

WORD AND WORK

HIDE THOU ME.

In Thy cleft, O Rock of Ages
Hide Thou me;
When the fitful tempest rages,
Hide Thou me;
Where no mortal arm can sever
From my heart Thy love forever,
Hide me, O Thou Rock of Ages
Safe in Thee.

From the snare of sinful pleasure,
Hide Thou me;
Thou, my soul's eternal treasure,
Hide Thou me;
When the world its power is wielding,
And my heart is almost yielding,
Hide me, O, Thou Rock of Ages,
Safe in Thee.

In the lonely night of sorrow;
Hide Thou me;
Till in glory dawns the morrow,
Hide Thou me;
In the sight of Jordan's billow
Let Thy bosom be my pillow;
Hide me, O Thou Rock of Ages,
Safe in Thee.

—Fanny J. Crosby.

THE SEEING TEACHER AND THE BLIND DISCIPLE.

Here are two statements—apparently disconnected, but in fact vitally related:

“Can the blind, guide the blind? shall they not both fall into the pit?”

—then the next verse:—

“The disciple is not above his teacher; but everyone when he is perfected shall be as his teacher.”

They seem to treat on different subjects, but they belong together. The Teacher alone *sees*; the disciple is blind, except as he is instructed by his Teacher. Do not then set yourself above your Teacher. Do not strike out after your own thoughts or views. For neither can you yourself walk safely, nor lead any other, except by submission to the good Teacher's guidance. (Luke 6:39, 40).

WORDS IN SEASON.

R. H. B.

"CONSCIOUSNESS OF GOD."

If for "conscience toward God a man endureth griefs, suffering wrongfully," it is acceptable with God. So says Peter the apostle of Jesus Christ. (1 Pet. 2:19). Now this expression, "conscience toward God" offers a linguistic difficulty. The Revised Version margin tells us that the Greek is not "conscience toward God," but "conscience of God"—by which of course we do not understand "God's conscience," but our conscience in reference to, and as influenced by, *God*. It is a God-conscience—fairly rendered "conscience toward God." There is another, and probably better, translation of this phrase possible. We have in another passage the same word (*suneidesis*) here rendered "conscience," followed (exactly as here) by a genitive. Here it is "suneidesis theou"—conscience of God; in the other passage we have "suneidesis hamartion" (Heb. 10:2)—which could evidently be rendered "conscience of sins," but is translated "consciousness of sins." And that is better. The word "suneidesis" when followed by a simple genitive as in these two passages, has better meaning when rendered "consciousness" than "conscience." The word may mean either. It comes to the same ultimately, in practical result, whether we say "conscience of" or "consciousness of." Yet the latter carries a more definite idea to our minds. We read then: For this is acceptable, if for *consciousness of God* a man endureth griefs, suffering wrongfully." The point is that those who thus suffer never for a moment lose consciousness of God—that God is present; that He is in it and over it; that He knows and looks on; that it is by His permission and will that we thus suffer for the present brief moment, in order not only that we may be tested but that by His wise plan, the God who makes all things work together for good to them that love Him, may make this suffering, and our patient endurance of it also, work out unto a glorious destiny in honor and praise. Therefore they are patient and strong. Like Moses they endure "as seeing Him who is invisible." They live, they work, they suffer in the consciousness of God.

"WALK THOU BEFORE ME."

There is no more far-reaching principle in the Christian life than this "consciousness of God." It is really when fully understood, the whole of the life of faith. When God said to Abraham, "I am God Almighty; walk before me and be thou perfect." (Gen. 17:1). He meant just that—walk and live in consciousness of Me always: as in My presence, as in My sight. As I always see thee, do thou not lose sight of Me. What you do, do it with reference to Me, with a perfect heart. What a difference such an attitude would make in our own lives! For if we but watch we may notice that much we do is with no reference to God. Men

go, as it were, out from His presence. Like the Gentiles who "did not like to retain God in their knowledge," they find it convenient sometimes to lose the thought of Him. They hide from God in their own hearts as Adam hid among the trees of the garden. They plan and do, they work and suffer, they face the world and life and even death, as if there were no God, or as if He had no practical part or lot in their affairs—as though He did not see or know or care, and as though He need not figure as a factor in our calculations. And this is the essence of unbelief and the way of the world, the life of sin. So did the Prodigal Son gather up his all and went away from his father into a far country, where, free from his father's eye he might pursue a life of lawless independence.

"IN THY LIGHT WE SHALL SEE LIGHT."

Think what a difference it would make in our daily affairs and conduct if we held steadily the consciousness of God; and if, however our minds may be engaged, we were aware of Him all the time. I do not mean in a slave's spirit, who fears his master's eye, and renders eye-service while being watched. It would be unendurable, if God were only Lawgiver, Judge, and Avenger of evil, to think of that Eye that follows us into the darkness and inmost secrecy of our thoughts. Doubtless that is one reason why the world forgets God and wants to forget Him. To the Prodigal his father's eye was irksome indeed—a continual silent reproach, a reproof and condemnation. He must go away, far away. But how sweet was that father's face in the hour of return and forgiveness, and how blessed his nearness and presence thenceforth! So none of us are in position to walk in "consciousness of God" unless we first have found His mercy and have peace with Him through our Lord Jesus Christ. When Israel was bent upon their evil way they would none of Him. They said to the seers, See not; and to the prophets, "Speak unto us smooth things . . . *cause the Holy One of Israel to cease from before us.*" (Isa. 30:10, 11). They did not want to be forever reminded of Him. But when their long discipline shall have ended they will come trembling to Jehovah and to His goodness in the latter days. Then the Lord shall be their everlasting light and the days of their mourning shall be ended. (Hos. 3:5; Isa. 60:19, 20).

If then you have found a Father's pardon and love—would it not make a great difference in your walk if all the day long you held fast the consciousness of God, and walked in the sunlight of His Face? How many heavy burdens would lose their crushing weight; how many impossible hopes would become attainable; how would our fears depart and our anxieties disappear; how bold we could be in our God, where before we had feared the face of man; how would the sinful motions of the flesh be quelled, and anger, wrath, malice, and all hateful, vengeful thoughts fly as owls and bats scatter at the flash of a bright ray. How many things we would do which we are forgetting; and how much that

our fevered hearts prompt us to do would be happily left undone—if we walked before Him in His presence! And why not? Is He not as truly present whether we will realize it or not? Why then should we lose the blessing of it?

"PRACTICING THE PRESENCE OF GOD."

A certain teacher daily led his students into what he called, "Practising the Presence of God." For half an hour all must be laid aside: every task and every thought must give place to the earnest, quiet realization of the presence of God. It is not needful to say that this half hour was not lost—that it sanctified and hallowed the whole day; that the work would be better and the day's purpose truer for it. What a blessed help it would be to every Christian housewife, burdened with many toilsome cares, to take a while off in the early day just to remember God! What a calm and rest to the troubled and harried man of business! What an encouragement to the heavy-hearted toiler! Surely we could not spend an hour more profitably. Let us go back to God. Let us walk before Him, with Him.

THE BLESSINGS OF GOD-CONSCIOUSNESS.

We will here set down a few of the blessings that must necessarily grow out of a "consciousness of God."

1. The realization of our shortcoming and sin—which is the first step toward cleansing. Isa. 6:5; Job 42:5, 6. We do not know ourselves till we see ourselves in God's presence.

2. Power to resist sin. See how Joseph turned down temptation in virtue of the fact that God was a living, present Reality to him. Gen. 39:9.

3. Boldness and Courage. "Have not I commanded thee? Be strong and of good courage." "Fear not, I am with thee." Josh. 1:9; Isa. 41:10. When a man of high official station stepped into a little meeting-house, and the old preacher went on as usual, one asked him if he didn't feel timid and embarrassed in the presence of the great dignitary. "My friend," replied the old preacher, "for forty years I have been preaching in the presence of Almighty God. Why should I now feel embarrassed in the presence of a *man*?"

4. Humility. "And Abram fell on his face and God talked with him." (Gen. 17:3). It is in the presence of God that man's pride is laid low in the dust; and in his utter self-abasement before God man finds his true dignity and greatness.

5. Sincerity. "Thy Father who seeth in secret shall reward thee openly." (Matt. 6). This saves us from false motive, pretense, hypocrisy. The man who does all things as unto God and not unto men, is the truly sincere and genuine man.

6. Peace and joy in time of Trouble. This was the secret of Christ's unperturbed strength and calmness in His terrible suffering. For David saith concerning Him: "I have set the Lord always before my face: for he is on my right hand that I should not be moved. *Therefore* my heart was glad and my tongue rejoiced. . . ." (Acts 2:25, 26).

7. Godlikeness. "But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." (2 Cor. 3:18).

Such are the blessings of the "consciousness of God" which indeed creates a "conscience toward God."

THE EFFICIENCY OF THE GOSPEL.

God's word cannot return to Him void: it shall accomplish His good pleasure in the earth, and shall prosper in the thing whereto He sent it. (Isa. 55:10, 11). There can be no question therefore as to the efficiency of the gospel. It is perfectly adapted to its end, and it cannot fail of its intention. It is designed to call out of the world, to beget anew, to save, to sanctify, and to transform all who will receive it. It is the power of God unto salvation to everyone that believeth. In *this* it never fails, nor can it fail. We must, however, mark carefully the limits of the design. The gospel is not the power of God unto salvation to all men in general, but only "to everyone that believeth." Neither does it ever *compel* belief. It was not designed to break perforce through man's opposition. It offers salvation to all but forces salvation upon none. *Whosoever will* may drink of its life-giving stream; and in the case of those alone who so will and so come is its saving power manifest. If the design of the gospel had been to convert the world, we might well doubt its efficiency. After 2000 years it is as far from accomplishing such an end as it ever was. While indeed it would have power to save all if all would receive it, the number who have chosen to accept it has always been few, and always will be few unto the end of the age—fewer in the end than in the beginning. "When the Son of man cometh shall he find faith on the earth?" The great multitudes will forevermore choose the wide gate and the broad way. Far from saving the unbelieving and unwilling, the gospel even exercises a hardening influence in the case of such. To those that perish it seems as "foolishness." (1 Cor. 1:18). While to some it is a savor of life unto life, to others it is a savor of death unto death. (2 Cor. 2:15, 16). And by their own consent, Satan blinds the eyes of many to the truth and glory of the gospel. For "if our gospel is veiled it is veiled in them that perish, in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God should not dawn upon them." (2 Cor. 4:3, 4). Salvation cannot, in the nature of things, be forced upon a responsible moral being. It must evermore be a matter of personal choice.

"Let every man be swift to hear, slow to speak, slow to wrath."

"Men who are in error can never be convinced that they are in the wrong by denying them freedom of speech. Not till they have been allowed to express themselves to the last word are they capable of listening dispassionately to the other side."—McGarvey, on Acts 15:7-11.

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NEWS AND NOTES.

The editor has just closed an evangelistic meeting with the good church at Waterford, Ky. A door for the word was wonderfully opened and sixty-one were added from all sources to the congregation, most of them by primary obedience.

Who cares to make the Honolulu mission a gift (needed and wanted) of twelve copies "Great Songs of the Church"? See paragraph on next page.

Word has been received that Brother Ivie Campbell, editor *Apostolic Messenger*, Glasgow, Scotland, has gone to his eternal rest.

Free-will offerings in the Highland Church, Louisville, for the month of September were \$778. At least two-thirds of this amount was for work outside the local congregation; and there had been no harping about money.

J. Scott Greer's recent meeting at Nelsonville, Ky., reached 18 souls, baptized or restored to fellowship.

To the friends who have sent inquiries concerning an article recently published in a certain paper, in which Brother Boll is represented as having in private conversation with a professed friend made certain "admissions," damaging to himself—I desire to say that the matter is too absurd to be given public notice or to merit a formal denial.—R. H. BOLL.

"Brother Greer and I came to Bedford, Iowa, last Saturday. The weather and roads are ideal and meetings are well attended. Two confessions to date. I closed our sixth meeting at Sugar Creek (near Glencoe, Ky.), Oct. 3. Brother Greer was with me

the last week of the meeting and aided much. Brother D. C. Janes was at Sugar Creek the first two services of the meeting. He preached two strong and helpful discourses, especially the one on Sunday morning. Brother Janes left Sugar Creek with many expressions of commendation, such as "That was a great message he gave us on 'The Mission of the Church.'"—H. N. Rutherford.

"The Pacific Christian Academy, incorporated, Graton, Cal., with Brother O. W. Gardner, principal, is starting off very nicely this, the third year of its existence. About sixty are enrolled this term. Several more are expected soon. It is truly gratifying to see the interest being manifested in the school in this new field."—Felix G. Owen.

"Wife and I have got several brethren together here in West Cleveland. Most of them came from the Buechel congregation of Kentucky."—S. R. Bond.

Don Carlos Janes' report of his stop-off at Gunter, Texas, though not written for publication, is interesting:

"Gunter has a good church and a fine, little, plain school. Brother Ellmore, at eighty-two, keeps going and addresses chapel daily. A fine brother. He's been an evangelist who went to the timber and did his work. Left the shoemaker's bench under the spell of the parable of the talents, as he recognized himself as having one. Has led thousands to Christ; author of several books, contributor to various papers. We had a wide open door at Gunter and I spoke eleven times. Wish you could see Brother and Sister Ellmore and their humble home filled with both godliness and contentment."

"The meeting with the Roselma Church, in Nebraska, turned out to the glory of God. Eleven young people, all about grown, received the word and were baptized. The elders set them to work immediately by arranging a regular Lord's day night meeting, conducted by the young men. Roselma and Albion (sister churches) have learned that the secret of holding young men to the church is to give them something to do—Exercise, as well as food."—E. L. Jorgenson.

"Concerning the song book," Brother Jorgenson adds: "Barring strikes and paper shortages (in the manufacturing business, one must always say that now-a-days)—barring the unexpected, I still hope to have the new song book ready by the year-end. Many are taking advantage of the advance price, 50c, by remitting now. In the case of large churches and schools, a saving of perhaps \$15 per hundred means often as high as \$50 or \$75 saved; and quite a number of them are saving it. While this price brings me less than cost for the books, it does provide a fund to meet the monthly bills for the plates.

"Great Songs of the Church" has been selected as the title—because that is what the book contains; *all* the greatest. Do you like that title? If not, tell me why not, at once, and suggest a

better; for the "die will be cast," literally, this month—the brass stamping die! This title is not one of the names (about 125) that were submitted in answer to our call, so, if it is used, I get the prize myself! However, the person who answered *first* from each state will receive a free copy of the book."

Monroe, La., 605 Washington Street. "Dear Brethren: I am at this place with my family. Having hard time of it getting started, but we make the sacrifice of our comfort willingly if it is according to His will."—A. Shanks.

We feel that this Monroe mission work is entirely deserving of the fellowship of W. and W. readers. Brother Shanks is doing all he can to support himself and family. That is the spirit.

From H. L. Olmstead, Gallatin, Tenn.: "I have preached a few nights each at some schoolhouses, and at one other point near Gallatin this fall with the following results: Union Hill Schoolhouse, 3 baptized and 1 restored; Westmoreland, 2 baptized and 1 restored; Walnut Grove Schoolhouse, 1 baptized; Cedar Grove Schoolhouse, 5 baptized and 1 restored. Baptized 1 at Gallatin last week. Nearly all these were persons of mature years. Two of them men past fifty years old."

From the school at Harper, Kansas: "Several new students coming in now. Enrollment is now more than two hundred and eighty."

W. J. Johnson writes from Amite, La.: "A K. Ramsey, one of the Lord's faithful preachers, spent a few weeks with us in a series of meetings which was interrupted in various ways, but in which much good was accomplished. Two precious souls were led to Christ."

From the trustees of the church at Amite, La.: "During the last three years we have labored, prayed and sacrificed to erect a house in which God's people can worship as He directs in His Word; but our funds have not sufficiently increased to complete the building desired. Our treasury is empty, our financial support has been tested, and we feel compelled to make another urgent appeal to the Christians elsewhere to help us finish the building. Our need is now. The amount is \$1,000. Without it the building remains unfinished. Shall this condition be allowed to hinder us in our plea for primitive Christianity? We are persuaded better things of you, our brethren in Christ, fellow-partakers with us in the sufferings of this present evil world. Your contributions will prove that our confidence in you has not been misplaced." Send funds to W. J. Johnson, Amite, La."

Scores of WORD AND WORK readers have learned to depend on our December advertisements for books and other suitable holiday gifts. We think they may depend on them again this year. Or, select books from the list of standard works found in this issue.

The 396-page book, "Reminiscences and Sermons," free, on request, for two new subscriptions at \$1 each.

NO PLAN WORKS ITSELF.

STANFORD CHAMBERS.

Men's plans will not work themselves and neither will God's. It is not in man's power to defeat the purpose of God but it is in his power to discard God's plan designed through which for man to work, and so make it appear impractical or obsolete. Man is guilty of this very thing, and it is strange that to many good people it never occurs that this is an offense against God. Human institutions have supplanted the divine and "my people desire to have it so." Our plea is to give God's plan a chance, for we believe that it has demonstrated in modern as well as in apostolic times that it is practical and successful. It is true that failures can be pointed out both then and now but it can be safely affirmed that no failure has ever been due to the plan, that every one has been due to unfaithfulness to the plan.

Today we have scores of human missionary societies through which to do the work the church was designed for. These societies collect and control large funds by means of which they control the missionaries. The churches are robbed of the money that goes to make up these funds and so are financially weak and almost helpless in missionary work. This in the face of the scriptural teaching that it is God's will "to make known *through the church* the manifold wisdom of God." With all this human machinery today the world is unevangelized. Authorities say there are a billion people in the world that have not heard the Gospel. In the days of the apostles there was but one organization engaged in missionary work and that was the church. Thus we read that the church in Jerusalem sent forth Barnabas as far as Antioch, that Antioch sent forth Barnabas and Saul on their great missionary tour; again, "They therefore, being brought on their way by the church;" Paul wrote to the Romans that he hoped "to be brought thitherward" by them; to the Corinthians he wrote, "that ye may set me forward on my journey," whose pardon he also asked (?) for having "robbed other churches" to make the gospel without charge unto them; to the Thessalonian church he wrote, "from you hath sounded forth the word of the Lord;" and the Philipian church had "sent once and again" to his necessity while he preached the Gospel in Thessalonica. Paul believed, as he wrote Timothy, that the church is "the pillar and ground of the truth." If we read of individual missionary activities in the New Testament the individual is seen acting simply in the capacity of a Christian, a representative not of some human organization but of the church of God. A mighty persecution is recorded in the eighth chapter of Acts against the church "and they were all scattered abroad" and "went about preaching the word," some going as far as Phoenicia, Cyprus and Antioch (See Acts 11). If Phoebe assists in Paul's missionary work or otherwise she does it as "a servant of the church," If Epaphroditus serves as a steward of missionary funds it is on behalf of the

Philippian church as their "messenger and minister" as Paul wrote them. We see then that the churches sent forth missionaries, messengers and other servants and that if individuals went forth from an impelling desire to tell the glad tidings, they went simply as Christians, identified with, and representing nothing but, the church, to which solely they belonged. So it should be today. As a result of the zeal with which the early Christians threw themselves, body, soul and purse, into the Lord's simple plan they made known to their generation "through the church the manifold wisdom of God." The whole world was evangelized in their day. (See Col. 1:23). No offense unto God in that. We repeatedly read that they went forth, "the Lord working with them." Thank God for those churches and missionaries that have become "imitators of the churches of God" and of faithful servants of the New Testament.

When I became twenty-one I was solicited by representatives of different fraternal orders to join their institutions. My answer was that I belonged to a better one than they represented. They always knew what I meant and usually replied that the church would not take care of me when I was sick. I can say that in the twenty-six years that I have been in the church I have had no occasion to complain on that score and I entertain no fears as to the future. But how did the church get its reputation of being careless of the needy? That there has been neglect is not to be denied, and many members of the church who have no affiliation with human organizations may not be blameless, yet it is not in good taste for professed church members who have discarded the church, the Lord's charity organization, for some other channel through which to receive or bestow charity, to then boast the human above the divine institution for such work. If the money they pay to the support of the human enterprise and the time and energy they devote to it were at the disposal of the Lord to be used through His appointed channel the facts would be materially changed.

In the Jerusalem church there was none among them that lacked, for distribution was made according as any had need. The funds were at hand because a liberal membership accepted the church as their divinely-appointed channel for such benevolent work. The churches of Galatia together with Corinth were instructed to lay by a fund to care for the poor saints. When, because of famine the churches of Judea were unable to care for their own poor the churches of Macedonia, Achaia and other parts contributed to their needs. To have organized some other society for the purpose would have been to insult God. They worked His plan and thus gave glory unto Him "through the church." When a bounty was carried by the hands of Barnabas and Saul to relieve the poor saints it was one made up by individuals at Antioch acting simply as Christians and they, the carriers, representing no institution but the church, delivered the same to the elders of the church, not to the officials of some hu-

man organization. They were Spirit-guided men. When we read of Dorcas and her almsdeeds she is honored in the Word not as the head of a society bearing her name, but hers is that greater and truer honor of having done her good works simply as a humble disciple of her Lord. That He was more greatly honored by her course than by that of modern workers who stand before the world as representatives of one or more human societies that boast of surpassing the church, who will deny? By the ostentation of modern societies men are honored the more, but the Lord the less. The glory of men so greatly sought and by many enjoyed is not worthy to be compared with the honor the Lord is able to confer, and the day will declare it. His exaltation of Dorcas, Phoebe, Epaphroditus and others in His word are just samples of how He will ultimately exalt all who have humbled themselves in the world.

The way out of this maze of modern confusion is very simple and easy. Let every congregation do its utmost to take care of its poor and to support the Gospel near and far. Let it render unto God a pure worship and let it make full use of God's ample provision for edifying itself in love. It can develop its members, provide Bible teaching for all classes old and young, convert sinners receptive to the truth in its reach, train its members for service and exercise necessary oversight over their activities. Let members put themselves zealously into the work striving to overcome any lack of means or workers that there may be no line neglected. If some work is undertaken individually (and the Bible does not take away individuality) let the individual, whether preaching, lecturing, teaching a class or ministering to the suffering, do it in Jesus' name, simply as a Christian representing no institution other than the church of the Lord. There is no good work that He cannot do acting in such a capacity and there is no valid reason for his acting in any other. "Unto Him be glory in the church by Christ Jesus throughout all ages world without end. Amen."

THE ENDURING BOOK.

A couple of infidels were standing together on the deck of a vessel as she sailed past a desolate island of the sea. One said to the other, "Suppose you were condemned to live upon that island alone, and had the choice of but one book for your companion, what book of all books would you choose?" The other replied, "I would select Sheakespeare because of the variety of his themes." "Well," rejoined the other, "although I do not believe the Bible, yet I would choose it for my companion; *for the Bible is an endless book.*"—*Caughey.*

As God supplies our need, we send this magazine free to those who cannot pay for it.

GOD'S WAY.

H. L. OLMSTEAD.

Just now this great nation is in the throes of a political campaign. About the time this reaches the readers of the WORD AND WORK the choice of this great democracy will have been made as to which party shall furnish the chief executive for the next four years.

Just now many are feeling that blessed must be the nation whose president is Cox, or blessed is the nation whose president is Harding. Perhaps they are wholly unmindful of the truth that God says, "Blessed is the people whose God is the Lord." No political makeshift of any kind can make good the fruit of an evil tree, nor can it counteract the inevitable result of a nation's sowing to the wind. The high hopes entertained by those who trust in the arm of flesh for deliverance are calculated to receive a jolt which may awaken them to the folly of worshipping idols with clay feet, but the awakening may come too late.

The great cause of unrest, discontent, dissatisfaction, murmuring, railing, strife, sabotage and business depression, is not due primarily to either the war or governmental mismanagement, but is due to the selfish, sordid, money-seeking, mammon-mad, pleasure-pursuing citizenship of this great people. It is due to the departure from the standards of simple living, the abnormal appetite for enervating luxuries, the extravagant expenditures for fashionable clothing, the increase of idleness, the unwillingness to do an honest day's toil. Yes, worse than all, it is due to the ungodly and unbridled sexual lust, the loss of the sense of shame, the sinning openly and brazenly of the young men and women of our country. Add to this the forsaken churches, the broken family altars, the desecration of the Lord's day, the departures from the faith "once for all delivered to the saints" and you have the real reasons for conditions which make impossible the reformation of the nation by political measures. Neither Cox nor Harding, neither leagues nor associations of nations, neither blue laws nor dry laws—no, nor labor laws, open shops, closed shops, "business administrations," progressives, nor conservatives can heal the open sore of a nation whose God is not the Lord. It is not God's way.

God's way is plain. "Do men gather grapes of thorns or figs of thistles?" "For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit." With the orchard of our nation standing full of brambles and thorn trees there is only one thing to expect—corrupt fruit. I pass it to you as my sober judgment that this country with all the countries of the civilized world, is confronted with one of two things: either a revival of true Bible religion or the reddest of all red revolutions!

The war debt of this nation runs into the twenty billions of

dollars, a sum so stupendous that we merely write the number but without any comprehension whatever. And yet the taxes paid on unnecessary luxuries by the people of this country for one year were paid upon an amount which ran well into these figures. And it was spent while thousands starved and froze in other countries. It was spent when people were saying that a crash ahead is inevitable. Yet such is the pull of the flesh that they spent and spent anyway. The blight has affected the professing church, as it has the world. Even among those congregations which claim to be New Testament Christians. Many a congregation of Sunday morning worshippers reveal the flash and sparkle of "acres of diamonds," and the brazen exposure of the lines and even the bodies of the female worshippers. Jewelled fingers of both male and female worshippers break the bread of communion, the wine is raised to lips upon which the lip-stick has been applied with care. The eyes are closed in prayer and veiled with lashes which have known the art of the Modiste. All this—and the treasury of the Lord's house reveals but few dollars, no checks but is literally "jangling"—not jingling—with coppers and nickels. All this while the Limousines and three-thousand-dollar touring cars await outside to whirl the impatient worshippers away to an afternoon of expensive pleasure trips on thirty-five cent gasoline and eighty-four dollar tires!

O, the blunders of those who believe that some political measure will avert an avalanche of horror. And why do they want their favorite candidate? Is it not that they may not be disturbed in their orgy of pleasure and that they may even have more? God's warning is, "Sow the wind and reap the whirlwind." God's way is to make the tree good first. May God raise us up some flaming prophets who will go outside the camp with Christ, bear His reproach, suffering and shame and cry aloud against the evil of our doings.

The late Charles M. Alexander, famous gospel song and chorus leader, who died suddenly, Oct. 13, said in one of his recent addresses on evangelistic singing at Moody Institute: "Don't be afraid to use the old songs. Just because some of them have been worn threadbare here. . . . don't think they have been out in the world. They may be new there, and even the old songs can be made new by the way they are used and sung.

"Don't be afraid of a song because you fear it may be considered sentimental. Strike for the hearts of people, don't bother so much about their heads.

"Remember that there is never a crowd without troubled hearts in it. Be sure of that. Never get away from the Bible," he continued, "no matter what you are doing. All over the country people may be down on sermons, but not on singing nor the exposition of the Bible."

THE TRUE CHURCH.

DON CARLOS JANES

A reliable description of this precious, heaven-born, blood-bought institution is to be found in the New Testament and is of such great importance as to warrant a very careful and patient investigation with a desire to let God have His say that we may know the facts as He wishes us to know them.

Its Proper Designations. There is something in a name (Prov. 8:10; 22:1; Matt. 6:9; 18:20; Acts 4:12) and we should use "sound speech, that cannot be condemned," "speaking as it were oracles of God." Tit. 2:8; 1 Pet. 4:11. The true church is undoubtedly the one of which Jesus spoke when He said: "Upon this rock I will build my church" (Matt. 16:18), the one we afterwards hear inspired men calling "the church" (Eph. 3:10), "the church of God" (1 Cor. 1:2), "church of the firstborn" (Heb. 12:23), "the church of the Lord," (Acts 20:28), "the body" (Col. 1:18), "the body of Christ" (Eph. 4:12), and (speaking of various congregations) "churches of God" (1 Cor. 11:16), "churches of Christ" (Rom. 16:16), and "churches of the saints." 1 Cor. 14:33. (See also 1 Tim. 3:15; 1 Cor. 3:16, 17). Those who belonged to the true church were called "disciples" (Acts 6:1), "Christians" (Acts 11:26), "saints" (Rom. 1:7), "members" (1 Cor. 12:27), "children of God." 1 John 3:1. With so many suitable and significant names in the scriptures it is neither right to wear an unscriptural designation nor any one of the Bible names to the exclusion of the others.

Its Creed. In its simplest form, the creed of the true church is expressed in the words, "I believe that Jesus Christ is the Son of God." Acts 8:37; Matt. 16:16; Rom. 10:9. Its doctrine is the whole body of "sacred writings (including the New Testament) which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15), for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The "scripture inspired of God" is not to prove the doctrine of the true church by, but is itself "profitable for teaching (doctrine)," etc. 2 Tim. 3:16. This creed deals with the laws of induction and of expulsion; gives information on missionary and charitable work; regulates the conduct of husband and wife, of parent and child, of master and servant, of citizen and sovereign, of friend and foe, of rich and poor; reaches back to the remotest past and points forward to the happiness coming to the saints. It hangs up danger signals all along the pathway of life and continuously invites men to God, threatening the wicked with terrible punishment and making bright the course of the Christian by "his precious and exceeding great promises." 2 Pet. 1:4. It contains milk for babes, and solid food for adults and is an inexhaustible treasure house of good things. Besides giving much information on man as he was and as he is, it tells us, as we can learn nowhere else in all the world, what he shall be in the ages to come.

Reception of Members. The true church belongs to the Lord and it is His to say how members shall be received. Man therefore has no option in the matter and no man or set of men can possibly vary the heaven-given terms and grant entrance to the body of Christ. All members of the true church "must be born anew" for "Except one be born of water and the Spirit he cannot enter into the kingdom of God." John 3:3-5. In the book of Acts thousands of persons became members of the church under the ministry of men who were possessed of the Holy Spirit. They were all regenerated, "born anew" "of water and the spirit." They were taught to "believe on the Lord Jesus" (Acts 16:31); to "Repent *** and be baptized *** in the name of Jesus Christ unto the remission of" their sins (Acts 2:38); to "Arise and be baptized and wash away" their sins (Acts 22:16); and there is evidence that a simple statement of belief in Jesus Christ as the Son of God was made previous to baptism (Acts 8:37), which is a burial with Christ (Rom. 6:4; Col. 2:12). A careful study of the genuine conversions recorded in this book is recommended. "Those that were saved" were daily added to the church by "the Lord." (Acts 2:47). There was not one process of conversion and another of joining the church.

Expulsion of Members. None really entered except through good motives and as all were to "love one another from the heart fervently" (1 Pet. 1:22), there would be no occasion to expel any unless they walked disorderly and refused to be set right. When all other corrective methods had failed, the church—when assembled—was required to "deliver up such a one unto Satan" (1 Cor. 5:4, 5; 2 Thess. 3:6; Rom. 16:17; 1 Cor. 5:9-13; Tit. 3:10) for the correction of the error if possible and to protect the other members (1 Cor. 5:5, 6). In case of repentance, forgiveness was to be granted (2 Cor. 2:6-8), but if the disfellowshipped member continued impenitent "let him be unto thee as the Gentile and the publican." Matt. 18:17; Jno. 4:9; 2 Thess. 3:14, 15.

Its Organization. The "head over all things to the church" is Christ. Eph. 1:22. The local assemblies had "overseers" or "bishops" (Acts 20:28) who were also called "elders" (1 Pet. 5:1-4), "pastors" (Eph. 4:11), "shepherds," (1 Pet. 5:4) whose duties were to "feed" (Acts 20:28), "rule" (1 Tim. 5:17), and "watch" (Heb. 13:17). In short they were to "take care of the church of God." 1 Tim. 3:5). There was a plurality of them "in every church." Acts 14:23. They were assisted by "deacons" (Phil. 1:1) who were particularly charged—it seems—with the "business" (Acts 6:3) of the congregation. None of these might be chosen at random, but were men who must have certain qualifications. 1 Tim. 3:2-13; Tit. 1:6-9. Others were called upon to "do the work of an evangelist" (2 Tim. 4:5), preaching the gospel (2 Tim. 4:1), setting in order the things that were wanting and appointing elders. Tit. 1:5.

The Worship. This was a heart service which could only be performed in person—not by proxy nor by machinery (John

4:23, 24)—consisting of scripture reading (Col. 4:16), vocal music (Eph. 5:19; Col. 3:16), not merely for music's sake, but for teaching, admonition, edification; prayers led by "the men" (1 Tim. 2:8); oral teaching (1 Cor. 14:31); exhortation (1 Thess. 5:11); the contribution (1 Cor. 16:1, 2); and the observance of the memorial supper "upon the first day of the week." Acts 20:7. See Acts 2:42, and for a detailed statement of a meeting while the extraordinary gifts still prevailed) study 1 Cor. 14:26-40. Women did not "speak" "in the churches" (1 Cor. 14:34, 35).

Its Purpose. Jesus "came unto his own (things) and they that were his own received him not" (John 1:11) as a nation and the membership of the church has been mainly of the Gentiles whom God has visited "to take out of them a people for his name." Acts 15:14. The true church is "an elect race, a royal priesthood, a holy nation, a people for God's own possession that" they "may show forth the excellencies of him who called" them "out of darkness into his marvellous light." 1 Pet. 2:9. "The church of the living God" is "the pillar and ground of the truth" (1 Tim. 3:15) and is for salvation (2 Thess. 2:13) unto the lost. While it is a charitable institution, it is not primarily for charity work, but is above all else a missionary society commissioned by its great head to "preach the gospel to the whole creation."

Its Financial System was wonderfully simple and wonderfully effective, consisting of direct gifts from "each one" according to his prosperity (1 Cor. 16:1, 2), not as some committee assessed him but "according as he hath purposed in his heart."

"LABORERS INTO HIS HARVEST."

This paragraph comes from the writer's heart and concerns two families, four Christian people, soon to sail for mission fields, God willing. They are the beloved Brother and Sister Janes, of Louisville, known personally or by reputation in almost every church of the apostolic order in America; and Brother and Sister Pennell, of Zanesville, also well and favorably known, especially in Ohio, and neighboring states. The Janes' plan to visit various mission fields, to study, teach, encourage, report—and, if God wills, return after the period of a year, better equipped for the great cause to which they have long since consecrated their lives. The WORD AND WORK is pleased to announce that Brother Janes, who is our Missionary Editor, will report the journey regularly to this Magazine. The Pennell's desire to sail on the same boat with the Janes' and J. M. McCaleb—December 11. They go in answer to the call of J. H. Bowman, "Come over into Honolulu and help us," and their passage money needs to be supplied at once. Who will help? The fact that Brother Pennell has been a successful worker in America, and that Brother Bowman, who knows Pennell, wants *him*, should commend him for the work in Honolulu, where the work will be in English. E. L. J.

PREACHING THE GOSPEL.

J. EDWARD BOYD.

The gospel is a message—a glad message, good news. Such is the meaning of the word. It cannot be true, then, that it was given to condemn; rather, it was given because men were already under condemnation—a terrible and a just condemnation. It speaks of God's love for men, "while we were yet sinners;" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Neither is it correct to speak of the gospel as a good law. Hundreds of years of experience proved the futility of seeking justification by works of a law which was holy, and by the keeping of commandments "holy, and righteous, and good." (Rom. 7:12). The law was weak through the flesh, (Rom. 8:3), and therefore could not accomplish justification. The better the law, the more certain man's failure. So if it were merely a new law whereby man should seek to attain life, it would not be gospel; it would be *bad*, not good, news.

What is it about,—this gospel, this glad message? What is its theme? Not a "plan of redemption," a "scheme of salvation," "steps of induction into the kingdom," etc.; not any of these nor all of them, although, alas! such has been the emphasis so often placed upon them that the idea seems not uncommon that they constitute the gospel. Now these are by no means to be ignored nor treated with indifference; but primarily and fundamentally the gospel is a message about a *person*, "concerning His Son. . . , Jesus Christ our Lord." (Rom. 1:1-4). The preachers of this gospel should tell the people about Him, even as did the apostles and evangelists of old, that their converts may be converted to Him; which is far better than being converted to a system of doctrine, however true it may be. For when a man fully believes on the Lord Jesus Christ, he is ready, like Saul of Tarsus, to submit to His will in all things. So let us preach Jesus Christ and Him crucified.

By the preaching of this gospel two purposes are to be accomplished, neither of which can be effected by any other means. First: it is to be preached to the children of disobedience, who are dead in their trespasses and sins, that they may become alive unto God, children of God and joint-heirs with Christ. "For by grace have ye been saved through faith." The sinner's part is well expressed in that one word, *faith*; for anything he may do, any step he may take, that is not prompted by faith in Christ Jesus, is unavailing for salvation. And this faith must be produced by the preaching of the gospel.

The second purpose of the preaching of the gospel is that the saints may be perfected thereby. Too little attention has been given to this. We have of course had the idea that God's children ought to do right, that we ought to live better; and we have been exhorting one another, perhaps, to try hard to do so.

But have we not well-nigh lost sight of God's way of attaining this end? And have we not rather been substituting man's methods of exercising will-power, asserting manhood, etc., thus turning "unto a different gospel, which is not another," and experiencing inevitable failure? For such, indeed, must be the sad result of such a course; such failure as is so vividly portrayed in the seventh chapter of Romans. Jesus Christ is our deliverer, He can save us, not only from eternal woe, but from present defeat also.

What, then, is *our* part in this matter? It is the same as in the beginning: *faith*. To account ourselves as dead, crucified with Christ; to say with Paul, "And it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20). He was living a supernatural life, simply because of his faith in Christ. It is by faith that we received the new life; it is by faith we should live it. Thus God is able to work in us 'both to will and to work, for his good pleasure.' Otherwise His work in us is hindered; our ability to bear fruit is diminished. But when, having no faith in ourselves, we put our trust in Him, we are in a position to be "strengthened with power through his Spirit in the inward man" (Eph. 3:15); and we can then "walk by the Spirit," not fulfilling the lusts of the flesh. Then, too, the fruit of the Spirit will be produced within us, and great peace and joy will be ours. Temptations will come, many and mighty; but He who is for us is greater than all who are against us. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

Our part, then, in gaining the victory, let us say again, is faith—to *believe God*. And that such faith may be produced, the gospel—the glad message of Jesus Christ must be preached; for He should be proclaimed, not only as the one who forgives sins committed, but also as the one who can deliver from this *present* evil world (Gal. 1:4), enabling us to walk "uprightly according to the truth of the gospel."

A small ambiguity may occasion great misunderstanding; and some ambiguity is often unavoidable. Is a tree a peach-tree because it bears peaches? Of course. Nay, does it not bear peaches because it is a peach-tree? Really, yes. The trouble lies in the value of the word "because"—in the one case it is evidential, in the other causative. "Her sins which are many are forgiven; for she loved much." That is evidential. She bore the good fruit of love, not in order to be forgiven, but because she had been forgiven; and that her sins were forgiven was manifest and evident in her love to the Savior. It was a good tree for it bore the good fruit.

THE SPIRIT OF FATALISM AND THE SPIRIT OF DESPAIR.

R. H. B.

When Ezekiel summoned his ruined people to repentance, he encountered two great obstacles: 1. The Spirit of Fatalism; 2. The Spirit of Despair. In regard to each of these attitudes God sent a message and an answer.

1. *The Spirit of Fatalism.*

That is the disposition to reply, "What is the use? We are what we are and it cannot be helped. We must go on in our devoted way. For we cannot change ourselves nor be changed." Back of that is the disposition to lay the blame upon a decree of fate, perhaps upon God's predestination, or on anything that they had no control of. In Ezekiel's day they laid it to heredity and inevitable consequence of their father's sins: "The fathers have eaten sour grapes, and the children's teeth are set on edge." But God resented that mode of reasoning. "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." (Ezek. 18:-23). Then He sets forth the righteous principles of His dealings: First, if any man obeys God, that man shall live (vs. 5-9). Second, if that man's son disobeys, that son shall die. (vs. 10-13). Third, if this latter has a son who refuses to walk in his father's wickedness, but turns to God's will and ways, that son shall live, regard-mine: the soul that sinneth it shall die." (Ezek. 18:2, 3). Then He enunciates the central principle of His judgment in verse 20:

"The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Not only so, but there is yet another line laid down: If even the wicked himself *turn* from all his sins, he shall surely live and shall not die. None of his evil deeds shall be remembered. For, has Jehovah any pleasure in the death of the wicked? If on the other hand the righteous turn from his righteousness to do evil, his former righteousness cannot save him, nor shall it be remembered for him: in his wickedness shall he die. And these declarations God follows with a gracious call to repentance: "Cast away from you all your transgressions . . . for why will ye die, O house of Israel?"

2. *The Spirit of Despair.*

This attitude appeared when the blow had fallen—when the captives learned that the city had at last been destroyed, and all their false hope was shattered. Like Cain, who said, "My punishment is greater than I can bear;" so were these like to be at once crushed and hardened by the heavy retribution that had be-

fallen them. "Our transgressions and our sins are upon us, and we pine away in them: *how then can we live?*" (Ezek. 33:10) Once more now does God step in to meet the need of the sinful people; and again it is with the offer of repentance and the assurance of His mercy. "As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

The spirit of fatalism and the spirit of despair meet us on every hand today. The recklessness of the hopeless—"Let us eat and drink for tomorrow we die," goes hand in hand with the despair and the sorrow of the world that worketh death. To all who are thus hardening themselves is God sending yet again His gracious call to repentance. Turn, turn to God—no matter what your present condition or prospect. You have all to gain; you have nothing to lose by arising to go to your Father and confessing that you have sinned against heaven and in His sight and are no more worthy to be called His Son. It is not too late. Come *now*. "A broken and a contrite heart the Lord will not despise."

A MARRIAGE IN JAMES 2.

The second chapter of the Epistle by James seems, to my mind, to describe a spiritual wedding. We are "bidden to a marriage;" and, as at the older marriage in Cana of Galilee, the holy Master is present and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real and life-like, too. The bride is young and beautiful—ever young, and ever clothed upon with light as with a garment. Her face is clear as day; her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is "Faith." She is the daughter of God. And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy, and athletic. There is valor in his eye, and "cunning in his ten fingers," and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is "Action." With solemn rites the two are joined in wedlock. They are both to love, and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of every thing good on earth. On them, while united, Jehovah pronounces a "blessing" richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While *united*, they are to live and grow and conquer; when *separated*, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so "faith" and "works" were coupled by infinite Wisdom; and in the presence of the world it was solemnly announced, "What God hath joined together, let no man put asunder."—T. L. Cuyler.

LOUISIANA MISSION WORK.

STANFORD CHAMBERS.

Perhaps few of our readers realize that virtually all of our Louisiana work is mission work, but it is so. Considering the fewness of the laborers, however, I know of no field that has developed as rapidly and of none offering greater possibilities. Brethren Ramsey and Johnson are at present in an evangelistic effort at Amite. Johnson recently converted a number at Snow Creek. Ramsey, with Brother A. Shanks assisting, recently opened up a new point at Monroe. Our old brethren, Funderburk and Tippen, have not been omissionary, and Brother Elston has been visiting a number of our mission points besides joining forces with Brother Hebert in the French work. The writer has just returned from spending a few days with Brother Hebert and his two noble young men who have been studying under him. I had the pleasure of being in a meeting with them at Andros Point where a number of hungry souls, some of them yet Catholics, eagerly listened to three earnest messages of truth. Also at Evangeline, where I have been a number of times, though the work has been going there for nearly five years, yet a packed house with many on the outside at the windows greeted speakers in both French and English. Undoubtedly there will yet be many more from among the French to turn from darkness to light. Let earnest Christians continue to pray fervently for the French cause. Rest assured that Satan is against this work. Pray for the whole Louisiana field and for the Lord's work the wide world over.

The writer is still forwarding funds for the French workers, this without the cost of a postage stamp to the work. Those of us who are nearest the work know that the funds received are not too ample. Who else wishes to become an investor in this great enterprise?

1129 Seventh St., New Orleans, La.

PAUL FORD.

Brother Paul Ford, one of the members of the Oak Grove Church of Christ, yielded to the call of death, Oct. 2. He was about seventy-six years of age and had been an earnest student of the Bible for many years. His opportunities for obtaining an education were very limited, yet his knowledge of the word surpassed that of many who had better opportunities. His delight was to tell others of the Way. He is survived by a wife and five children, all Christians except one.

W. J. JOHNSON.

"Lessons on Hebrews," a strong, scriptural devotional book
—\$1 each postpaid.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

In a September letter, Bro. E. A. Rhodes reported three baptisms, one of them being that of Sister Rhodes' teacher. He has baptized sixteen since he went to Japan. ** The tide of immigration to the U. S. has resumed since the war with increasing volume. More than 70,000 came in August and the number expected in September was estimated at 80,000. They are Greeks, Italians, Syrians, etc., and give a chance for "foreign" mission work at home. The churches should be wise.

As treasurer of mission funds for the Highland church, I was handed a check for \$226.00 last month.

Bro. H. Ishiguro has written of his expectation of sailing for America. His wife and baby remain in Japan. ** "The religion of Christ is pre-eminently missionary."—*Jas. L. Barton*. ** When the missionary collection was taken in one of our congregations there was found the check of one of our humblest men for the sum of \$1,200.00. ** Bro. Otoshige Fujimori writes: "I baptized five at Okitsu, however it is not my preaching, but their honest work. ** Okitsu was an untouched town of 8,600 when Sister Sarah Andrews settled there. In four months she reports nine baptisms including a young girl she was helping through school, a woman 61 years old, the assistant station-master's son, an ex-naval officer, ex-subchief of a village, a boy of 16, an old Presbyterian man of nearly 70 years. There were other conversions previous to these.

I am well pleased to know that Bro. J. H. Pennell and wife of Zanesville, Ohio, whom I have known for about thirty years, are preparing to go to Honolulu in answer to a long standing call from a faithful brother there who wants a church established. They are well equipped with Bible knowledge and years of experience for the work. Let the churches set them on their journey as becometh the saints. ** By the discovery of oil on his allotment, Eastman Richard and his son became two of the wealthiest Indians in the country; worth more than a million. In the second year at college the son died and his father has given \$50,000.00 for a dormitory out of the son's estate and to bear his name. ** "Eighteen grammar school boys came . . . asking to be taught about Christ," Sister Andrews reports, and she gives them two evenings a week. ** While taking a vacation, Bro. Rhodes has defeated the high cost of furniture by making himself a desk. ** There is a considerable interest in missions and besides the eleven workers desiring to go out this year, a number of others expect to go later. ** If we who teach the church would tell them the whole counsel on this subject, the work would be greatly enlarged for "The Brethren Will Do More Missionary Work When They Are Taught More."

THE JOY OF A MISSIONARY'S LIFE.

O. D. BIXLER.

Whil I was on the sea coast one morning, a fine looking Japanese man spoke to me in English, asking if I were from America. I answered that I was. Our conversation soon led to "my Master's business." We talked of the present divided condition of professing Christians, and of the spiritual value of uniting upon the Word of God as our guide unto eternal life. Our talk was short, but he was impressed with the Lord's way. I told him that Miss Andrews already had arranged to work in Okitsu, and that I hoped he would study the Bible with her. Not long after I received word from her that he was earnestly and sincerely seeking the true way unto eternal life. From that time until now they have been studying together. Imagine our joy when he called on me to baptize him—another soul added unto the family of God. We went to the quiet waters on the shore of Okitsu bay about eleven o'clock in the evening, and in the presence of others whom he had already taught almost unto full surrender, he was baptized. (Since Bro. Aoki was baptized five others have been baptized at Okitsu, and I feel sure the greater part of them were started in the Narrow Way by Bro. Aoki). To have heard his earnest conversation about his past sins and his hope for forgiveness, would make it unnecessary to say anything about joy in a missionary's life. Among other things, he told of the many men he had ordered his men to kill in war. He had studied God's word for himself and had long understood that war does not justify murder. His regret is that he cannot undo the evil, but his joy is in hope of forgiveness by repentance and turning again. On the evening of his baptism he spoke to a group of young men in Miss Andrews' English class, telling them of his past mistakes and hatred for Christianity, even to the point of ordering his men to give their Bibles to him and, in their presence, tearing them up and throwing them into the sea. He told how he at last had become a child of God independent of any man or sect. The next night he preached to his town people on the street. About two hundred came to hear and remained to the end of his sermon. It was a strong one, exhorting them in a scriptural manner to flee unto Christ Jesus for salvation. Well, Bro. Aoki was called to another larger city in Japan to teach in a government school, but his desire is to preach the gospel there, and establish a permanent work for our Savior. He expects to give the rest of his life to the salvation of his people. We look for God to use him greatly.

Is the missionary's life joyful? Well, not always pleasant, but such times as these are so joyful that it makes us ashamed that we are not always running over with joy and gladness. If you hesitate about crossing a pond of water for Jesus' sake, because you think it will be unpleasant on the other side, just cross on over; you will be happy, and ashamed that you ever hesitated.

FIRST LORD'S DAY LESSON OF NOVEMBER.

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

Lesson 6.

November 7, 1920.

PRINCIPLES OF CHRISTIAN LIVING.

Golden Text. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matt. 6:3.

Lesson Text: Matt. 6:19-34.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For

Verses 19-21. Does the Lord oppose the laying up? But where does He want us to lay up? What is the disadvantage of laying up on the earth? What the advantage of laying up in heaven? What influence does the laid-up treasure exert on the heart? How can we lay up treasure in heaven? (Matt. 19:21; Luke 12:33).

Verses 22, 23. What is the eye for? What is a "single" eye? (See Phil. 3:8-13; Ps. 27:4). If a man aims at more than the one supreme and good object is his eye yet "single"? Does a man's aim affect his ability to see aright? (John 7:17; John 5:44; 1 Cor. 1:18).

Verse 24. Can a man serve two masters equally well? What will the invariable outcome be? What two masters do men often try to serve at the same time? Who is Mammon? (The "god of wealth.") Is the pursuit of riches compatible with the true service of God? 1 Tim. 6:8-10. What is covetousness (the desire for and love of money) called in God's word? (Eph. 5:5; Col. 3:5, 6). What is idolatry? (Compare Job 31:24, 28).

Verse 25. How does this "therefore" connect with the preceding verse? Does anxiety produce covetousness? (See Luke 12:15, 22). Which is the far more precious, the life or the food; the body or the raiment? If God gave us the greater and more precious gift, could we trust Him for the lesser?

Verses 26-30. When using the illustration of the birds and the lilies does the Lord Jesus mean His people should not work—sow, gather, toil, spin? (Eph. 4:28; 1 Thess. 4:11; 2 Thess. 3:7-10). But if the birds and lilies, filling the position in which God placed them, are cared for—who cannot sow and reap, toil or spin—shall not we if we fill our place, be cared for? What is man's God-assigned place and chief object? Acts 17:26. 27. What therefore are we told in verse 33?

after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Verses 31, 32. Is it right then for a child of God to be anxious for his sustenance? Who makes that an object? What are we told of the Gentiles in Eph. 2:11, 12 If people who have no God and no hope are anxious for their food and raiment, is that strange? But what have we? (v. 32). Does He know and care?

do will there be any trouble about other things? Why not?

Verse 33. What does the word "first" mean? What should we put above every other aim and pursuit? If we

Verse 34. Is one day's burden and difficulty enough for one day? Does God want us to worry about the morrow? What is the unfailing prescription for the cure of anxiety? Phil. 4:6, 7.

NOTES ON LESSON 6.

ANXIETY AND COVETOUSNESS.

The connection between these two is much closer than most people realize. Anxiety is covetousness in the bud. The same attitude that makes you anxious when you have no money, makes you love it when you have it, and eagerly seek after it and hold to it. Both anxiety and covetousness are forms of atheism and idolatry. To feel that we are about to be ruined and destroyed for the lack of a little money, is to acknowledge that the Father in heaven is no father, and the God is but a figure-head (Zeph. 1:12), and nothing; but Mammon is mighty. Is it any wonder that to that bountiful god we bow, that to his service we give our time, thought, and service; and that to the true God we render only a formal and indifferent worship?

What will become of the false god and his worshippers? (Ezek. 7:19; Isa. 2:20, 21; Ps. 52:6, 7).

THE CARES OF LIFE.

The cares of the world choke out the word of God. (Matt. 13:22). The cares of this life overcharge the heart, so that the great Day will take us unawares, as a snare. (Luke 21:34-36). The cares of life paralyze and kill, and render us unable and unfit to serve God. If the "Gentiles" who are "without God and without hope in the world" are anxious, it is but natural. We are God's children. "Cast thy burden upon the Lord and he will sustain thee." "Casting all your anxiety upon him, for he careth for you." 1 Pet. 5:7.

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 14, 1920.

THE POWER AND AUTHORITY OF JESUS.

Golden Text: "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." Matt. 9:35.

Lesson Text: Matt. 8:5-13; 9:35-38.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith un-

Verses 5-7. Was this centurion an Israelite? (v. 10). Did Jesus ever turn down anybody's appeal for mercy and help? Did the centurion make his appeal in person or through others? (Luke 7:2-4).

to him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few. 39 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Verses 8, 9. What did the elders of the Jews (Luke 7:3-5) say of him? On what grounds did they think he was worthy? What did he think of himself? What did he think would be sufficient for the Lord Jesus to do? How did he illustrate his idea? Was he right?

Verse 10. At what other time (only) did Jesus "marvel?" Mark 6:6. At what did He marvel here? Why was this faith so great? Did this centurion recognize the great authority of the Lord Jesus?

Verses 11, 12. What was this Gentile's faith an indication of? Whence would many come to share the kingdom-promise with Abraham, Isaac, and Jacob? Who were the "children of the kingdom?" Why did He call them that? (Rom. 9:4; Acts 3:25). What would be their fate? Why? Rom. 11:20.

Verse 35. Does this verse cover a great deal of work? What similar verse have we had in a former lesson? (Matt. 4:23).

Verse 36. Why was Jesus' compassion aroused at the sight of the multitudes? Are the multitudes still thus, leaderless, shepherdless, distressed? Has the Lord Jesus still compassion for them?

Verses 37, 38. What was the proportion between the extent of the harvest and the number of the laborers? In what way only can laborers be produced? Who alone knows how to select and send them? To whom must we appeal? Will He do this without our prayer as well as with it? Why not? If we pray this prayer honestly, will we also be willing to do our part? What would our part be?

NOTES ON LESSON 7.

THE POWER AND AUTHORITY OF THE LORD JESUS.

Matthew 8 and 9 present the power and authority of Jesus Christ.

(1) **Over the bodies of men:** healing disease and bodily affliction; and that not only by contact but by word of authority from afar.. (Matt. 8:1-17; 9:18-31).

(2) **Over the forces of nature:** stilling the tempest. (8:23-27).

(3) **Over the realm of evil spirits:** Casting out and commanding demons; His authority being acknowledged by them. (8:28-34; 9:32-34).

(4) **In the moral and spiritual realm:** authority to forgive sins. (9:1-8).

(5) **Over the hearts of men.** (9:9-13). This not in violation of man's free choice. But Jesus wins the affection and submission of true, humble hearts.

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 21, 1920.

THE TWELVE SENT FORTH.

Golden Text: "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matt. 9:37, 38.

Lesson Text: Mat. 10:5-8, 29-31, 37-42.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

—what does it show? Of what is such a one not worthy? Who judges himself unworthy of Christ?

Verse 39. What is meant by "finding one's life?" See Matt. 16:25; John 12:25. What is it to "lose one's life?" Acts 20:24; Phil. 3:7, 8. What is said of those who find their life? What of those who lose it for Christ's sake? Rev. 12:11.

Verses 40-42. How will the Lord Jesus regard any act of kindness done to one of His own? (Mat. 25:40) When one of His sent ones is received and treated as Christ's messenger, what does the Lord solemnly promise?

Verses 5-8. See the connection with the preceding chapter. Was this a universal mission? How far did Jesus send them after His resurrection? Matt. 28:18-20; Acts 1:8. To whom was this mission limited? (Comp. Matt. 15:24). What was the message? Who had previously preached this? Matt. 3:2; 4:17. What power did the Lord impart to them? How much did they pay for this power? What were they to charge for the exercise of it.? **Verses 29-31.** (On connection see Notes). How much were sparrows worth in the market? Were they too insignificant creatures for God to notice? Does it say not one of them falls without the Father's knowledge? Has God an actual part and interest in even so small an event? How do sparrows compare in value with a human being? (Comp. Matt. 12:12). How with one of Christ's disciples? (See last clause of Gal. 2:20). Does even the most loving mother's care go so far as to number the hairs of her child's head? Whose care does go that far? Can any mere accident befall a child of God? Rom. 8:28. Have they then cause to be afraid in the course of their God-appointed walk and work?

Verses 37, 38. How is our love for Christ determined? John 14:21, 24: When is it seen that a man loves Christ more than father or mother, son or daughter? If a man refuses to confess or to obey Christ; or if he will do that which is against Jesus' will; for the sake of father, mother, son, daughter, or other relatives or friends

NOTES ON LESSON 8.

JESUS MOVED WITH COMPASSION.

This is the connecting link with the preceding chapter. (9:36-38). For Jesus to be "moved" was to "move." His emotion did not die fruitless as ours often does, but resulted in action. What was the action He took? See 10:1-5. In Luke we learn that He spent the whole night in prayer, just before choosing His twelve. (Luke 6:12, 13). He surely carried out His own teaching and admonition to His disciples: "Pray ye therefore the Lord of the harvest, that he send forth laborers unto his harvest."

Between Verses 8 and 29.

This portion, omitted in our printed lesson, is worthy of our study. The instructions to take no gold, etc., (vs. 9, 10) were meant only for this particular mission, and were afterward rescinded. (Luke 22:35-38). But the fundamental principle of this, and all the instructions here given abides. To refuse the messengers of Christ (vs. 14, 15) is evidence of deeper estrangement from God than that of Sodom and Gomorrah. The guilt of rejecting of the Light is always greater than the sins of those who have never known anything but Darkness.

Verses 16-23 have a wide future outlook. While addressed to the twelve in their first and limited mission, and in measure applicable to them, these words have a larger application. (This is true of all the Lord's teaching, as, for example, the Sermon on the Mount,—the meaning and value of that teaching was not exhausted in the occasion of its delivery, but was meant for all time). There is no record or likelihood that in this first mission, the twelve were delivered up to councils, scourged in synagogues, brought before governors and kings "for a testimony to them and to the Gentiles;" or that they were "hated of all men." The whole language is parallel to Mark 13:9-13; and Luke 21:12-19, and views "the end."

Our printed lesson resumes with v. 29, to which the admonition in vs. 24-28 directly leads up.

THE LESSON TO CHRIST'S SERVANTS TODAY.

These precious words of warning and great encouragement to His messengers, are full of meaning and admonition to Christ's messengers yet. It is still true that what they have freely received they must freely distribute to others. It is still true that the God who watches over the sparrows has numbered the very hairs of the heads of His servants, and that nothing can befall them that is outside God's good will and plan for them. It is still true that to hold father, mother, or worldly advantage, or anything whatsoever, above the Lord Jesus and His mission, is to judge oneself unworthy of Him. It is still and always true that to side with one of His own in their mission and work is to participate in their reward.

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 28, 1920.

HOW JESUS WAS RECEIVED.

Golden Text: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Lesson Text: Matt. 11:1-6; 16-19; 25-30; 12:14.

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities. 2 Now when John heard in the prison the works of the Christ, he sent by his disciples 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go and tell John the things which ye hear and

Verse 1. What was the Lord Jesus' constant occupation? (Comp. Mark 1:37, 38).

Verses 2-6. **John's embassy.** Where was John? What moved him to send this inquiry? What explanation of this strange inquiry? (See Notes). What did John want to know? What had John himself testified? John 1:29-34. How did the Lord answer? (Note Luke 7:21). Were these marks

see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. 6 And blessed is he, whosoever shall find no occasion of stumbling in me.

16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works. 25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes. 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

14. But the Pharisees went out, and took counsel against him, how they might destroy him.

hard and burden heavy, Christ's, or Satan's?

Matt. 12:14. The Crisis of the Pharisees. What did the Pharisees now counsel and decide upon? (Note how Jesus again "withdrew" after this, and the benefit of His presence was going to the Gentiles, Matt. 12:15-21).

of the Messiah? (Isa. 35:3-6; 61:1). What word of warning contained in v. 6? (Compare Rom. 9:32, 33; 1 Pet. 2:8). Why would any be offended (caused to stumble) in Him? See Mark 6:3; John 6:42, 61.

Verses 16-19. The unreasonableness and perverseness of men. What did the Lord mean by the illustration He used? What fault did they find in John? What fault with Jesus? Were they determined to pick some sort of fault? But with whom did the fault really lie? Do men still find fault—with the church, with the preacher, with the Bible, with Christ Himself, and even with God—in order to excuse their own disobedience? What did they say against Jesus? Which of these charges was false, and which true?

Verses 25, 26. Was the Lord Jesus disheartened because of all this opposition and rejection? Luke 10:21. What did He recognize in this situation? Does God exercise a jurisdiction in this matter? John 6:43-45, 46. Recall Matt. 5:3; Cp. Isa. 57:15; 66:1, 2. From whom are they hid? (1 Cor. 1:26-31. Why was the Lord Jesus glad and satisfied with this plan?

Verse 27. How much jurisdiction had the Son? Who alone knew the Son as He is? (Cp. John 10:15). Who alone knew the Father? And who else was privileged to know Him? What does this amount to? John 17:2, 3.

Verses 28-30. The Gracious Invitation. Whom does the Lord Jesus call to Himself? What promise to those who respond? (Cp. John 6:37). What sort of rest is this? (Rom. 5:1). What condition does He impose? What especially does He teach us? What shall thus be found? Whose yoke is

NOTES ON LESSON 9.

PASSING THE CRISIS.

This lesson marks the beginning of the end. The work of the Lord Jesus was not what His own forerunner, John, would have expected. The leaders were rejecting Jesus just as they had rejected John, though on a different pretext. "His own city" (Capernaum) and near-by cities in Galilee, where most of His mighty work had been done had taken no heed (vs. 20-24); and the Pharisees' hatred had crystallized into a definite plot to destroy Him. (12:14). The point of crisis had been reached and passed. From now on the end was only a matter of time. Yet, in the midst of this situation, the Lord Jesus "rejoiced in the Holy Spirit" (Luke 10:21) and thanked God, for His

good and wise arrangement of things, and fell heartily in with God's will and way—as set forth by His words in the latter part of our lesson. (11:25-30).

THE EMBASSY OF JOHN.

John's embassy inquiring whether Jesus was "the One who was to Come," or whether yet another, greater, was to be looked for, presents a problem that has puzzled many. After the clear and powerful testimony John had borne to Jesus—did John himself now begin to doubt Jesus? Some have thought that perhaps John sent this delegation not for his own sake, but for his disciples' sake, who were still cleaving to him, and whose attention he wished to direct to Jesus. But the language does not justify such a supposition. John, languishing in prison, eagerly watching the course of Jesus (as reported to him by his disciples) was plainly perplexed, if not disappointed. Jesus accomplished no such things as He would have expected of the great promised Messiah. He did not doubt Jesus' Divine mission, character, and greatness—the question was, Is there perhaps another yet, who would fulfil as Messiah all that the prophets had spoken. Jesus' answer to John was to reassure him that He was indeed that Coming One. Note also the implied rebuke and warning—"Blessed is he who shall find no occasion of stumbling in me"—that is, to whom my ways and my lowliness and rejection by men, shall not prove an obstacle to his faith.

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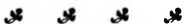
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