

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### PUBLIC NATATORIUMS.

It ought not to be necessary to point out to *Christians* the wrong and evil of certain popular amusements. Like the Lord Jesus, we might say, "Why, even of yourselves, judge ye not what is right?" (Luke 12:57). There is enough of conscience and moral sense, surely, in the children of God, to enable them to distinguish the things that are pure and honorable and lovely and of good report, from the things that are questionable and defiling. When even the people of the world deplore certain popular amusements surely no Christian heart should be in any doubt. "There has been a gradual undermining of the sensitive feelings of a large element of the public," says a *Metropolitan Daily*, speaking of the dance evil, "until today actions are tolerated and moralities are accepted in connection with social functions, which, until recently, would have subjected those who gave them to instant ostracism." But surely Christian consciences are not so seared. They can detect the defiling atmosphere of those common worldly amusements. Is it necessary then to point out to them specifically the evil of the public swimming pools? There the sexes meet—most generally in a garb which elsewhere would be shameful in the extreme, and which passes *there* only because custom sanctions it. But worldly conventions and customs cannot make anything decent which in itself is not so; and Christians do not order their conduct by conventional standards, but live as in the sight of God and with reference to the Lord Jesus Christ who loved them and bought them with His blood, and whom they represent in the world. Doubtless it could be claimed that men and women can and do conduct themselves gentlemanly and ladylike in such a place; and no one would wish to deny the claim. The fact remains, however, that others do not so behave themselves. Moreover, the temptation to the young (not to say the older) due to the exposure and proximity of persons, work an injustice to them. The increasing popularity of these "natatoriums" is a menace to the youth and even to the homes of the nation. I do not believe that a Christian can frequent those places without defiling his mind, and making himself a stumbling-block to the weak. Our Lord taught us to say, "Lead us not into temptation:" no one who goes to the common swimming-pool, if only to loiter and look on, can pray this prayer honestly.

### THE DECLINE OF A NATION.

While "optimists" are dreaming of ever bettering world-conditions and the gradual improvement of human society, the

daily papers and monthly reviews, and the statistics of the passing seasons bring their story of the rapid and vastly disproportionate increase of crime—strangely too, a very marked amount of *juvenile* crime—of insanity, of suicide; of wars and rumors of wars; of rebellions and revolts; of impending social troubles and disasters; and evidence withal of a general loosening of moral restraints, failing conscience, and growing unbelief in God's word, even to open defiance of it. I forbear to cite the facts which are so easily accessible and evident to all save those blind who will not see. It would remind a student of history of the declining days of the great empires of the past, when prosperity, luxury, sensuality, together with the seething restlessness of the masses and the threatening stormclouds on the horizon around heralded to deaf ears the swift oncoming doom of the nation. "The great dangerpoint today," says a recent author, "is in the relationship between the sexes, under the conditions of our congested, overwrought modern life. Every great civilization of the past has decayed precisely at this point." It would remind a student of the Bible of the days of Noah, when they ate and drank, bought and sold, married and were given in marriage; and though warned, "knew not till the flood came and took them all away." It is surely a time when it would pay a Christian above all times to keep himself unspotted from the world, and to invest his life and means in the service of the Lord. Indeed it would pay in any case, be the coming days dark or bright; but the reward of standing true to the Lord in such a time as this is sweet in proportion to the trial endured and the results will count richly—for when the power of Darkness works, God also works effectively through His own and accomplishes His gracious ends.

#### MAN'S FAILURE AND GOD'S SUCCESS.

The outlook the word of God sets before us at once lays low the ambition and glory of the flesh, and raises a humble faith in God and confident hope in Him alone. There we find it written—not in so many words, but in lessons spread through all the Book—that man is evermore a failure; and that victory and success is with God alone. That we may be spared the disappointment that comes of relying upon man and upon outward appearance; that we may be kept from seeking after "great things," and from being imposed upon by a false show of wealth, power, worldly glory; not to discourage any man, but to turn his eyes away from beholding vanity and to make him set his hope upon the one and only Source of help—the faithful God has unveiled the truth of the matter to us. In the garden of Eden man failed; in the dispensation before the Flood man failed; in the re-peopled earth, man failed. It was then that God confounded their speech and "suffered all the nations to go their own ways," and made a new beginning with an individual, Abraham, through Isaac and Jacob. The nation was a continuous and finally a complete failure. (Ezek. 20). The remnant that returned from the Babylon-

ish captivity was a failure. Judaism nailed the Christ to the cross. As for the church—there are those who think she is destined in this age to go on to world-wide success. But her past history would raise no such expectations; and God's declaration as to the future would destroy such expectations if the past could have raised them. "When the Son of man cometh shall he find faith on the earth?" "As were the days of Noah so shall be the coming of the Son of man." Look at the prospect Paul draws in his last epistle—2 Timothy! The Millennium itself ends in a world-wide catastrophe and failure. (Rev. 20:7-9).

Yet *God never fails*. In the darkest times He is seen working out the bright designs of His sovereign will, and through all storms and failures He marches steadily on to victory. In every age He knoweth them that are His; and His saints in all this glorious war shall conquer though they die. He has ever delighted in plucking His great triumphs from the brink of apparent defeat, and to make the bitterest reverses minister to His success. The darkest failure of all, the hour of Satan's awful triumph at the Cross, became in His hand the most glorious victory. His church also, called as she is into the fellowship of her Lord, bears always about in herself the dying of the Lord Jesus, that the life also of Jesus may be manifest in her. So long as He is our Lord who holds all power in heaven and in earth; so long as He who is in us is greater than he who is in the world, let all God's people rejoice and press on undaunted to the certain goal. Upon His wisdom, His power, His sure and foregone victory, and not upon numbers or on man's help and visible resources and outward successes, would He have us to build our hope. We walk by faith and work by faith and fight the good fight of faith; but the victory is already being manifested, and will be fully seen when He comes to be glorified in His saints and to be admired in all those who have believed, and the kingdom of the world shall become the kingdom of the Lord and of His Christ.

#### CHRISTIANS' SEPARATION.

The question is sometimes asked whether the principle of Christian separation from the world applies to such bonds with those of the world as marriage, business-partnership, trade-unions, lodges, fraternities, etc. It is best to let everyone gather his own answer from the word of God itself. The matter is pretty fully discussed in 2 Cor. 6:14—7-1; and to facilitate the study of this passage, let us tabulate its contents here.

I. What He calls the Christian.	II. The Nature of the Bond.	III. What He calls those of the World.
Ye (the "church of God," 2 Cor. 1:1).	Unequally yoked together.	Unbelievers.
Righteousness. (2 Cor. 5:21).	Fellowship.	Iniquity.
Light. (Eph. 5:8).	Communion.	Darkness.
Christ. (Gal. 3:27, 28).	Concord.	Belial. (1 John 5:19).
Believer.	Portion.	Unbeliever.
Temple of God. (1 Cor. 3:16).	Agreement.	Ido's.

Now if the bond in question amounts to a yoking of Christians with the parties named in the last column, in fellowship (partnership), communion, concord, common portion and agreement, it comes under this command. In that case the bond (the marriage-bond, having already been entered, alone and specifically *excepted*, 1 Cor. 7:12-15) should be at once dissolved. "Come ye out from among them and be ye separate, saith the Lord, and I will receive you."

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## ANNOUNCEMENT!

### BIBLE COURSES.

1920—1921.

The ninth year of the Bible Classes of the Portland Avenue Winter School begins on Tuesday, November 2, 1920. There will be three six-week courses of Bible Instruction.

First Course: November 2 to December 17, 1920.

Second Course: January 3 to February 11, 1921.

Third Course: February 14 to March 25, 1921.

The following portions of the Bible will be covered:

*Old Testament*: Historical: From the Division of the Kingdom to the Captivity (1 Kings 12 to the end of 2 Kings and 2 Chronicles).

*Old Testament*: Prophetic: Daniel and Minor Prophets. (These were in last year's schedule, but were not reached).

Also, Studies in Psalms, Proverbs, Ecclesiastes.

*New Testament*: Gospel of Luke: Romans, Revelation.

Classes meet every afternoon, 3 o'clock, except Saturday and Sunday. Old Testament and New Testament courses run side by side, meeting alternate days. There are always one or two weekly night Bible classes.

In these Bible studies special attention is given to the spiritual and practical application of the lessons studied; topics are discussed and outlined; questions freely asked and answered. A great object in these classes is to draw near to God through His word. Therefore, the word is studied reverentially and much emphasis is placed upon prayer.

The Classes are absolutely free.

The one endeavor in these classes is to obtain a knowledge and understanding of the word and will of God. Being only Christians, and free from all bondage of human creeds and theories, we have unhindered access to all that God has spoken. No weight or recognition is given to opinions or speculations of men; no special effort is made to "prove" or "disprove" anything. Our one purpose is to hear and learn from God, and to let God speak for Himself. None of the students are asked to agree with anybody's conclusions, but the attention of all is directed to the only source of truth, the one and only authority, the Scriptures. No other text-book is used. No religious hobbies nor peculiar

views and doctrines are inculcated; no undue predominance given to any line of Bible teaching. The word of God will be studied with simple, honest intent and purpose, so that our faith may not stand in the wisdom of men but in the power of God.

#### ACCOMMODATIONS.

The Portland Avenue church of Christ owns a good-sized building, electrically lighted, which is devoted to serve as a free dormitory for the young men attending the Bible-classes. It is understood that those who make use of the dormitory attend at least one set of the weekly Bible classes; that is, either the Old Testament or New Testament course of each term. Arrangement of the expenses of board have been greatly reduced. During last winter the expenses for board, fuel, lights, all told never exceeded \$5 per week for each, and most of the time fell considerably below that figure. Those who wish rooms at the dormitory should inform us in time. They will need their own sheets, pillowslips, comforts, towels.

#### OTHER INSTRUCTION.

We hope to be able to announce in next month's WORD AND WORK that arrangements have been perfected for instruction in English, Greek, and Sight-Singing for the special benefit and accommodation of those attending the Portland Avenue Bible Classes.

#### OUTSIDE ADVANTAGES.

The University of Louisville offers instruction free to all students who are preparing for the ministry. So does the Southern Baptist Seminary. The latter has especially good instruction in Greek and Hebrew. Quite a number of our students in the past have availed themselves of both these institutions. These open in the latter part of September (16 and 22). The dormitory will be ready for occupancy then.

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### **LETTER FROM NEW YORK.**

"Dear Brother Boll: Will you please announce in the WORD AND WORK that we shall be very thankful for the names and addresses of all members of the church with whom the readers are acquainted, that have moved to New York City or any of the suburbs. Immediate reply will be deeply appreciated.

"God has blessed us with the privilege of organizing a congregation here. We have obtained a chapel at 239 West 69th St., near Broadway, and shall be glad to have all visiting brethren and sisters worship with us. I shall be here for a short time only and want the names now that I may look them up, and get the work well established. We request your prayers that we may be strengthened for our Father's use.

"Very sincerely,

"MORGAN H. CARTER."

105 West 64th St., New York, N. Y.

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

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

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2605 Montgomery Street, Louisville, Ky.

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

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

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

VOL. XIII.

SEPTEMBER, 1920.

No. 9.

## NEWS AND NOTES.

The WORD AND WORK stops when the time is out—with the twelfth issue—that is one year, after the month the subscription is entered. We are now holding for a few days the names of four hundred “expirations” before filing their cards away, hoping that they will renew. On whatever day our readers decide to renew promptly—on that day all our financial problems are solved! Practically all editorial and office labor on this magazine is contributed; is it a great thing if in return we might expect promptly when due a dollar a year, for *more* than value received, from our friends?

From New Orleans: “Had some splendid meetings at Iota despite the rains, even floods. Brother Ben J. Elston spent two days with us and gave some good lessons as his custom is. I am to start for meetings at Berea and Ellis, Ind., soon if the Lord wills. Our aged Brother Funderburk reports growth in the work in his field. Brother Elston is a recent addition to the laborers in the Louisiana mission field. All things considered there is encouragement.” Yours in patient waiting for Him—Stanford Chambers.

From H. N. Rutherford, Lynnville, Tenn.: “Just closed a fine meeting near Madison, Ala. Eighteen were moved to repentance, fourteen baptized. Our meeting at Cross Plains, Tenn., resulted in seven baptisms and one by relation. Brother Olmstead begins a series of meetings here at Lynnville next Monday night.”

“The meeting closed at Cross Roads, Ind., with five additions and the brethren greatly encouraged. To God be the glory. Began at Lily Dale last evening with fine interest. We found the

five young people baptized here last year still faithful and glad to see us back. One, Robert Miller, is leading the song service. What joy such steadfastness brings to an evangelist. Will go to Culleoka, Tenn., next."—J. M. Hottle.

Wm. Johnson writes of J. M. Hottle's meeting at Glenora, Manitoba, in which there were eight conversions: In regard to Brother Hottle, "I think it would only be in place to say of him that he is as good a man as any that could be procured, and fills the place of an evangelist to perfection. I would like if you could insert in WORD AND WORK our appreciation of him as true man of God."

"I left Indiana in April and went to Iowa, where I preached to a congregation for two months while working in Des Moines through the week. I arrived in Edenvue, Colo., on the 10th of July to hold a meeting and be with the brethren here until Sept. 1. Last Lord's Day night, one man was restored to the fellowship of the Church."

"I received the book, 'Lessons on Hebrew,' and like it so much; also 'How to Understand and Apply the Bible.' So excellent. Thanks."—Daisy S. Oldham.

From Minneapolis: "Our long desired tent meeting with Clayton Gall, of Wichita, Kan., doing the preaching, began last night. Fine crowd. We expect great things. Let the friends and supporters of this work take courage. The tent is at Second Ave., South, and Fourteenth St."—Paul C. Young.

"On July 28 Brother A. Shanks came to us from Monroe, La., where he had been helping Brother A. K. Ramsey in a mission meeting. The results were fifteen to keep house for the Lord. Brother Shanks preached for us until August 1, laying a foundation of scriptural truths, upon which the writer builded until the following Sunday, August 8, with three by primary obedience, and one added from the Baptists, who claimed scriptural baptism."—C. C. McQuiddy.

An evangelist is to locate with the new church in Monroe, La., a city of 15,000 souls. Anyone desiring to help in evangelizing this city and community should write H. H. Scott, 1904 Jackson St., Monroe, La. A number of regular monthly contributions are needed. Will you help?

The number of Bible classes using WORD AND WORK Lesson Quarterly increases continually. Our extra supply for the third quarter has been exhausted for some time. Due to continually advancing costs, we are obliged to charge 5c each for quarterlies, and 4c per set, (that is per quarter) for the Lesson Picture Cards, from now on. Order early for next quarter.

From C. C. Merritt, Eaglesville, Mo.: "Good tent meeting here. All could not get into the tent Sunday night. I baptized four at Pleasanton, Iowa, last Sunday."

"Just closed a good meeting at Snow Creek. Eight baptized and one added to the congregation who had been baptized."—W. J. Johnson.

"The meeting at Lily Dale closed on Sunday night, Aug. 15. There were eighteen additions by primary obedience and one restored. Fine interest all the time. The rains interfered but little. I am now at Pilgrim's Chapel for a few days. Begin next at Culleoka, Tenn., the Lord willing. Let us not be ashamed of the gospel. Rom. 1:11."—J. M. Hottel.

R. H. Boll has returned from a trip to Texas, during which he conducted protracted meeting with the much beloved little congregation at Celtic (some ten miles from Sherman) which congregation began its existence under Brother Boll's ministry about eighteen years ago. There were fifteen baptisms. Brother Leonard Daugherty led the song service. During this time Bro. Boll and Bro. Daugherty each preached at Tom Bean once; and Bro. Boll preached once at the Peake and Main Street congregation, Dallas, Texas, where Brother J. E. Blansett labors; also twice at New Orleans, where Brother Stanford Chambers is located. Their visits with these brethren were delightful and a common blessing to all.

"Aug. 3, I closed a three-weeks' revival near Rose Hill, Kan., which resulted in eighteen being buried with their Lord in immersion. This makes my fifth revival with that community in eight years, and a better fellowship and brotherliness I have never seen anywhere. The brethren feel in some respects this meeting was the best of the five, although not the most additions."—Fred H. Hanger.

We know of a good stereopticon, equipped for gas or electricity for sale at a low price. If interested, ask this office.

"I am just in from a meeting near Glasgow, Ky., and the Lord gave us victory. Twenty-one confessions, all of mature years."—D. H. Friend.

From Stanford Chambers: "I am now in interesting meetings with Ellis, Ind., congregation. Three young men have turned to the Lord to date. Due at Berea, Aug. 26, thence back to New Orleans. The visit of Brethren Boll and Daugherty there was greatly enjoyed and did much good."

J. E. Thornberry's meeting with the Borden, Ind., church resulted in about thirty additions to the congregation, all told.

From Rowden, Tex.: "I closed a good meeting at Files Valley, (Hill Co.,) Friday night. Nine were baptized and six renewed relation with God. I will hold a meeting there next summer, if God wills. We are praying for a great meeting here."—Earl C. Smith.

"Heaven and eternity will reveal to you the precious souls that are being led to Christ and strengthened by the publication of WORD AND WORK. The grace of our Lord Jesus Christ be with you."—Frank L. Wheeler.

From Odessa, Mo.: "We liked Bro. Brother Greer well, and he preached the Word of God faithfully twice a day for twelve days. There were no additions, but the meeting closed with a full house and we think much good was done."—Gordon Himes.



"The work in Abilene, Texas, continues to grow. I just closed a very interesting meeting tonight with the North side congregation, in which eight were baptized and two restored. We also baptized two at the college chapel." L. E. Carpenter.

"From Reyno, Ark.: "I am in a great meeting here so far as interest goes. House would not accommodate the people. No baptisms to date."—J. W. Dollison.

From Jacksonville, Fla.: "I began a mission meeting at Palatka, Fla., on the night of July 25, which continued for sixteen days, and resulted in ten baptisms, one restored, and one added who claimed for himself scriptural baptism. A congregation of fifteen members, led by Brother P. G. Millen, has gone to work in earnest, and a great future is predicted for this little band. The meeting was held in a small schoolhouse near the town, and the brethren are using the same place for their meetings for the present. Bro. J. E. Boyd was with us a good part of the time, and his help in singing and his presence were a help and inspiration to the meeting. The work in Jacksonville is doing nicely. There have been four baptisms recently at our regular services, and the attendance has held up well during the summer months. I leave next week for a month's work in Kentucky. Will begin at Franklin, Ky., on the 29th."—Willis H. Allen.

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## CHURCHES OF GOD FOR WORKS OF SAINTS.

STANFORD CHAMBERS.

Repeating some things stated not long since, there is in Holy Writ the church of God and there are the churches of God, the church of Christ and the churches of Christ. Some may be glad to examine such references as 1 Thess. 2:14; 2 Thess. 1:4; 1 Cor. 11:16; Rom. 16:16. The church of God embraced all of the saved everywhere. The churches of God were the local congregations each of which embraced all the saved in its own community. Each congregation was the body of Christ in that particular place, and He was its head just as He was (and is) the head of the body as a whole. It was the Holy Spirit's arrangement and was designed for the entire age. It cannot now be otherwise without disregard for His word which says, "not forsaking the assembling of yourselves together" and "Let there be no divisions among you." Heeding these, as well as many other admonitions to the same effect, produced in every place the pentecostal conditions, "all with one accord in one place." Under these holy conditions denominationalism was (and is) impossible. New Testament Christians belonged to nothing less than the body of Christ save His local congregation, the divinely-purposed organization for every community, the Spirit-produced gathering in the name of the Lord Jesus for every saint. For any members of the body of Christ in a given locality to ignore this Spirit-

designed gathering and affiliate with a denominational or inter-denominational organization, any one of which is not only of human origin but is smaller than the body of Christ, is to grieve the Holy Spirit with whose simple form of organization they are dissatisfied and whose simple government they thus reject. The word of the Lord to His faithful servant-judge, when Israel clamored for a king that they might make a better showing among the nations around them, ought to be re-read and prayerfully pondered. (1 Sam. 8:7). Let us belong to nothing larger than the simple New Testament congregation ("holding fast the head, even Christ" and gathered simply and solely unto Him, keeping the word of His patience and not denying His name), "all with one accord in" that "one place"—let this be our aim, our prayer and our practice as the Spirit grants the power.

A good lady said not long since, "You people ought to be Baptists." She referred to a little band worshipping and serving simply as Christians as God works in them "both to will and to work according to His good pleasure." I replied, "We are, if you spell it with a small b. The New Testament Christians were baptists but not "Baptists," congregationalists but not "Congregationalists," disciples but not "Disciples," friends but not "Friends," holiness but not "Holiness," adventists but not "Adventists," brethren but not "Brethren," saints but not "Saints." Who does not see a wide difference? Take any one of the capitalized terms and it is applied to something admittedly smaller than the body of Christ, and the New Covenant neither authorizes nor recognizes such a body. No one is led by the Scriptures to affiliation therewith. It does not follow that there are no members of the one body among these several bodies, but undeniably they are not directed there by the Word of God, and are therefore where they do not belong.

*The congregation of the Lord all-sufficient.* It is disappointing to observe that the only organization our Lord has upon the earth is by so many considered insufficient. A man sees the need of promoting some good work. He desires to promote it. His next step is to organize a society. Immediately he side-tracks. It seems never to occur to his mind that the Lord has already provided the organization by which He purposed every good work to be carried on and through which He would have all His saints to serve! Why not give the Lord's organization a chance? Why substitute the human for the divine? Is it not written "unto him be glory in the church by Christ Jesus throughout all ages world without end?" (Eph. 3:21) and is it not His revealed will and "intent that now . . . might be made known by the church the manifold wisdom of God?" (Eph. 3:10). Why therefore should it be supplanted? The Scriptures thoroughly furnish the man of God "unto every good work." (2 Tim. 3:16, 17). The Scriptures furnish us but one organization, but Paul for it, we are thereby furnished the organization for every good work. There is no good work that one cannot do to his ut-

most through the congregation of the Lord. It does not need to be supplemented. If this does not appear to the reason or observation of some let it be taken as a matter of faith based upon God's own word, and let God be true though the reason, observation and experience of every man be contradicted.

As I write these lines the Y. P. S. C. E. convention is in session in our city. It is a great institution. Many good people are affiliated with it. Many of its activities are things enjoyed by the New Covenant. The society therefore, does many good works. But the word of God knows nothing about this society as such, and I do not belong to it. The congregation of the Lord is my endeavor society. There are the Y. M. C. A., the Y. W. C. A., the C. S. A., and similar associations. Do they not do much good? To be sure. So does the Young Men's Hebrew Association. But the end does not justify the means.

It is contended, however, that the church fails to meet present needs. No wonder when men and women who ought to be giving glory to God through the church (Eph. 3:21) are devoting their time and energies and means to the promotion of human societies. If all did this the Lord's organization would become entirely obsolete, but whose would be the responsibility? I read of the "Evangelization Society," the "World's Evangelical Alliance," and other alliances and societies for missionary purposes. My Lord is the Head of a missionary society that in one generation evangelized the world and for succeeding generations kept it evangelized until humanism began to supplant. I belong to His missionary society. With Him as its Head, His Spirit and word as its life and light, and His world as its field, "what can I want beside?" I read of a "Lord's Day Observance Society," and again of a "Workingmen's Lord's Day Rest Association." Is not the Lord's organization all that? Again it may be argued that the church does not accomplish these ends. It would do it if those professing to be its members devoted their energies through it instead of through the human institution. It would accomplish them more easily in less time at less expense. Let me ask whether the human institutions have accomplished the ends in view? What more shall I say? for time would fail to speak of the "Men's Brotherhood Association," "Alliance for Promotion of Friendship through the Churches," "Interchurch (interdenomination) Movement," "World Church Movement," and so on ad infinitum. We have organized and organized until now we are organizing to unify organizations and so lessen their number and restrict their multiplication. Finally it will all pass away with a great noise.

There is work in the Lord's organization to occupy all the talents, time, energies and means of every Christian and none of us can give ourselves to the promotion of human institutions without in the same proportion neglecting the divine. This should be far from all who love the Lord and pray "Thy will be done." Amen!

## GALATIANS.

H. L. OLMSTEAD.

"CHILDREN OF PROMISE." Gal. 4:28.

"Now we, brethren, as Isaac was, are children of promise." To understand this declaration a brief study of this chapter in connection with the story in Genesis is necessary.

The legalists demanded a return to the law, or rather an attempt was being made to bind it upon the neck of the Galatian disciples as a means to justification. So Paul calls the attention of these legalists to the law itself. (The Jews designated the first five books of Moses as "the law.") 4:21. "Do ye not hear the law?" the apostle asks, and then proceeds to explain the allegorical significance of the story of Sarah and Hagar and their two sons.

The facts of the story as told in Gen. 16 are: Abraham had two sons, the one, Ishmael, by Hagar his wife's handmaid; the other, Isaac by Sarah his wife. Ishmael's birth was strictly natural notwithstanding its irregularity from the viewpoint of present standards. There was nothing unusual or supernatural about it. The birth of Isaac contained a strictly supernatural element, though the natural means of birth, the bodies of Abraham and Sarah were used of the Lord. Abraham's body was as "good as dead" and there was the "deadness of Sarah's womb." Rom. 4:19. Yet in seeming opposition to the laws of nature Isaac was born. The explanation of it is found in the statement that Abraham "waxed strong through faith giving glory to God." Rom. 4:20. Isaac was a child of promise. Abraham believed against hope and contrary to all natural expectation, that what "God had promised he was able to perform." His faith rested upon the word of God. The promise was of such a nature as to absolutely preclude glorying on Abraham's part.

The rest of the facts are in Gen. 21. On the day that Isaac was weaned Abraham made a feast, upon which occasion Ishmael was found mocking Isaac, the child of promise. Sarah demanded the expulsion of Hagar and Ishmael from the household, a thing Abraham was slow to do until so directed of the Lord. The child of his slave should not inherit with the child of the free woman.

These two women are, according to Paul, two covenants. Hagar is Mount Sinai and answers to the Jerusalem that now is which is in bondage with her children. The other woman, Sarah, is not Sinai, the Sinaiic covenant nor the Jerusalem that now is, but answers to the Jerusalem that is above. The Sinaiic covenant is not our mother but the new covenant in the blood of Jesus. All who are of the Sinaiic covenant are in bondage. Only those who are born from the mother above are free. They are free from the filth, the pollution and the guilt of sin. They are "washed, sanctified, and justified in the name of Jesus Christ and in the Spirit of God." (1 Cor. 6:11). They are free from the law, "freed from sin." "Sin shall no longer have dominion over

you for ye are not under the law but under grace." In the very nature of the case the Sinaitic covenant bears children unto bondage, while the Jerusalem which is above must bear the free-born.

Isaac stands for freedom, sonship and heirship. Abraham's seed were called in Isaac who is a type of Christ. Gen. 24:36, and 25:5 show that Abraham "gave all he had unto Isaac." So all that are Abraham's seed by faith are joint-heirs with Christ of all that he inherits from God. Through him they have sonship and freedom. A study of what Christ is to inherit reveals the blessings we are to have. "Verily not unto angels did he subject the world to come whereof we speak, but one hath somewhere testified saying, what is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands; thou didst put all things in subjection under his feet." Heb. 2:5-8. This promise awaits complete fulfillment in the (margin) "inhabited earth to come." But now we see Jesus, the Man, though not yet having all things subjected to him, crowned with glory and honor. He who was made a little lower than the angels, we see crowned with glory and honor. He is the man whom this eighth Psalm finds perfect and complete fulfilment in the "inhabited earth to come." But not only for himself but he is also to bring "many sons into glory." "For both he that sanctifieth and they who are sanctified are all of one, and for this cause he is not ashamed to call them brethren." Heb. 2:5-12.

One other point is certainly worthy of consideration. This free sonship comes through being born from the Jerusalem that is above. We are "born from above," "born of God." The birth of Isaac was not natural but supernatural. It came as a result of faith. So does the new birth of "water and the Spirit." Jno. 3:5. And it is not a natural birth but supernatural—no matter what natural elements may be employed. The voice of man in preaching the word, the ears of man in hearing the word, the mind of man in understanding the word, the water as the element of baptism. No one or all of these things preclude the mighty work of God any more than the bodies of Sarah and Abraham precluded His almighty power in the birth of Isaac. In fact, faith brings it. "Ye brethren, as Isaac was, are children of promise." In both cases there is the supernatural intervention of God.

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"Please tell us, through WORD AND WORK, which of the apostles were martyred for the sake of the gospel." S. T. G.

The first apostle to seal his testimony to the gospel with his blood was James. (Acts 12:2). That Peter was destined to die thus, the Lord Jesus foretold. (John 21:18, 19; see also 2 Peter 1:14). That Paul so gave his life is almost or entirely certain from 2 Tim. 5:6. Of the martyrdom of any other apostles we have no scripture information. The traditions commonly circulated are unreliable.

R. H. B.

## WHERE DID THE SPIRIT DESCEND AT PENTECOST?

PHILIP MAURO.

Inasmuch as the events of the day of Pentecost, recorded in Acts 2, are of the greatest significance, it is a matter of much interest to ascertain—if indeed it be possible to do so—just where, in the city of Jerusalem, the disciples were assembled at the moment when the Holy Spirit came upon them.

Some may wonder that there should be any question as to that, seeing it is a matter of settled conviction that the gathering-place of the disciples was the "upper room." Indeed it is often said, as if it were a recorded fact, that the upper room was "the birthplace of the church." But the truth is that the record affords no warrant at all for the idea that the disciples were gathered in an upper room when the Holy Spirit came upon them; or that the upper room was ever their assembling place during the ten days of their tarrying in Jerusalem while waiting for "the Promise of the Father."

All that is said concerning the "upper room" is, that the apostles, after witnessing the Lord's ascension from Mount Olivet, returned to Jerusalem and went to an upper room, where Peter, James, John and the other of the eleven apostles were lodging (Acts 1:13). All that appears from the record is that those Galileans, during their stay in Jerusalem, had their lodgings in an "upper room."

There is no suggestion at all that the sleeping quarters of those eleven men was also the meeting place of the one hundred and twenty disciples who were in Jerusalem at that time. Still less reason is there for supposing that, on the morning of the great Feast-day, they would have been gathered in such a place.

There was, in fact, but *one place* in the city of Jerusalem where devout Jews, of whatever sect, would have congregated on that morning; and there was but *one place* where the events recorded in Acts 2 could possibly have transpired. That place is *the Temple*. And not only so; but, after a careful examination of the inspired records, we venture to say that they contain positive proof that it was *in the Temple* that the Holy Spirit came "suddenly" upon the company of believers in the Lord Jesus Christ, and that *from the Temple* the proclamation of God's Good News went forth to all the world.

Surely it is befitting that so it should have been. It is in accordance with all that has been revealed to us of the dispensational dealings of God, and of the connection between the Old Covenant and the New, that the first manifestation of the Holy Spirit's personal Presence should have been in the Temple; that the beginning of the building of the *Spiritual* House should have been on the site of the *material* House. Indeed the same reasons which required that the preaching of forgiveness in the Name of the Risen Christ should begin "at Jerusalem" (Luke 24:47)

would seem to require also that it should begin at the Temple. Into this aspect of the matter we propose to look a little later, but first we would ascertain whether the inspired record gives any definite indications as to the place where the wonderful events of Pentecost occurred.

The first Scripture that bears on the matter is the concluding portion of Luke's Gospel, whereof the book of Acts is a continuation, written by the same hand. The Lord commanded His disciples to tarry in the city of Jerusalem until they should be endued with power from on high. The brief record of this verse (Luke 24:49) does not state whether or not the Lord designated any particular place in Jerusalem where they were to await the promised endowment; but the record in verses 52, 53, of *what they did in obedience to the Lord's commands*, seems to supply this information. For we read that "They worshipped Him and returned to Jerusalem with great joy and were *continually in the Temple* praising and blessing God." (Luke 24:52, 53). This passage definitely declares that the Temple was the place where they assembled for the purpose of waiting upon God in worship and prayer. They were there "continually." Hence we need nothing further to tell us just where they were assembled whenever they are said to have been gathered "in one place" for prayer. We have the emphasis of the word "continually" which leaves no room for the supposition that, during the ten days following, they ever assembled as a company in any other place than the Temple. This passage alone seems to make it clear that the Lord had told them to wait *in the Temple* for the promised endowment.

When, moreover, we bear in mind the fact (which appears both from the Scriptures and from other contemporary records) that the Temple, with its vast corridors or "porches," was the regular gathering place of various parties and sects of Jews, however antagonistic the one to the other, it will be easy to realize that the Temple is just the place—both because of its hallowed associations, and also because of its many convenient meeting places—where the disciples would naturally congregate. Edersheim says that the vast Temple area was capable of containing a concourse of 210,000 people; and he mentions also that the colonnades in Solomon's Porch formed many gathering places for the various sects, schools and congregations of the people. In commenting on John VII this trustworthy authority says that the gathering places in Solomon's Porch "had benches in them; and from the *liberty of speaking and teaching in Israel*, Jesus might here address the people in the very face of His enemies." It was, moreover, and this is an important item of evidence, in Solomon's Porch that the concourse of Jews gathered which Peter addressed in Acts 3 (see verse 11). Hence there can be little doubt that one of the assembling places to which Edersheim refers was the "house" where the disciples were "sitting" when the Holy Spirit came upon them.

When Luke takes up, in the book of Acts, the thread of the narrative he dropped at the end of his Gospel, he says (speaking of the apostles) that "These all *continued* (lit. *were continuing*) with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren" (Acts 1:14). We have here in substance a repetition of what is recorded in the last verse of Luke's Gospel, namely that, during the ten days following the Lord's ascension, His disciples were "continually" together waiting upon God (they "*continued* with one accord in prayer and supplication.") The record in Acts omits mention of the place where they so continued, for that had already been definitely stated in Luke 24:52, 53; and it adds the interesting fact that the women, and Mary the mother of the Lord and His brethren, were with them. All this, be it remembered, was done by the Lord's express instructions. They were of course, praying for the promised enduement from on high. (Luke 11:13).

The next verse (Acts 1:15) states that "in those days" (of waiting upon God in the Temple) "Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty),"—and then follows the account of the choosing of Matthias as an apostle and witness of Christ's resurrection, in the place of Judas. This doubtless occurred in their accustomed gathering place in the Temple, since they were "continually" there during those days of waiting for enduement from on high.

Thus the day of Pentecost came; and the occurrence of the great Feast-day would furnish an *additional reason* why they should be found assembled in the Temple. The services—the offering of the morning sacrifice and incense, with the accompanying prayers (in which they would undoubtedly have taken part)—began at sunrise. This service being concluded, they would naturally be "sitting" in their customary place, when "suddenly" out of heaven came that sound as of a rushing, mighty wind. The words "they were all *with one accord* in one place" (comp. 1:14) indicate that they were in their customary gathering place in the Temple. Similar words found at the end of Chapter 2 lend emphasis to this; for it is declared that, after about three thousand souls had been "added" to them, they still continued *with one accord in the Temple* (v. 46). This shows that what they had been doing as a small company they continued to do, still "with one accord," as an exceedingly large and *growing* company. It shows further that the place where they were gathered when the Holy Spirit came upon them must have been of such ample dimensions as to admit of *three thousand more being "added" to them*; and it need hardly be said that the Temple was the only building in Jerusalem, open to the public, where this would have been possible.

Additional light is gained by giving heed to a literal rendering of Acts 2:1. As found in our Authorized Version it reads, "And when the day of Pentecost was fully come." The word



translated "was fully come" (which rendering is really meaningless, since a day cannot be more "fully come" after it has actually come), means literally "*was being accomplished*" (referring to the services appointed for that day). In Bagster's interlinear translation the reading is: "And *during the accomplishing* of the day of Pentecost, they were all with one accord in *the same place*." What is clearly implied is that they were (as we should expect) in the Temple, for the purpose of taking part in the appointed services, which were then being duly "accomplished." During an intermission in those ceremonies they would naturally be "sitting" together in their customary meeting-place. What seems to be impressed upon us by this verse is that, during the accomplishing of the various ceremonies of the day of Pentecost, the disciples were not dispersed and mingled with the great crowds of worshippers, but kept together, and were with one accord in one place—not scattered about. It can hardly be doubted, therefore, that at the moment the Spirit descended upon them they were all in one and the same place somewhere within the vast area of the Temple.

It was some little time before nine in the morning (see ver. 15), when the Holy Spirit descended, just long enough for the rumor of the marvellous event to spread through the city (which would not take long), and for an enormous crowd to congregate. There would be ample time for this between the morning services and nine o'clock. On reading attentively the record in verses 1-14 it will be seen that the events recorded happened *all in one and the same locality*; for there is no change of location. Where the disciples were when they began to speak in other (*heteros*, different) tongues or languages, and where the astonished multitude assembled and listened to the first Gospel address ever preached "with the Holy Ghost come down from heaven," is the very same place where the Holy Spirit came upon them.

It is important to note that the disciples were at that time, and for a considerable period thereafter, in "favor with all the people" (Acts 2:47); and hence they enjoyed, in common with all Jewish sects and parties, the privilege of assembling, for the usual purposes, and as a distinct company or sect, in the Temple.

We conclude therefore, that the material House of God served as the womb of the spiritual House, and that from it the church was to come forth, and soon *did* come forth. For a little while the two were identified, as the true spiritual Israel was, for awhile, identified with "Israel after the flesh"—the spiritual seed of Abraham with his natural seed. And this, we say, is in keeping with the revealed ways of God.

Just what bearings the matter into which we have been inquiring may have upon our understanding of the purposes of God as a whole, we do not now attempt to show. But it seems to have a direct relation with certain prophecies, such as Ezekiel 47, where the prophet describes his vision of the healing and life-giving waters issuing from *out of the Temple*.

Whatever may be the final and literal fulfilment of this prophecy, we cannot fail to see in it a spiritual foretelling of the issuing forth of the Gospel for all mankind from God's appointed center, which broadly was Israel, and more definitely Jerusalem, and still more definitely the Temple. Other portions of Ezekiel's prophecy have clearly a spiritual fulfilment in this dispensation of the Holy Spirit, as we have sought to show in another place. (See "A Kingdom Which Cannot be Shaken"). So we do not attempt, in this brief article, a discussion of the details of this prophecy, or of other pertinent prophecies.

We would also call attention to the prophecy of Joel. Inasmuch as the Apostle Peter quoted from the second chapter of Joel as having its fulfilment in the coming of the Holy Spirit, and in those miraculous events whereby His presence was manifested, it is significant that, in Chapter 3, there is the promise that "all the rivers of Judah will flow with waters, and a fountain shall come forth of *the House of the Lord.*" (3:18). We believe that those who are spiritual will be able to see in this verse and its context much that is applicable to this present dispensation, though it may be that the complete fulfilment of this passage (and, also of that quoted by Peter from Chapter 2), awaits the coming again of the Lord from heaven.

Finally, we have the very significant record of Acts 5:17 to 25, which tells us that when the apostles were released by the angel of the Lord from the prison into which the religious leaders had put them, the angel bade them, "Go, stand and speak *in the Temple* to the people all the words of this life" (v. 20). This makes clear, for reasons which we should seek to discern, that it was in the purpose of God that the gospel-stream—"the words of this life"—should begin their flow in the Temple. In this we can see the continuity of God's dealings and the orderly working out of His great plan. Everything pertaining to the old dispensation centered in the Temple. Therefore, it was fitting that the new dispensation should start at that place, and move out thence into the world which it was to overspread.

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## FELLOWSHIP WITH CHRIST.

R. H. B.

The church has been called into the fellowship—partnership, sharing and participation—with her Lord. (1 Cor. 1:9). "As he is, so are we in the world." (1 John 4:17). He was in the world, but by no means *of* it. So are they—in it, but not of it. "They are not of the world even as I am not of the world." (John 17:14, 16). We share with Him in His position and His separation. "As thou didst send me into the world, even so sent I them into the world." They share with Him, therefore, in His mission and grace and mercy. To this end the church also shares in His life and light. Her light is not her own: she is only the lamp-

stand. It is not she that is to live, Christ liveth in her. And she follows His steps, doing His work, representing Him, glorifying (or, else, if unfaithful, dishonoring Him) in the earth.

#### FELLOWSHIP OF HIS SUFFERING.

Now the faithful performance of this function brings inevitably the same result that it had in Christ's own case. The world hated Him. It can never do otherwise. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own [only upon this condition can ye have the world's love and praise] but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:18, 19). The salvation of some out of the world, and all along the world's bitter contempt and hatred, must mark the church's faithful ministry as it did her Lord's. For she shares with her Husband in His humiliation and rejection. He was the great Stranger: the world knew Him not; even so it knows *us* not. (1 John 3:2). As He went forth "without the gate" to suffer, so He bids us to go forth with Him without the gate, bearing His reproach; for we have no abiding city here, we look for one to come. (Heb. 13:12-14). Where He was "despised and rejected of men" the faithful church can win no honor or applause. It is true, and must ever be true throughout this marvellous age in which the church is being "called out"—that if at any time she procures the friendship of the world, she is at enmity with God. "Whosoever therefore would be a friend of the world maketh himself an enemy of God." (Jas. 4:4). If we hold such friendship and approbation it is certain that something vital has been surrendered. The church is called unto the fellowship of His sufferings. She must drink His cup and be baptized with the baptism wherewith He was baptized. This needs especial emphasis in a time when on every hand we see professed churches bidding for the world's favor and recognition. Far be it from us to glory save in the cross of Jesus Christ, by which the world is crucified unto us and we unto the world.

#### THE FELLOWSHIP OF HIS GLORY.

But the church, His faithful bride, His undefiled, is also called into the fellowship of His glory. If so be that we suffer with Him we shall also be glorified together with Him. And "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward." (Rom. 8:17, 18). Has she shared His rejection? She shall also enter into His honor and glory. Did she taste the bitter cup of the cross? She shall have her part in His crown. Has she walked with Him in His humiliation? She shall sit on His throne and rule with Him, and shall wield the sceptre of iron, as He also received of His Father; and with Him administer righteousness and judgment. (Rev. 2:26, 27; 3:21). "If we endure we shall also reign with him." (2 Tim. 2:12). Is it not written that "the saints shall judge the world?" (1 Cor. 6:2).

*"So shall we ever be with the Lord."* How much of glory,

of honor, of power, of pure joy that statement covers we cannot now conceive. The church, clear of every spot or wrinkle, bound forever to her heavenly Spouse in the ties of an eternal and indissoluble wedlock, shall know what is the riches of the glory of her fellowship with the Lord Jesus Christ into which she was called through the gospel.

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## SPIRITUAL INERTIA.

J. N. GARDNER.

Newton's famous law of inertia is as follows: "Every body continues in its state of rest or uniform motion in a straight line unless impelled by external force to change that state."

We are all familiar with the workings of this law. For instance, persons standing in a railroad train are jerked forward when a moving train stops, or backward when a still train starts. Bodies in motion tend to keep on moving, while bodies at rest tend to remain at rest.

A long time before Newton, Jesus expressed the law of spiritual inertia. When on one occasion John said to Him, "Master, we saw one casting out demons in thy name; and we forbade him because he followed us not," Jesus replied, "Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me." Mark 9:38, 39.

This statement, in its universal application, is in the spiritual world, what Newton's law is in the physical world. Every action springs from what has been done before, and in turn reacts on those which shall follow. Our Lord knew that a man who had gained sufficient faith was in too strong a spiritual condition to turn against Him immediately. The very act itself of doing such a good work would reduce the probability of the man's turning away from the truth.

This law is universal in its application. Every time we do a good deed in the Master's name, a momentum is gained which pushes us a little nearer to God, hence farther away from Satan. On the other hand every evil deed lessens the distance between us and eternal ruin. Every time we fail to do our duty in any way, by so much is it harder for us to do our duty next time.

I wish we could learn to look at good works from this standpoint, rather than from the point of view of earning salvation. Salvation is not earned by good deeds. We cannot pay a certain amount of good works for salvation. This is not God's arrangement. Yet it is true that we must work out our salvation. This is done in harmony with the principle expressed above. By good deeds we do not buy salvation, but acceptable works not only spring from a saved heart, a heart of faith and love, but tend to increase this attitude of mind and heart.

A single act has power to strengthen or weaken our spiritual life. An action repeated many times becomes a habit. A habit

is a fetter binding an individual to sin or to righteousness. To break that chain is no easy task. It is sometimes believed that if one wills to break a habit he can do so, regardless of how strong that habit may be. The fact is, habit is based on actual change in the nervous system, and its foundation is physical. It often happens that a man can no more break a vicious habit, than by taking thought he can add one cubit to his stature. This is a solemn warning against forming bad habits—without intending to cause those who have formed them to despair; for the Son of God can break every chain which binds us to sin. (Jno. 8:32).

Browning says: "I am a part of all I have met." This statement seems extreme, yet I am persuaded that it is almost, if not quite true. Someone has said, "We are the sum of all our experiences." Steel filings are not more sensitive to the magnet than human beings are to their environment. All that a man has been, heard, spoken, and thought, goes to the construction of his character. How important it is that all of our experiences should be of the right type. I read recently of a swampy region in Carolina where few could live in the summer months. A station agent proved a notable exception. He had lived there constantly for twenty-five years and had not suffered from malaria. Yet, likely that man was not as strong as he would have been in the pure air of the highlands. Paul says, "Evil companionships corrupt good morals." Just as a man cannot live in a malarious swamp and escape entirely uninjured, so a man cannot live under evil influences without being weakened spiritually. In another place Paul says, "I would have you wise unto that which is good and simple unto that which is evil." The reason for this is evident. The very knowledge of evil—even though an individual does not have an overwhelming desire to practice it—the very knowledge of evil goes to make up the sum total of the man, hence weakens him.

The best way to avoid bad habits is to cultivate good ones, especially those which have to do with spiritual nourishment. In Acts 2:42, we have mentioned the balanced rations which every Christian needs. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." As I heard John T. Hinds say, "They continued steadfastly, not spasmodically as some Christians do today." This shows that the *practice* of these things was habitual with the early Christians. Other habits are important, but these are fundamental, because they must precede all Christian growth. We know the value of regularity in our habits. Many of the young men who entered the army came out in better condition physically, purely because in the army they were required to be regular in their habits. Exactly the same thing is needful in spiritual matters.

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Pagan tribes in the Sudan are asking for missionaries and it is believed that they will be led into Mohammedanism if Christian workers are not supplied to direct them otherwise.

## CONCERNING THE SONG BOOK.

E. L. J.

### A GOOD SURPRISE.

Last May, when the typesetters promised to make me four pages a day, I saw nothing to hinder delivery of the new song book sometime before the end of August. It is necessary now, however, to fall back on my original promise, "sometime during 1920," though it *seems* that two months should complete the work. It is in this line of work—as in other lines now-a-days—difficult to secure what one wants. Instead of four pages a day, the plate-makers have averaged less than two.

### THE GOOD PART ABOUT IT.

But back of this reason for delay are reasons in which our readers will actually rejoice! Even at the rate of two pages a day, the book *as originally planned* would be ready. But two unexpected things occurred which added greatly to the labor, as well as to the value of the undertaking. The first was this: One day a friend who had examined the songs, remarked: "The \_\_\_\_\_ Company of New York are the logical publishers for such a work." The company which he named ranks, I believe, as the leading publishers of America; and one advantage that occurred to me was that through them the book would not only reach many circles otherwise inaccessible, but through their London and Edinburgh branches, it could be put within reach of the British churches; and it also turned out that a few desirable copyrights, otherwise unobtainable (such as "In the Garden"), became obtainable with the provision that a house of this rank be selected as publishers.

Such a prospect, together with the many encouraging letters, advance orders and *checks*, coming in from individuals, churches and some of the leading Christian schools—altogether it was enough to put a man "on his mettle" in an effort to furnish something *worthy*. I enlarged my plans. I determined that not a single song of first rank should escape, free or copyrighted. The result is the "Cream" of some two hundred American, Canadian and British books. *Mediocre* songs and even *good* songs, there are in the world by thousands; but the greatest and best, both of hymns, and songs with choruses, come easily within our figure, 400. I think I may modestly say—and I shall be glad when others are in position to do the necessary talking—I think I may modestly say, *the book is well worth waiting for*; and my feeling is, that when a man is accomplishing that which is not for a few days or years, but for generations (if God will), a few months' postponement is a small matter.

### BUILT ALPHABETICALLY, LIKE A DICTIONARY.

Of special interest—and this is one of the "surprises"—is the point that, at much extra labor and expense, *the book has been built alphabetically!* I suppose it is the only song book in the world built that way. I did not know it was "impossible," and so

I did it! There is the regular index (besides the topic and scripture indexes), but it is almost useless. Should you lose it, as happens in old books, it matters not. One simply turns to the desired song alphabetically, as you would to a word in the dictionary or encyclopedia. Or, the song leader may start up a piece without announcement, or "change the invitation song:" one quickly turns alphabetically to the song beginning with the first few words from his lips. No announcement of the number is needed.

Well, some of these days we will be singing its praises together; I mean its songs of praise to Him who alone is worthy, and who has enabled me and led me step by step, from one good fortune to another in this work of love. The price will be 60c or a little more. Cash advance orders are now being accepted at 50c in any quantity, in order to meet the plate-makers' monthly bills. Address WORD AND WORK, Louisville, Ky.

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### BOOK REVIEWS.

*Ruth the Satisfied Stranger; by Philip Mauro. Hamilton Bros., 120 Tremont St., Boston, Mass. 220 pages. \$1.50.*

Philip Mauro's writings are characterized by lucidity and force. One may not always be able to follow the author in his conclusions, but none will question the consummate ability with which he handles his matter, nor his reverence for, and knowledge of, God's word, and the faithful, conscientious, honest attitude he holds toward it.

The present volume is a delightful, but also a deeply thoughtful, exposition of the story of Ruth. It is an entertaining book, easy and pleasant to read; but also a book deserving serious study. Some of our readers may regard some of the author's points and arguments a bit fanciful; but we will not fail to appreciate the beautiful and original lessons he draws from the Book of Ruth. Some of us may think that some of these lessons could hardly be said to be taught in the Book of Ruth; but none of us will deny the scripturalness, nor the weight and value especially for our times, of the lessons themselves. The theme of Redemption is set forth with wonderful clarity and power. This work is worth many times its price, and is worthy of any Christian's reading and study.

R. H. B.

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### REPORT FROM GLENDALE, KY.

We have received for our building fund, as follows: Green's Chapel, \$90; Portland Avenue, \$25; Fairview, \$100; Highland Church, \$20; From local treasury, \$33; L. A. Logsdon, \$120. Total receipts to date (Aug. 16) \$388.

Disbursed: For rough lumber, \$250; for wire to fence lot, \$10.58. Total, \$260.58. Balance, cash on hand, \$127.42; subscribed, \$1,170.

We have let the contract for our new frame house, 34x44 feet, at a cost of \$3,790, exclusive of seats. This leaves a balance of \$2,492.58 to be raised by Oct. 1, when the building is to be completed. We are few in number and financially weak, but we have kept house for the Lord regularly and are striving to build up the cause of Christ in a needy field. Hence, we appeal to all good, conscientious Christians to come to our rescue, and at the same time do a great work for the Lord. We are trying to do our best and praying that the Lord will supply our needs. Brother Willis H. Allen begins our meeting the second Lord's day in September. If perchance any of our brethren may be passing our way, we invite them to stop over with us. Glendale is on the main line of the L. & N., about fifty miles south of Louisville.

All contributions sent me for the Glendale work will be promptly acknowledged.

Yours in Christ,

B. B. BROOKS, Treasurer.

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### CALIFORNIA REPORT.

The churches at Graton and Santa Rosa were much pleased, refreshed and benefitted by a nice little visit from Brother and Sister Herman Fox. Bro. Fox preached at Graton, Sunday morning, July 11. One little girl made the good confession and was baptized that afternoon. He preached in Santa Rosa that night. They spent the night at the home of Brother Max Langpaap who is expecting to go soon as a missionary to Africa. Early Monday morning Brother and Sister Fox took the train for San Francisco from where they were to sail for Japan to work as missionaries. We bid them God-speed and hope to see them in Santa Rosa again some day, though it may not be in the near future.

July 18, Brother E. Badger, teacher of Bible in the Pacific Christian Academy, of Graton, preached morning and night at the church in Santa Rosa. In the afternoon he preached at the County Hospital.

The work of enlarging and improving the P. C. A. school building is progressing nicely. The auditorium is being enlarged and improved and about four class-rooms added. The catalogues announcing the 1920-21 school year, are ready for distribution. Send for your copy. Address Pacific Christian Academy, Graton, Cal. Even if you are not a prospective student, let us send you a catalogue that you may get a little more in touch with the work in the far-away west. The Pacific Coast is a mission field. If you anticipate coming to the coast, remember Graton and the Pacific Christian Academy. We also have a good church in Santa Rosa.

FELIX G. OWEN.

Santa Rosa, Cal.

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Brother McCaleb's leaflet, "How May Christians Go and Preach," is free in any quantity, for the asking.



### **HOOVER.**

On the second day of July, very suddenly and unexpectedly, Sister Bettie Morgan Hoover, died at her home near Woodbury, Tenn. She was the wife of C. C. Hoover, who went to his rest three years ago; and the mother of six children, of whom one is the able and faithful preacher of the gospel, E. H. Hoover, of Chattanooga, Tenn. I have known Sister Hoover at her home for several years past. She was one of those quiet, humble, faithful, hard-working mothers in Israel, of the type which, I fear, is growing rarer; whose conception of woman's rights was the prized privilege to spend and be spent in loving toil and unselfish sacrifice for her home and loved ones. She loved the Lord and served God, walking blamelessly in His commandments. She was the sort of woman pictured in Proverbs 31; and the sort of mother whose memory will linger as a hallowing benediction in the hearts of her children. "Give her of the fruit of her hands, and let her works praise her in the gates." R. H. B.

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### **DALLAS SCOTT.**

The church at Oak Grove, Ky., has recently suffered the loss of Dallas Scott. Brother Scott was born February 7, 1845, and died June 24, 1920, being 75 years, 4 months and 17 days old. He was married to Sarah Elizabeth Scott, November 16, 1871. There were born to them five children, two of whom died in infancy. His wife, two daughters, Sister M. B. Graham, of Oak Grove, Sister W. A. Miller, of Louisville; one son, Brother Oliver Scott, also of Louisville, and seven grandchildren and two great-grandchildren, survive him. It can, and surely should, be said of him that he was a devoted Christian and loved the church; tenderly and kindly affectioned toward the brethren and to all with whom he came in contact. We extend our sympathy to Sister Scott in her great loss. May the Lord be her strength and shield. A. C. READER.

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### **THEY ARE SENDING**

Numerous calls for free literature have recently been answered, and many thousands of pieces have gone out of our storage room into circulation where they will do good. This is a form of missionary work which is so cheap, so easy, and capable of such good results that we should not neglect it. There are about twenty-five kinds of leaflets, cards, etc., now in stock and it only costs you the postage (if you are able to send that) which is very small—about four cents a hundred in the small orders and from 25c to about 60c for a full set (weighing about 8 pounds), according to the distance. If you send more than postage, it goes into the fund to pay the printer who still needs over \$100 to make things straight. Send for a bundle. DON CARLOS JANES.

2229 Dearing Court, Louisville, Ky.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

"Safe" is the word flashed from Japan to Louisville on August 3rd, and the interpretation is that Brother and Sister Herman J. Fox, who sailed from San Francisco on July 14, have arrived and have been joyously received by the workers in far-away Dai Nippon.

That good church at Harper, Kan., with all of its other demands for money, arose splendidly to the occasion when funds to send Brother and Sister W. N. Short to Africa were needed, giving \$500 on the passage money and promising \$25 a month on their support. It is no wonder that there has been a prompt and generous response by others.

Brother J. M. McCaleb, of 2625 Montgomery St., Louisville, Ky., is in Ohio and West Virginia on a trip. He is desirous of making arrangements before he starts back to Japan for the erection of two homes for residences of some of our workers who should not be compelled to hazard their health and usefulness by living in houses of native construction. The small sum of \$50 from each of 200 congregations (or individuals) within a year will likely cover their cost. Think how little per week and per member that is. Will you be one to supply one unit of \$50?

Below the picture of a group of native African evangelists is the instruction: "A dozen years ago these were cannibals." Think what that means. \*\* "To leave a lot of those dear folks there was to me like leaving real fathers, mothers, brothers and sisters."—*Herman J. Fox* just before sailing. \*\* If one new missionary were sent to the Sudan every day and assigned 10,000 people to work among, it would take over thirteen years to occupy the whole region. \*\* Funds have not come as readily as could be wished for the Kamitomizaka, Tokyo, building fund. Send your gifts to W. W. Freeman, Abilene, Tex., or to C. G. Vincent, 1366 N. Broadway, Knoxville, Tenn. Brethren, this should have been fully provided long ago.

"I am quite satisfied, brother, we have a good and competent co-worker in Bro. F. B. Shepherd . . . I have learned to love him from his many good and helpful letters. Should a good work result from the present effort, he will be largely responsible for it (next to God) for I really believe wife and I would have given it up but for his influence and efforts."—*John Sherriff*, of So. Africa. \*\* A competent worker is greatly needed in Honolulu, Hawaiian Islands. Also a suitable evangelist for a hard field at Huron, S. D. \*\* Is your congregation doing any regular missionary work? If it is not and you will write me, I will send some printed matter on the subject and may be able to suggest something that will help you to get it started.

## FIRST LORD'S DAY LESSON OF SEPTEMBER.

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

Lesson 10.

September 5, 1920.

## THE BUILDING OF THE TEMPLE.

**Golden Text:** My house shall be called a house of prayer for all peoples.—Isa. 56:7.

**Lesson Text:** 1 Kings 8:1-11.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of Jehovah and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. 6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place even under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day. 9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah. 11 so that the priests could not stand to

(How David's desire was refused; how he made the preparations, and turned the work over to Solomon; and how the latter did the work and the Temple was dedicated—see Notes).

Verses 1-3. What was the occasion of this assembling? Where was the "city of David?" (Zion, the citadel of Jerusalem). When did this take place? What feasts were celebrated in the 7th month? Lev. 23:24, 27, 34. Verses 4, 5. What did the priests and the Levites bring up? What "Tent" was this? (2 Chron. 1:4). What was the special feature of worship here mentioned? On how large a scale was it performed? What three kinds of animal sacrifices were prominently provided for? (Sin-offerings; Peace-offerings; Burnt-offerings. Lev. 1:3; 3:1; 4:3).

Verses 6, 7. Where was the Ark's place in the Tabernacle and Temple? In what did the great importance of the Ark lie? Exod. 25:22.

Verses 8, 9. From where could the protruding ends of the staves be seen? What was just outside the Veil of the Most Holy Place? Exod. 40:26, 27. What did the "incense" typify? Rev. 5:8. Where and when then did the priests come nearest to the Presence of God? Is it not true now that we make our closest approach to God in prayer?

Verses 10, 11. How did God show that the House was acceptable to Him, and that He had taken possession of it? Had He done the same when the Tabernacle was finished? Exod. 40:34, 35. Did He do the same again when His church (the house of God built of living stones) was established? Acts 2:1-4. Does God dwell in houses made by hands? (1 Kings 8:27; Isa. 66:1, 2). What is His Temple and true habitation today? (1 Cor. 3:16; 6:19; Eph. 2:22). Did God's glory enter the Temple be-

minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah. fore or at the conclusion of Solomon's prayer? 2 Chron. 7:1, 2.

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### NOTES ON LESSON 10.

#### DAVID'S DESIRE TO BUILD A HOUSE FOR GOD.

All of God's true people have had a special concern for God's house. Of the Lord Jesus Himself it is said, "Zeal for thy house shall eat me up." John 2:17. In David's heart there arose the desire to build God a house. The Lord refused him the privilege, but greatly appreciated David's faith and love; and in turn gave David a promise of grace. (2 Sam. 7). To David's son Solomon was the task granted. (2 Chron. 6:7-9). Yet David did what he might and could; he gathered the means and the material for the great house; and delivered it with the Divine plan of the house, in solemn charge to Solomon. (1 Chron. 28).

#### SOLOMON BUILDS THE HOUSE.

After David's death, upon his accession to the throne, Solomon at once addressed himself to the high and honored task of building God's Temple. He arranged with Hiram King of Tyre for the timber—Lebanon cedars—and the stones. Every piece of timber, every stone was made ready for its place beforehand, so that no sound of saw or hammer was heard. All the preparations, and the description of the house, are found in 1 Kings 5-7 and 2 Chron. 2-4. Our present lesson begins with the Dedication of the finished Temple. Solomon's great dedicatory prayer is recorded in 1 Kings 8.

#### THE HOUSE OF GOD.

The first use of the term explains what it is. Read the account of Jacob's dream. (Gen. 28:10-19). "Surely Jehovah is in this place," said Jacob: "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." The house of God is the place of God's special presence. It is the place where heaven touches earth, and where the gate of heaven can be found. This was true of the Tabernacle; it was true of the House Solomon built. It is true in far higher sense of "the church of God, which is the house of God" (1 Tim. 3:15) the "spiritual house" built up of "living stones" (1 Pet. 2:5), each of which is a miniature temple (1 Cor. 6:19; John 14:23) and all of which form the great temple (1 Cor. 3:16), the "habitation of God in the Spirit." There is the approach to God's real presence, there the gate of heaven.

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## SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 12, 1920.

### THE GLORY OF SOLOMON'S REIGN.

**Golden Text:** Blessed is everyone that feareth Jehovah,  
That walketh in his ways. Psalm 128:1.

**Lesson Text:** 1 Kings 10:1-13, 23-25.

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; **Verses 1, 2.** Why did the queen of Sheba make all that journey? How did she prove herself a true lover and seeker after wisdom? How did the Lord Jesus honor and commend her example? (Matt. 12:42). How does her example condemn "this generation?"

and when she was come to Solomon, she communed with him of all that was in her heart. 3 And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, 5 and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her. 6 And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. 7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. 8 Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. 9 Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel forever, therefore made he thee king, to do justice and righteousness. 10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. 11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones. 12 And the king made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day. 13 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants. 23 So king Solomon exceeded all the kings if the earth in riches and in wisdom. 24 And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

Verses 3-5. What all did she observe? What was the effect of it upon this appreciative woman? Did all who witnessed this wisdom and glory have such an understanding and appreciation of it? Do all who learn of the Lord Jesus Christ and His great work for us have a true appreciation of it? (1 Cor. 1:18).

Verses 6, 7. Was the Queen disappointed? Are most reports we hear true? Did the Queen at first believe the report she heard? Did she think it important enough to go to all the trouble to look into the matter? Have we put ourselves out to look into the gospel of Christ? Does God's promise disappoint? Do not they who have tasted and seen (Ps. 34:8) confess that "the half has never yet been told?"

Verse 8. Was even a servant's place at Solomon's court a great privilege? Is it a great privilege to be even the lowliest of Christ's servants? Why? (Matt. 13:16, 17). Is it likely that all Solomon's servants appreciated their privilege? Do all who are continually under the light of Christ appreciate the blessing, and avail themselves of it? What comparison between Solomon and all others? (1 Kings 4:30, 31). But who is greater than he? Matt. 12:42.

Verses 9, 10. To whom did the Queen finally turn all the glory and honor? For what did she praise Jehovah? What did she say, showed God's love for Israel? Does it prove God's love for us that He made Christ King? Did her appreciation stop at words? Verse 13. How did the king respond to the homage and devotion of the royal visitor? Do any that put themselves out to honor God's great King come to loss by it?

Verses 23-25. How did Solomon rank among the kings of the earth? Who came from afar? For what did they come? What did they bring? What did they come to hear? Was it human wisdom or Divine? How great was it? 1 Kings 4:29. What was prefigured by all that? (Isa. 2:2-4; 49:7; 55:5; Zech. 8:22).

## THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 19, 1920.

## SOLOMON'S SINS AND FAILURE.

**Golden Text:** "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." Heb. 2:1.

**Lesson Text:** 1 Kings 1:1-13.

1. Now King Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; 2 of the nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods: Solomon clave unto these in love. 4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. 6 And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. 7 Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. 8 And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods. 9 And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice, 10 and had commanded him concerning this thing, and he should not go after other gods: but he kept not that which Jehovah commanded. 11 Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

Verses 1, 2. Is there room in the same heart for two opposing loves? Can a man love God and at the same time love that which God hates? If any man love the world, is the love of the Father in him? 1 John 2:15-17. To which love did Solomon prove unfaithful?

Verses 4, 6. What was the inevitable result? Was that a great calamity? Was Solomon whole-hearted toward God as David had been? Had he renounced Jehovah altogether? What impossible thing was he trying to do? (Matt. 6:24. Comp. 2 Kings 17:33, 34). Did he fully serve those false gods? Did he fully serve Jehovah? What does the Lord say about half-and-half folk? Rev. 3:15.

Verses 7, 8. What great wrong did Solomon do? Did "Molech" have any right to be worshipped anywhere, least of all at Jerusalem? Did Solomon permit such worship? Did he do more than permit it? Whom, therefore, did he put ahead of Jehovah in his affections?

Verses 9, 10. How did Jehovah feel about that? What made him specially angry? Had God given Solomon special advantages? Are people more responsible according as their light is? What is revealed from heaven against all who hold the truth in unrighteousness? Rom. 1:18. What only saved Solomon from the fate of Saul? (God's covenant of grace: 2 Sam. 7:12-15).

Verses 11, 12. How did God say He would aveng<sup>e</sup> the wrong? Why would He not do it in Solomon's days? Does God sometimes show special mercy to some for someone else's sake? (Gen. 19:29; Rom. 11:28). But did Solomon have to suffer chastisements in his own days? 1 Kings 11:14-25). Does He show us special mercy and grace for His Son's sake? (1 John 2:1, 2).

Verse 13. Was God going to take all the kingdom away from Solomon? Why not? For what had He "chosen" Jerusalem? Ps. 132:13-18; Matt. 5:35.

## NOTES ON LESSON 12.

**SOLOMON'S FLAGRANT DISOBEDIENCE.**

Three things did God especially enjoin long before, on the king who should in time come to rule over His people. (Deut. 17:16, 17).

1. He must not multiply horses to himself.
2. He must not multiply wives to himself.
3. He must not greatly multiply to himself gold and silver.

All these Divine prohibitions did Solomon promptly violate.

1. He multiplied horses. (1 Kings 4:26). That necessitated intercourse with Egypt, the world's horse-breeders; and Jehovah had especially charged Israel, "Ye shall henceforth return no more that way." (Deut. 17:16). It probably led also to Solomon's alliance with Egypt and marriage with Pharaoh's daughter. (1 Kings 3:1).

2. He multiplied wives and concubines. (1 Kings 11:3).

3. He heaped up gold and silver beyond measure—at what burden to his people may be seen from 1 Kings 12:4.

Now a man cannot run counter to God's wise and good commandments with impunity to himself, and without evil consequence to others. Solomon's disobedience marred the glory of his reign, and entailed consequences for the whole nation to which it at last succumbed.

**EVIL ALLIANCES.**

God especially warned His people against all alliances with those who are not God's people. The doctrine of separation ("sanctification") runs through the Bible. This warning Solomon disregarded. He made alliances on every side; and intermarried with all the heathen courts around. The results of it were inevitable and fatal. The heathen neighbors gained; Israel lost. The former were not made better, but Israel was made worse; and never again was the nation freed from the infection of idolatry which had thus been introduced. Solomon's marriages ruined him personally also, as the lesson shows. He pleased the heathen women he loved, and provided facilities for their worship. In 2 Cor. 6:14-7:1, God enjoins upon those who are in Christ the necessity of separateness. See the passage. It provides against every sort of alliance, fraternity, partnership, union, fellowship, uniting bond between those who are Christ's and those who are not.

**FOURTH LORD'S DAY LESSON OF SEPTEMBER.**

Lesson 13.

September 26, 1920.

**REVIEW: SAUL, DAVID AND SOLOMON COMPARED.**

Golden Text: "Man looketh on the outward appearance, but Jehovah looketh on the heart." 1 Sam. 16:7.

**Reading Lesson:**

- 1 Give the king thy judgments, O God,  
And thy righteousness unto the king's son.
- 2 He will judge thy people with righteousness,  
And thy poor with justice.
- 3 The mountains shall bring peace to the people,  
And the hills, in righteousness.
- 4 He will judge the poor of the people,  
He will save the children of the needy,  
And will break in pieces the oppressor.
- 5 They shall fear thee while the sun endureth,  
And so long as the moon, throughout all generations.
- 6 He will come down like rain upon the mown grass,  
As showers that water the earth.
- 7 In his days shall the righteous flourish,  
And abundance of peace, till the moon be no more.

- 8 He shall have dominion also from sea to sea,  
And from the River unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him;  
And his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall render tribute:  
**The kings of Sheba and Seba shall offer gifts.**
- 11 **Yea, all kings shall fall down before him**  
**and nations shall serve him.**
- 12 For he will deliver the needy when he crieth,  
And the poor, that hath no helper.
- 13 He will have pity on the poor and needy,  
And the souls of the needy he will save.
- 14 He will redeem their soul from oppression and violence;  
And precious will their blood be in his sight:
- 15 And they shall live; and to him shall be given of the gold of Sheba:  
And men shall pray for him continually;  
They shall bless him all the day long.
- 16 There shall be abundance of grain in the earth upon the top of the  
mountains;  
The fruit thereof shall shake like Lebanon:  
And they of the city shall flourish like grass of the earth.
- 17 His name shall endure forever;  
His name shall be continued as long as the sun:  
And men shall be blessed in him;  
All nations shall call him happy.
- 18 **Blessed be Jehovah God, the God of Israel,**  
**Who only doeth wondrous things:**
- 19 And blessed be his glorious name forever;  
And let the whole earth be filled with his glory.  
Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

#### SAUL, DAVID, SOLOMON COMPARED.

Compare them in the light of the "Golden Text." Which are these three who the greatest outwardly? Which the greatest in reality?

1. Saul.—The Man of Fleshly Self-Will. 1 Sam. 26:21.
2. David.—The Man After God's Own Heart. Acts 13:22.
3. Solomon.—The Wise and Foolish. 1 Kings 11:4, 6.

#### 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. The price is 10c each, 75c per dozen.

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

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A short tract by E. L. Jorgenson. The unanswerable answer from God's own Word to all who preach against preaching the unfulfilled prophecies. The practical use and purpose, the helpful, stirring nature, of this part of Inspiration, is shown in a fashion that ought to open the eyes on this point of all who read. 1c each in any quantity.