainable through this office.

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"I left Brother Will Ellmore to continue the meeting at Antioch, near Frankfort, Ky., over Sunday, Sept. 7, to start the meeting at Nelsonville. He will be with me Monday. There had been thirteen additions when I left. The attendance has been very large from the first, and the interest better than it has been during the seven years that I have been preaching there. Brother Ellmore is a great and faithful preacher of the gospel; he makes it simple, striking, and appealing to the intelligence and the heart.

"We have one more meeting in Indiana. After that I intend, the Lord willing, to spend the winter in Philadelphia with Paul. I do not know what

the prospect is for preaching the gospel in that city, but I shall try to do all the mission work I can while there."—W. J. Brown.

O. S. Boyer has been in a good tent meeting, George R. Johnson singing, at Bedford, Ia.

Only 20 copies of the September Word and Work—(the first of the Dallas Sermon Series) remain on hand. They will be reserved and sent to the next 20 yearly subscribers, new or old, who call for them. No more 4-month subscriptions at 25c will be accepted at this time—except such as may be in the mails or ready to mail now.

"Dawn Doctrine," by Charles M. Neal, a great little tract exposing Russellism in an unanswerable fashion, 5c each, \$1 the hundred.

There was a decided increase in the number of our quarterlies ordered for the last quarter of this year. We can supply only a few more schools. 6c each, cards 4c; Elam Quarterlies, senior or junior, 6c; Little Learner paper, 3c; First Steps, 12c; Picture Rolls, \$1 for the quarter. Order from or through us. We handle the best helps.

From Chattanooga: "In July I was in a good meeting at Dayton, Tenn. Here we had the hearty co-operation of the churches near by. Attendance good and some were added to the Lord.

In August I was with Rock Hill church, Rutherford Co., Tenn. Interest fine, with 24 baptisms and 5 restorations. This church promised to be a regular contributor to missionary work in some foreign field. I enjoyed this meeting more than any of the several I have held for them.

"I began last Sunday with Main Street church in Winchester, Ky., with good interest. Brother Neal is doing a good work here.

Our Home-Coming day at Central church, Chattanooga was a great day with us. There were about 600 people present at Sunday morning services, and about 268 at Sunday Bible School. We went out to Warner Park and spread dinner for about 400 people. Several placed their membership with us and one was baptized. We thank the Lord for our splendid new house of worship and our enlarged opportunities for reaching people. Pray for us."—E. H. Hoover.

D. H. Jackson, of Fern Ave., church, Toronto, is now in a wonderful meeting at Buechel, Ky. Brother Jackson spent August with the Meaford, Ontario church, speaking three times Sundays, and giving six special addresses. The work closed gloriously with nine young men coming forward to confess Christ on the last Lord's day of the month. The final results of the Buechel meeting will be reported next month.

One Evangelist who ordered 20 copies of "The Book of Revelation" (50c each), writes: "I placed the books on the stand in the church house and they were all gone before I began preaching. I wish I had ordered fifty."

LOUISVILLE NEWS: D. H. Friend had a glorious meeting at Bohon, where 17 were added by primary obedience.

Brother Boll is home from Meade's Chapel, where there were 8 accessions.

Jno. T. Smithson began at East View, Sept. 21, and L. K. Harding began at Worthington on the same date.

The Buechel meeting began on the 28th. Perhaps no preacher visiting this district has ever won the interest and confidence of all more quickly than D. H. Jackson did in this meeting; and a more convincing presentation of the one glorious gospel comes seldom to any community.

E. L. Jorgenson reports a most interesting month's work with Bathurst St. church, Toronto, where Brother G. A. Klingman has spent the past year with most encouraging results. Brother Jorgenson had the privilege of addressing all four of the churches in Toronto that stand for the primitive order of things. The closing Lord's day at Bathurst street was a glad and fruitful time, full of encouragement to the faithful there.

SECOND SERMON ON THE SECOND COMING.

R. H. B.

“THE PURPOSE OF THE LORD’S RETURN, THE MILLENNIUM AND THINGS TO COME.”

(The Second Dallas Sermon; preached July 1, 1924.)

The theme on which I am to speak tonight is *The Purpose of the Lord's Return, the Millennium, and the Things to Come*. This subject grew out of the sermon preached Saturday night on the Second Coming of Jesus Christ. There were a number of the brethren not only of Peak and Main congregation but also of other congregations in the city, who were much interested to hear the sequel and to learn the background of the teaching concerning the coming of the Lord Jesus Christ as I presented it last Saturday night. Now I have not been in the habit of preaching on these things. I have spoken on them on a few occasions. These topics have frequently arisen in private conversation and were brought out by questions at one time or another, or in the study of the text of the prophecies in the Bible-class, but I have rarely preached on them, especially not in protracted meetings. But since it is a part of the Word of God that is under discussion, and since God has spoken on these matters, I feel under a sacred obligation to present such things as I have found in the Word of God when asked to do so. And I shall endeavor tonight to be faithful in my presentation of this subject. I remember that the Lord Jesus said concerning the Holy Spirit, “He shall glorify Me: for he shall take of Mine, and shall declare it unto you.” Well, if that is the way to glorify Christ I shall attempt to do that. I shall try to present to you the things to come as faithfully as I am able. I am not infallible. Every human being must take into consideration that not he, but the Word of God, is right. All of us must concede that, whatever the subject on which we may be speaking. Furthermore, we know that the Word of God is inspired. Our conclusions are not inspired. They may be true and correct for all that, but they are not inspired. The facts that we glean from the testimony of God in the Scriptures may be true and righteous altogether, but perhaps our arrangement of these facts and the sequence in which we conceive of them may not be correct. All things must be weighed in the light of God's Word. This is the privilege and a heart exercise for every Christian, and all of us, like the Bereans, must finally turn to the Word of God to see if these things be so.

CHRIST COMES FOR HIS PEOPLE.

Now, as to the purpose of Christ's return from heaven. The first fact that I wish to set before you is that the Lord Jesus is coming back from heaven *for the purpose of receiving His people to Himself*. On the evening of His betrayal He said to His disciples, “If I go and prepare a place for you, I will come again,” and then He states one purpose—and, no doubt, one of the chief purposes—of His return: “If I go and prepare a place for you,

I will come again to *receive you unto myself*, that where I am, there ye may be also." Here we have one of the prime purposes of the Lord's return. He is coming back to receive us—that is, His disciples, those who believe on His Name, the members of His Body—to Himself, and from that time on they will be with Him in inseparable union, as long as all eternity shall endure.

More detail of this is given us in 1 Thess. 4:13-18. In that passage we see that *the very first thing that shall occur* when the Lord Jesus descends from heaven, "with a shout, with the voice of the archangel, and with the trump of God," is that "the dead in Christ shall rise first." He especially tells us that those who are living on the earth at that time "shall in no wise precede them that are fallen asleep," but, he says, "the Lord himself shall descend from heaven. . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall *together with them*"—that is, simultaneously—"be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Now one of these times that is going to happen. At the very time when even His disciples might be least expecting it, when it would seem least probable, suddenly, unexpectedly, unannounced, and swiftly as "in the twinkling of an eye," "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

OUR ADOPTION, THE REDEMPTION OF OUR BODY.

Now the Book tells us furthermore that that will be the time of our full redemption. Up to the hour of the Lord's return, His own will not be fully redeemed. The sentiment that when a Christian dies he enters into his final glory and his eternal habitation is not Scriptural. The Christian, indeed, at his death goes into the presence of the Lord. As Paul said, "For to me to live is Christ, and to die is gain," and again, "Having the desire to depart and be with Christ, which is very far better." Nevertheless, the Christian's redemption is not finished, and he is in a condition of happy waiting and rest, a state of abeyance, until the day the Lord Jesus comes to consummate His victory. As the Apostle says in the eighth chapter of Romans, we are "waiting for the adoption, to wit, the redemption of our body." Not until this old body is redeemed from the dust and from the power of death, and we stand anew in the image of the glorious body of our Lord Jesus Christ, will our redemption be complete, and not until then shall we fully have entered the state of sonship. We are the sons of God now, but we shall be fully installed into the high position of sonship—and that is what the word "adoption" means in the New Testament—at the time of the coming of the Lord Jesus Christ. "We wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the

working whereby He is able even to subject all things unto Himself." (Phil. 3:20, 21).

Though limited in time tonight, and probably unable to handle my whole subject, I cannot resist the impulse to try to bring home to the Christian's heart the exceeding great and glorious privilege wrapped up in these words. You know how people will go hundreds and thousands of miles and spend their last penny in search of health, for just a little recuperation, a little patching up of the poor, imperfect life that we have in our natural bodies. But, oh, what it will be when Jesus comes and fashions anew our bodies and makes them like His glorious body! Have you ever gotten up some morning and breathed the fresh, morning air; and the skies seemed so blue and the world was so wonderful and it seemed as though there were springs under your feet, and you felt glad just to be alive? Then you knew what it is to be well. The doctors say that we are never perfectly well, that there is always something slightly out of order, but at such times we are approximately well. They say that health is the most wonderful possession and that without it everything else is valueless. But what is health but the normal functioning of our poor earthly life? What then will it be when that new life will course through our bodies and we shall be beyond reach of sickness or pain for evermore, gladly alive with the Lord Jesus, with a body like unto His, endowed with capacities and powers that transcend all our conception at the present time? We shall be like Him when He shall appear. The dead shall be raised incorruptible and the living shall be changed; for "this corruptible must put on incorruption and this mortal must put on immortality"; and the dead and the living shall be caught up to meet Him in the air, simultaneously. Then is our adoption, to wit, the redemption of our body.

THE TIME OF THE CHRISTIAN'S REWARD.

Every Christian's reward also waits for that blessed day. You hear sometimes that "so-and-so has gone to his reward." It is a mistake. There is a preliminary foretaste before the coming of the Lord, both for the evil and the righteous—the story of the rich man and Lazarus gives us an indication of that. But to speak of reward—no, that does not come till the Lord Jesus comes. "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." (Rev. 22:12). That certainly involves *the judgment of His people* according to the works they have wrought. The apostle tells us (1 Cor. 4:5) "judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and *then shall each man have his praise from God.*" Our talents are committed to us to occupy until He comes. When the Lord Jesus comes, those that have well and faithfully used their talents will receive rank and rating according to the diligence they have put into their work. The one man who had made ten pounds received jurisdiction and con-

trol over ten cities, in the parable of the "pounds." (Luke 19). The other man, who made five pounds, received authority over five cities, but the third, who had hidden his pound, was rejected altogether. So there will be a judgment of Christ's servants in accordance with the work they have done. Furthermore, there is some indication that a Christian's work may even be burned up, and yet if he has put faithful—even if blundering—efforts into the work, he himself shall be saved, "yet so as by fire." (1 Cor. 3:10-15). So there will be judgments and rewards.

Moreover the Christian will receive his crown only when Jesus comes. Wherever you find the crown and crowning spoken of it is always connected with the coming of the Lord. Paul, writing to Timothy (2 Tim. 4:8) says, "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*." Again when Peter speaks to the elders (1 Pet. 5:2-4) and tells them to take up the work of the Lord "not of constraint, but willingly," he adds, "and *when the Chief Shepherd shall be manifested*, ye shall receive the crown of glory that fadeth not away." The "crown of life" also is promised to us after we have been tested out and approved. (Jas. 1:12). So we see that the crown comes to the Christian at the time of the return of the Lord Jesus.

GRACE TO BE BROUGHT TO US.

The Lord Jesus is now working with His church. He loved the church and gave Himself for it, that He might cleanse it by the washing of water and with the word. He is dealing with every single Christian and is disciplining them, working with them, looking forward to the time when He can present them spotless and without blemish, in exceeding joy, in the presence of the Father. Now that is the thing to look forward to. We could never have any happiness apart from perfect holiness. But the time is coming when His church shall be presented in the presence of God without blemish. (Eph. 5:27; Jude 24). That will be a time of exceeding joy for His people. The presence of God strikes terror into the hearts of those unfit to face Him. If we are permitted to face Him through the work of our Lord Jesus, how happy we shall be to look into the face of God! "His servants shall serve Him and they shall see His face and His name shall be in their foreheads." Shall we ever be able to arrive at such a bliss—we, so weak, so miserable, who have so many defects, who are so continually failing, however hard we try? Well, you have come to the Lord for salvation; cleave to the Lord with all your heart and He will see you through. We are told in 1 Peter 1:13, to set our "hope perfectly on the *grace that is to be brought unto you at the revelation of Jesus Christ*." Now, you know what "grace" is, don't you? Grace is the undeserved favor of God. By the grace of God we have been saved. It is His grace that makes us strong in weakness. By His grace we are

justified. Now Peter tells us that we have not only been saved by grace in the past, not only are we today standing in the grace of God, but *there is grace yet to be brought to us*, and even urges us to set our entire hope on that. If it were not for that we could have no hope in the coming of Christ. What man is there who could face the coming of the Lord Jesus Christ on the ground of his own merit and worth? But we are not told to rest our hope on that. "Set your hope on the grace" of God. That very motive will help you to live a life that is pure and holy—"as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as He Who called you is holy, be ye yourselves also holy in all manner of living."

SALVATION FUTURE.

One more item. The Lord Jesus is coming back to accomplish our final salvation. Just as our original salvation demanded His coming from heaven, taking the form of a servant, going to the Cross and bearing our sins there, so our ultimate salvation in the future is dependent upon Christ's coming again in glory and power. We cannot be ultimately saved unless Jesus comes back. That is why the New Testament puts such an emphasis on the doctrine of the Second Coming. In Hebrews 9:27, 28, we read, "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, *unto salvation*." He is coming back for our salvation; which means that unless He came back there could not be any such thing. We have left it out of our theology, haven't we? We have got things all fixed up without that. Why should Christ come back? If you have no essential place in your theology for the coming of Christ, your theology is wrong. In the New Testament we find that it filled the Christian's whole horizon. They were longing for it, and taught to yearn and wait for it. And your very salvation depends upon it. It requires His coming to bring about that salvation. Peter calls it the "salvation ready to be revealed at the last time"; and Paul says, "now is our salvation nearer than when we believed." Jesus is coming for the salvation of His people.

THE COMING IMMINENT, BUT A COMPOSITE EVENT.

This is the first great object of the coming of the Lord, the very first thing to be expected. This is the hope of the Church and as far as the New Testament teaching is concerned we are not taught to look forward to anything else. Well and good for us to observe the course of times and developments and circumstances. Yet the Christian is taught to look forward to this one first event of all, an event that is liable to break in upon us at any time—that our Lord Jesus "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the

clouds, to meet the Lord in the air: and so shall we ever be with the Lord." That is the one future thing set before us, and it is *imminent*. When I say "imminent," I do not mean "immediate." I have no inside information that it will be today or tomorrow or within the next two or three years. But an imminent thing is one that may happen at any time; it may bide quite a while, and yet again it may occur the next moment. The coming of the Lord Jesus is imminent. The very first thing that will happen—not to be heralded by anything, not necessarily preceded by any fulfilment of prophecy, as far as I have been able to ascertain, is this aspect of the Coming. In this stage of His coming, He comes down from heaven with the shout and the voice of the archangel, the dead are raised and the living are changed and caught up, with the resurrected dead, to meet the Lord in the air. That is the very first event to be looked for. It may be that tomorrow's sun will not dawn till that thing happens.

Now, a thing may be simple or it may be complex. The first coming of the Lord Jesus was not a simple event, it was a complex event. The Lord Jesus came when He was born in Bethlehem. Again, He came when He was baptized of John—for "John preached before the face of His coming." Again, He came when He made His triumphal entry. "Behold, thy King cometh unto thee!" Again, when He died on the Cross He came; "This is He that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood." (1 John 5:6). Again, He came when He came back from the dead. All these features of His first coming constitute the first coming of the Lord Jesus upon the earth. It was a compound event—not a single act, but an event made up of many different features. Now I want to tell you that all the passages of the New Testament about the Second Coming cannot be explained upon the theory that it is a simple event, that the Lord Jesus will just come down at one single act and that will be all. There are a number of features to it that we must recognize. One, as we have already seen, is that the Lord Jesus is coming to receive his saints to Himself. However, we read again that He comes "with His saints." Now evidently it cannot be that the Lord Jesus comes to receive His saints and at the same time comes *with His saints*. That cannot be; it is just as impossible as to say that you can make two mountains without a valley between. There are some things that are just not possible. Here is one of them: the Lord Jesus is coming to receive His people, and that He comes and His people come with Him! In Colossians 3:4, it says, "When Christ, Who is our life, shall be manifested, then shall ye also with him be manifested in glory." Well, before that can happen, the Lord Jesus must have come for his saints; they must have been caught up to meet Him in the air; that apportioning of rank and place and position must have taken place—and "*then* shall ye also with him be manifested in glory." Then the whole world shall admire Him in His saints—"When He shall come to be glorified in His

saints, and to be marvelled at in all them that believed." (2 Thess. 1:10).

There is coming then a time of the appearing of the Lord Jesus when He, *with His saints*, shall return. That is a very important point. In Revelation 19:11 and onward, we see the heaven opened and the Lord Himself, the King of kings and Lord of lords, coming forth, riding upon a white horse; and on white horses following Him, arrayed in white raiment His saints, the "called, chosen and faithful"; a great retinue, coming down with Him from heaven to the earth. That is the second stage of His coming. It is not a different coming, but the same coming. If, for example, I were coming to Texas and some of my friends had met me in Texarkana, and then I came on to Dallas with them, you would not say that that was two comings. So, the first stage of the Second Coming is when the Lord Jesus comes down and receives His own up. Then, after certain affairs have been attended to, He comes with them and the whole world sees His coming.

II.

HE COMES TO OVERTHROW THE WORLD POWER.

That leads us now to the second point, to the second purpose of the coming of the Lord Jesus. When the Lord Jesus comes again, He will come to overthrow His adversaries; *especially the last world-power*. Now this calls for a little research into Old Testament prophecy. In the thirteenth chapter of Revelation, you read about a very remarkable beast, unlike anything that lives and breathes upon the earth; a beast that has seven heads and ten horns and upon the horns are written the names of blasphemy. The beast has a mouth like a lion, a body like a leopard and feet like a bear, and it is a ten-horned beast. To that beast Satan gave his authority. Probably all of us understand that Satan is the Prince of the World and has his throne upon the earth right now. You remember what the Lord Jesus said to the Church at Pergamum (Rev. 2), "I know where thou dwellest, even where Satan's throne is." It is true that the Lord Jesus over-rules and that God over-rules. But Satan still rules. You remember the time on the mount of temptation when Satan offered to the Lord Jesus all the kingdoms of the world and the glory of them and he said, "All this authority hath been committed to me and I give it to whomsoever I will. If Thou wilt bow down to me, I will give it to Thee." The Lord Jesus utterly refused, and said, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Now it may be objected that Satan is a liar and that Satan did not have that authority. If Satan had been lying the Lord Jesus would have known it; if Satan had been lying about that point it would not have been any temptation to Him. If Christ had not known that Satan had that authority, He would not have been tempted. But this was one of the Lord's temptations and He turned it down with indignation, and said, "Get

thee behind Me, Satan!" So that power was left in Satan's hands. But there is coming one in due time who will accept at Satan's hands that which the Lord Jesus refused. And that particular person, whoever he is, called the "beast" in the thirteenth chapter of the Revelation—accept at Satan's hands the sovereignty of the earth and the rulership of all nations, tribes, kindreds and tongues. "And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon"—who is previously defined in the chapter as being the devil—"gave him his power, and his throne, and great authority"—how great authority is shown in verse 7:—"there was given to him *authority over every tribe and people and tongue and nation.*" This beast, therefore, is either a universal kingdom or a universal ruler. In fact, he is both. He both represents the kingdom and himself is its head.

THE FOUR BEASTS OF DAN. 7.

Turn back to the prophecy of Daniel recorded in chapter 7 of that book. Daniel saw four beasts coming up from the sea, diverse one from another; the first beast was like a lion, the second like a bear, the third like a leopard, and the fourth unlike anything that could be named. That latter beast comes snarling across the earth, trampling everything under his feet; and through one of its horns raises the voice of blasphemy against Him that sitteth in the heavens. It continues persecuting the saints until something happens. The thing that happens is a sudden judgment from heaven. But till the beast is crushed, the beast rules. *Then*, it says, the saints shall receive the kingdom—not up in heaven, but "under the whole heaven." That is the picture in Daniel 7.

Now in the Book of the Revelation you find the last beast of Daniel again, yet embodying the characteristics of all the four.

Now the four beasts of Daniel's prophecy were four kingdoms. It is a parallel prophecy to that of the Image in Daniel 2. The parts of that Image represent the four world-kingdoms—the head of gold, arms and breast of silver, belly and thighs of brass, the legs and feet of iron mixed with miry clay. That Image also comes to its end by a judgment from above, a supernatural judgment from God:—a stone cut out of the mountain without hands smote the image on its feet; and reduced it to fragments which the wind carried away like the chaff of the summer's threshing-floor. Then, (and not until then) the stone grew and became a mighty mountain and took possession of the earth. (Some say that this has already come to pass. We have not noticed that it has.)

The four beasts of the seventh chapter of Daniel, correspond to the four parts of the Image of Dan. 2. These are the four world-kingdoms: the head of gold, which is Babylon, repre-

sents the first beast; the second part of the Image was Medo-Persia, and the second beast represents Medo-Persia; the third part of the Image represents Greece and the third beast in the vision of beasts also represents Greece; the fourth part of the Image, and the fourth beast represent Rome, exceedingly strong and fierce. "Forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

"Well, that settles it," says someone, "because Rome has come and gone." Yes, Rome has come and gone, but we have had her equivalent ever since. So that does not help us much. Furthermore, we read here in Revelation that that beast, at the time of its supernatural destruction, holds control over the whole world. Is that then another world-power? No, it is bound to be one of those four of which we read in the 2nd and 7th chapters of Daniel. The beast that re-appears in Revelation is called the beast which "was and is not, and is about to come." (Rev. 17:8). That beast has three stages in his career: a time when he flourished, a time when he went out, and a time when he came back. Here he appears in his latter stage, when he comes back in all his force and embodies all the features of the other beasts in himself. Thus John beheld him when he rose up out of the sea. As in the prophecy of Dan. 7, that fourth beast met with supernatural destruction from on high, just so this ten-horned beast also meets with judgment from on High. What is that judgment? Turn to the 19th chapter of Revelation: "And I saw the heaven opened; and behold, a white horse, and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon His head are many diadems; and He hath a name written which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood; and His name is called The Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of God, the Almighty. And He hath on His garment and on His thigh a name written, King of kings, and Lord of lords." And while John was beholding this magnificent vision, he saw standing in the sun an angel who was beckoning to all the vultures to come to the great supper, that they might feed upon the flesh of kings and mighty men, captains, and of high and of low, because the great supper of God was about to be prepared for them. And what happens? The Son of Man comes with His armies and clashes with that beast which has back of him "the kings of earth and their armies." Don't think that there will be a fight. Someone said once that somebody taught that the Lord Jesus would lead forth His saints in carnal warfare! But there will not be a struggle, nor hand-to-hand conflict. All that will happen will be that He will speak

the word and the armies will be slain by the word of His mouth. They will fall under His sentence and the Lord Jesus will take control. The beast and the false prophet will be taken alive and cast into the lake of fire, and as far as the Book shows they are the first beings to go into that awful place.

“THE MAN OF SIN.”

This then marks another purpose of the Lord's return. He will come to take control of the situation and destroy that final world power and its great ruler. In 2 Thess. 2, you will find a picture of a remarkable personage, with whom the Lord Jesus clashes at His return. Jesus at His coming destroys him. That being is called “the man of sin. . . . he that opposeth and exalteth himself against all that is called God or that is worshipped.” We read as follows:

“Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand.”

In every translation known to me except the Douay, the King James and the American Revised Version, this reads “the day of the Lord is now present.” Someone had made those Thessalonians believe that the day of the Lord had already broken in upon them.

“Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming.”

That wicked one will have set himself up as the greatest of all, as God, and he will employ that blinding delusion; he will have come “according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.” No doubt, he will be an attractive character in many ways, a being of great power and ability to whom Satan will lend all of his authority, who will have sway all over the earth. The majority of human beings will have absolute faith in him; they will not even tremble when they see Jesus coming to clash with him. But the Lord Jesus will bring him to nought by the brightness of His coming.

When, therefore, the Lord Jesus comes down with His saints, He will find a certain one in control and his hosts marshalled against Him. This head of the world-power can hardly be dis-

tinguished from the "man of sin" in 2 Thess. 2. The Lord Jesus, at His coming, will clash with him. There will be no encounter with carnal weapons, but the outshining of His glory will be sufficient. Thus will the last world-power come to its end. It is evident, then, that whatever the power that holds sway at that time, it will come to its end when Jesus comes with His saints. He finds him here in full possession and authority, and in a moment He sweeps him away and destroys him and his armies. Turning back to Revelation 19:19, we read:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh."

The sequence then is this, that after having caught up His Church to Himself, the Lord is coming down with His saints, to take possession of the world, and to receive, added to His many crowns, yet one, the crown of all the earth, which indeed has been His all the time. And this is precisely the hour and time announced in Revelation 10:7, "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God"; And in 11:15, "And the seventh angel sounded; and there followed great voices in heaven, and they said, *The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever.*" I believe it. I believe this world is yet to see an exhibition of perfect government. Satan will be put down. Antichrist will be destroyed. The "man of sin" will meet his doom. I believe that the beast will be cast into the lake of fire. And, as Daniel shows us, just as soon as that beast is destroyed, the saints will possess the kingdom that the beast had held—namely, the sovereignty over all peoples and nations. I believe that. That is the reign of the saints as it is taught in the Bible.

III.

THE FINAL SCENE OF OLD TESTAMENT PROPHECY.

Well, I should like to be able to take more time with that. There is a vast background of prophecy behind it. I should like to be able to show you that that clash between Jesus and the beast and the armies described in the 19th chapter of the Book of the Revelation is the great battle of Armageddon mentioned elsewhere. I should like to show what will happen when that beast is cast into the lake of fire and "His saints shall reign on the earth." But I cannot take hold of that just now. I must go back once more to the Old Testament.

In Old Testament prophecy there are many things—different bits here and there—characteristic of Old Testament revelation. God spoke in divers ways and manners and at various

times, here a little and there a little. It may be difficult to combine all the pictures given to us in the prophetic vision, but there is always *one final scene* that you find in the Old Testament prophecies. This final scene represents Israel—the nation descended from Abraham, Isaac and Jacob—in the greatest trouble and tribulation, such tribulation as has never been known since the world began; and when that trouble is at its height Israel is threatened with extermination. There is no help anywhere. Then something occurs:—The Lord descends from on high with His saints, delivers Israel and rescues Jerusalem. Israel is restored and the Lord is king over all the earth. That is always the final vision. In the third chapter of Joel, at the 9th verse, we read:

“Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste, ye, and come, all ye nations round about, and gather yourselves together.”

Here they are, then—gathered together. For what purpose? Their purpose is to exterminate the Jew from the face of the earth—a thing some people would like to do today. If you turn to the 83rd Psalm you will see a combine gathered together for the purpose of exterminating Israel. Israel is the most persecuted nation that has ever lived. She has gone through the furnace of persecution throughout the ages.

“And have they not had griefs enough, this people shrunk with chains?

Must there be more Assyrias, must there be other Spains? . . .

“They are the tribes of sorrow and for ages have been fed
On brackish desert wells of hate and evil’s bitter bread. . . .

“After tears by ruined altars, after toils in alien lands,
After wailings by strange waters, after lifting of vain hands,
After tears and toils and trials, after ages scorched by fire. . . .”

shall they now, at last, have to come face to face with extermination? God describes it. They come to a time of tribulation such as has never before been known on the earth. But the darkness is suddenly lightened with an announcement of relief: “Jehovah will be a refuge to his people and a stronghold to the children of Israel.” When a man tries to exterminate Israel, he encounters God, he beats out his brains against the thick bosses of the bucklers of God the Almighty. Because God has said, “If the foundations of the earth can be measured and if the ordinances of the stars can come to an end, then shall come to an end my people Israel.” It never shall be accomplished. In fact, God has never yet given up His purposes regarding Israel.

Here, then, you find the nations gathered together.

“Multitudes, multitudes in the valley of decision for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in

Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

JERUSALEM'S FUTURE.

Jerusalem is the one city on earth with a career before her. The Lord has promised that He will cleanse her by the spirit of justice and the spirit of burning. (Isa. 4:4). No stranger shall pass through her any more. She shall be made glorious with the glory of the Lord Himself, for the mouth of the Lord has spoken it. The 14th chapter of the book of Zechariah shows Israel in her great final distress: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." And listen—"and His feet shall stand upon the Mount of Olives"—the place He went up from! I hear people say, "The Lord is never going to set His foot upon the earth again. But that is only a technical point. As long as you concede that He is going to *come back*, it would not matter whether or not He set His foot upon the earth. If the Lord Jesus comes to the air that does not mean that He is going to stay up in the air for ever. Here you have the statement that the Lord will stand upon the Mount of Olives. It goes on to say, "And it shall be in that day, that living waters shall go out from Jerusalem"—that same Jerusalem, which just a little while before had been in the greatest distress! Immediately follows the issue: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." (Zech. 14:9).

You see that is the final scene. And what is the scene? It is the Lord coming to take control of the wicked world and destroy the power that is trying to exterminate Israel. From that day on He rules as King: "The kingdom of the world is become the kingdom of our Lord, and of His Christ."

We have found three things tonight—three purposes of the Lord's return. The first is His purpose regarding His own people. Secondly, there is His purpose regarding the final world-power, the anti-Christian power that controls the earth and is governing when Jesus returns. Thirdly, there is His purpose of deliverance of the people of Israel—who shall be delivered from the power of the enemy by the returning King. How glad they will be to see Him! When Jesus left them, He said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." They will be so glad then that they will cry out, "Blessed is he that cometh in the name of the Lord!" And Jerusalem shall be holy, and there shall no strangers pass through her any more, and Israel shall be restored and righteous; and a new era shall begin upon earth.

There is a hope held out in the Scriptures, that there will yet be a future for this old, downtrodden world, this creation which is suffering and groaning in pain together until now. It will be when the Lord Jesus comes down from heaven to assert His great power. The power is His now, but He has not asserted it. Some say the Lord is reigning today. You are right. He is reigning in the hearts of those who have willingly obeyed Him. But He has not taken in hand the rule and the government of the world. There is a day coming when He will rule the nations with His rod of iron. (Of course, you understand the phrase, "rod of iron." The rod is the sceptre and iron signifies strict unyielding justice). It will be a great day when He comes down to take possession of this much-abused earth, Lord of lords and King of kings, with power and great glory, and following in His wake, the armies of heaven, the called, the chosen, the faithful, who have been glorified with Him!

"The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar—
Who follows in His train?"

But who will follow in His train? In these days the Gospel is being preached and it is a question of accepting or rejecting the King of kings and Lord of lords. When Jesus comes, He will take vengeance in flaming fire on them that know not God and obey not the gospel of our Lord Jesus Christ. Those who take their stand against Him have nothing to hope for in that day. But those that come to Him now with their burden of sin and to obtain healing and cleansing, shall have their share with the saints, and when Jesus comes will be caught up to meet the Lord in the air. I think this is an appeal to every human being present. If you are not in Christ, what are you waiting for? What do you expect? The claims of the Lord have been presented to you. The Cross has been held up before your eyes—the one hope of the sin-sick soul. The way of salvation has been taught. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Once you line up for that great King, you share in His rejection in this day while He is still absent and people despise His name; but at that day you shall appear with Him in glory. For if you share with Him in His rejection you shall also share in His glory, and if you suffer with Him you shall reign with Him. If you flee to Him for refuge tonight, you shall be numbered with His saints when He comes again. Is it worth while and will you submit to the power of God? We are going to sing, "Whosoever will, may come." But these sweet gospel-songs will not be sung to us for ever and the Lord will not be knocking at the doors of our hearts always.

(The third and last sermon of this series follows in next issue).

THE STORY OF TWO PENCILS.

It was a rainy morning in Tokyo when I dropped off from a street car in Akasaka and was hurrying on to see the photographer. A little Japanese lad wearing a kimono upon which was pinned a small pennant adorned with the emblematic cross accosted me. He was selling pencils, but I didn't want any pencils and was in a hurry besides.

After passing him a short distance, I returned to ask about the emblem on his pennant. "Christikyo," was his brief reply.

"I am *Christikyo* (Christian) too," I said, pointing my hand toward heaven—for my Japanese vocabulary was very limited. He also pointed his little hand upward, and when I had purchased two of his pencils I moved on touched in my heart and weeping. His gesture reminded me of a similar one my dear father made the night before he went away when he told us he felt that he was going to heaven. But for somebody's missionary effort, the little "Christikyo" boy would perhaps have been clapping his tiny hands before the god of some temple and instead of taking in money supposably for a good work, he might have been casting his *sen* or *gorin* into the temple contribution box. There are many thousands of little boys and girls in Japan who, with their parents, know nothing better religiously than the pagan priest, the god and the temple. DON CARLOS JANES.

WHERE WERE YOU?

Did you attend services last Lord's day? If you did you

- a. Discharged a solemn duty.
- b. Filled an otherwise vacant seat.
- c. Encouraged others.
- d. Gained a victory over sin.
- e. Made it easier to go to worship next Lord's day.
- f. Made yourself a stronger Christian.
- g. Pleased God.

If you did not go you

- a. Caused grief in heaven.
- b. Weakened your faith in God's work and worship.
- c. Caused your neighbor to wonder if you believe what you preach.
- d. Caused the leaders to become uneasy about you.
- e. Reduced the size of the congregation.
- f. Failed to feed your soul.
- g. Disobeyed God and thus discouraged your soul.

—*Christian Visitor.*

THE PORTLAND BIBLE CLASSES.

The Winter-Course of Bible Classes will open its 12th year on Nov. 4, 1924. The course will be divided into three six-week sessions: *the first from Nov. 4 to Dec. 19, the second from Jan. 4 to Feb. 13, the third from Feb. 15 to March 27.*

In each six-weeks' course two series of lessons will be pursued simultaneously; the one series on Monday, Wednesday, and Friday, the other series on Tuesday and Thursday. Usually (though not always) the three times a week study is devoted to New Testament study; the twice a week to Old Testament. In addition an independent weekly class will be taught on Friday night, which is largely attended by the church and the general public.

The portions of the Bible that will come in for study in the 1924-25 session are

O. T. Historical—Kings and Chronicles.

Prophetic Books—Jeremiah, Ezekiel.

N. T. Historical—Mark, Acts.

Epistles—1st and 2nd Corinthians.

I John.

Hebrews.

The young men attending these classes are offered the free use of the dormitory owned by the church. The occupants of the dormitory provide for their own board on the club-plan, which materially reduces the cost.

Louisville affords other educational advantages; some of its institutions granting free instruction to those who intend to devote themselves to the ministry of the gospel. Many who have attended the Bible courses have availed themselves of these opportunities.

For further information address R. H. Boll, 2626 Montgomery St., Louisville, Ky.

THE PORTLAND CHRISTIAN SCHOOL.

On Tuesday, September 2, the long looked-forward-to and prayed-for work opened. It had been previously announced that only 50 pupils could be accommodated. But nobody had the heart to turn any of the children away. Hurriedly more desks were ordered, and the number of pupils is about 75. Three weeks have passed. The work started off well at the first, but every day has been better than the one preceding. The pupils, large and small, are happy and delighted. In point of work done, in order and discipline, in its spirit and atmosphere, the little school is simply wonderful. Next to the fact that the Bible is taught and magnified, and that each day God is put first, the success of the work thus far is due to the efficiency of the teachers. We believe the Lord sent them to us. Brother Chambers is an exceedingly skillful teacher and as a disciplinarian, controlling with strictness and love I regard him extraordinary. He has the profound respect and love of all the pupils. Of the work and ability of Sister Alice Waters too much cannot be said. All her pupils love her and her quiet management compels a willing obedience.

For the first two weeks (previous to her departure to Jacksonville, Fla., where she is to teach this winter) Miss Lois Cham-

bers acted helpfully as supply teacher; and since she left Miss Lura Jones is helping in that capacity now, and will be throughout the year. Miss Jones has had experience as teacher, and she holds the love and esteem of all who know her as a devoted young Christian woman. She is well fitted for her task.

It is the aim of this school to surpass, if possible, in thoroughness, the standard work of the public schools, and of the first year high school; and to add to that daily Bible instruction; all the teaching being done in the nurture and admonition of the Lord, by godly, god-fearing Christian teachers. It is, of course, understood that the tuition is free to everyone. We look to the Lord, and through Him to His people to help in the sustenance of this work.

Now we must give thanks to God for the encouragement and success that has marked the opening of this school-work, and may we not hope and pray that just such a good work may be undertaken by other congregations and in many places. In the judgment of the writer it is the only hope of saving our children from the "spirit of the times," and from the onrushing tide of that ruinous influence which is overwhelming the youth of the present day.

PEARL SWEARINGEN.

Sister Pearl Swearingen, wife of Brother Bose Swearingen, died at Franklin, Ky., after an operation which every one, even the physicians, thought was successful. Her death was consequently a great shock both to family and to friends. She had been a member of the Church of Christ at Shochoh, Ky., from girlhood. She was a faithful wife and a loving and gentle mother. The law of kindness was on her tongue and she looked well to the ways of her household. Her cheerful disposition and kind and helpful ways enshrined her in the hearts of a wide circle of friends. Perhaps the largest crowd ever attending a funeral service in Simpson county was present to pay their last tribute of respect to her memory.

Besides her husband, one son and one daughter, she leaves five grandchildren, an aged mother, and four brothers and three sisters to mourn their loss. But they sorrow in hope, believing that "those who sleep in Jesus will God bring with him."

H. I. Olmstead.

DALLAS HEBREW MISSION.

Good news of the work: "It is gratifying, as we are busy in carrying the good cheer of the Gospel, to be able to report encouraging results. Another blessed event of the work took place at our Friday night service, Sept. 5, at the Hebrew Mission, 111 South Harwood St., Dallas, Texas. Brother Howard L. Schug, of Abilene Christian College while preaching to the unbelieving Jews, of which there were 9 present (one of whom was a Hebrew teacher occupying a prominent position among the Jews) made a vivid presentation of the Messianic claims and a tender pleading for His acceptance; and to the nine Jewish Christians he threw new scriptural light on God's purposes concerning His ancient people, and on the Christian's duty toward them. At the close of the service Brother R. C. Bell gave some striking applications of the grace of God and its mighty workings in behalf of Jew and Gentile. On this occasion we were led in prayer by our dear Brother and fellow laborer J. E. Blansett. The real value of the faithful efforts put forth

by these men of God cannot be estimated. In all, the attention was marked, and the interest keen. The joy that is within us increases, and also the consciousness that it is blessed to serve our dear Master, and thrice blessed to exalt His name among poor, blinded Israel. Brethren, pray for us."—Stephen D. Eckstein.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

• DON CARLOS JANES.

Who will go to China next fall? ** The Prime Minister of Japan reads the Bible. ** Ray Lawyer and wife are to go to Africa this fall. Support money may be sent to F. B. Shepherd, 420 Euclid Ave., Abilene, Texas. ** O. Fujimori reports one baptism at Sawara. ** Harry Fox expected to begin putting his house on the foundation about September first with Bro. Bixler helping. ** Herman Fox is expected to have his house well along.

A Philadelphia woman willed nearly \$6,000 to missions. ** A Bible society in China found Bolshevistic pages had been inserted in Bibles. ** W. N. Short tells of 12 baptisms in Africa during July and 18 for the year up to August 7th. Two members walk 6 hours on Saturday and finish their journey Sunday to get to the worship and reach home by 6 hours of walking Monday. ** John Sherriff has reached New Zealand. ** O. D. Bixler informs us that a tent meeting in a Japanese village was attended by 100 children and 40-50 adults even in their busy season.

** The red light district in Tokyo has been rebuilt in fine fashion. There were 189,526 licensed prostitutes in Tokyo in 1920. ** "We are doing some tent work among the villages while taking our vacation. Last night we distributed several hundred tracts in Karuizawa."—McCaleb.

Albert Norton, who prayed for us at an Indian railway station, recently died at the age of 77. For some time he lived native style in the jungle with people who had no written language, but he lived to see one gospel in their dialect. When he arrived in India 52 years ago there were but a few thousand Protestant believers; now there are nearly 5,000,000. He was the first missionary in a province which now has 100. ** A drunken Japanese said he was going to drink a half gallon of whiskey and go cut up Bixler. ** In Africa a million are yet held in slavery to the point their owners can sell them. ** A Japanese firm whose stockholders are professed Christians turned down a government order for explosives and refused to make cigarette holders. Another firm "gives one-tenth of its profits to some Christian undertaking before declaring dividends." ** India has 159 women doctors for 150,000,000, of whom 40,000,000 can only be seen by women. ** Gallatin, Tenn., helps O. D. Bixler \$25. a month on his house payments. Who will have a share in helping Sister Cypert?

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 5, 1924.

THE CHOICE OF THE TWELVE.

Golden Text: Freely ye received, freely give.—Matt. 10:8.

Lesson Text: Matt. 10:1-8.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

Verse 1. Did the Lord have only twelve disciples? Or were these twelve specially chosen from among the many? What were these twelve called? Were all disciples apostles? What is an apostle? (Read carefully Mark 3:13-19; Luke 6:12-16 and Note on The Choice of the Twelve). What authority did the Lord Jesus give these twelve? Did He Himself have that authority?

Verses 2-4. Name the twelve by memory.

Verses 5, 6. According to Mark 3:14, what two distinct purposes did the Lord Jesus have in regard to the twelve? Why did He want them with Him? Why did He want to send them out? What charge did He give them? When He sent them out after His death and resurrection, how far were they to go? (Matt. 28:18-20). Was the Lord's personal ministry on earth limited? Matt. 15:24. Did any Gentiles or Samaritans ever get any help from Him? (Matt. 15:21-28; John 4). What was necessary before His

salvation could come to the whole world? (John 12:24, 32).

Verses 7, 8. What was the message they were to carry to all Israel? With what commandment was this message conjoined? (Matt. 4:17). What evidence of their message were they to give? What proof in that that the kingdom of God had come nigh unto them? (Matt. 12:28).

NOTES ON LESSON 1.

"THE CHOICE OF THE TWELVE."

From among His many disciples the Lord especially chose twelve. The gospel of Matthew from which our printed lesson is taken does not tell us of that choosing. Mark and Luke, however, do. There we learn that the Lord Jesus spent all the preceding night in prayer and that in the morning He called to Himself those whom He Himself would; whom also He called "apostles." The election of these men to fill this high place, therefore, was a matter of His own sovereign will. In choosing them He had a twofold purpose: (1) that they might be with Him; (2) that He might send them forth to preach. He drew them close to Himself that they might know Him and learn from Him; and His object in that was that He might send them forth. These facts are found in Mark 3:13-19; and Luke 6:12-16. It ap-

pears that this took place just before the "Sermon on the Mount" was delivered.

WHAT IS AN APOSTLE?

"Apostle" means simply "one sent," a messenger, therefore; but in usage the word always carried the idea of an ambassador, an authorized representative. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us," says Paul. To them the Lord Jesus committed His power and authority, by word of mouth and through the Holy Spirit. (Matt. 28:18-20); Acts 1:8). He placed them first and foremost as the servants of the church (1 Cor. 12:28) for they laid the foundation for the whole (Eph. 2:20; 1 Cor. 3:10, 11). Unto this day all the testimony of Christ we have is directly or indirectly through the apostles. To hear them and receive them is to hear and receive the Lord Jesus Christ; to reject them is to reject Him. Men who try to exalt the Lord Jesus personally by ignoring His appointed messengers, do Him no honor thereby; but bring condemnation on themselves. (Matt. 10:40; Luke 10:16; John 13:20; 1 John 4:6).

Apostles cannot have "successors." They were primarily eye-witnesses to the gospel facts. No one was ever an apostle who had not seen the Lord Jesus (1 Cor. 9:1). Their chief function was to bear first-hand witness of the Lord Jesus Christ—especially of His resurrection (John 15:27; Acts 1:22; 4:33). Now a witness cannot possibly have a successor. The apostles did their work once for all. They deposited and established their testimony. (1 John 1:1-4). It is "the faith which was once for all delivered to the saints" (Jude 3), never to be altered or augmented. Only by letting that abide in us which was heard from the beginning can we abide in the Father and in the Son. (1 John 2:24). The Christian must regard the words of the apostles as the commandments of the Lord (1 Cor. 14:37) and after the death of the apostles must call them to remembrance. (2 Pet. 1:15f).

QUESTIONS AND TEACHING-POINTS.

1. **The Twelve.** Tell briefly what you know (1) of Simon Peter, (2) of Andrew, his brother (John 1:40, 41; 12:22) (3) of John; (4) James, John's brother (Acts 12:1), (5) Philip (John 14:9); (6) Thomas (John 20:24-29), (7) Matthew (Matt. 9:9) (8) Judas Iscariot. Who was chosen to fill the place left vacant by Judas? (Acts 1:15-26). What reason have we to believe that this choice was authorized of God? (Acts 1:26; 2:1-4, 14, 43). Why was not Paul in this original list? (Rom. 11:13; Gal. 2:7-9).

2. **The Limited and World-Wide Commission.** How was this first mission limited? (Vs. 5, 6 of printed text). Did they preach Christ in those days? (Mat. 16:20). When did they receive power and authority to bear world-wide testimony of the Lord Jesus Christ? (Acts 1:8; Luke 24:46-49).

3. **The Authority of the Apostles.** (See Notes above). Can we accept Christ and reject the apostles? Can we accept the apostles and not accept Christ? How much authority did they have? How did God safeguard them against human error? (John 14:27; 16:13). Why can an apostle have no successor? Was their work done once for all? How and where have we their teaching and testimony?

4. **The Golden Text:** What had the apostles received freely? (v. 1). Were they allowed to charge for it? What do we freely receive of God? How should we extend these blessings to others?

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 12, 1924.

THE SERMON ON THE MOUNT.

Golden Text: Thy kingdom come. Thy will be done.—Matt. 6:10.

Lesson Text: Matt. 6:5-15.

5. And when ye pray, ye shall Verse 5. Look over the first eighteen not be as the hypocrites: for they verses of our lesson-chapter—against

love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

words? Count the petitions in it. Which have reference to God? Which more especially to our human needs? (For further questions on Lord's Prayer see below).

Verses 14, 15. Which petition of the Lord's Prayer implies a condition on our part? (V. 12). Can we be forgiven if we are unforgiving? How is this truth brought out elsewhere? (Matt. 18:21-35; Eph. 4:32).

what does the Lord Jesus warn in ver. 1? in ver. 2? in ver. 5? in ver. 16? What kind of people does he mention in verses 2, 5, 16? What is a hypocrite? Why do they love to pray in public places? Will they get anything for such prayers? What other loss will they suffer? (Matt. 24:51). Among whom was hypocrisy common? (Luke 12:1).

Verse 6. What counsel and command does the Lord give His own? Is it right to have public prayers at all? (John 11:41, 42; John 17:1; Acts 1:14; 2:24, 41; 4:24, etc.) But should we seek a secluded place for our private prayers? If we do not what is the danger?

Verses 7, 8. What are "vain repetitions"? (See Notes). Why do the Gentiles engage in that sort of thing? Is prayer a meritorious performance? Why does God hear prayer? (Psalm 86:5). Is it necessary to inform God of our needs? Is He blind, unmindful, or forgetful? Yet, should we make our requests known to Him? (Phil. 4:6, 7). Why? (Matt. 7:7).

Verses 9-13. Why is this called the Lord's Prayer? Could the Lord Himself have prayed that? Why not? Can you repeat the "Lord's Prayer"?

Is it very long? Is it hard to learn or understand? Are there any big

NOTES ON LESSON 2.

SINCERITY VERSUS HYPOCRISY.

What is hypocrisy? The chief fault of the Pharisees was hypocrisy (Luke 12:1). A hypocrite is one who makes false pretenses; who would like to pass for something else than what he really is. To accomplish that he carefully hides his real motive and character, and puts on an outward show. He glories in appearance, not in heart. He draws nigh to God with his lips, but his heart is far from Him. (Matt. 15:7, 8). "All their work they do to be seen of men." They make great ado over small details of doctrine and practice, but are unfaithful in the really important matters: they "strain out the gnat and swallow the camel." They "cleanse the outside of the cup and the platter, but within they are full from extortion and excess." Like whitened sepulchres, beautiful without, hiding corruption within, they "outwardly appear righteous unto men; but inwardly are full of hypocrisy and iniquity." (Matt. 23:5, 24-28). They are actuated by very different principles and motives than their words and conduct would imply. But God knoweth their hearts (Luke 16:15) and He particularly hates hypocrisy and will duly judge it.

VAIN REPETITIONS.

These are mechanical and rote-repetitions of the same words, as if there were some virtue in "saying" the prayers. Among heathens, and to some extent in some so-called "Christian" religions there is much of these senseless mumblings, rattling off of words and formulas, counting of beads, and the like. The Lord teaches us to speak simply and directly to God.

THE LORD'S PRAYER.

Regarding the Lord's Prayer let us note

1. That God is addressed as **Father**. You never find that name thus used—previously. In the Old Testament many great and good names are attached to God; but (excepting a few instances, where the term is used in reference to Israel nationally) the name **Father** they never dared to use. But the Lord Jesus revealed Him as the **Father**—not of all men, but of those who believe in Jesus (John 1:12, 13; Gal. 3:26, 27).

2. It localizes God. The Bible always does. Though teaching His omnipresence, there is a special place where He dwells. He is "in heaven." Heaven is spoken of as being "up"—that is, away from the earth. The Lord Jesus Himself, when praying "lifted up his eyes to heaven." (John 17:1).

3. It puts God first. His honor, His glory, His interests are first. "Thy name. . . thy kingdom. . . thy will." But no one ever loses anything by putting God first. In His glory and honor is wrapped up all human blessing. Where His name is hallowed men are happy; and His rightful rule and government lifts the curse; and obedience to His will, the rule of heaven, would make heaven of earth. For His will is His combined wisdom and goodness.

4. It teaches trust. One day's supply, and "day by day" our daily bread, is all we need to ask for. His lovingkindness is new every morning. But anxiety for the morrow is unbelief. (Matt. 6:19-30).

5. Forgiveness. This we need always. There is no clash between this petition and the teaching of Eph. 4:32 and Col. 3:13. In both places He speaks to God's children, forgiven by grace; but the point is that an unforgiving attitude on their part makes God's forgiveness to them impossible. We must forgive. If we cannot bestow our forgiveness formally upon an offender, we must, like God, hold it in readiness in our hearts. We shall never have to forgive any man as much as God will have to forgive us.

6. It pleads to avoid temptation, and to be delivered from the Evil one; rather than for ability to conquer. One who avoids temptation will be stronger when he has to face it; and one who courts temptation will be overcome by it. Unless it must be otherwise, God would rather give us a way of escape than a victory. (1 Cor. 10:12, 13). To beings as weak as we are, a clean escape is itself a victory. "Keep yourself from opportunity and God will keep you from sin."

7. It implies a responsibility. No man can sincerely pray that God's name be hallowed for example, or His will be done, without enlisting himself to that end. No man can ask God for bread who would not put forth his hand to take it by honest labor, if God so puts it in his reach. No man can consistently pray, "Lead us not into temptation," and then carelessly or presumptuously walk into it. And, throughout, the "our," and "us" implies a joint request and corresponding responsibility for our brethren in the Lord. It is a heart-searching prayer.

QUESTIONS AND TEACHING-POINTS.

Hypocrisy—what is it? What does a hypocrite do? Is every erring, stumbling Christian a "hypocrite"? What is a hypocrite a counterfeit of? What was the Lord's attitude toward Judas?

The Lord's Prayer.—See Note above. Go over each petition and consider it. (A general survey of the Sermon on the Mount would be in line with the intent of the lesson).

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 19, 1924.

THE PARABLE OF THE SOWER.

Golden Text: The sower soweth the word.—Mark 4:14.

Lesson Text: Mark 4:1-9.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixtyfold, and a hundredfold. 9 And he said, Who hath ears to hear, let him hear.

Verses 1, 2.. Where was Jesus when teaching this? Did He have a large hearing? What method of teaching did He employ? Had that been the common, usual method? (Matt. 13:10). What reason did He give for teaching in parables? (Mark 4:11, 12). Could they really bear plainer teaching? (Mark 4:33).

Verses 3, 4. Who does the sowing? What is the seed? (Mark 4:14). Where did some seed fall? What does that mean? (Mat. 13:19; Mark 4:15).

Verses 5, 6. Where did another part fall? What happened to it? What did that signify? (Mark 4:16, 17).

Verse 7. What sort of place did this seed fall in? What do the thorns stand for? (Mark 4:18, 19).

Verse 8. In what ground did the seed really do good? What is meant by "good ground"? (Luke 8:15).

Verse 9. What did the Lord mean by this last remark?

NOTES ON LESSON 3.

THE PARABLES.

It is not said that the Lord Jesus used these beautiful comparisons to illustrate the truth and make it plain to the people. Perhaps some of His parables were so intended, but in these "parables of the kingdom" the truth was veiled to the indifferent hearers, "that seeing they might not see." It was a new thing for Jesus to put the truth before the people in such a fashion. The question of the disciples, "Why speakest thou to them in parables?" (Matt. 13:10) indicates their astonishment. Moreover in these "kingdom parables" (seven, recorded together in Matt. 13) the Lord was setting forth the "mysteries" of the kingdom—that is, new and previously unrevealed truth concerning the kingdom; things that had been kept secret from the foundation of the world. (Matt. 13:11, 35). The first and foremost of these parables, which in a way furnishes the key to the rest (Mark 4:13) is the Parable of the Sower.

THE SEED—THE WORD.

"The seed is the word of God" (Luke 8:11)—namely, "the word of the kingdom" (Matt. 13:19). How essential a place is assigned to the Word! Just as without seed there could never be any result or harvest, apart from the preached word there can be no faith, no obedience, no new life, no new creature, no salvation, no kingdom. All that God has done and prepared for us, is conveyed to us through the word; and only so it is made available. The word has power to produce faith—a fact which the devil knows quite well,

(Luke 8:12) and which makes him quick and eager to snatch the word away where he can. But the next important question is where the word lights—in what kind of heart.

THE SOILS—THE HEARTS.

The "wayside" represents the hardened heart which gives the word no reception nor place. Satan as soon as he may, removes the word from such hearts.

The "rocky ground" gives the seed a shallow, superficial reception; and on small provocation will renounce it altogether. These are the "transients"—the temporary followers, who "believe for a while, but in time of temptation fall away."

The "thorny ground" represents the hearts who have some appreciation of the word, but they are pre-occupied with other and conflicting purposes and desires. Thus the word, like a blade of wheat among thorns is choked out, and brings no real fruit.

But the "good ground" is that which gives the word whole-hearted and unreserved reception, and holding it fast, brings forth the fruit thereof.

POINTS TO BE NOTED.

1. The general lesson of the parable is to show the limited success of the Word.
2. The success of the sowing does not depend upon the power of the word—there is no question as to that—but on where it falls.
3. The seed falls by the wayside; on the rocky ground; among the thorns; into the good ground. At the wayside it couldn't get in; on the rocky ground it couldn't get down; among the thorns it couldn't grow up; but in the good ground it got in and down and came up and bore fruit.
4. These soils represent hearts; and hearts are minds and wills. This is not a matter of helpless fate, but of choice. It is wholly a question of the attitude we take toward the word, whether of indifference, or of superficial favor, or of mental reservation, or whole-hearted, earnest, and sincere. What have you done—or, what are you doing with the Word you have heard? On your answer to this depends everything.

QUESTIONS AND TEACHING-POINTS.

Jesus teaching by parables. Why? What was the nature of the teaching contained in them?

Take up each sort of ground, with the Lord's explanation. Think how people answer to these various kinds in present-day life. What sort of ground am I?

Can the ground help being what it is? But can men change their hearts and attitudes?

What sorts of "thorns" are we in danger of permitting in our hearts?

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 26, 1924.

THE STILLING OF THE STORM.

Golden Text: Who then is this, that even the wind and the sea obey him?—Mark 4:41.

Lesson Text: Mark 4:35-41.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he

Verse 35. On what day? (See what precedes). The other side of what? (Mark 5:1). Why did He wish to leave? (Matt. 8:18).
Verses 36, 37. At whose orders did

was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

they go? Whom did they take with them? Is that a guarantee of a smooth journey? If storms and tempets rise about us, is that any proof that we are not doing the right thing, or that the Lord is not with us? How serious was this storm?

Verse 38. What was the Lord doing? How could He sleep at such a time? (Ps. 4:8). Did that seem like indifference to the disciples? Was it indifference? Are we also apt to think the Lord does not care for us? (Isa. 49:14-16).

Verse 39. What did He then do? Would they be so distressed at storms after having seen that? If we have Him with us who is Master of storms and waves, do we need to be frightened? What other things did He

prove Himself Master of? Do Christians need to fear any of those things?

Verse 40. What was the Lord's rebuke? See also Luke 8:25. What did He mean by faith?

Verse 41. How were they affected by this demonstration of His power? Was that the same kind of "fear" they had in verse 38? What question did they ask themselves? Is that an important question? (Matt. 16:13-16). How much depends on it? (John 8:24).

NOTES ON LESSON 4.

This is a brief lesson but full of meaning and instruction. Let us consider the following facts:

1. That to go at Christ's command, and to have Christ with us does not necessarily mean easy sailing. Some seem to think that the Lord's work should be exempt of trouble and difficulty. That is far from being the case. Sometimes (as here) it may seem that all is lost.

2. The fact that the Lord does not always give us immediate relief in time of distress is no proof whatever that He is not mindful or cares. We may have to go through waters and fires (Isa. 43:1-3), but He goes with us.

3. The Lord Jesus asleep in the storm. Was His peace and confidence dependent on outward circumstances? What was the secret of it? Can you recall any Scripture-instances of such confidence? (Dan. 6; David, Ps. 3:5; 4:8; Acts 12:6; Paul and Silas, Acts 16). Can we have such a peace? (Phil. 4:7).

4. The Lord's power over the elements—the storm and the billows of the sea. At His word they subside. Once the disciples had seen and understood this, would they worry about storms thenceforth? So He showed Himself Master over all other forces, seen and unseen: over all human diseases and afflictions; over evil spirits; over Satan and all his malice; over death. (Recall instances). None of these things need to terrify His people any more.

5. "Who then is this?" Many prophets did wonderful signs; but none manifested such authority. Who then is this to whom the whole universe is subject? Think on the importance on knowing **who** He is. (John 1:12; 8:24; Matt. 16:13f; Acts 4:12; Rom. 10:9, 10). "What think ye of Christ?" Christianity is Christ-ianity. If our conception of Christ is false we have no foundation. (1 Cor. 3:11).

TRACTS AND PAMPHLETS

"WHY NOT BE JUST A CHRISTIAN?"

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

"THE THIRTY YEARS' TRIUMPH."

This eight-page pamphlet by E. L. Jorgenson, relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church. Uniform with "Why not be just a Christian?", sells at the same prices, and allows a similar announcement (of a protracted meeting for instance) on the outside page.

The introductory statement indicates more of its nature:

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so."

"HOW TO UNDERSTAND AND APPLY THE BIBLE."

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago for the Leader Press:

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"THE CHURCH I FOUND AND HOW I FOUND IT."

A most remarkable pamphlet. In it Brother Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements, to serve the Lord acceptably according to the One Creed, in the One Church which He purchased with His blood. Written in narrative form, it has the charm of biography, shot through and through with great scripture truths. 5c each; 50 for \$1.00; \$15.00 the thousand.

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