

WORD AND WORK

THE MORNING STAR.

“Until the Day dawn, and the Day-star arise in your hearts.”
2 Peter 1:19.

“I am the Root and the Offspring of David, the bright, the Morning Star.” Rev. 22:16.

“I woke, and the night was passing
And over the hills there shone
A star all alone in its beauty
When the other stars were gone—
“For a glory was filling the heavens
That came before the day,
And the gloom and the stars together,
Faded and passed away.

“Only the star of the morning
Glowed in the crimson sky—
It was like a clear voice singing,
‘Rejoice! for the Sun is nigh!’

“O children! a Star is shining
Into the hearts of men—
It is Christ with a voice of singing,
‘Rejoice for I come again!’

“For the long, long night is passing
And there cometh the golden day;
I come to my own who love Me,
To take them all away.

“It may be today or tomorrow,
Soon it will surely be;
Then past are the tears and the sorrow—
Then Home forever with Me.”

—*Ter Steegen.*

Mr. Ruskin in the preface to the third volume of *Modern Painters*, speaking in answer to some of his critics, says that “it is perfectly possible to protect one’s self against small errors, and yet to make great and final error in the sum of work; on the other hand, it is equally possible to fall into many small errors, and yet be right in tendency all the while, and entirely right in the end. In this respect, some men may be compared to careful travelers, who neither stumble at stones nor slip in sloughs, but have from the beginning of their journey to its close chosen the wrong road; and others to those who, however, slipping, stumbling at the wayside, have yet their eyes fixed on the true gate and goal, and will not fail of reaching them.”

WORDS IN SEASON.

R. H. B.

THE MOST HOLY PLACE OF THE SCRIPTURES.

The seventeenth chapter of John has been called the Most Holy Place of the Scriptures. The words there found were not addressed to mortal ears, though they were uttered in man's hearing, and for man recorded. Jesus the Son of God, in the hour of crisis, at the close and climax of His earthly ministry, on the eve of His sacrifice of Himself, lifted up His eyes to heaven and spoke to His Father. It is the most wonderful in the Bible. In it the Lord presents before the Father His accomplished work in the world and prays concerning future issues—the keeping and glorious destiny of His own. His prayer touches the infinities of the Past and Future, the dateless ages before the world was, and the glory opening for Him and His redeemed in the endless ages to come. It also touches the daily struggle and need of these redeemed ones in the present life.

In these paragraphs it is my purpose to take up only the last two verses of this chapter, the last sentence of the Savior's prayer:

"O righteous Father, the world knew Thee not but I knew Thee; and these knew that Thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them."

Three themes stand out clearly here which we will take up in order:

I The World's Ignorance of God.

II The Work of Jesus Christ toward the disciples.

III. The Intended Result of this work.

"THE WORLD KNEW THEE NOT."

If, as the Lord Jesus states in verse 3 of this chapter, it is life eternal to know God and Jesus Christ, it follows of course that "the world," the sum aggregate of unregenerate, unbelieving, unsaved men, does not know God. The "world" *never* knew God, and does not know Him now. "The world through its wisdom knew not God" (1 Cor. 1:21) said Paul when writing about the philosophical Greeks. The world has not been able to know Him by its philosophies, nor yet by its religions. The "world" of which the Lord Jesus spoke was not merely the mass of degenerate heathendom but primarily the religious Jewish commonwealth. It was as true of them as it was of the heathen world that they did not know God. They knew some things about Him—so did the heathen to a lesser extent,—but Himself they knew not. The proof of it was that they did not love Him—for to know Him is to love Him. When His Son, the express Image of the Father, came into the world they did not recognize Him; and they hated Him and cast Him out. Had they known the Father they would have recognized and welcomed the Son.

THE WORK OF THE SON.

Now the Son was sent upon an especial mission which only He could perform. "*I have made known unto them thy name.*" The Lord Jesus Christ had come to supply the world's sorest need: to give back to them the lost knowledge of God, or, rather, to lead them back to it. And yet not the world as such. There were certain men whom God gave to Jesus out of the world, that He should give them eternal life through the knowledge of God and Christ (John 17:2,3). These *came* to Him. "All that which the Father giveth to me, shall come unto me." (John 6:37). They came because God made it possible to them by *drawing* them to the Lord Jesus Christ. "No man can come to me except the Father that sent me draw him." (John 6:44). This God did through the message, the word of salvation; which they on their part heard and learned, believed and obeyed. "It is written. . . . They shall all be taught of God. Everyone that hath heard from the Father and hath learned, cometh unto me." (John 6:45). There was then nothing arbitrary or unjust in this selection God made out of the world. The word was freely offered to all. Some heard and received not. Some "heard and learned," and were thereby drawn of God to come to Jesus, that from Him they might receive eternal life. Therefore He says, "I manifested thy name unto the men whom thou gavest me out of the world." (John 17:6). Not to the world as such—they could not take it in, because they would not. They heard indeed, but did not understand; they saw indeed, but perceived not. But to those who heard, understood, and came, the Son was well pleased to impart His priceless gift. "All things have been delivered unto me of my Father," He says, "and no one knoweth the Son save the Father; neither doth any know the Father save the Son, *and he to whomsoever the Son willeth to reveal him.*" And then he spreads out His hands in tender invitation to all that labor and are heavy laden that they might come to Him, and that He might impart unto them that heavenly rest. (Matt. 11:27-30).

THE NAME OF GOD.

For God's Name is His Character, is God Himself even as He is. And the Lord Jesus—Himself the very *Word* of God, God's self-expression, was the One who revealed the name of God. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth For of his fullness have we all received, and grace for grace No man hath SEEN God at any time; the only begotten Son, who is in the bosom of the Father, he hath DECLARED him." (John 1:14, 16, 18). The Son is so faithful and true a Representative of the Father, that to believe on the Son, and to behold the Son is really to believe on, and to behold, the Father. (John 12:44, 45). "Lord, show us the Father," said Philip. "and it sufficeth us." "Have I been so long time with you, and dost thou not know me, Philip?" answered the Lord; "he that hath seen me hath seen the Father." (John 14:8, 9).

FULLER KNOWLEDGE AHEAD.

This faithful work of making known by word and deed, in life and teaching the Name of God to God's elect, the Lord Jesus Christ rehearses in His prayer. But the work is not complete. He had said to them on that very evening, "I have yet many things to say unto you, but ye cannot bear them now." And what He had taught them thus far was not as plain as what was yet to be taught. "These things have I spoken unto you in dark sayings: the hour cometh when I shall no more speak unto you in dark sayings, but shall *tell you plainly of the Father*." (John 16: 12-25). That is why, in His prayer, He said, "I made known unto them thy name, and *will make it known*." (John 17:26). The Cross of Calvary was yet before, and the Resurrection—the supreme revelation of the Father's love and power and of His grace toward sinners; the forty days, and the Ascension; and the coming of the Holy Spirit, whose function it was to show them the inward meaning and significance of all that they had seen and heard—all this was yet to come and was included in the Savior's word, "I will make it known."

Into the last few words of His "Highpriestly Prayer" the Lord Jesus then compresses the twofold purpose and blessing to His disciples of His revelation of God's name.

RESULTS OF KNOWING GOD THROUGH CHRIST.

What comes now transcends reason, and must be taken upon the word of Jesus Christ alone. To unbelievers and to the rationalizing Bible-student who wants to bring everything into harmony with his natural philosophy and refuses to believe what he cannot understand, this will mean nothing. To those babes who believe the Lord as a child believes its father without stumbling over the "how" of it, this is a marvellous revelation, a promise and prospect of infinite possibilities. I take my stand with the latter. I simply accept what the Lord Jesus says, and set my seal to it that it is true. I do not profess to comprehend it, but I *believe* it absolutely and with all my heart. If even in human science we have to learn the lesson daily that the inconceivable is not the impossible; and have to swallow our incredulous "how's" and "why's" constantly in the presence of facts, I think we can afford to say amen to the words of Him who spake as never man spake, and to take Him at what He says. And what does He say? He lays down the purpose of His revelation of God's name to His disciples as twofold.

1. That the love wherewith the Father loved the Son may be in them.
2. That He Himself may be in them.

This is what results when a man truly apprehends God's Name as revealed through the Son. Let us look at it.

LOVE INDWELLING.

If there are degrees in the love of God, we know that He loved the Son without reserve or limitation, with all His boundless and infinite love. As we look upon Christ Jesus our Lord, and

begin to know and understand Him as He is, and through Him enter into the knowledge of the God who sent Him and gave Him, and whose perfect Image He is—there enters into the believing heart a sense of that love wherewith the Father loved the Son and wherewith He has loved us—more and more fully, pouring in its streams and floods and overwhelming billows; first for our own peace and happiness and unspeakable satisfaction; then out from us to others, to love even as He also has loved us. “The love of God is shed abroad in our hearts through the Holy Spirit which is given unto us.” (Rom. 5:5). “And we know and have believed the love which God hath in us . . . We love, because he first loved us.” (1 John 5:16-19). Thus the stream of God’s love, pure and unalloyed, free from all taint of selfishness and hypocrisy, enters into our hearts, and thence flows out to others, making us channels of blessing indeed. I may not be able to figure out *how* that love of God wherewith He loved His own Son can dwell in His people, but that *it can and does* do so through His revelation of God’s name to them I know; for thus He said: “I have made known unto them thy name, and will make it known; that the love wherewith thou hast loved me may be in them.”

LOVE BY THE KNOWLEDGE OF GOD.

The true God is made known to us only through Jesus Christ. (“Little children keep yourselves from idols!”) (1 John 5:20, 21). How few even of those who have heard the message have known Him! How few, therefore have known and received His love. And how few, therefore, do themselves love! For our conception of God is always reflected in our life. What I truly think of God records with accuracy in my daily walk. The man who lives in sin bears evidence that he does not know God; if he knew God he would not and could not live so. (1 John 3:6). Who loves not his brother thereby proves that he knows not God—however versed he may be in the “theology” or intellectual Bible knowledge. He who hates and persecutes Christ’s servants demonstrates that he does not know God. “These things will they do because they have not known the Father nor me.” (John 16:3). A false God (which always means a false conception of the true God) enthroned in the heart—there follows a false life. Only the knowledge of the true God revealed through Jesus Christ can fill our hearts with Divine love and goodness. “O taste and see that the Lord is good!”

CHRIST INDWELLING.

Finally there is another result that follows from Christ’s revelation of the Father’s Name to His disciples; He, Christ, Himself, will come in and make His abode in us. Here again we are facing a statement that passes our reason; and many therefore have tried so to “explain” it as to bring it within the limits of our natural comprehension—and have usually succeeded in flattening out God’s word into meaningless nonentity. We are not called on to help God out in such a way. The statements

of Christ's indwelling are too many and too clear to admit of such elimination. "Know ye not that Jesus Christ is in you? unless indeed ye be reprobate." (2 Cor. 13:5). "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." (Gal. 2:20). By this the apostle declared not only Christ's indwelling but supreme control within, according to the word of God. This is the key of the Christian life. It is by knowing God's name, by admittance of the Lord into hearts; by faith in His presence there, and constant deference and surrender to Him in obedience to the revealed word of God—when He can thus have control and use us to His ends; we shall truly fulfill our mission and find joy and peace.

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

"He that abideth in me and I in him, the same beareth much fruit."

THE BIBLE CLASSES.

The prospect of this season's attendance of the Portland Avenue Bible Classes is encouraging and promises to be larger than ever before. The classes will open Tuesday, Nov. 4th, 3 P. M. Two lines of Bible-study will be carried on simultaneously, the classes meeting on alternate days. The New Testament class for the first six-weeks' term takes up the study of the gospel of John and meets on Mondays, Wednesdays, and Fridays, 3 P. M. The Old Testament class beginning with "Joshua," meets on Tuesdays and Thursdays. One or more independent night-classes are always to be had in addition. We have arranged this year on the side to give instruction in a few necessary branches—such as English (spelling, grammar) Sight-Singing, etc.

THE NATURE OF INSTRUCTION.

The aim in our Bible classes is to get the word of God, in its fullness and truth and living power. Our one and only aim is to set the word of God before us and let it speak for itself—to let it have its own effect and bear its own fruit.

A free dormitory has been put at the disposal of the young men; and the clubbing plan on which the young men have hitherto boarded themselves, has put their living expenses at a very low figure. For further particulars address R. H. Boll, 2605 Montgomery, Louisville, Ky.

ALONZO FERGUSON.

The Church on Portland Avenue (Louisville) never sustained a severer loss than in the departure of our beloved Brother, Alonzo Ferguson. He was a pillar in the church; the kind of man that commanded love and respect, both among the people of God and among the people of the world. In every capacity, in every place and position in life which in God's providence he had to fill, he faithfully and with very marked conscientiousness met all his obligations and acquitted himself as a man—yea, as a true man of God. In these days we hear much of the injustice of capital and the oppression of labor. However that may be in other instances, in the case of Brother Ferguson at least the adage, "Corporations have no conscience" was strikingly disproved. For many years he had been foreman of the cabinet department of the Jeffersonville Car Works; and such was the fidelity, steadiness and efficiency of his conscientious service, that in his case it developed that a large corporation can have a conscience, and a kind heart, as well as great appreciation of faithful and efficient service of many years' standing. For during his lingering decline (for we were prepared for our loss of him by gradually increasing weakness for several years) the company for which he had spent himself in faithful labor, would not accept his repeatedly tendered resignation, but insisted upon his being kept in his first position on full pay; and every honor and kind consideration was shown the faithful servant. Even after his death another month's salary was sent to his widow.

As he was faithful in his human relationships, so was he (and above all else) toward God and Jesus Christ his Lord. Always at his post, always to be depended on, always ready to go, to do, to give, to counsel to help, it was no wonder that we all locked up to Brother Ferguson, and considered and consulted him in all things. His appreciation of the truth was touching: his faith and hope and love, unfeigned. In the last days of his illness he comforted himself in the glorious hope, and like his daughter Lora, whom he laid to rest some years ago, he fell asleep in Jesus with the vision of the Coming Lord before his eyes. It was on Sunday September 14, and the faithful servant was sixty-one years old—years that had been for the most part heavily fraught with toil and sorrow and pain. Not only his noble wife, and other relatives, but the whole church deeply mourns the separation, but not as they who have no hope. For "yet a very little while," and we shall meet forever.

R. H. B.

Oh, how great is thy goodness

Which thou hast laid up for them that fear thee,
Which thou hast wrought for them that take refuge in thee,
Before the sons of men!

—Psalm 31:19.

WORD AND WORK

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NEWS AND NOTES.

A friend desires a copy, new or used, of "Hearth Stone Echoes," by Mrs. R. P. Meeks—probably out of print. Who can supply?

"The meeting at Sugar Creek is fine, 5 baptized and 3 by membership, so far. This is the fifth year in succession for Brother Rutherford here. Everyone loves him very much, it seems."—J. Scott Greer.

Later: This meeting closed with 19 additions.

WORD AND WORK, with the *Ohio Farmer*, both one year, for \$1.25.

A coin-card in your paper is an invitation to renew. Neglect will hurt our work.

C. C. Merritt was in a meeting at Zion Church near Eagleville, Mo., at last writing.

We furnish class roll-books, 10c each.

The Highland church, Louisville, in co-operation with disciples of his own race, has located G. P. Bowser to do the work of an evangelist among the colored people in their district.

If you know of Christians in Minneapolis or St. Paul, who would like to work and worship in the plain, New Testament way write Paul C. Young, 4409 Xerxes Ave., So., Minneapolis, Minn.

Prayer is asked for the meeting beginning at Glendale, Ky., Oct. 5, Willis H. Allen, preaching.

The Editor's meeting with the Joseph Avenue congregation, Nashville, Tenn., was full of interest and blessing and benefit to that faithful congregation. Two were restored, two baptized. Among the Joseph Avenue brethren he has found some of the

truest and humblest and most loveable and faithful children of God, and feels thankful for the season spent in their midst.

E. L. Jorgenson preached ten days at Oak Grove, near Louisville, and baptized 17.

H. L. Olmstead writes: "I am in a mission meeting four miles out from Gallatin. Attendance great. Baptized 12 at Douglas, Kansas, 8 at Rockbridge, Tenn. We have a teacher's training class of 20 at Gallatin." Brother Olmstead begins a meeting with the Highland church, Louisville, Oct. 5.

The Editor's meeting at Fisherville, Ky., brought 9 baptisms, and two by membership.

Four or five thousand letters enclosing a little catalogue of Bibles, all of which we have in stock, are now in the hands of our friends. Help yourself and help us also with an order.

Don Carlos Janes had two excellent meetings in Indiana. At Martinsburg, 11 were baptized; at Pekin, considerable interest in Brother Hebert's mission work was aroused.

"I am laboring this session in the Dasher Bible School—now beginning its fifth year. This institution resulted from the earnest desire of certain brethren—mainly of the Dasher and Union congregations—for a school where their children and others might have proper instruction in the Bible; and it was made possible only by much labor and sacrifice. They have shown what can be done when the people (even some of them) have a mind to work. It was with regret that I left Andalusia; for that is a field where the laborers are few."—J. Edward Boyd.

Maston Sitman, of New Orleans, reports: "In a three weeks' meeting at Turkey Creek, La., the Lord added 20 souls to the congregation; 16 by baptism, and 4 from other bodies became 'Christians only.' Among those baptized was a man seventy years old. After the meeting at Turkey Creek, I preached five nights at Lake Cove school-house, having 13 additions there, 9 of them baptisms. Many of the converts at Lake Cove attended the Turkey Creek meeting, and were no doubt convicted there."

From Tell City, Ind.: "The meeting at Lily Dale is doing fine. The Lord is richly blessing us. We are glad to report five baptisms, one restored to the fold, and one by membership. We are using here, as in our meeting at Cross Roads, Bro. Janes' assortment of literature to profitable ends."—J. M. Hottel.

From W. J. Johnson, Amite, La.: "We are moving along toward the work of building. We are putting the building material on the ground as fast as our means will permit. Most of the lumber and all sand and gravel have been arranged for. Money is being raised for other material. It is beyond the means of the brethren here to finance the work as it is needed to be done. How much will brethren from other places give to this important work in the midst of a ripe harvest field? How many will respond? Your gifts will be appreciated and acknowledged."

THE DIVINE STANDARD PROVING ITS WORTH.

STANFORD CHAMBERS.

Most WORD AND WORK readers know something of the marvelous gospel work among the Creole French people of Louisiana by our beloved Evarist Hebert. It is such a clear demonstration of the wisdom and efficacy of the simple New Testament standard that I wish to make use of it in these few paragraphs.

Over four years ago this man Hebert through reading the Bible reached a conviction that the so called "Mother Church" was one big counterfeit and resigned his connection therewith, not only as "Lay Missionary" but as member as well. At least one group of his Catholic people had not been turned over to the priests and these Hebert went to teaching the Word of God. They were willing learners, and as they learned they practised. They likewise withdrew from Romanism and cast aside the relics and ceremonies thereof. What now should they do? What were they or what should they become? This was their question.

Hebert had already encountered various forms of Protestantism. Denominational representatives had made bids for him, but there was always the proposition of subscribing to a creed. He had gotten his neck from under one yoke and he was not knowingly going to put it under another. He decided to take only the Word of God as his guide, and accordingly set about to organize the above mentioned group, at Robert's cove, consisting of about one hundred members, as "THE CHURCH OF CHRIST, SON OF THE LIVING GOD." This he did without knowing of such congregations in existence.

About this time Hebert began to study the question of baptism. Then came the conference with W. J. Johnson resulting in his confessing Jesus as Lord upon which he was "buried with Him in baptism." He then saw that Robert's Cove congregation was not fully a church of Christ, not having been baptized. Having learned from Johnson of a church of Christ twelve miles away at Iota where Johnson and the writer were then in a tent meeting, he came to that meeting, identified himself with that congregation, was appointed thereby to preach the gospel, went back to Robert's Cove, gave them further Bible teaching and in a short time virtually baptized the entire number there, to which have since been added as many more. From there the work spread to Estherwood, Evangeline, Jennings, Mermenta, and other points. The French people gladly received the word and there have been added to the Lord about fourteen hundred souls, who, wherever it can be arranged for them, continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers."

The writer recently spent three days with Brother Hebert, holding meetings at three different points and rejoiced at what he saw and heard among these people who have so recently found their Lord. He is so real to them, their faith so childlike, their

zeal so warm and their fellowship so sweet it does one's soul good to be among them. On Tuesday evening we drove seventeen miles to a point below Welsh, a new opening, where we spoke to quite a gathering at the home of Brother Maunceaux who had moved there from Roberts Cove. He wanted his new neighbors to hear the gospel and so had Brother Hebert to come over. A number of them have already found Christ and have been baptized in His name. Others are certain to follow. On Wednesday night we drove seven miles to Evangeline, the Oil Field. I had been there a number of times before. I was rejoiced to learn how steadfast they are in the faith. The box chapel was once a dance hall. Upon Hebert's first visit there for meetings he converted the owner of the hall who in turn converted it into a place for the services of God. Hallelujah! I saw this brother, Richard, and he is still faithful. Here too I saw again the sister who some three years ago told me how, before she turned to the Lord, she had sworn, drunk, fought, smoked cigarettes, "O," she said, "I was mean." The marks of dissipation and sin have disappeared from her face and she is happy in her Savior's love. I could relate so many wonderful transformations if space permitted, demonstrations of the power of the gospel.

At this Wednesday night meeting P. B. Petipas (pronounced Pet-i-paw) a Canadian Frenchman who had read himself out of Catholicism some five years ago, had been baptized by a Baptist preacher and had labored as missionary among Louisiana French people under the Presbyterian Home Mission Board, but with results unsatisfactory to himself, publicly declared himself for the Bible alone as a Christian only. This he repeated at Jennings on Thursday night and was given the right hand of fellowship amidst great rejoicing. For some time Brother Hebert has been praying for other true laborers for this white harvest field. Brother Petipas has a good knowledge of the Word and shows every sign of being consecrated to God. The fact that he gives up a good salary and casts his lot with Brother Hebert to labor in the gospel as long as he has bread and clothes speaks for itself. He tells me that ever since he heard Hebert three years ago and came in contact with his converts which he says are the best type of Christians he has ever seen, he had felt dissatisfied, and that now his soul has found relief. I will not attempt to tell you how rejoiced Brother Hebert is.

I must be excused from closing this article without mentioning that this glorious work must be supported. The divine standard is involved in that. And it is ours to let it prove its worth therein. While these new beginners are learning to take care of their own poor, build their own chapels without appeal, having provided their faithful servant with a car and are now trying to help him buy a home, it is clearly the responsibility of us who believe in the kind of work we see carried on among these French to hold up the hands of the faithful workers. The writer has been for some time receiving, acknowledging, forwarding

and reporting donations to this work and will gladly continue to do so, without charging the fund for so much as a postage stamp. The contributions must now be greatly increased. I am sure Word and Work readers will cheerfully respond. And let me suggest that it will mean much to be prompt. I believe this work has not a parallel in modern times, and the people who strive for the apostolic order of things should greatly rejoice in it. I believe no present need is so imperative as this and the same people should rally to the support of these missionaries of the Lord with a zeal and liberality and promptness worthy of the profession of loyalty they make. And, last but not least, pray for the French work. Pray for the converts, pray for the preachers and pray according to Matthew 9:38 for more helpers. Twenty preaching points are now open and we know of other communities of French now being neglected by the priests, virtually the whole of which could be taken for Christ if only one speaking their language could get to them. The two men can not begin to do all they are being called on for. Please do not forget either the praying or the giving.

1129 Seventh St., New Orleans, La.

“HE THAT HATH EARS TO HEAR.”

E. L. JORGENSON.

The most alarming thing about religious work is the indifference, even on the part of many Christians themselves, to the Word of God. It becomes increasingly difficult, especially in the cities, to get people out to church; increasingly difficult to get the fair attention of those who do come; and increasingly difficult to get those who do hear, to respond. Unless the preacher says something unusual all the time, which no man can do; or unless he performs continually for his hearers in vocal gymnastics or physical gyrations, some are sure to be whispering, playing with some baby, planning the week's business, or taking a nap. Those who attend the “movie” are accustomed to entertainment without the expense of a thought, and they are often too lazy, mentally and spiritually, to expend that mental energy which it takes to follow a discourse through connectedly.

It is well to remember that every sound sermon heard, every tract or religious article read, is recorded to your responsibility; that you never go away from hearing God's word as you came. That the Word is a savor of life unto life, or of death unto death, according to the way you take it. It never returns void but accomplishes that to which it is sent. Whatever is set in the sun will be softened or hardened, and so will all those who sit under the great Light of truth.

“Take heed therefore how ye hear.” The physical act of preaching and hearing are soon over; but the moral and spiritual consequences abide forever. For the Lord's sake therefore, for your soul's sake, away with formality, away with drowsy eyes

and wandering thoughts. If you sit dead and barren under the Word, you shall some day wish that you had never seen the face, nor heard the voice, of him that preached it to you; and that which was intended for your blessing will only add to your condemnation.

“He that hath an ear, let him hear, what the Spirit saith to the churches.” That is the Lord’s word to each of the seven churches in Asia, and to all churches of all time. And truly there is no better use to be made of our ears than that. We may listen to some interesting tale, or to the sweetest music; but to hear what God has said, through the Spirit, in the Scriptures, to the churches, is the most profitable employment of the hearing faculties that is possible.

MORE OF ENTANGLING ALLIANCES.

J. N. GARDNER.

Last month I wrote a short article on this subject. It seems that a few more words might be said along this line. In Heb. 7:26, we have the following statement: “For such a high priest became us, holy, undefiled, guileless, undefiled, separated from sinners and made higher than the heavens.” This verse sets forth the excellencies of the Son of God, excellencies which we should strive to attain. Among other things we note that He was separated from sinners. Now there was an especial sense in which that was true of the Lord, and yet it should also be true of us all.

The great question arises “HOW can and should we be separated from sinners”? Immediately the monastic idea suggests itself: “Let us withdraw ourselves from the world and with a few kindred spirits give ourselves entirely to the contemplation of heavenly things.” Really this would be a convenient way of solving the problem. I might also say that we owe a certain debt to some of the monastic orders of the middle ages, for I really believe that to them more than to others is due the fact that the Word of God was not completely destroyed from the earth. But after all, that would be somewhat of a cowardly way of solving the problem.

The Lord Jesus was separated from sinners and yet He mingled with them. In fact one of the most persistent charges against Him was that He ate with publicans and sinners. He mingled with the multitude, but He did not follow the multitude to do evil things. His course proves that His disciples should do the same thing. Just as His sun in its daily circuit shines on the evil and the good, flooding even the slums and foul places of the earth with light, everywhere destroying the deadly bacteria, and yet losing none of its own glory and splendor; so did the Christ mingle with sinful men without becoming stained; so must we seek to save sinners without becoming sinners.

“Where no oxen are the crib is clean; but much increase is

by the strength of the ox". Men could not sacrifice the work the ox would do for the sake of that kind of cleanliness. The man who stays at home can the more easily keep clean. One who travels is likely to become contaminated with the dust of the highway; yet he is the one who gets somewhere. In God's scheme it is necessary to get upon the highways of life, out where sin's dust and grime pollute the air. To preserve our garments unspotted, we must have a dust-robe which is the shield of faith spoken of in the epistles of Paul.

We should not avoid the society of evil-doors; we must be careful not to love their evil doings. I think there are some professed Christians who enjoy the society of the impure, rather than that of the pure. Such can never lift sinners out of the ditch, but will themselves be dragged into the ditch. Let us not deceive ourselves. When we associate with those who are not disposed to submit to God it must not be in such a manner as to encourage them in their ways.

The same things apply in regard to our dealings with those religious people who do not see the necessity of being Christians only. I think we often make a mistake in regard to them. It is likely that occasions arise when we can consistently cooperate with them in some good work. At least we should not hold ourselves too much aloof from them. We never benefit them by staying away "in our own back yard." And on occasions we might even learn something from them. But in our dealings with them we must always take heed lest we leave them more than ever satisfied with their errors.

During the last war unquestionably the majority of "loyal" brethren surrendered some of the things for which they have been contending for these many years. It has been the contention of most of us that the church is the only benevolent and religious organization through which a Christian can work. But we have departed from that principle. The Red Cross is a benevolent society, yet the vast majority of us have contributed to its support. The Y. M. C. A. is a religious organization. A few of our most loyal brethren went into the Y. M. C. A. work during the war. Even if they did not join this society the principle is the same, for they were the society's agents and the society received credit for the work they did. Some of the rest of us can not consistently condemn these brethren for we contributed to the support of the Y. M. C. A. So we had just as well face what we have done. We simply departed from our previous teaching and it is useless to deny it. I am not at this time taking any position in regard to this matter, but one thing is sure; we either were wrong before the war, or we were wrong during the war. If we were wrong before the war we ought to find it out and frankly say so. If we were right before the war it was cowardly for us to surrender our principles just because great pressure was brought to bear upon us. At any rate this should be one of the liveliest questions we have at the present time.

THE STANDARD OF JUDGMENT.

W. J. BROWN.

If there is a standard by which we may know truth and error, right and wrong, then we are responsible to know and apply that rule. From the way many reason in political, moral and religious matters, it would seem the only standard of truth, is the mind of man. It is apparent that they have no conception of any definite fixed standard. They seem to be in the particular predicament of Pilate when Jesus was on trial for His life, and the Roman Governor had the opportunity that never before nor since came to a human being—the opportunity of saving the Savior. But if there is no way of knowing the truth, or if there is no difference in opinion, or if there is such a thing as absolute truth, but no way of ascertaining it, then, who can say that Pilate was to blame in crucifying the Savior? What is truth? If there is no way of finding an answer to this question, then, it seems to me, we are as well off under the government of Pilate as that of the Christ. There must in the nature of the case be a standard of moral conduct as absolutely certain and self-evident as the maxims of science, or there cannot in justice be any responsibility.

I know of but one absolutely, infallible, standard of measurement in matters of moral conduct, and that is the Word God. Apart from His teaching, all is confusion and uncertainty; and just such confusion as characterizes the whole world today. To repudiate His authority, or to ignore His teaching, is to be at sea without compass, rudder, or chart—simply left to the mercy of the wind and the waves. If the Bible is to be regarded as containing the laws of moral government pertaining to the honor of God and the salvation of men, then unquestionably, it has, on all questions of moral conduct a determinate meaning. It is one of the peculiar features of all law to be specific and definite in its requirements and sanctions. A law which requires nothing specific is no law at all. If it may mean anything, everything, or anything we may interpret it to mean, it is no law. If the Bible in its commands and examples, does not contain a specific and definite meaning, it is an imposition. If it gives nothing reliable in matters pertaining to the character of God, the will of Heaven, the just demands of the Savior, the salvation of man nor the duties of life it might as well have been "A blank book sent down from heaven for reason to scrawl over in conjecturing opinions." If the Bible contains the moral law of God, then it is possible to ascertain, and to KNOW that we have ascertained its real meaning. It not only contains a specific meaning, but one being understood, carries with it the evidence of its own correctness.

It is thought by many that there are so many opinions concerning the doctrines of the Word of God, that no man can know that his own belief is true; and from this assumption is founded

the universal plea for "charity and liberality". Persecution of those who hold definite convictions has often been excused and justified on the same grounds. "Sweet-sounding words for universal indifference, unbelief and persecution!" For who that possesses reason can be ardently attached to uncertainty, or have any confidence in his own opinions, when his cardinal maxim is that the teaching of the Bible on moral subjects as well as all others, is obscure and uncertain! But who is this that makes his Maker the author of an obscure system of legislation which no subject can be sure that he understands, or if he thinks he does understand, has no conclusive evidence of the fact—a revelation so vague that those who discard it wholly suffer but little if any inconvenience by the loss, and are really more to be congratulated than those bewildered souls. Why should the commands and statutes of God be so obscure? Because he *could not* make them to be understood? You limit his power and impeach his wisdom. Is it because he *would not* make them plain? You impeach his goodness and justice. For He commands His word to be loved and obeyed—an unjust requirement if its obscurity prevents its being understood.

But, it is demanded, "How can you know that your opinion among various and conflicting opinions is exclusively correct? You may believe that you are right, but your neighbor believes that he is right also; and you are both equally confident, and both appeal to the Bible." If the question was "How can I cause my neighbor to know that he is wrong and I am right, I will admit that it may be impossible. But to suppose that because I cannot make others perceive evidence which I perceive, therefore I have no evidence that I have the truth, implies that there is no such thing as moral certainty derived from evidence; and that the man who believes a fact upon evidence has in himself no better ground for certainty than the man who believes without evidence, or even against evidence. The man who holds an erroneous opinion may be as sincere and confident of its truth as the man who holds the truth; but is there in the nature of things the same foundation for his confidence? Has not the man who perceives evidence, knowledge that the other has not?"

The folly of the maxim, that truth and evidence afford no certainty amidst conflicting and jangling voices, becomes apparent if we show how it would work in practice. The man who dreams for example, is as confident that he is awake as I am, who in reality am awake. Is it then doubtful which is awake and which is dreaming? The lunatic feels as confident that he is a king as the occupant of the throne. Who shall say which is right? The drunken man is confident that he is sober and the other man is drunk. Who can prove that he himself is sober, or sane, as long as there are drunkenn men in the world to question it? Some men have taught, and many have professed to believe, that private property is an encroachment upon the rights of man. If your purse then is demanded upon the highway, you cannot

consistently refuse; for the robbers believes his opinion about liberty and equality to be true, and you believe yours to be true, and both are equally confident. It is a matter about which good and great men have differed and always will differ until some infallible standard of truth is recognized. You cannot reason with him; for since you cannot be sure that you are right, how can you expect to make him know what *you do not certainly know yourself?* And as to the law of the land, it would be persecution to appeal to that for the mere matter of opinion, even if you could. Besides, how could a court and a jury decide what is right amid such diversity of opinion; and what right have they to decide and bind their opinions upon others? If there is no material difference between opinions and the absolute truth, or if there is, but we cannot know that we have the truth, there can evidently be no such thing as moral responsibility.

It is not a question of "Conscientious objections" with those who perceive the foundation truths of morality and Christ's teaching on the question of obedience to God, that the believer in the Bible considers. It is a matter of doing what His unbiased judgment, based upon truth perceived by the intellect, says is right and ought to be done because it is right and Christ commands it, regardless of whether or not his conscience has anything to say about the matter. Conscience is the executive faculty of man's nature which is given him by his Maker to enforce the law taught to the intellect. Conscience is not to make laws, not to interpret laws, but to enforce the laws laid down by God and understood by the intellect.

Of course, "conscientious convictions" may be no more than mere opinion without any evidence. When the evidence is convincing, and involves moral obligation, the good man must do what his judgment says is right. If in obeying his God and the sanction of his enlightened conscience, he come in conflict with human law, he must suffer. Hence "All that will live godly in Christ must suffer persecution." "Thou shalt not steal" is plain enough just as it stands. "Thou shalt not commit adultery" cannot be mistaken. "Thou shalt not kill" is plain enough and circumstances do not change when we are told by earthly authority that we have to kill. Circumstances alter cases we are told, and many think circumstances may alter even the gospel and change the Character of Christ. Nevertheless the word of the Lord stands fast forever. And by it we are judged.

2922 Montgomery St., Louisville, Ky.

WISE OR OTHERWISE.

J. A. PERDUE.

The imperative need of today is safe and sane leadership, but no mere man is big enough or wise enough to lead the world out of the economic and industrial wilderness into which it has wandered. Therefore, only those who are anchored in Christ can ever hope to "stand" the impending storm.

The Christian Evangelist hopes to convert the world, as witness the following statement quoted with approval from a "recent writer:" "To say the least, it is decidedly unfair to ask the Lord to convert the world with ignorant churches." But, the conversion of the world is not the mission of the church. Jesus said: "Go preach the gospel to every creature." That all may be converted? No, But "he that believeth and is baptized shall be saved." The Apostle Paul said: "I am become all things to all men." That all might be converted? No, but that "by all means I may save some." Indeed the world will not have been converted when Jesus comes, else why should he ask, "When the Son of man cometh shall He find faith on the earth?"

If one is in doubt as to whether he has accepted Christ, the form of the question should be: "Am I transformed?" Do I live soberly and righteously in this world?" If not, one furnishes himself with very conclusive proof that one has not accepted Christ as Lord; for if one be risen with Christ he is bound by the terms of such resurrection to "seek those things that are above, and not the things that are upon the earth."

To accept the true theory of Christ's scheme of redemption and to accept *Him*, is not precisely the same thing. To accept the philosophy of pardon as taught by the apostles as the true philosophy of conversion is one thing, and to accept Christ as Savior and Lord enthroning Him in the heart to absorb the affections and regulate the life is another and altogether different thing. The one may include belief in what he says, the other inspires obedience to what he commands; the one sometimes leads to baptism and church membership, the other exalts to the dignity of sonship with God and heirship with Christ and reproduces the Christ-life in the disciple. Here we find the aim of the church, and anything short of it is just so much short of Christianity in its completeness and purity.

THE AUTHORITY OF MIRACLES.

(R. C. TRENCH.)

(Concluded from last month.)

WHEN TO REJECT A MIRACLE.

But the purpose of the miracle being, as we have seen, to confirm that which is good, so, upon the other hand, where the mind and conscience witness against the doctrine, not all the miracles in the world have a right to demand submission to the word which they seal. On the contrary, the great act of faith is to believe, against, and despite of them all, in what God has revealed to, and implanted in, the soul of the holy and the true; not to believe another Gospel, though an angel from heaven, or one transformed into such, should bring it (Deut. 13:3; Gal. 1:8); and instead of compelling assent, miracles are then rather warnings to us that we are to keep aloof, for they tell us that not merely lies are here, for to that the conscience bore witness al-

ready, but that he who utters them is more than a common deceiver, is eminently a "liar and an antichrist," a false prophet,—standing in more immediate connection than other deceived and evil men to the kingdom of darkness, so that Satan has given him his power (13:2), is using him to be an especial organ of his, and to do a special work for him.

A TWO-FOLD DANGER.

But if these things are so, there might seem a twofold danger to which the simple and unlearned Christian would be exposed—the danger, first, of not receiving that which indeed comes from God; or, secondly, of receiving that which comes from an evil source. But indeed these dangers do not beset the unlearned and simple more than they beset, and are part of the trial and temptation of, every man; the safeguard from either of these fatal errors lying altogether in men's moral and spiritual, and not at all in their intellectual condition. They only find the witness which the truth bears to itself to be no witness; they only believe the lying wonders, in whom the moral sense is already perverted; they have not before received the love of the truth, that they might be saved from believing a lie. Thus, then, their believing this lie and rejecting that truth is, in fact, but the final judgment upon them that have had pleasure in unrighteousness. With this view exactly agree the memorable words of St. Paul (2 Thess. 2:9-12), wherein he declares that it is the anterior state of every man which shall decide whether he shall receive the lying wonders of antichrist or reject them. (cf. John 5:43). For while these come "with all deceivableness of unrighteousness" to them whose previous condition has fitted them to embrace them, who have been ripening themselves for this extreme judgment, there is ever something in these wonders, something false, or immoral, or ostentatious, or something merely idle, which detects and lays them bare to a simple faith, and, for that, at once broadly differences them from those which belong to the kingdom of truth.

These differences have been often brought out. Such miracles are immoral; or if not immoral, they are idle, leading to, and ending in, nothing. For as the miracle, standing in connection with highest moral ends, must not be itself an immoral act, as little may it be an act merely futile, issuing in vanity and nothingness. This argument Origen continually uses when plied with alleged miracles of heathen saints and ages. He counts, and rightly, that he has abundantly convinced them of falsehood when he has asked, and obtained no answer to, this question, "What came of these? In what did they issue? Where is the society which has been founded by their help? What is there in the world's history which they have helped forward, to show that they lay deep in the mind and counsel of God? The miracles of Moses issued in a Jewish polity; those of Jesus Christ in a Christian Church: whole nations were knit together through their help. What have your boasted Apollonius or Escu-

lapius to show as the fruit of theirs? What traces have they left behind them?" And not merely, he goes on to say, were Christ's miracles effectual, but effectual for good,—and such good was their distinct purpose and aim; for this is the characteristic distinction between the dealer in false shows of power and the true worker of Divine works, that the latter has ever the reformation of men in his eye, and seeks always to forward this; while the first, whose own work is built upon fraud and lies, can have no such purpose of destroying that very kingdom out of which he himself grows.

THE SUPERIORITY OF GOD'S MIRACLES.

These, too, are marks of the true miracle, and marks very nearly connected with the foregoing, that it is never a mere freak of power, done as in wantonness, with no need compelling, for show and ostentation. With good right in that remarkable religious romance of earliest Christian times, *The Recognitions of Clement*, and in the cognate *Clementine Homilies*, Peter draws a contrast between the wonderful works of Christ and those alleged by the followers of Simon Magus to have been wrought by their master. What profit, he asks, what significance was there in Simon's speaking statues, his dog of brass or stone that barked, his slights through the air, his transfiguration of himself now into a serpent, now into a goat, his putting on of two faces, his rolling himself unhurt upon burning coals, and the like—which even if he had done, the works possessed no meaning; they stood in relation to nothing; they were not, what each true miracle is always more or less, *redemptive* acts. In other words, works not merely of power and grace, each one an index and a prophecy of the inner work of man's deliverance, which it accompanies and helps forward. But, as we should justly expect, it was pre-eminently thus with the miracles of Christ. Each of these is in small, and upon one side or another, a partial and transient realization of the great work, which He came that in the end He might accomplish perfectly and for ever. They are all pledges, in that they are themselves first fruits, of his power; in each of them the *word* of salvation is incorporated in an *act* of salvation. Only when regarded in this light do they appear not merely as illustrious examples of His might, but also as glorious manifestations of His holy love.

A PICTURE OF REDEMPTION.

It is worth while to follow this a little in detail. What evils are they which hinder man from reaching the true end and aim of his creation, and from which he needs a redemption? It may briefly be answered that they are sin in its moral and in its physical manifestations. If we regard its moral manifestations, in the darkness of the understanding, in the wild discords of the spiritual life, none were such fearful examples of its tyranny as the demoniacs; they were special objects, therefore of the miraculous power of the Lord. Then if we ask ourselves what are the physical manifestations of sin; they are sicknesses of all

kinds, fevers, palsies, leprosies, blindness, each of these death beginning, a partial death—and, finally, the death absolute of the body. This region therefore is fitly another, as it is the widest region, of His redemptive grace. In the conquering and removing of these evils He eminently bodied forth the idea of Himself as the Redeemer of men. But besides these, sin has its manifestations more purely physical it reveals itself and its consequences in the tumults and strife of the elements among themselves, as in the rebellion of nature against man; for the destinies of the natural world were linked to the destinies of man; and when he fell he drew after him his whole inheritance, which became subject to the same vanity as himself. Therefore do we behold Him, in whom the lost prerogatives of the race were recovered, walking on the stormy waves, or quelling the menace of the sea with His word; incorporating in these acts the deliverance of man from the rebellious powers of nature which had risen up against him, and instead of his willing servants, were oftentimes now his tyrants and his destroyers. These were also redemptive acts. Even the two or three of His works which do not range themselves so readily under any of these heads, yet are not indeed exceptions. Take, for example, the multiplying of the bread. The original curse of sin was the curse of barrenness,—the earth yielding hard-won and scanty returns to the sweat and labor of man; but here this curse is removed, and in its stead the primeval abundance for a moment reappears. All scantness and scarceness, such as this lack of bread in the wilderness, that failing of the wine at the marriage feast, were not man's portion at first; for all the earth was appointed to serve him, and to pour the fullness of its treasures into his lap. That he should ever hunger or thirst, that he should ever have a lack of anything, was a consequence of Adam's sin,—fitly, therefore, removed by Him the second Adam, who came to restore to him all which had been forfeited by the first.

PAVING THE WAY FOR ANTI-CHRIST.

The miracle, then, being this ethical act, and only to be received when it is so, and when it seals doctrines of holiness, the forgetting or failing to bring forward that the Divine miracle must, of necessity, move in this sphere of redemption only, that the doctrine also is to try the miracle, as well as the miracle to seal the doctrine, is a most dangerous omission on the part of many who, in modern times, have written "*Evidences of Christianity*," and have found in the miracles wrought by its Founder, and in those mainly as acts of power, well-nigh the exclusive argument for its reception as a Divine revelation. On the place which these works should take in the array of proofs for things which we believe, there will be occasion, by and by, to speak. For the present it may be sufficient to observe, that if men are taught to believe in Christ upon no other ground than because He attested His claims by works of wonder, and that

(Concluded on page 312.)

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Who is going to South Africa in answer to that prayer that the churches in the U. S. send them a teacher? * * * During the first year Brother F. B. Shepherd has been active in raising and forwarding money to Brother Sheriff, he has handled \$609.92.

And who is going to respond to the call for additional workers in India? * * There have been more than three hundred baptisms in that field this year. * * India has 2,273, 245 wives under ten years of age. There are 26,000,000 widows, of whom 115,285 are less than ten years old. * * Brother S. O. Martin's report shows nine native workers, eleven children in school and twenty-one orphans receiving attention.

"The Lord surely is good to us in more ways than we can tell. We appreciate most of all the evidence that he is using us for his glory. July 20 the Lord added two young men to His church," says O. D. Bixler, and the day following a man who had been immersed by the Baptists came to see him and they had a long talk, Bible study and prayer. The visitor said he wanted to be simply a Christian and that he was going to study to be able to teach 'Jesus Christ' to his family, town and country.

Brother McCaleb is working in the south as these notes are written, His home address is 2625 Montgomery St., Louisville, Ky. * * Brother and Sister E. A. Rhodes are working with Brother Ishiguro in the Otsuka church. On Thursday evenings Brother Rhodes teaches English an hour and then teaches the Bible for an hour. On Friday evenings there is a Bible class for workers and teachers at Sister Cypert's and a prayer meeting is held at her home Sunday morning at six o'clock. * * Sister Andrews has gone out some distance from Tokyo to start a new work.

Listen, all ye "loyal" disciples: "Seventy Roman Catholics have recently arrived in Japan." Christians set for Apostolic Christianity have sent but four workers there so far this year. * * Butter is sixty-five cents a pound in Japan, but Brother Bixler is an economist. He beats a pint of goat's milk and a pound of butter together and has two pounds of butter at a cost of seventy cents. * * "Everything is in as good condition as can be expected. The Lord continues to add souls. There will be five or six baptisms in Otsuka Sunday. Brother Rhodes is in a measure. . . . responsible for one or more of these."—*Bixler*. * * The August *Missionary Messenger* reports 41 baptisms among our workers in Japan this year. * * My report for the second quarter of the year shows total receipts for various workers amounted to \$1,917.59. * * Keep your eye on the Northwest Mission with Paul Young located in Minneapolis; also on the French Catholic mission with Hebert and Petipas in Louisiana.

Later word from McHenry: The health of the family has

not been good. William has had bronchial pneumonia and a nurse from Bombay had been called out. Sister McHenry and the children seemed to need the benefit of a higher altitude and Bro. McHenry was not as well as he would like to be. "It seems that we are still to have the famine. It rained only two rains and then stopped. ** And besides, the rain that we had was not general. ** So there will be continued need of funds for the suffering. The work moves on nicely."

FOREST VALE MISSION FUNDS.

Wm. F. Fierbaugh, \$2; C. W. Sewell, \$1; Charleston Church of Christ, \$8; By Christian Leader, \$30; C. W. Sewell, \$1; Millville Church of Christ, \$4:45; Charleston Church of Christ, \$8; Beauchamp, \$10; Garrett Avenue Church of Christ, \$10; Miss Lillie Jackson, Canada, \$10; By Christian Leader, \$10; Some Brethren at Amarillo, \$20; Beauchamp, \$20. Total for the two months, \$134.

Amarillo, Texas.

F. B. SHEPHERD.

A LETTER FROM HEBERT.

Dear Brethren in Christ:—I am very grateful for the help of your fellowship and your prayers. I wish I could write each one who has sent to me assistance, but I am so busy preaching the gospel, I hope you will excuse me for not always doing so. I have examined the monthly reports of Brother Chambers and always find them correct. Please accept my thanks truly in the Lord Jesus' name.

Our French work goes on with so much encouragement. The people are so hungry for the Word of God and are so true to it when they learn it. They will not listen to anything else after they once obey the gospel and they will not practice anything the Bible does not teach. They will always ask if it is in the Bible. I thank God for this for Satan can not easily lead them astray from the right road.

We have been praying for so long for laborers to help us in this white harvest field. We want only the kind that stand for the truth, satisfied with the New Testament way. And it is necessary, of course, for a helper to be able to speak French, and our French people have been so neglected that few of them can read, so it has been very hard to train them to be helpers. But now, thank God, our prayers seem answered. A young Canadian Frenchman who read himself out of Catholicism about five years ago and went to a Baptist preacher to be immersed then became a missionary to the French people of Louisiana under the Presbyterian Home Mission Board with to him unsatisfactory results. I had many interviews with this man on the Bible. He loved the truth and was dissatisfied with denominations and human creeds, so last night he took a public stand as a Christian

only and upon the Bible alone as his rule, and though he is giving up a good salary, says he will preach the true gospel as long as he has food and clothes. We believe God has sent him to us and my wife and I have given him a room and we shall work together as long as he stays by the Book. His name is P. B. Petipas. He has a good education in both French and English and is a spiritual man. Pray that our heavenly Father may greatly use him.

And now, dear brethren in Christ, although we have many problems and trials, and the religious conditions about us are very confusing to new beginners, and very distressing, God has graciously kept all of our French congregations on the Bible plan without any additions or innovations, separate from the world and worldly things, and by His help we intend to remain right where we are. We are not only increasing in numbers, praise the Lord, but our knowledge grows clearer and our faith grows stronger every day. Pray for us. Thanking you all, I am,

Your brother in the true gospel of Jesus Christ,
 EVARIST HEBERT.

“TOMORROW” WAS TOO LATE.

Archæus was at one time a king in Greece. Some of his subjects hated him. He was a tyrant and they planned to put him to death. A friend of Archæus got wind of the conspiracy, got all the facts, wrote them down and put the packet into a messenger's hand and said: "Take this to the king. Get into the king's presence at any cost. Put it into the king's hands and say to the king, 'The friend who sends this begs of you to read it at once, for it contains serious matters.'" The messenger made his way into the king's palace. The king was giving a banquet to some of his friends, but in some way the messenger got into the banquet hall and put the package into the king's hands and said: "The friend who sends this begs of the king that he shall read it at once, for it contains serious matter." King Archæus lightly tossed it aside and said: "Serious matters to-morrow." When the morrow broke Archæus was a corpse, for the conspiracy had ripened that night. As the messenger of the Lord God Almighty, I bring you a packet that contains serious matters—"Prepare to meet thy God," and I beg of you to attend to it at once. If any of you toss it lightly aside and say, "Serious matters to-morrow," you may lose your soul forever.—Selected.

(Continued from page 309.)

therefore they are bound to do so, how shall they consistently refuse belief to any other who may come hereafter, attesting his claims by the same? We have here a paving of the way of the Antichrist; for as we know that he will have his "signs and wonders" (2 Thess. 2:9), so, if this argument is good, he will have right on the score of these to claim the faith and allegiance of men. But no; the miracle must witness for itself, and the doctrine must witness for itself, and then, and then only, the first is capable of witnessing for the second.

FIRST LORD'S DAY LESSON OF OCTOBER.

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

Lesson 1.

October 5, 1919.

JOHN AND PETER BECOME DISCIPLES OF JESUS.

Golden Text: "If any man serve me let him follow me; and where I am there shall also my servant be." John 12:21.

Lesson Text: John 1:29-42.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42

Verse 29. Whom did John the Baptist see coming? What did he say of him? (Read aloud vs. 29-34). What idea lies in the name "Lamb of God"—(1) as describing the character and disposition of Jesus; (2) implying the sacrificial purpose for which He came into the world? As the Lamb of God what does He do? The Rev. Version, margin, says, "beareth away." Compare that with Isaiah 53:6-11 and Lev. 16:21, 22.

Verse 30. What had John said about Him? In what sense did Jesus come after John? In what sense did He become before John? Why did Jesus obtain a higher place than John had? How had He always been before John? (John 1:1-3).

Verse 31. Did John know Jesus as the Christ previous to Jesus' baptism? What was the object of John's baptism?

Verses 32-34. What sign had God given John by which he might know the Christ when He came? (See v. 33). Upon what Person was this sign fulfilled? (v. 32). What therefore could John testify to? (v. 34). According to the information the Jews had from their Scriptures, who was "the Son of God?" (Psalm 2).—Did John the Baptist give a pretty full and clear teaching as to the Person, Office, and Mission of the Lord Jesus? Verses 35-37. What testimony did John again bear on the following morning? Who was standing with John? What was the result of this testimony? Is it pleasant to lose one's followers? Did John grieve over it? (See John 3:26, 29, 30).

Verses 38, 39. When they began to walk after Jesus, what did Jesus do? What did He say to them? Would it

He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

not be well for every follower of Jesus to ask himself just why he is following and what he hopes to gain by it? What question did they ask Him in return? By what title of respect did they address Him? How long did they stay with Him? Was that

enough to set up "a friendship that was destined never to end?"

Verses 40, 41. What great thing did Andrew do? After we ourselves have found Jesus, what is our next greatest work? Whom did Andrew tell Simon he had found? What had convinced Andrew that Jesus was the Messiah? Compare what Philip said to Nathanael in v. 45.

Verse 42. What new name did the Lord give Simon? Was he very much like a Rock yet? But was it the Lord's purpose to make him a Rock? Was it finally accomplished? Does He propose to make anything out of us? Will He surely accomplish His good purpose with us, "if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel?" (Col. 1:23).

NOTES ON LESSON 1.

WHO IS THE UNNAMED DISCIPLE IN THE GOSPEL OF JOHN?

It is John himself. John does not mention his own name in his gospel. Neither do the writers of the other three gospels push themselves forward, even so much as to attract the least notice. This remarkable reticence is at once a testimony to the gospel-narrative, and itself a fruit of the gospel.

WHAT CAUSED THE FIRST TWO TO FOLLOW JESUS?

The witness John bore to Jesus. They heard John, believed his testimony, and went to follow after Jesus. John had been sent, (1), to make ready a people prepared for the Lord, Luke 1:17; (2) that Jesus might be made manifest to Israel as their Messiah, the Christ, John 1:31; (3) to bear testimony to Jesus, that all might believe on Him. John 1:7.

John's testimony was against his own earthly prestige and success. When he witnessed for Christ (as in today's lesson) his own followers left him and followed Jesus. "He must increase, but I must decrease." (John 3:30) John's testimony was disinterested and true. Men do not deliberately falsify to their own earthly loss and damage. When a man bears testimony contrary to his own earthly interest, he is a true man, conscientious and honest. John knew of what he was speaking, and he knew what the consequences of his testimony would be; but he bore his testimony faithfully and gladly. (John 3:28, 29).

HOW DID PETER BECOME A DISCIPLE? . .

Through the agency of Andrew, his brother. Andrew had heard John's testimony, followed Jesus, stayed with Him that day, got acquainted with Him, was fully confirmed in his faith in Jesus as the Christ. Then he hastened and found his brother Simon and told him of Jesus and brought him to Jesus. Andrew is scarcely mentioned among the apostles. He had a humble part to play, but he filled his place well. If we can not be Peters or Pauls we can all do what Andrew did.

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 12, 1919.

FISHERS OF MEN.

Golden Text: "Jesus said unto them, Come ye after me and I will make you fishers of men." Mark 1:17.

Lesson Text: Mark 1:14-20.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

He do it? What is finally involved in coming after Him? Matt. 16:24. Did these men understand all that just then? But did they (and do we all) have to learn that at last? Is it all worth the while? (Rom. 8:18).

Verse 18. What did Andrew and Simon immediately do? When we come to Jesus do we not all have to leave something? Do we not, in heart, if not in actual fact, have to leave all? (Luke 14:26, 27, 33). But what promise does the Lord Jesus give to such? (Read aloud Matt. 19:27-29).

Verses 19, 20. What other two men did Jesus call? What did they leave? (In addition to this account read and consider Luke 5:1-11.)

NOTES ON LESSON 2.

FISHERS OF MEN.

There is no game so great in sea or forest as a man. Yearly there are hundreds of expert sportsmen-fishers, who try their hand at catching the famous tarpon and the skillful and lucky angler who succeeds in landing a large tarpon feels that he has achieved a great and coveted distinction. But how much greater and more wonderful a feat it is to catch a man—not for his destruction, but for his eternal joy and salvation. The poorest specimen of mankind is priceless of value in God's sight; and the meanest man that walks the earth has a soul which is worth more than all the world. Truly, "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." (Dan 12: 3). He that winneth souls is wise. No activity brings such reward and eternal satisfaction.

HOW CAN ONE BECOME A FISHER OF MEN?

You cannot make yourself a fisher of men. First of all you must come to Jesus yourself—for acceptance and cleansing and instruction in right-

eousness. He alone can, but He will, make you a fisher of men. He alone can supply that indispensable bait of Love—with the gentleness, meekness, kindness, longsuffering, long persistence, self-control, humble service, self-sacrifice, prayerfulness, tactfulness, compassion, mercy, wisdom, which the good soul-fisherman needs. These things are to be obtained only in the school of Christ, and through His Spirit. Have you come to Jesus yourself? Have you left all to follow Him—or are you trying to carry the world with you? Will you accept the conditions—"let him deny himself and take up his cross and follow me?" Then He can and will use you to catch men. It is greatly worth the while.

THE APOSTLES.

Consider what the task was which the Lord Jesus had in view for the twelve—four of whom are called in today's lesson, three of which four were the leaders. Consider what Jesus' example meant to them; what His miracles taught them as to His ability to protect, provide, fulfil; think over the instructions He gave them, especially in Matthew, chapters 5, 6, 7, 10, 13; and how they were fitted to be the witnesses of His death and resurrection; how their faith in Him was settled into fervent conviction, and their love and hope raised. Thus they became His great fishers of men.

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 19, 1919.

JESUS IN PETER'S HOME.

Golden Text: "Jesus said unto him, This day is salvation come to this house!" Luke 19:9.

Lesson Text: Mark 1:29-39.

29. And straightway when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him, and say unto him, All are seeking thee. 39 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I

(How much of this chapter is the record of one day's ministry? Was this a very busy day? How late did Jesus work? What time did He get up next morning? For what purpose? What is your estimate of Jesus as a Servant of God? How does our service compare?)

Verse 29. In what city were they? (v. 21). Whose home was here? Was this Andrew's and Peter's original home city? (John 1:44).

Verse 30. Who was sick in Peter's home? Was Peter a married man? (1 Cor. 9:5). Is the man who claims to be "Peter's successor" allowed to marry? How serious was the fever which afflicted Peter's mother-in-law? (Luke 4:38). How was her illness brought to the Lord's attention? Is it right today to tell Jesus of the needs and sufferings of our friends, relatives, or brethren in Christ?

Verse 31. What did Jesus do at once? When He "touched her hand" (Matt. 8:14) and "rebuked the fever" (Luke 4:39) and "raised her up" what happened? Does this prove Christ's lordship over men's bodies? What will He some day do with this body of our

forth. 39 And he went into their humiliation in which we now live? synagogues throughout all Galilee, (Phil. 3:20, 21). Immediately after she was healed what did Peter's wife's preaching and casting out demons. mother do? Can any human being really do service for God unless He first heals us from our sins? (Eph. 2:10; John 15:5). By what are we so healed? (1 Pet. 2:24). Was Jesus' entry into Simon's house a great blessing? What does it mean to a home now when Jesus finds entrance there?

Verses 32, 33. Why did they wait till after sunset? (v. 21). How many were gathered together at the door? What had they evidently heard about Jesus? What induces men now to come to Jesus?

Verse 34. Did the multitude come in vain? How many were healed? (Matt. 8:16, 17). Does anyone come to Jesus in vain for acceptance and salvation? (John 6:37). Did the people of Capernaum have a great demonstration of Jesus' greatness, power, and love? Did He heal merely for the sake of healing, or was there a deeper purpose in it? (John 5:36; 12:37; 15:24; 20:30, 31). What ought they to have done in view of all they had seen and learned? Did they do it? (Matt. 11:23, 24).

Verse 35. Why so early? (Comp. Ps. 5:3). Are there times when prayer is far better and more necessary than sleep? (Eph. 6:18; Matt. 26:40, 41). If the Lord Jesus felt such a need of prayer, can we get along without it?

Verses 36-39. If Jesus had remained would they not have showered much empty honor and popularity upon Him? Did He stay for that? Why not? (John 6:38) For what had He come? Does verse 39 cover a great deal of work in a very few words?

NOTES ON LESSON 3.

THE CENTRAL POINT OF THE LESSON.

The chief lesson intended for us in the selection of today's scripture-portion is the blessing that comes to any home into which the Lord Jesus enters. In this case—first the one sick in this home was restored to health, and privileged to minister to Jesus; next, the home in which Jesus was became the center of blessing to which many came and where they found help and healing.* All this is spiritually true among us today. When Jesus Christ is given entrance into a home, there comes healing and peace—salvation to the members of the home, and blessing to others who may come to such a home.

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4..

October 26, 1919.

A LESSON IN TRUST.

Golden Text: "I believe; help thou mine unbelief." Mark 9:24.

Lesson Text: Matt. 14:22-33.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth

Verse 22. Why did Jesus hurry His disciples off? See Notes.

Verse 33. What did He do after He had sent the multitude away? Why did He do that? Do we need prayer as much as He?

Verse 24. Where was the boat when night fell? What is said about the wind? Was the wind very strong? (John 6:18).

Verse 25. What is the fourth watch? (3 to 6 a. m.) Does the Lord some-

watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

Jesus given us any orders? What for instance? If trusting in the authority of Him who gave us such orders we go ahead to obey—shall we be able to carry it out? Even if, like Peter, we are not naturally able to do it? Would the same be true if we received such orders from one who was only a man?

Verse 30. Did Peter's ability to walk on the water lie in himself or in the Lord who called him? To whom alone then ought Peter to have looked? (Heb. 12:2). When Peter began to walk by sight instead of faith, what did he see? What was the immediate effect of his fear and unbelief? How can we apply this lesson to the Christian life? What good thing did Peter do when he realized that he was sinking? When we feel ourselves slipping what should we do at once?

Verse 31. How long did the Lord wait before He responded to Peter's cry? When He had helped Peter up—did He rebuke Peter for his weakness? or awkwardness? for his poor skill at water-walking? but for what? When we fail in Christian life, does the cause lie in our weakness and inability, or in our unbelief? What kind of people did the Lord come to save? (Luke 19:10; 1 Cor 1:26-29). What kind of life does He expect them to live? (Tit. 2:11-14). Who will furnish the necessary power if we believe and go ahead? (2 Cor. 12:9; Eph. 6:10).

NOTES ON LESSON 4.

WHY JESUS HURRIED HIS DISCIPLES AWAY.

The reason for that lay in the situation, which is explained more fully in the sixth chapter of John. Jesus had just fed the five thousand. Now in the work of bringing hearts into true allegiance to God, the dispensing of food and other material gifts is a very difficult and spiritually perilous thing. With all the tact and prudence the Lord Jesus used, the untoward effects were quickly evident. It has been said that the short route to a man's heart is by way of the stomach. The trouble is that the true heart of a man is not usually reached by that route. The multitudes, pleased with the good meal they had enjoyed, were much in favor of such a Messiah as this, and for

times try the patience of His disciples by waiting long while they labor in distress? When He came, how did He come?

Verse 26. How did the sight affect them? Did they recognize the Lord? Why not?

Verse 27. Did the Lord lose any time comforting His disciples? When they learned it was He were they any longer terrified? Ought Christians have any fear of the Lord's presence?

Verse 28. Who spoke up? Was that characteristic of Peter? What test did he propose? Was that a good test? Can the Lord Jesus impart of His power to His disciples?

Verse 29. What did Jesus answer? Did that enable Peter to go on the water? Without that word of command from the Lord could Peter have done so? If a mere man should speak that very command would it enable anyone to walk on the water? Does the power and authority of the one who is back of the word, have something to do with its efficacy? Has the Lord

once the Lord was in danger of becoming "popular." They voted at once that He was "of a truth the prophet that cometh into the world;" and were laying plans to take Him by force to make Him King. (John 6:14, 15). That is why He hurried His disciples off, sent the multitude away, and Himself withdrew into the mountain alone, and during the night left that vicinity, walking upon the sea. (Compare also the only other instance of the sort, Matt. 15:32-39; Mark 8:9, 10).

SOCIAL SERVICE.

The denominations generally have taken up what is called Social Service to a great extent and these activities have crowded out and even supplanted the spiritual ministry for which the church really stands. Christians are indeed to be "zealous of good works;" but we must understand that the acts of ministry to the body must be done in strict keeping with the Lord's instructions, always in His Name, and through His church, and held subservient to the greater end of saving souls.

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