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Word and Work

LOUISVILLE, KY.

AUGUST, 1923.

WORD AND WORK

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the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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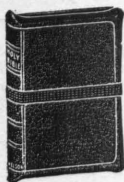
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grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down; for the

and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought

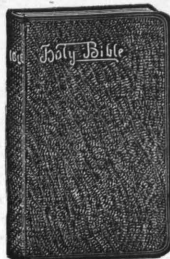
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the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. 10 And living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and

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21. 13

II. SAMUEL

22. 14

The Bones of Saul and Jonathan brought to Zela. Wars with the Philistines. David's Psalm of Praise

Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa; 13 and he brought up from thence the

a Josh. 17. 11
b 1 S. 31. 10
c 1 S. 31. 4
d Josh. 18. 28
e ch. 24. 25;
f Josh. 7. 26
g ch. 6. 17-25

22 And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said.

The marginal readings are placed at the foot of each column.

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WORD AND WORK

OUR ASSURANCE.

(Rom. 8:28-39)

Foreknown am I in Christ my Lord,
Ordained His image now to bear;
Called unto Him through His blest word
I shall His throne and glory share.

What can we say? God on our side—
No one against us now can be;
For His own Son, the Crucified,
He did not spare, redeeming me.

All things He freely gives in Him;
No charge against His own shall stand;
'Tis God who saves—none can condemn,
For Jesus pleads at His right hand.

What then, in heaven, on earth or sea
Can part my soul from Him above?
All things must work for good to me—
I conquer still through Jesus' love!

—H. L. Olmstead.

WORDS IN SEASON.

R. H. B.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

It is clear from the context of this passage (1 Thess. 5:21) that it was not in the apostle's mind to teach that a Christian should dig and delve into everything to see whether it was good or how much of it, or that he should study, weigh, examine upon its own merits, every falsehood and error in the world. In fact throughout the whole Scripture we are warned *not* to do that. There are certain strict limits to our investigation. For example:—if Israel has received her instruction, well attested and confirmed, of Jehovah, the one and only God, who is to be worshipped and served exclusively, this knowledge and faith must forevermore remain their foundation, the primary axiom of all their thinking, unquestioned and unquestionable. Shall they spend their time then examining and sifting the lore of the heathens, their degrading fables and myths and the claims of their gods? To do so would itself be a discrediting of the Truth. "Take heed. . . that thou inquire not after their gods, saying, How do these nations serve their gods?" (Deut. 12:30). If a prophet should arise doing signs and wonders advocating the worship of another god, he is not to be listened to; his signs are

not to be regarded, his teaching is not to be considered: the fact that he has departed from the one true God is sufficient, *a priori* ground on which the whole of his work and doctrine is to be rejected without further question. (Deut. 13:1-3).

* * * * *

So also in the New Testament. Here is the Christ, standing both upon the testimony of the Old Testament and upon His own footing. In His life and character; His matchless words (for the centuries have confirmed the officers' report: "No man ever spake as this man"); His power and influence unto this day; and the marvellous centering in Him of the prophecies of the ancient oracles: predictions outlining His descent, birth, work, ministry, death, burial, resurrection, suffering and glory; by direct foretelling and in typifying and foreshadowing Him in ways almost inconceivable, much less devisable by man—He comes to us bringing His own grace and peace and redemption, forgiveness, salvation, life more abundant. If now we do accept Him on what He claims and on what He is; if we do believe in Him and trust in Him, we must do it wholly and exclusively. To us He is All in all. There is no salvation in any other. In Him dwelleth all the fullness of the Godhead bodily. In Him are *all* the treasures of wisdom and knowledge hidden. In Him doth all fullness dwell and in Him we are made full. There is no room for another, nor possibility of compromise. He is either everything or nothing. If then I have subscribed my heart and soul to Him, I have excluded (as symbolized in the Tabernacle) all outside light: only the perfect and all-comprehensive seven-flamed lamp of the sanctuary, the light and truth that is of God, illuminates my new life in Christ. There are no longer "two sides" to this—there is but one side, and that, *Christ*. As I received Him so I am to walk in Him, rooted and grounded in my faith. (Col. 2:1-10).

* * * * *

1. Any teaching that denies or degrades or discredits Him, wholly, or in part is excluded "*ex hypothesi*" from our further consideration. We have no interest, for example, in any sort of *Unitarian* propaganda: we need not, nay we cannot, stop to examine it. A Unitarian cannot teach a Christian *anything*: who is wrong at the very bottom and basis cannot be right in anything else: all his outlook is colored and distorted by the fundamental error. Save yourself the trouble of wading through volumes of an author who denies the full claims of the Lord Jesus Christ as to His Divine Sonship and Deity.

* * * * *

2. Or again (for "we have to deal with a subtle and crafty foe"!) when under apparent recognition of Christ, some error as to His Person is introduced—as for example the ancient, but ever-recurring heresy of Gnosticism, especially rife in our own day: a teaching that would distinguish between *Jesus*, the man on the one hand; and *the Christ*, a spiritual principle, on the other—that is to be consigned to the flames: and nothing lost

thereby. It would be wrong to give it any place in our attention, or to regard it even so much as to give it a "fair hearing." It is a lie on the face of it. "Who is the liar but he that denieth that *Jesus is the Christ?*" "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-Christ. . . . If any one cometh unto you and bringeth not this teaching [i. e., the true teaching concerning the Person of our Lord Jesus Christ] receive him not into your house and give him no greeting." (1 John 2:7-10). This is no longer a proper theme for our investigation. To this sort belongs Theosophy, various New Thought and "Unity" cults; and the very popular "Christian Science," falsely named. Christians are not to entertain them, nor at their risk and peril to waste their time in "looking at the other side of it." It is both a safeguard and a saving to ignore some stuff. Not by studying error do we grow wise to discern, but by the knowledge of the *truth*. Not in knowing the voices of the various "strangers" is our safety, but in being acquainted with the voice of the Shepherd, and following it. (John 10:4, 5). As the homely wisdom of Josh Billings puts it: "There ain't no use knowing so much that ain't so." God endorses that sentiment. Would that some Christians paid better heed to it!

* * * * *

3. Another signal and safety-limit is set for us in the attitude any teacher assumes toward the teaching of the apostles. Whenever one cries "Back to Christ!" and thereby means to discredit Paul or the other apostles—that settles the matter. That man, seem he never so pious and brilliant or so engaging of personality, is not even to be heard or considered. God set His bound there. "He that is of God heareth us [i. e. the apostles]. He that is not of God heareth us not. *By this we know* the spirit of truth and the spirit of error." (1 John 4:6). There is your preliminary test, beyond which it is not necessary to go. The Lord Himself declared, "He that heareth you [the apostles] heareth me;" and "he that rejecteth you rejecteth me."

* * * * *

In our liberal and "broad-minded" days there are a thousand snares laid for Christians, especially for those of inquiring minds. But it is after all only a plain open-or-shut sort of question, and a man must decide once for all for one side or the other. "How long halt ye between two opinions? If Jehovah be God follow him; if Baal be God follow him." And once you have decided that in God only is refuge and hope; that His word alone offers any real and soul-satisfying foundation in all the world's quicksands; that in Christ alone is salvation and rest—then *stand there* once and for all. Within the limits of true faith in Him and His word; you will find scope abundant for weighing and proving and profitable discussing of questions, and deciding with fairness and care. But let *the great Question*, once settled be to you a settled question and not to be reopened.

WORD AND WORK

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

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

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VOL. XVI.

AUGUST, 1923.

No. 8.

NEWS AND NOTES.

"Our love to all the saints in America."—W. N. Short, South Africa.

"The work in Winnepeg is moving along well, and the brethren are glad."—H. L. Richardson.

Our Brother Boll has had a restful little trip to Toronto, through the Lakes—the gift of the Portland Ave. Church. He is now with A. C. Reader in a meeting at Waterford, Ky.

W. E. Davis, elder at Browning, Mo., sends a hearty commendation of Evangelist Charles L. Speir, who is now devoting full time to evangelistic work.

"Great Songs of The Church" is not one of a series of books whose chief distinction is in the title. No other book is like it. We do not know of another collection so large for the cost, regardless of merit. You can pay more but you can't get more. No church will ever exhaust its rich supply. There will always be new songs to learn—without laying aside the old, and those the church has already learned and learned to love.

J. E. Thornberry's meeting at Palmyra, Ind., was a good one, as meetings where he preaches usually are and specially where that magnificent Christian man, O. W. Scott, of Borden, has prepared the hearts of the people. Brother Thornberry begins at Borden, August 5.

News from Forest Hill Mission, near Sneedville, Tenn.: One baptism June 17. Another mission point has been opened up at a mining camp a short distance from Forest Hill. Interest good, all things considered. Satan is working overtime at these two points." (So are the Dicksons.)

The new directory of the Highland Church, Louisville, now being prepared, will show the addition of a good list of new names. Highlands is, and has been for years a great church, a live, active, genuinely united missionary church, whose influence is felt far beyond the circle of its local habitation.

D. H. Friend, the present teacher, has won the confidence of the whole membership. His capable ministry is being rewarded with additions constantly, and extra chairs are required regularly to seat the morning audience.

Several books have come in for review. Perhaps they will be read before we print again.

F. L. Wheeler has removed to Spencer, Ind., after laboring all winter with the church at Amite, La.

"Why Not be Just a Christian," and "The Church I Found and How I Found It," are great tracts. 5c, 50 for \$1.00, \$15 the thousand. Use these silent preachers.

Ramsey and Sitman held an interesting meeting at Amite, La., in June, with five converted. They were in Winnfield in a tent meeting having a lively time at last report.

E. L. Jorgenson is now in a meeting at Campbellville, Tenn.

"I was with D. H. Friend at Rockport, Ky., June 17-30. Visible results, 4 baptisms, 2 for membership and 1 renewal. July 1-14 I was at Ebenezer, near Harrodsburg, Ky., where 12 "heard, believed and were baptized." One was a man seventy-five years old. Six were restored to fellowship and two came for membership. The meeting was a success in many ways. I am now at Madison, Ala., to help H. N. Rutherford for about ten days. There is much to be done." J. M. Hottel.

From Chicago: "Will you please mention briefly that the church formerly meeting in Room 803 Capitol Building (formerly the Masonic Temple), State and Randolph Streets, has moved to Room 309 in the same building? This move was made necessary by the increase in attendance due to our finding a number of families who have moved to Chicago recently. We hope to find a great many more and we are writing a number of people throughout the country asking them to give us the names and addresses of any members in Chicago."—E. E. Beck, 5012 Cottage Grove Ave.

"Wm. Irvine and I are now in a tent meeting at Decatur City, Iowa. There have been no visible results as yet. We are told that this is a very hard town and that the Gospel has never taken hold, but we trust in the power of the Gospel of Jesus Christ and the prayers of the saints. We shall go to Leon, Iowa, for a week's meeting following this, the Lord willing. Pray for this work."—Philip Bornwasser.

From Elmdale, Mont.: "The work here is still progressing. One more baptism on Lord's Day next, if the Lord permits. Others almost persuaded. Bro. J. O. Golphenee is in the western part of this state at present in a series of meetings at Big Horn, Mont. I have two more short meetings before harvest."—J. C. Bailey.

From Sherman, Texas: "It has been our pleasure to spend a season with the good people of Celtic church and community in a very enjoyable and spiritual meeting. R. C. Bell, of Harper Christian College, was the preacher. The one outstanding impression he leaves on the mind of his hearers is his earnest devotion to the word of God. In these days when men on every side are questioning the authenticity and authority of the Scriptures, it is refreshing to hear the great truths of the Word re-impressed upon the minds of the waiting people. Celtic church is blessed with devout Christian leaders in brethren Howard and Teague and a goodly number of earnest men and women. The church is the result largely of the labors of R. H. Boll, though others also have helped. Brother Boll is remembered for his work of faith and ministry of love and is held in highest esteem by the Christians and others in this community."—R. A. Zahn.

From Lake City, Fla.: "Until now I have never reported my work, but I think it is very encouraging to the church to read reports. I have, with Brother Frank Morrow's assistance, got several brethren together at Watertown, Fla., who are going to meet each Lord's day at that place. They seem very anxious to work for the Lord.

"Brother Claus' meeting at Millway closed with 16 baptisms and 2 restored. I appreciate the way you conduct the Word and Work."—J. M. Cole.

PRIZE-WINNERS IN CONTEST NO. 1.

First Prize, \$25. Kenneth Spalding; topic, "The Gospel for an Age of Doubt."

Second Prize, \$10. D. J. Poynter; topic, "World-Peace." This article will be published next month.

The publishers asked a number of competent persons to read all offerings and were largely influenced in their decisions by their impartial grading. A number of other articles are worthy of more than honorable mention: they will be printed as space permits. Among the best of these are the papers of Miss Fannie Hurst, Lawrenceburg, Tenn., and Mrs. Frank Seay, Gallatin, Tenn. The contest has brought in much rich material.

Some excellent offerings are in for the second contest—which expires August 15. The prizes are \$35 and \$15. See our July Magazine for instructions.

THE ETUDE'S LIST OF 30.

While "Great Songs of The Church" was in course of preparation there were a number of musical persons—our most gifted and experienced friends throughout the States—with whom we kept in constant touch and who rendered valuable constructive advice. These friends had no pecuniary or selfish interest; only a sincere desire to see the music of the churches elevated. J. F. Lilly, of Los Angeles, is one of the number to whom we feel deeply indebted. Brother Lilly has just sent us this remarkable bit of news:

"Dear Brother Jorgenson: Doubtless you noted a recent issue of the 'Etude,' containing a compilation of favorite hymns. The result was obtained by a wide canvass, extending over a year of time, in which the opinions of several thousand hymn lovers were compiled and the relative popularity of the hymns noted. If you have not seen this article, by all means secure it. I think it was the April issue.

"What struck me as being of particular interest to you was the fact that all but one of the thirty hymns that qualified with the highest votes was in your collection. I doubt if there is another hymn book published that came so near scoring 100%. I examined another book or two, but found they were wide of the mark. 'Come Thou Almighty King,' usually sung to the Italian Hymn, was the only one your collection did not contain; and even at that you are entitled to half vote, since your number 288 contains the *music* of the Italian Hymn. The hymn you omitted was one of the least popular of the thirty hymns being 25th in relative rank." (The hymn was omitted because of the words, "Come, Holy Comforter." We found no scripture precedent for address to the Spirit—though many hymns concerning the spirit, we have. E. L. J.)

BREAKING THE BACKS OF BURDEN BEARERS.

STANFORD CHAMBERS.

How unfortunate it is that in so many places the responsibility of keeping the altar fires burning and the work agoing is imposed upon a few members! Many never do take on responsibility. They are just as able in body, mind and means; they have no more family obligations and fewer hours to the day or days to the week than have the faithful few; yet they never get under the weight of things.

Week after week, month after month and year after year the prayer meetings are carried on and the Bible school and other services but it is no particular concern of theirs. "Let others do it." While the dependables have their shoulders to the wheel and bear the burden in the heat of the day, these others, though as favorably situated (many who are confronted with real obstacles are often responsible for the obstacles) stroll in, if the weather is not too hot or too cold or too dry or too wet, and endure a part of a service a week and then must "husband strength for strenuous duties," "must take some recreation," "had callers,"—"bought a piece of land," or "five yoke of oxen," or "married a wife" (or a husband) and "therefore"! And how worried these people are that the church does not grow and prosper! "There are so few young folks." "So few outsiders present." "Seems to be little song practice." "The preaching should be more animated." "Why don't they get behind the janitor?" etc., etc.

After long endurance of such neglect of duty on the part of so many and grieved at so much "ease in Zion" the "morale" of the faithful few is often seen to break and their numbers become fewer still. Brother Constant begins to drop out. Sister Diligence seeks fields of greater opportunities. The Doolittles, the Easies and their kind hold up holy hands in amazed disappointment that Brother Constant is not steadfast as they had thought and that Sister Diligence has betrayed a disloyalty to the cause they had never suspected. "Just to think that now they are going to be responsible for our church going down." Alas!

"Many lands and languages have been laid under tribute for these songs. Approximately two hundred books, aggregating forty thousand numbers, were winnowed for the work, and the number reduced to 'the first four hundred and fifty.' As the title indicates, the compiler's effort has been to combine into one volume of convenient size the best from all the books—those hymns and songs that will endure." From "Foreword," "Great Songs of The Church."

"I like the book very much."—F. H. Cappa, Louisville.

"I am not able to say too much in praise of the book. I am and have been familiar with many song books for forty-five years, and feel competent to judge. It is just the book we need for all church work and worship."—D. F. Gill, Allensville, Ky.

"I think you have got out an interesting collection of songs, and hope it will meet with the reception which its merit deserves."—J. Madison Wright, Niagara Falls, Canada.

THE MINISTRY OF A NIGHT.

D. H. JACKSON.

Text: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:1, 2, 3.

The question of doubting Thomas brought from the lips of Jesus this wonderful truth: "I am the way, the truth and the life. No man cometh unto the Father but by me." A question from the lips of doubting Philip brought this truth from Jesus: "He that hath seen me hath seen the Father." But when this man Nicodemus came to Jesus in the darkness of the night and began to ask questions, Jesus gave to him the greatest answer that was ever given to man in regard to his relation to God: "Ye must be born again." There must be a spiritual change. You must be born of God. And then he quotes the greatest text in the Bible: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nicodemus, you must be born again. No matter what resolutions you have made; no matter what good deeds you have performed, if you are not spiritually right with God, you cannot see, you cannot enter, you cannot take part in the kingdom of God. That seems to me to change some of our ideas. "Born of God." "Born from above." Three times in the divine record this man, Nicodemus, is mentioned: once when he was an inquirer in the darkness of the night; in the second place when he stood as a witness for Jesus; the third time when he was a faithful disciple of Jesus Christ having fully surrendered himself to God and to Christ. He became a follower, and if you read the account, you will find that each time where he is mentioned, it is stated, "who came to Jesus by night," and I am going to talk now about "The Ministry of a Night."

Jerusalem was in a ferment of religious and political opinions; in fact, all Palestine was stirred at this time. John the Baptist came forward with the power of the ancient prophets denouncing the sins of his nation, trying to cleanse the hearts of the people and make them ready for the coming of the Son of God. He had introduced Jesus, the carpenter of Nazareth, as the "Lamb of God that taketh away the sin of the world." Many people thought that John the Baptist was the Messiah, but he said: "I am not worthy to unloose his shoes," "He must increase and I must decrease." Then Jesus came upon the stage of action and began to command the attention of the people. Upon his first public advent into the capital city of his nation, he came to the Temple, the House of God, that was given over to buying and selling and that had become a place of corruption, and Jesus drove the robbers and the thieves and the cattle and the sheep from the House of God. The tongues began to wag, and they be-

gan to say, "Who is this that has authority to drive the priests from their money-making schemes, that presumes to question the authority of the men who offer at the altar?" They heard the teachings of Jesus and they said, "Never man spake as he speaks." They saw his miracles, and they said, "Never man wrought as he" and they began to ask the question, "Who is this?" "Is he not the carpenter's son?" And while men were talking, and while men were thinking, and while men were conjecturing, Nicodemus, in the darkness of the night knocked at the door of Jesus and came to him with confidence. We ask the question now for a moment, "Why did Nicodemus come to Jesus by night?", because we wonder if Nicodemus has not been misrepresented. Was it mere curiosity that drove him there? Was it that he wanted to hear this young carpenter speak first-hand? Was Nicodemus sent as a representative of the rulers and the Pharisees in order that he might carry back to that assembly news whereby they might entrap him? Did he come as an older man to give Jesus a little advice? Nay, beloved, I think tonight that he came as a perplexed man; he came as a sincere man; he came with his soul burdened with doubts, perplexities and misgivings in his heart, and he came that he might know how this burden might be removed from him, how the clouds of doubt might be rolled away and his soul cleansed from sin. And he came by night perhaps because the night was dark and represented the condition of his own soul.

When some great sorrow sweeps across the heart, when the shadows hang heavily over us, then comes before us the question of the soul. In the hours of health and strength and prosperity, we can go our way and think various things, but when these shadows come and perhaps we are laid low with affliction, then we begin to think of the soul; and night, let me say, is sometimes a revealer, not always a cover. In this same chapter, Jesus said: "Men love darkness rather than light because their deeds are evil," but it is not always so. Sometimes it is a revealer of the soul, of the needs of the soul. When we are shut in and we are by ourselves, we have time to think, and then we can have communion and fellowship with God. Someone has said: "Night is the time of the open Heavens, of the up-lifted ladder and the descending angels." It was in the darkness of the night that Jacob wrestled with God. It was in the darkness of the night that he saw the angels of God ascending and descending. It was after that dark night that he received his spiritual blessing. And so this man came. He had, in all probability, watched Jesus; he had listened to his teaching. "Oh, how different," he must have said in his heart, "are his teachings from the teachings of men; how different from the Scribes and the Pharisees at whose feet I have sat these many years! This man speaks with authority. This man speaks with power. This man speaks with knowledge—what he knows of God." He had seen, perhaps, the miracles that Jesus had worked—no sleight of hand tricks,

the quickness of the hand deceiving the eye. No, not that, but just speaking the word of love. "Peace be still," and the waves are calm—the water turned into wine; the bread multiplied in the hands of Jesus; the dead raised to life again, and Nicodemus knew all this. He saw the life that Jesus lived. "Which one of you convicteth me of sin?" No man did, and no man could.

And Nicodemus saw that there was a secret in the life of Jesus that other men did not possess—not the halo of light around his head as the painters give us today, but something in his very soul that shone in his face and was reproduced in his life. And Nicodemus would say, "This man is different from other men. I have seen love. I have seen the mother love her babe. I have seen the sweetheart's love. I have seen men bestow their gifts, but I never saw love like his love, so different from the love of men." "Forgiveness, yes, I have seen men forgive but not in such a spirit as he forgives. I never heard a man say, "Thy sins are forgiven thee, arise and walk." This man is different from any man I have ever seen. Humility—why the crowds are flocking to his ministry, and yet he is as humble as a little child. Peace, calm, tranquility in his bosom, yes, such as I have never seen before," and he would say, "I am going to find out the secret of his life. I want to live such a life as he lives. I want to imbibe the spirit that he has. I want to have that same peace and joy and rest that this man has." And so he came when he could say the most to Jesus—when he was alone. He came when he could hear the most from the lips of Jesus. He came, beloved, face to face with Jesus, and no man ever goes away from that experience the same as when he came. O, that men might come face to face with Jesus!

Nicodemus had heard about him, but he said, "I want to see him; I want to touch him; I want to hear him speak to my very soul." And I repeat that no man goes away from that experience the same as when he came. That rich young ruler came and was face to face with Jesus. "Good Master, what must I do?", and Jesus told him and he did not go away the same. He went away sorrowful. He saw what he had accomplished. He saw what Jesus would have him do to enjoy that perfection that Jesus Christ enjoyed, and he went away sorrowful. The old lands had not the same charm for him. Things looked different around the old home after he had that interview with Jesus. When that little man climbed the Sycamore tree, Zacchæus by name, he wanted to see Jesus and Jesus wanted to see him. "Come down, Zacchæus, I will dine with you today." It cost Jesus much to dine with that publican, but it cost the publican more. Zacchæus, coming in contact with Jesus face to face and listening to him talk, was a changed man. O, the look of Jesus, the transforming look! See Peter as he stands at the stove and swears and curses, "I never knew him." He denies him three times, and then he goes out and he sees Jesus. He caught the look of Christ, and Peter was a changed man. He wept—and Peter had cause to

weep—he had denied his Master. He saw the Christ. Saul of Tarsus on his way to Damascus to bind and deliver and persecute the Christians saw Jesus. He was a changed man. And that is the reason that I say that no man who comes face to face with the Christ ever goes away the same. Nicodemus came because he was dissatisfied with his life. He was a Pharisee. He was a member of a religious party. He sat with the Sanhedrin, but he was dissatisfied. He saw Jesus and he wanted to know the secret of his life.

Nicodemus, like the most of us, must have experimented. He tried many things to satisfy the achings of his heart. We have our books; we have our pictures; we have our friends, and we have a thousand and one things, but still the pain is there. Men today are trying the experiment of Solomon with the five W's, and after them all they are writing: "Vanity of vanities; all is vanity." Nicodemus saw that the things of life could not satisfy, the formalities of life would not heal the wound in his heart, and so he came. Look at him just for a few moments: serious, no levity in his voice, he resented it immediately. "How can these things be?" Nicodemus said. Life to him was not a holiday but a business day for the soul. Nicodemus took everything seriously: his education, his traditions, his membership in the Sanhedrin, his religion—everything he took seriously. Will you believe me now when I say that this is a serious age in which we are living, a serious and a solemn age? I know we laugh, but beneath our laughter there is sorrow and pain. This man brought his sorrow, and brought his pain, and brought his seriousness to Jesus Christ. Where do we take ours? Said a man sometime ago, "When I am tired and weary, when I am bowed down with sorrow, I must go where I can laugh. I take my sorrows to the movies." But we forget that the men who are making fun for us there are sometimes making fun under a burdened heart. Look at Harry Lauder on the French front when his heart was well nigh broken, singing his songs of merriment and joy in order that others might laugh and forget their troubles. We take ours, I say, to these places. We take our troubles to the mountains, or to our friends, but this man brought his to Jesus Christ.

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

The ills of the soul, the maladies of the heart cannot be cured by these things of life. The disorder of the conscience, the palsy of hope—these things relating to the soul—cannot be cured by the things invented by men. Only as we go to the "Great Physician" can we find a healing power for our hurt souls, and this is what Nicodemus did. In the darkness of the night, he came to Jesus with his burdened soul, with all his sorrow, sick and tired of the formality of life. He came, and I want to say to you to-

night that it meant much for Nicodemus to come. Nicodemus must have said to himself, "I do not care what men may think; I do not care what men may say, I want to know and I am going. They may ridicule me; they may criticise me; they may say what they will, my heart is heavy and I am going to Jesus." Where there is misery, beloved, we are always bold, for misery produces boldness. If you are in need tonight, you will not stop to think what men will say, you will go where you can get that need supplied. This man's heart was aching for the peace, the joy, the rest that Jesus Christ could give, and he said, "I am going."

I could turn to New Testament scriptures and could point to so many different illustrations there. Look at that Syrophenician woman. She had no business to ask Jesus to heal her daughter, she had no claim on Jesus, but she knew Jesus could heal, and she thrust herself upon him. The disciples wanted to send her away, but still she cried to Jesus: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Because her daughter was possessed with an evil spirit, she became bold. Ah, beloved, it means that we must be bold when we speak out for Jesus Christ. And so Nicodemus laid aside all conventionality of form, of custom, and came with this upon his soul, "What must I do in order that I may have the peace, joy and rest that this man, Jesus, has, and has promised to give?" He came to Jesus, and Jesus taught him the secret of his own life. In the language of my text, he said: "Ye must be born again." Oh that spiritual communion and fellowship with God! Let me use two words now: You *can* be born again. I am reminded of the words of Martin Luther. When Luther was depressed, he said one day: "You cannot change human nature; you must take men as they are." Is that so? If that is so, beloved, there is no hope for anyone of us—if human nature cannot be changed; if we have to take men as they are. I say tonight men *can* be changed. I have seen them changed. I have seen the drunken man made sober. I have seen the cruel man made kind. I have seen the unchaste made chaste and clean. You ought to read the story told by Harold Begbie in "Twice-Born-Men"—men who have been born again, "born of God," "born from above." Read the book, "The Dry Dock of a Thousand Wrecks," and you will see that men can be changed, sons of Adam become the sons of the Lord God Almighty.

I was reading the story of William Duncan. He worked among the Indians in Alaska, and he said he saw those people so low down in the scale of life that he could not publish or tell the people of some of the things that they did, but yet William Duncan worked, and toiled and labored and gave to these people the gospel of Jesus Christ until he saw a whole town redeemed—men made new and meet for the Master's use. You all know the story of Jean Valjean and the Bishop as told by Victor Hugo. Ah, there was a man who was changed, influenced by the great heart and love of the Bishop. Yes, men can be changed. And

now I come to my second thought. Men not only can be changed, but Jesus said to this man Nicodemus, "If you want to be in the kingdom of God, if you want to see the kingdom of Heaven, if you want that peace, joy and rest, you *must* be born again."

In my preaching for the last three Sunday nights, I have been laying down as plainly as I possibly could the plan of salvation according to the great commission, and I have said that it is a spiritual process; that faith will change the heart. There is no other way that Jesus can come into your heart and into your life but by faith. It is the only avenue of approach to God. Read John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—faith, not in a dogma, not in a theory, not in a doctrine, but in a personality—Jesus the Christ, the Son of the living God, and that faith will change your heart. Repentance changes your life. But Jesus Christ cannot save you from your sins in your sins. Jesus said: "Except ye repent, ye shall all likewise perish." Repentance changes the life—a spiritual process. Then, in obedience to the commands of Jesus Christ, we are baptized into Him, "born of water," "born of the Spirit." "Dead to sin," "buried with the Lord in baptism," then raised to walk that new and that better life, thus showing forth the death, burial and the resurrection of Jesus Christ. "To as many as received him, to them gave he the right to become the sons of God." Nicodemus could not understand this process because it was of God; it was spiritual; neither can we only as we come by faith. "For it is God that worketh in you both to will and to do of his good pleasure." Nicodemus went away to testify of Jesus. Nicodemus became the disciple, the follower of Jesus ready and willing to do, to spend and be spent in his service—"The Ministry of a Night!" Oh, that we might come face to face with Him! Someone has said from his own experience: "I went to Him in my bondage and sin, and He broke off the shackles and set me free. I went to him in doubt and perplexity, and the light of day fell on my darkened path. I went to Him in the lonely night when friends and helpers failed me, and He came into my life and bound up my broken heart. I came to the dark, dread valley of the shadow of death, and He lightened up the darkness of the tomb with a light from Heaven, and said, 'Fear not, I will never leave you; I will not forsake you.'"

68 Marion St., Toronto.

A number of churches have paid for "Great Songs of The Church," (60c each in quantities) by asking each member who can to buy at least one book, the book to belong to the purchaser, containing his name, but to be left at the church.

"An excellent book and serves the purpose of the Sunday School and Church better than any we have yet seen."—T. E. Oliver, Orange Cove, Cal.

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THE REVELATION.

R. H. B.

SEVEN BOWLS OF WRATH.

We have come to the last of the judgment-series: The bowls of the wrath of God. The seals represent the opening of God's secret purposes and counsels; The trumpet, signals of His judgment-acts; the bowls the pouring out of His wrath. These are the last, for in them is finished the wrath of God.

Our lesson begins with chapter 15. Yet the first four verses are still a part of the preceding section of that great parenthesis, consisting of special explanatory visions. Here (in 15:1-4) John sees the seven angels who are to execute the seven last plagues, standing ready. Of these he speaks (as in 12:1 etc) as "a sign in heaven." He also beholds a vision of a redeemed company: those that "come off victorious from the beast, and from his image, and from the number of his name." Standing by "a sea of glass mingled with fire" they sing in a higher key the old "song of Moses" which saved Israel, escaped from Egypt's power, sang on the shore of the Red Sea on the morning of deliverance (Ex. 15). But into the old redemption song mingles also a new loftier strain, the "song of the Lamb." This much more was needed to complete the picture of the situation described in chapters 12 and 13.

Now, at the fifth verse of Rev. 15, he begins again, and resumes the thread which he had dropped at 11:19. For at the sounding of the seventh trumpet (11:15-19) there was no event of any sort, except that a great announcement was made and the twenty-four elders gave thanks, and *the temple of God, which was opened*. So the story, interrupted by the long parenthesis returns to that opened temple. "And after these things (after the celestial "signs" and the other independent visions of chapters 12:1 to 15:4)—"I saw and the tabernacle of the testimony in heaven was opened: and there came out from the Temple the seven angels that had the seven plagues." Out of the temple opened at the sounding of the seventh trumpet, come the seven angels who pour out the seven bowls of wrath. At the hands of one of the four Living Creatures (4:6) these seven angels receive "seven golden bowls full of the wrath of God who liveth for ever and ever." But these are the last: in them is finished the wrath of God.

THE BOWLS Poured OUT.

A voice out of the Temple gives the command, and the seven angels proceed to pour out the bowls in swift succession. The first pours out his bowl *into the earth* and there follows an evil sore upon all that have the mark of the Beast and worship his image.) The second bowl is poured into *the sea*, which becomes as the clotted blood of a dead man, and every living thing in it dies. The third, into *the rivers and fountains of waters*, which become blood. "The angel of the waters" praises God for His

just and righteous judgment in this matter, for it was these that had (under the Beast's direction) poured out the blood of God's saints and prophets, and this is their retribution: "blood hast thou given them to drink." The fourth poured out his bowl upon *the sun*, and it received power to scorch men with fire. They recognized the hand of God in these plagues; but far from repenting they blaspheme the God who sent them.

Although these first four bowls follow the line of the first four trumpets, they are so different that they can not possibly be considered identical or parallel. The trumpets bring judgments upon the earth, the sea, the fountains, rivers, the sun, moon, and the stars; but each of those judgments is limited, affecting only "the third part" in each case. But there is no limitation in the bowl-judgments: they make a clean sweep. The fourth bowl is also quite in contrast in its effect from the fourth trumpet.

It has already been pointed out that the seventh *seal* opens out into the seven trumpets; and we have just seen how the seventh trumpet contains and brings forth the seven Bowls. These three series do not run parallel, nor do they "double back," covering the same ground; but they succeed one another in order, and are progressive in severity and in thoroughness.

In the fifth bowl the throne of the Beast (see 13:3) suffers a stroke that affects his whole Kingdom; while the sixth bowl (like the sixth trumpet) centers upon the river Euphrates, drying it up. (Comp. Isa. 11:15).

Between the sixth and the seventh of each of the foregoing series, the seals and the trumpets, we noted a parenthesis. This is not missing between the sixth and seventh bowl, although it is very brief. It comprises four verses (16:13-16) and refers to a demon-inspired preparation of the whole world for *Armageddon*; and contains also a warning of Christ's near and unexpected coming to "judge and make war." We reserve the discussion of "Armageddon" till we get to chapter 19.

Now pours the seventh, the last, angel his bowl out upon the air, and a great voice out of the temple cries "Done!" This now is the consumation of the judgments. The final overthrow of all opposition, the destruction of all the great works of man that have not been "wrought in God" (Isa. 2) the judgment of Babylon the Great, and the "battle of Armageddon" with it the destruction of the Beast and his armies, and the False Prophet, all are comprehended in this concluding stroke of God's justice. Here strikes the little Stone upon the feet of the Image, and all breaks up into chaos. (Dan. 2). So great an earthquake and so mighty, such a shake-up, had never before been experienced in the earth: the mountains and islands are not only *moved* out of their places (as in 6:14) but they *flee away* and cannot be found. God is now openly fighting from heaven against impenitent, rebellious humanity, who though forced to recognize it, yet blaspheme Him who inflicts these judgments on them. But with the work of judgment finished every rebel is subdued, every ene-

my vanguished, and Jehovah alone is exalted in the earth (Ps. 46:10); for Christ reigns with His saints gloriously.

The details of Babylon's overthrow follow in chapters 17 and 18; the final demolition of the world power at the hands of Christ descending with His saints, is set forth in Rev. 19. But all is included in the seventh bowl, in its immediate effect and as its necessary sequel and conclusion.

THE DOOM OF MYSTERY BABYLON.

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters." The angel carries John away into a wilderness, and there he sees "a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns"—evidently the Beast of chapter 13. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations. Upon her forehead she has a name written: "MYSTERY BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." The woman was drunken with the blood of the saints and with the blood of the martyrs of Jesus." At this vision John was greatly perplexed, and the angel offers to explain to him "the mystery of the woman and of the beast that carrieth her."

That the beast upon which the Harlot rides is identical with the great beast of Rev. 13 is obvious enough. Here, however, we learn several facts additional concerning the Beast. In the first place there is his career in brief summary: he "*was, and is not; and is about to come up out of the abyss, and to go into perdition.*" These are his four stages: 1. a period of existence; 2. a period of abeyance; 3. a return out of the abyss; 4. his final doom.* This beast seen here shortly before its own final doom, supports the Harlot and is dominated by her for a season. But only up to a limit: then the Beast and his federated kings shall turn against that harlot-mistress and make her desolate and naked and "shall eat her flesh and burn her utterly with fire." Such is the end of Mystery Babylon the Great.

WHO IS THE HARLOT?

In answer to the question who or what this harlot is I can find no expression so good as the following masterful sum-up of the matter by Prof. W. G. Moorehead. (The emphasizing mine).

"The harlot is Christendom estranged from God and become thoroughly secularized and degenerate. This is our most solemn conviction. Romanism, we believe, is the chief subject of this frightful prophecy. But the Greek Catholic organization, mainly as existing in Russia and Eastern Europe, as also worldly and unfaithful Protestantism are involved and included therein. We begin with the identification of Romanism with this symbol. It is offi-

*The tenses here are used not relative to John's day, nor to John's vision, but absolutely, designating successive steps and stages of the Beast's career; as the reader may see by comparison with other tenses in this passage.

cial and hierarchical Romanism we are dealing with, not the body of adherents to that system who are generally both ignorant and superstitious. The historical reality and the prophetic portrait here drawn are too much alike, match too exactly, to mistake the meaning.

Papal Rome claims to be a Mother, calls herself "the mother of all churches," the mistress and teacher of all Christians. The Pope asserts his authority over all of them, and indeed over all nations as well. In 1825 Leo VII struck a medal bearing on the one side his own image, and on the other that of the church of Rome symbolized as a woman, holding in her left hand a cross, and in her right a Cup, with the legend, "Sedet super universonum," "The whole world is her seat" (Hyslop, Two Babylons). She would dominate all mankind, Rev. 17:15.

The woman has her seat in a city of seven hills, Rev. 17:9-18. For more than a thousand years the Papacy and Rome the City have been regarded practically as one and the same. Rome is the Papacy to this day. No other is called "the city of seven hills;" no other has ever ruled over the earth as Rome has. Pagan Rome governed the world for centuries; Papal Rome has for ages held sway in our planet as no other city has. It is Rome where the Woman "sitteth." The city and the system coalesce, they are convertible terms.

The name inscribed on the harlot's forehead points unmistakably to an apostate religious system, and pre-eminently to Romanism. Everything in the worship of that enormous organization is shrouded in mystery, is designed to impress men with its hidden, secret and supernatural authority and power. Its persistent use of a dead language, its celebration of the Mass, its confessional and priestly absolution, its claim to fix the destinies of men even in the unseen world, its mystic ceremonies and rites, the dress of its officiating priests and their postures and actions when observing "the mysteries" of the cult—all combine to invest the system with an impressiveness and mysticism nowhere else found save in some of the ancient pagan rites. The Greek Church is characterized by the like heathen features, though somewhat less flagrant.

The Harlot's connection with the World-power—riding upon it—is realized in the universal domination which the Papacy claims and asserts. The Pope arrogates for the Roman See supremacy over peoples and states and rulers. Not always has he been able to enforce the proud claim, but when he can he does to the fullest extent. . . . To this day the Roman See exalts its absolute supremacy over all nations, sovereigns and peoples. It is **not union with the State** that is asserted, but **dominion over the State**. Subjection to the civil authorities is the position of those ecclesiastical bodies named "State-Churches," whether Protestant or Greek Catholic. Rome exalts her authority over all states and churches alike. She rides, or seeks to ride, upon the World-power, to subject to herself all authority and all rule.

The Scarlet Woman is intolerant, persecuting: she is seen to be drunken with the blood of the saints. Here, again, the parallelism between the symbol and the apostate religious system is startlingly close. Count, if you can, the victims of Rome's bloody work in the world, her murderous cruelties. It is even doubted whether pagan Rome ever slew as many human beings as has Papal Rome. Nor is Rome the only guilty one in this respect. The Greek Catholic and some of the Protestant bodies likewise have stained their hands in the blood of some of the noblest and purest of God's children. Not without a dreadful meaning is this Harlot arrayed in scarlet and crimson: bloody-minded she is, and blood-stained also.

The Harlot is the "mother of abominations," i. e., idolatrous. Images, shrines, relics, human beings ("the saints") and angels are objects of devotion in all apostate Christendom. The Virgin Mary with vast multitudes holds a higher place of veneration than ever did Minerva in Greece, or Ceres in Rome, or Diana in Ephesus. Her worship exceeds that even of the Son or God Himself. Nothing will sooner arouse the fanatical rage of her devotees than the teaching that Mary, blessed as she was in being chosen to give birth to the Son of Man, has no part in our salvation, can do nothing to de-

liver us from sin and to reconcile us with God. Ever since Pius IX officially proclaimed the Immaculate Conception of the Virgin, Mary has been lifted into a place of eminence and authority never before held by her. Add to this the Dogma of Infallibility with which the Pope was crowned in 1870 by the Vatican Council, and one will perceive to what heights of arrogance and blasphemy this Roman system is now exalted."

But as the Beast—the great, final, consolidated world-power, headed up by Satan's great king, has not yet come, so does the Harlot await her full and final manifestation. As the writer above quoted points out, the Roman church answers amazingly to the harlot's description, and she has more nearly than any other realized that pattern. But federated with her and around her will be all apostate Christendom. The betrothed Bride (comp. 2 Cor. 11:2) maintains her purity toward Christ under every test, in poverty, in suffering, in privation and persecution (for as He is so are we in the world); but this apostate ecclesiastical system has possessed herself of the world's wealth and power, its honors and its sword, and exalted herself in the earth. That is the Harlot.

FALLEN, FALLEN IS BABYLON.

The chapter which follows (chapter 18) seems to cover in yet fuller detail the doom of the Harlot Babylon. There are, however, several peculiar features in *the fall of Babylon* which are not applicable to the doom of the Harlot, and have therefore led to distinctions (whether justified or not, let the reader judge). Some careful students of the Apocalypse regard that the events of chapter 18 though closely related to and connected with the matter of chapter 17, is a distinct and different catastrophe—resulting from the judgment of the Harlot no doubt, but not the same judgment upon the same thing. The Harlot Babylon and the City Babylon are very closely related, just as is the Bride and the City of the New Jerusalem. But Babylon the *city* is the home and center, the metropolis, the visible symbol and embodiment of the Harlot's dominant spirit. (Thus was the Jerusalem of Paul's day the emblem and product of the spirit of fleshly Israel, the fruit of Judaism: "for she is in bondage with her children." Gal. 4:25). Thus the Harlot, as well as the Bride has her city, and this city, her home and center and the embodiment of her ideal, is Babylon.

The student of the old prophecies concerning Babylon may have been impressed by the actual *non-fulfilment* of some of the predictions concerning Babylon's sudden, utter, and eternal overthrow; and by the peculiar fact that in every case the prophecy of Babylon's final destruction is directly connected with the final and everlasting restoration of Israel—a restoration of which the return in Ezra and Nehemiah was but a very faint type. (See for example Isa. 14:1-20; Jer. 50; 51.) This has led many, and not without good grounds, to expect the rebuilding of Babylon as the actual world-city and center of the civil and ecclesiastical government of the world (either or both) in the period of the last fearful rebellion against God. Others maintain that this

Babylon is Rome symbolically designated. The question is a very interesting one, but not one of vital importance to the interpretation of the book of Revelation. It is certain however that whether it be old Babylon rebuilt or *the equivalent of it* that figures here, this is *a city*. In her live some of God's people, who, however, must come out, lest they share her judgments. She is wealthy, proud, a great commercial center: a market for all wares. Not only the merchants, but the very kings who themselves destroyed the "Mystery Babylon" (17:12, 16) perhaps not anticipating that this grave consequence would follow, stand weeping at the awful downfall of the *City*. (18:9). Thus passes Babylon; thus even passes the glory of the world, the world with all its works and all its religion, and with all that is in it: "the lust of the flesh, the lust of the eyes, and the vainglory of life," which certainly find their full expression in this great Babylon, built in the proud might of man. (Comp. Dan. 4:30). A strong angel takes up a stone, as it were a great mill-stone, and "cast it into the sea, saying, Thus with a mighty fall shall Babylon the great city be cast down and shall be found no more at all." (Isa. 21:9; Jer. 51:63, 64; Rev. 14:8; 15:19). And he sings her dirge with the mournful cadence, "No more at all," six times repeated.

THE MARRIAGE OF THE LAMB.

But in heaven breaks forth a hallelujah of rejoicing: "Hallelujah: Salvation and glory and power belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand." But a voice—as of a great multitude, as of many waters, as of mighty thunders—announces the celestial Wedding—the Marriage of the Lamb. (19:1-10).

So wondrous was the vision, so glorious the prospect, that John was carried away, and fell down at the feet of the very angel that showed him these things. But he said, "See thou do it not; I am a fellow-servant with thee, and with thy brethren that hold the testimony of Jesus: WORSHIP GOD: for the testimony of Jesus is the spirit of prophecy."

Yea; for in Him all God's purposes and promises are fulfilled: He is the Amen, the First and the Last.

The great classic work of refutation of Seventh-Day Adventism is a book entitled "Seventh-Day Adventism Renounced," by D. M. Canwright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through *Word and Work*.

"Great Songs" was built on this unusual principle; no song was eligible unless it was indispensable, or at least of compelling excellence; and the compiler feels profoundly grateful to God—to whose over-ruling providence he attributes the remarkable fact—that copyright obstacles, insuperable for many years, were at last removed, and that of the "indispensables" not one proved ultimately unobtainable.

THE BIBLE.

W. J. JOHNSON,

The Bible, our safe guide to eternal life, has wielded, and is still wielding, an influence over the human family to lift them from the depths of sin and shame into the realm of the Sun of Righteousness. For every individual who gladly received the word, is made to rejoice over the rich treasures, and every nation that opens her doors to give it an entrance and free circulation among her citizens, will in no wise lose her reward. Time confirms this. The noble and wise are cognizant of it and bow in reverence before its Author, Whom it declares to be our Creator, the Author and Giver of life.

The *Times-Union*, a morning paper published at Jacksonville, Fla., and dated Feb. 17th, calls it "the Question of the Universe," and places the following estimate on it:

"This Bible—this marvelous Bible—this Book of all Books—luminous with the light that dwelleth not on land or sea—this noblest and most beautiful thing in all the world—what is it—whence cometh it—what means it?"

"It has made and unmade nations. It has uprooted kingdoms and Empires. It has diverted the mighty tides of history. It has crumpled ancient faiths and superstitions. Because of it fell Pagan Rome. The antique systems of India and the Far East have bowed their heads to its enlightened sway.

"China and the Orient now first awaken from their sleep of thrice a thousand years, and follow their sister nations of the Occident, whose feet are guided by one sole lamp: the sacred flame of which was kindled by the inspired Hebrew Prophets, and fed for all time by the Lord and Master of the Golden Rule.

"Only ignorance scoffs at the Bible! The greatest rulers—the greatest statesmen—the greatest scholars—writers, scientists, soldiers, and the untold millions of the common people, whose collective genius outweighs them all—have thrilled to its Divine wisdom. Its lyrics of unfathomable tenderness, its orations of compelling potency, its contemplative prose of pre-natural grandeur—have never been equalled. Its emotional depths, and its intellectual heights make it the one and only Book of Books, vouchsafed for the guidance of mankind throughout the ages."

A CRYING NEED.

In these days of perilous times many in their mad rush to improve social and economical conditions countenance not the counsel of the Most High; but they relegate Him and His word to the background and rely upon the mind of the flesh to direct their feet to the desired goal. Many instructors plant in the minds of their pupils ideas that tend to undermine their faith in the Bible and to develop characters that will prove detrimental to society and government. Not only are they found in the school room, but they camouflage themselves to be righteous and

enter the pulpits to destroy the foundation upon which Jesus said, "I will build my Church"—"The Christ, the Son of God." (Matt. 16-18:20). The cry of the flesh still rings, "Away with Him," "Crucify Him." And many, following the mind of the flesh, class portions of the sacred writings, as myths and fables, as nonessential and unprofitable, and as unrevealed things. Thus do they deny the inspiration of the Word and prepare a generation void of faith ready to hail "the Antichrist," "The Man of Sin," "The Beast," "The Son of Perdition," as their deliverer and king.

Thoughtful men now seek to encourage a more diligent study of the Bible. Quoting once more, "A universal reading of the Bible is bound to make for better citizenship, is bound to make for a plainer, stronger, simpler mode of speech in daily life, and a higher standard of ethics in the dealings of men. A return to Bible reading in these stressful times of world disturbance is needed as never before in our history and is bound to add to the moral and mental equipoise of this entire nation."

THE COMING WINTER'S BIBLE COURSE.

The Louisville Bible Course, scheduled to open Nov. 6, and closing March 27, 1924, comprising three independent six-week courses, gives promise of being the very best of them all so far. And this is saying very much; for the influence of this simple, congregational work—profound and adequate for all of its simplicity—has long been felt, yea, even in the fields across the sea. There are some scores of Christian workers, who are now reaching some scores of others with the one life-giving, hope-bringing message, who can never cease to bless the guidance of Him who led them to sit in these classes. As for myself I feel a deep, personal indebtedness on this account; and a conviction, which may or may not be correct, *that there are no better Bible classes in the world than these.* The very simplicity of the plan, the absence of all thought of "preacher-making" in the professional sense; the constant application of the doctrine—*every* doctrine—to life, from the teacher down—or up; the one purpose of arriving together at a full, rounded comprehension, effective understanding of God's word—not a smattering of certain few doctrines; the atmosphere, the impulse, the inward stirring of the soul to give and to go, to pray and to preach, to live or to die unto the Lord—these are the influences which all who attend these classes are bound to feel.

Tuition and dormitory room (for men) are free; board on the club plan, low.

Opportunities for free instruction in sight-singing, English, Greek and Hebrew; much opportunity for practical Christian work.

J. M. Hottel who lives in the dormitory, 2630 Montgomery Street, Louisville, will answer all letters of inquiry. E. L. J.

MORE ABOUT THE HOLY CITY.

DON CARLOS JANES.

The "holy city"! What a designation for any city, for are not cities the breeding places of sin. Who or what is safe in a city? And Jerusalem, seat of government of Rehoboam when "Judah did that which was evil in the sight of Jehovah"; the capital of Abijam who "walked in all the sins of his father;" likewise the headquarters of king Ahaz, who "did not that which was right in the eyes of Jehovah;" and the iniquitous place which clamored for the blood of the sinless Son of God—strange as it may seem, is repeatedly called *the holy city*. Was it not Melchizedek's city? did not the government of God have its earthly center here? and was not this the appointed place for the general gatherings of Israel and the worship of the Most High? Even today, the Jew, the Mohammedan, and the Christian each finds peculiar interest in Jerusalem. In a sense, it is the "holy city" of three religions just now. Who that loves the Lord and enjoys acquaintance with the places where he has manifested himself, especially the place where he gave the great offering to take away sin, does not like to know more about this city of so many memories and of such great interest to so large a portion of the human family?

When you go in on the western side at the Jaffa Gate and pursue your way straight ahead over David Street till you come to Christian Street and follow this some distance, you find yourself in the vicinity of that museum of religious curiosities called in the books, the church of the holy sepulchre. It is at least the second church which has stood here, as its predecessor was burned a long time ago. The story has it that here is the spot where the Lord was entombed, and although the evidence is against it, to multitudes it has served as efficiently as though it had been the exact spot, for did they not *believe* it was the true location? It is a complex structure with its Greek Catholic chapel, its Roman Catholic section, and so on. If you are sufficiently credulous, you can see the place of Adam's tomb, where the Lord's body was prepared for burial, "the center of the world," and enough other things to make the word "museum" not so far remote from suitability, but the chief interest is likely to be in the small building within the big building which is profusely ornamented with Catholic candlesticks, and other things. It has two rooms and in the second, where a space is closed in with marble, is said to be the tomb. Formerly there was a demonstration here at Easter time when fire was said to descend from heaven. A fellow was showing me the rock-cut tomb of "Joseph" or somebody else and I got down in it to show him it wasn't large enough for an adult.

The Garden Tomb is so called from its location in a garden, and it is called Gordon's Calvary because this gentleman discovered it and believed it to be the genuine sepulchre of the Savior.

We go up beyond the city hall of "Governorate" as it is styled and enter the grounds. The woman who is keeper for the society which owns the plot, supplies the key and sketches some of the evidences in its favor: it is a large tomb such as a rich man would have, etc. Well, it is a cavern entered through a door in the abrupt face of the rock underlying the small hill said to be the place of executions and the site of the Lord's crucifixion, fitting in well with what the Book says of it.

The Temple Area in the southeastern corner is a place of much interest. For long the Jews were shut out of this enclosure and they fell into the habit of going to the outside of the wall on the west side of this space and having a very solemn prayer service on the Sabbath. We saw them in one of these meetings.

"For the place that lies desolate;
For the place that is destroyed;
For the walls that are overthrown;
For our great men who lie dead;"

and so on run the words often rehearsed by the leader while the people respond after each line, "We sit in solitude and mourn."

If you walk up to the top of Mt. Olivet, there on the east side of the city, you can look down on Bethany, that place of blessed memory where lived Mary, Martha and Lazarus. Near by is also the place of the ascension, and farther away and nearly four thousand feet below you a portion of the Dead Sea is visible.

Automobiles quickly and cheaply transport you to Bethlehem and we don't want to leave without going down there—five miles. The Church of the Nativity, another complex structure with different religious bodies represented, is the chief attraction, but you can go out to the edge of town and look away to the fields of Boaz, visit the Milk Grotto, the souvenir shops, and several places which are more or less attractive. The church, which was erected a long time ago is wrapped in a large amount of history, is in the shape of a cross. Beneath the main floor at the place where the arms "cross" is a cave in which are claimed to be the spot of the birth (marked with a star set in the floor) and the place of the manger.

To ramble about the holy city, the second time was highly enjoyable, but there is not space to tell of all the places visited and the association of congenial missionaries, and so on. Very early on the seventh day of the week we entrained for Port Said in order to take ship for France on Monday.

From Sinte Mission, S. Africa: "We are getting on with the work of the Lord very well. Have good crowds to preach to at all times. Five have been baptized since I came, a scarce two months ago. We have several young fellows who are interested and who want to become teachers. I am hoping in a few year's time, when I can get these young men developed, to have a goodly number of missions over the country.

"I am now trying to get the question of languages settled. Heretofore the native teachers have been teaching in Zulu, but it is not a language that is understood in this country, and so I am trying to get the matter settled. I have already found a Bible in two of the languages used."—W. N. Short.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Are we all satisfied to let the 430,000,000 Chinese remain without so much as one missionary from the "loyal" churches of the U. S. and Canada?

Bro. McCaleb reports the closing of the boy's dormitory (Zoshigaya Gakuin) at the end of July. He has operated it for twenty years, housing about 1,000 students in all with about 100 of the number baptized. ** William J. Campbell, Davis City, Ia., is in a large mission field: Ralph Schell, of Portland, Me., is in a bigger one; then we have the Minnesota field; Bro. Golphenee and a few others in the Montana field; Ben J. Elston, Bros. Istre, Prather and Newman in the Louisiana field. ** New York has a host of Jews and other nationalities. Our present activities do not make a very big beginning on the Gentiles of the place. ** A young couple were thinking of going to Japan this fall. The man is a graduate of college and has some experience as a teacher and preacher, but has been advised to "wait awhile." As he waits, 40,000,000 Japanese who have never heard of God must look to some other source for their gospel.

Mrs. Harry Fox, who has been ill, is reported improving. ** Bro. H. Ishiguro is doing mission work among the Japanese of Los Angeles. ** "Turned the water into the new baptistry this afternoon," writes Max Langpaap from Honolulu. ** Three more residences needed (for the two Fox families and Sister Andrews) in Japan. You may contribute without being asked. Direct your check to the writer of this page at 2229 Dearing Court, Louisville. Do you want a package of free leaflets, too? Send a quarter (more or less) and I'll "do the rest." ** Bro. Bixler writes a long, interesting and enthusiastic letter about his work in the country, at Nagasawa—the old Fujimori homestead. He has his problems and difficulties, but he's happy and hopeful. * Ten years ago a couple of plain people went to South China for mission work. Today there are five on the staff besides natives; four stations have been opened; an \$8,000 building has been bought, the final payment being due this month. They are praying for the opening of work in "Sha Tseng, a city with 100,000 souls and not a single ray of light." How can we "loyal," "sound," "apostolic" disciples (without the capital D) rest easy knowing that such opportunities exist, knowing that such needs cry to heaven for relief? Pray earnestly that this standing disgrace of the church may speedily be taken away. ** The *Missionary Messenger*, which is published in Japan by the workers, contains in the June number articles from Bro. and Sister Rhodes, Herman Fox, Bro. and Sister Bixler, Harry Fox and wife, Bros. McCaleb and Ishiguro. A real good number.

DAILY EXPERIENCES.

O. D. BIXLER.

I am wondering if I have not just now stood on a mountain peak that beholds some of the world's most beautiful scenery! In two hours we made the trip, but in that two hours we beheld distant places that it would take days to view near at hand. On the one hand was the great Pacific lying truly peaceful reflecting the morning sun into our eyes these miles away. It was not difficult to "see" across through the Golden Gate to the pier from which our boat was so quietly towed out to sea, more than four years ago, and to remember our feelings then. While this was the most distant sight, possible only by the eye of imagination, yet the beauty of the ocean was not imaginary, nor was the beautiful Fuji's snow-clad summit, rising some two miles above the sea, anything less than awe-inspiring, though it was perhaps one hundred and twenty miles away. Another quarter of the way around our circle of vision and slightly closer to hand lay the famous Nikko Mountains, the scenery of which is said to be the most wonderful in Japan. The air was clear and so from our prospect point only 1200 feet above the sea, but entirely isolated from any other peak anything like as high, we were able to behold a great vision of God's awe-inspiring handiwork, and not a cloud to mar the vision. How sad to think that every beautiful spot in Japan is given over to idolatrous worship.

CONDENSED FINANCIAL REPORT, JANUARY-JUNE, 1923.

O. D. BIXLER.

Shioda Mura, Naka Gun, Iberaki Ken, Japan.

Total Receipts\$657.73

For the sake of brevity I omit names, but we believe all have been duly receipted. If you have sent an offering and haven't heard from us, please let us know. We thank every one for every gift, and desire to do so personally. We do not write each time to regular contributors.

Expenditures:

Building Fund \$ 70.00
Evangelistic Work of various kinds 156.00
Living Expenses. 431.73

Total \$657.73

We have in Brother Ben J. Elston, Carson, La., a very dear friend and valuable co-worker—for which we are ever thankful. He receives and forwards funds to us at a personal loss to him. He not only forwards funds received but he adds often from his own pocket considerable sums of money. He feels concerned about the amounts he sends, though he need not be, for he's under no obligation to us at all. When the amount collected falls short, according to his ideas, he is unduly troubled.

To lighten Bro. Elston's burden I want to request all who want to contribute to us to send to him. He will also forward any letters gladly. This request is not a command, but it will help Brother Elston and save us some money, too. However, those who wish to send direct may do so, without offense to any one. You might send a card to Bro. Elston stating that you have sent a certain amount direct.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 5, 1923.

MARY MAGDALENE.

Golden Text: Our soul hath waited for Jehovah: He is our help and our shield.—Psalms 33:20.

Lesson Text: Luke 8:1-3; John 19:25; 20:11-18.

Luke 8:1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

John 19:25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.

John 20:11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beheld Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I

This lesson-text consists of three separate passages of scripture. In each of them Mary Magdalene is seen as a woman deeply devoted to her Lord.

Verse 1. What sort of work was the Lord Jesus doing? (Mark 1:38). Who were with Him?

Verses 2, 3. Who else beside the Twelve followed in His train? How many are mentioned by name? What had the Lord done for all these women? Why would they want to follow with Him? What help did they all give to Jesus and the Twelve? What is meant by "ministered unto them of their substance"? (Used their means to the support of the company). From what had Mary Magdalene been saved? Why was she called "Magdalene"? (After her birthplace Magdala, no doubt).

John 19:25. What occasion was this? What had the soldiers done? (Read the verses preceding). What three women were standing by the cross? Was that a brave thing? (Cp. Mark 14:50). What made Mary Magdalene and the other two so brave and strong in this awful time of trial? (1 Cor. 13:7).

John 20:11. Had Mary Magdalene been at the tomb once before that morning? (See verses 1, 2). What was she doing at the tomb now? Why would she want to linger around the tomb now? What did she do?

Verse 12. When she looked in what did she see? In what form did the angels appear? (Luke 24:4). Would she have been more amazed likely if she had not been in such deep sorrow? **Verses 13-15.** What did the angels ask her? What was her reply? Whom did she see when she turned? Did she know it was He? What did He say to her? Whom did she suppose Him to be? Did He evidently

ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

look like any ordinary human being? Had Mary scrutinized Him closely or thought of such a thing? What did she say to the supposed gardener? Did Mary Magdalene have the remotest expectation of a resurrection of the Lord? What did she surmise had

been done with His body? (See also v. 13).

Verse 16. In what one word did the Lord make Himself known to her? Why did she recognize Him in this?

Verses 17, 18. What is the marginal reading of this word, "Touch me not"? Why could she not be permitted to cling to Him now? But what better thing could she do to show her great love to Him? What message was she to carry to the disciples? Was Jesus' Father their Father, and His God their God? (Gal. 3:26). But did Jesus ever put Himself on equality with them, and say "Our Father" as though He were their Father in the same sense as His? (John 1:18). Did she do as He asked her?

NOTES ON MARY MAGDALENE.

Of Mary Magdalene we know only a few things, but these are sufficient to bring out an instance of a great heart of love and devotion for the Lord Jesus. As always, it was He who first loved and took the initiative by delivering her from demon-possession. She was thenceforth filled with a thankfulness and love for Him that never waned.

Owing to a popular misconception, the very term "Magdalene" has become a designation for a fallen woman. But there is absolutely not a particle of ground for the idea. Some, without any grounds whatever have identified Mary Magdalene with the forgiven sinner who anointed the Savior's feet in Luke 7:37-50. But the fact was simply that she had seven demons, and that the Lord had delivered her from that terrible affliction, after which she gave her time and means and her very life a sacrifice of love and gratitude to Him.

THE TEACHING OF THIS LESSON.

The best way perhaps of handling this limited lesson is to take up the lesson-text and its questions. The instance of Mary Magdalene's undying love and devotion is typical of the devoted love and gratitude of many, many souls since, who have been delivered from the guilt and the power of sin through Jesus Christ the Lord, who first loved us. Perhaps we know of some special case of that kind. Has the Lord Jesus ever done any great thing for you? If so, what was it? Have we had so great an appreciation of it? Do you love the Lord Jesus? Why? How do you show it? In what ways did Mary Magdalene show it?

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 12, 1923.

MARTHA AND MARY.

Golden Text: Mary hath chosen the good part, which shall not be taken away from her.—Luke 10:42.

Lesson Text: Luke 10:38-42; Mark 14:3-9.

Luke 10:38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care

Verses 38, 39. What village was this? (John 11:1). Who evidently was the mistress of the house? Who lived with her? In what attitude do we see Mary this first time? Where was she on two other occasions? (John 11:32; 12:2).

Verse 40. What are we told of Martha? In her speech to Jesus, what rebuke did she imply for Mary? Did

that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Mark 14:3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done what she could; she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

the only way in which the Lord could be honored? What great thing did the Lord say of this woman? What honor would be shown to her in return for this loving deed? Did the Lord Jesus know that this gospel would be preached throughout the whole world? How did He know that?

MARTHA AND MARY.

The characters of these two sisters, because illumined in the light of the Lord Jesus Christ, are full of interest and instruction.

Mary is distinguished from the start as the one who sat at the Lord's feet and heard His word. That marks her whole attitude.

Everybody has heard, and many have indulged in, foolish contrasts between Mary and Martha—as though Mary had been unwilling to do house-work, and let others toil the while she was living in pious retirement; and as though Martha had been disparaged by the Lord merely because she was a faithful and burdened house-keeper. It is surely needless to show that there is no ground in the word of God for such notions. There is nothing to indicate that Mary was not a willing worker. In fact the story rather indicates that it was Mary's unusual and unexpected attitude in the emergency of such a great Visit, that upset Martha. It was on this special occasion, that Mary, recognizing the great opportunity, and with better discernment of the great Guest's heart, let other things go that she might hear Him. The Lord Jesus cared above all for the opportunity of bringing His blessing into their home. Martha, on the other hand, seemed to think He was more con-

cerned for His meals, and considered it the all-important thing that the honored Guest should be properly waited on. But He had come to give, not to receive; and not primarily to be ministered unto, but to minister and to give His life a ransom for many.

Nor was it Martha's work that the Lord disparaged; but rather her anxiety and distraction over what comparatively were but details and minor matters. She worried and fretted and stewed in her fear lest everything might not come out just right; and, absorbed in household cares, was letting the chance of her life pass by. That was the thing the Lord disparaged. Many a busy house-keeper does that very thing today. It is a foolish woman who suffers the throng of daily cares and problems to jostle her out of the privilege of her daily little pleasure while alone with Jesus in humble prayer and communion with Him through His word. And the same is true of the man who has too much on his mind and no time for that good part which will never be taken away from us.

Mary and Martha came into notice again in connection with their brother Lazarus in John 11; and the feast at their home in John 12, on which occasion Lazarus (brought back from the dead) was one of those that sat at meat with them, and Martha served, and Mary anointed the Lord—which was her sacrifice of thankful love.

QUESTIONS ON MARY AND MARTHA.

(See the questions on the Lesson-Text). What one little touch brings out the attitude of Mary from the start? Is there any implication that Mary did not like to work, or that she habitually shirked? Why did she not help on this occasion? Did the Lord blame Martha because she worked? (Tit. 2:5). But wherein had she failed? What is the remedy for anxiety and unrest? What is the "good part" that shall not be taken away from us? In what attitude do we find Mary in John 11:32? Note Martha in vs. 21-27 and 39 of same chapter; and Mary and Martha both in chapter 12:2, 3.

Mark 14:3. At what place was this? Who was the woman? (See John 12:1-8). What sort of ointment did she bring? Does love always bring of its best? Who was at the table with them at the time? (John 12:2). Who was waiting on the table? What moved Mary to this deed? What deeper significance did this have for the Lord? (Matt. 26:12).

Verses 4, 5. Who were indignant about it? (Matt. 26:8). Who started the criticism? (John 12:4-6). Did they think this was "waste"? What better thing did they think could have been done with the ointment? Why did Judas especially fret about that—was it because he was so much interested in the poor?

Verses 6-9. What judgment did Jesus render in the matter? Is it right to do good to the poor? But is that

to do good to the poor? But is that

to do good to the poor? But is that

to do good to the poor? But is that

cerned for His meals, and considered it the all-important thing that the honored Guest should be properly waited on. But He had come to give, not to receive; and not primarily to be ministered unto, but to minister and to give His life a ransom for many.

Nor was it Martha's work that the Lord disparaged; but rather her anxiety and distraction over what comparatively were but details and minor matters. She worried and fretted and stewed in her fear lest everything might not come out just right; and, absorbed in household cares, was letting the chance of her life pass by. That was the thing the Lord disparaged. Many a busy house-keeper does that very thing today. It is a foolish woman who suffers the throng of daily cares and problems to jostle her out of the privilege of her daily little pleasure while alone with Jesus in humble prayer and communion with Him through His word. And the same is true of the man who has too much on his mind and no time for that good part which will never be taken away from us.

Mary and Martha came into notice again in connection with their brother Lazarus in John 11; and the feast at their home in John 12, on which occasion Lazarus (brought back from the dead) was one of those that sat at meat with them, and Martha served, and Mary anointed the Lord—which was her sacrifice of thankful love.

QUESTIONS ON MARY AND MARTHA.

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THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 19, 1923.

STEPHEN THE MARTYR.

Golden Text: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?—Rom. 8:35.

Lesson Text: Acts 6:8-15; 7:54-60.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people. 9 But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. 10 And they were not able to withstand the wisdom and the Spirit by which he spake. 11 Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, 13 and set up

Verse 8. Who was Stephen? (See Notes). What two things was he full of? What three more things? (Acts 6:3, 5). What kind of endorsement and credentials did God give him among the people? (Mark 16:20; Heb. 2:4).

Verse 9. Does such powerful and effective work always arouse opposition? Who arose against Stephen? With what sort of weapon at first? Would such an attack be objectionable to Stephen? Did he meet them boldly?

Verse 10. How did his opponents come out in the conflict? Why could they not stand against him? (Luke 21:15).

Verse 11. When they could not van-

false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. 15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. 59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

STEPHEN THE MARTYR.

WHO WAS STEPHEN?

A dispute had arisen in the church at Jerusalem because the Grecian-Jewish widows had been neglected in the daily care-taking, and apparently partiality had been shown to the Hebrew-Jewish widows. The apostles then requested the people to select seven men "full of the Spirit and of wisdom" to be appointed over that business. Among those seven (who all bore Grecian names) was Stephen, "a man full of faith and of the Holy Spirit," and who was soon distinguished and accredited of God as a powerful proclaimer of the truth that is in Christ Jesus. The stir that arose over his work is shown in the printed text.

STEPHEN'S SPEECH.

"Are these things so?" the highpriest asked Stephen, when his enemies had presented their charges against him before the council. (See printed lesson and Acts 7:1). So Stephen launched forth upon his defense, which really was the Divine indictment of Israel, for their continued disobedience and rejection of God. The charge was two-fold (see vs. 13, and 14 of the lesson-text)—(1) that Stephen had spoken against "this holy place," the Temple—to wit, that Jesus was going to destroy it; and (2) that Stephen had spoken against the Law, saying that the Lord Jesus was going to change the customs which Moses had delivered. The reply to this double charge runs throughout Stephen's speech. It is a sum-up of Israel's history in which Stephen shows that so far as "this holy place" is concerned, God was never confined to any one place, but communicated with Abraham in Chaldea; was with Joseph in Egypt; appeared to Moses in the desert; trav-

quish Stephen fairly, to what unfair means did they resort? Was not this itself a confession of their weakness? When one's enemies condescend to false testimony and slander should we be discouraged?

Verses 12-14. What further steps did Stephen's enemies take? What charge did they bring against him before the council? Was this charge true? But had Stephen taught something that would lend color to the charge? (Yes).

Verse 15. Was Stephen frustrated and cast down? How did his face look? Comp. Ps. 34:5.

On Stephen's Speech, see the Notes.

Verse 54. What was the effect of God's word, so faithfully and fearlessly presented? (Comp. Acts 2:37 and 5:33).

Verses 55, 56. What did Stephen behold in this awful moment? Who was standing at God's right hand? After seeing that could anything trouble or terrify him?

Verses 57, 58. What was the immediate effect upon the mob? (Comp. Matt. 7:6). What man is here mentioned for the first time?

Verses 59, 60. What was Stephen doing the while they were stoning him to death? What request did he make for his enemies? From whom had he learned that? (Luke 23:34).

eled with Israel through the wilderness. And though Solomon built Him a house, the Scripture makes it plain that no earthly house was His dwelling-place.

As for the Law—they had been disobedient to Moses personally, to the Law afterward, and had resisted and persecuted the prophets, just as now they had slain their Messiah ("the Righteous One")—that they had never been obedient to God, and all their pretended zeal now for Moses and the Law was only another phase of their rebellion and disobedience.

THE MARTYRDOM OF STEPHEN.

To this true man was granted the honor to be the first to seal the testimony of Jesus Christ with his blood. The circumstances are fully given in the lesson-text, and brought out in the questions. But among those who witnessed and participated in the murder of Christ's brave soldier, was one whom the Lord would in due time call to go forth in the same warfare: a young man named Saul, destined to become the apostle Paul, next to his Lord the mightiest figure in the New Testament.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 26, 1923.

BARNABAS THE GREAT-HEARTED.

Golden Text: He was a good man and full of the Holy Spirit and of faith.—Acts 11:24.

Lesson Text: Acts 4:36, 37; 11:19-30.

Acts 4:36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, 37 having a field, sold it, and brought the money and laid it at the apostles' feet.

Acts 11:19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much peo-

Verses 36, 37. The first mention of Barnabas. What was his other name? What does "Barnabas" mean? Of what tribe of Israel was he? From what place did he hail? What did Barnabas do with the field he owned? Did others also do so? (See Acts 4:32-35). Did they have to do it, or was it voluntary? (Acts 5:4).

Acts 11:19-21. What persecution was this? (Acts 8:1, 4). To whom did these scattered disciples preach the word? Why only to Jews? Had the example been set as yet of evangelizing Gentiles? Who first spoke to the Gentiles? (Acts 15:7, 14). Was that first case very carefully arranged and prepared for by the Lord? (See Acts 10). In the meanwhile what did some of these travelling "preachers" dare to do? Did God approve and accredit their step? What were the results?

Verse 22. Who heard about it? Whom did the church at Jerusalem send to investigate? If they had not been prepared (as seen in Acts 10 and 11) would they have stood for this at all? How far did Barnabas go? (Antioch, a large city in Syria, became the center of this Gentile-movement and a large church, chiefly of Gentiles, was built up there).

ple was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

they under special debt to the Jewish brethren? (Rom. 15:27). By whom was this relief-fund sent?

Verse 23. When Barnabas came what did he see? How can anyone see the grace of God? What effect has the grace of God in human lives? (Tit. 2:12-14). How did Barnabas sum up the whole of the Christian life in a few words? How do we "cleave to the Lord"? (Col. 2:6, 7).

Verse 24. What sort of man was Barnabas? What two items was he full of? What was the result of his work at Antioch?

Verses 25, 26. Whom did he seek to help him in that great field? How long a protracted meeting did they have? What new name was first given to the disciples there and then? Has this name Divine endorsement and authority? 1 Pet. 4:16.

Verses 27-30. Were there Christians who had the gift of prophecy? (Acts 15:32; 1 Cor. 12:10). What did these Jerusalem brethren foretell? Was it fulfilled? What did the Gentile brethren do? Why were

they under special debt to the Jewish brethren? (Rom. 15:27). By whom

BARNABAS.

This lesson is intended to bring out the character of Barnabas, that good man who played so important a part in the existence of God's church.

The first mention of him is seen in the lesson-text. The next time we see him befriending Saul of Tarsus—introducing him to the church in Jerusalem, who had been shy of him. (Acts 9:26, 27). Then, (again in the lesson-text) he goes as messenger from the church at Jerusalem to investigate the new work at Antioch. Seeing the opportunities there he goes to Tarsus after Saul to help in the great work.

These two men Barnabas and Saul were specially selected of the Holy Spirit to go on the first "foreign-missions" tour. (Acts 13). During that journey Saul came into his own, his name being changed to Paul, and he thenceforth overshadowed Barnabas. But no trace of envy or jealousy is seen in the latter's conduct. Together they returned; and together they testified in the Jerusalem conference afterward.

They started out to go together on the second missionary tour; but a dispute arose about taking John Mark along. Paul held that John had proved unfit. Barnabas, more easy-going than Paul (and also a kinsman of John Mark) was for giving John another trial. Paul was opposed. So Barnabas took John Mark and sailed away on his own account to Cyprus; but Paul with the approbation of the church went on his journey with Silas. (Acts -15:36-41).

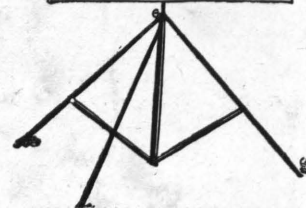
We hear of Barnabas once more after this. He was temporarily swept away with Peter and others, in the fear of man at Antioch, on the occasion when Paul rebuked Peter openly, and in public. (Gal. 2:11-14). That was a serious lapse for so good a man. But both Barnabas and John Mark come in for kindly mention in Paul's letters afterward. (1 Cor. 9:6; Col. 4:10).

All in all the high commendation of Barnabas in the Golden Text stands as the fair and full sum-up of this great man's character.

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