

SEPTEMBER, 1923.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

One Dollar a Year.

In Clubs of Four or More, Seventy-five Cents.

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

CONTENTS—

Words in Season—R. H. B.	257
News and Notes	260
Articles—	
In the Presence and Service of Christ—S. C.	263
World Peace—D. J. Poynter	265
The Revelation.	267
The Church and The Poor	275
Observations in France—D. C. J.	277
On Foreign Fields—	
Rural Mission Work in Japan—O. D. Bixler	279
Lord's Day Lessons—R. H. B.	281
Miscellaneous—	
Prize-Winners in Contest No. 2.	259
A Testimony.	264
A Model Statement—Ben J. Elston	273
America's Favorite Hymns	274

READ THIS PAPER—NOW!

Complete Concordance to the Revised Version Bible



This new work contains upwards of 1,300 Pages. There are 300,000 References arranged under 16,000 Headings and Sub-Headings. Printed on thin, fine, white paper, attractively bound in Maroon Cloth, Lettered in Gold on the Back. Size, 7x9½ inches, and 2 inches thick. A handy size for ready reference. Price, \$5.00.

A special feature of this Concordance, which will commend itself to every Bible student, is the incorporation of the alternative Marginal Readings, which are frequently of great value in interpreting the text. These readings, as in the margin, are given in italics, and are designated by (m) placed immediately after the chapter and verse.

SUBDIVISIONS.

The use of subdivisions, aside from its general convenience, furnishes a complete series of "Bible Readings" on the various sub-topics.

A BIBLE DICTIONARY.

This new Concordance is not only a word-finder and index to the words in the Bible but it is also

A Dictionary of Scripture and Proper Names.

giving the meaning of each name as well as a description of each person so that where there are a number of the same name the reader can distinguish one from the other.

This new Concordance is also

A Dictionary of Places

giving the meaning of the name of the place as well as a description, so that where there are two or more places of the same name you can easily distinguish one from the other.

WORD AND WORK

Louisville, Ky.

LESSONS ON HEBREWS.

BY R. H. BOLL.

A strong, devotional exposition of the great epistle to the Hebrews. For home reading or class study. 225 pages, cloth, Price, \$1.00. Order from Word and Work.

WHY NOT BE JUST A CHRISTIAN.

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

WORD AND WORK, Louisville, Ky.

WORD AND WORK

WORDS IN SEASON.

R. H. B.

WHEN GOD SAYS "NEVERTHELESS."

A little foolish story of a young man who got his friend to write a letter for him and urged him to work in the word "nevertheless" somewhere, "*seeing it is such a fine word*"—awoke in my heart the echo of the word "nevertheless" as used in the word of God. And surely it is a fine word in some places where the Spirit of God works it in. For example—here it stands in Psalm 106:7, 8.

"Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy lovingkindness,
But were rebellious at the sea, even at the Red Sea.
NEVERTHELESS he saved them for his Name's sake. . ."

And a little further on again, in the same Psalm (vs. 43:44—

"Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
NEVERTHELESS he regarded their distress when he heard
they cry;

And he remembered for them his covenant,
And repented according to the multitude of his lovingkindness."

In spite of all their ingratitude and their failure God went on in the way of His lovingkindness toward them. That is the story of His marvellous longsuffering and patience. And we all owe our salvation to just such a "nevertheless" as that.

Again here is the experience of a man who learned the meaning of God's "nevertheless" in the depths of hopeless despair, where help, even from God seemed impossible:—

"As for me, I said in my haste:

I am cut off from before thine eyes."

But the valley of the shadow of death could not hold its prey in the face of God's nevertheless:—

"NEVERTHELESS thou heardest the voice of my supplications when I cried unto thee." (Ps. 31:22).

It was just such a case as the extremity of the prophet Jonah—except that the word there is "*yet*" instead of "nevertheless," the sense being the same:

"I am cast out from before thine eyes
Yet will I look again unto thy holy temple
I went down to the bottom of the mountains;
The earth with its bars closed upon me *for ever*:
YET hast thou brought up my life from the pit,
O Jehovah my God."

"For ever—YET." When are we so utterly helpless and hopeless; when so utterly done for; when is our fate so irrevocable that the penitent sinner may not hear God's "yet" and "nevertheless"? "O Israel, hope in Jehovah; for with Jehovah is lovingkindness and with him is plenteous redemption."

A MODERN MOLOCH.

Speaking of the almost incredible degradation of the children of Israel in sacrificing their children to the idols of Canaan, a noted writer has some serious and pertinent words to say concerning a more modern Moloch-service:

"Is there not a sense in which the sons and daughters of believing parents are being similarly sacrificed in our day to the modern idol 'Education,' by being subjected in their innocence and ignorance to educational processes designed to prepare godless people for 'careers' in a godless world? Has there not been much 'innocent blood' spilled in this way? This should be seriously pondered by people of God to whom He has entrusted little ones to be taught—not heathen philosophy, nor science falsely so-called—not worldly accomplishments, but—*His* ways and precepts Among things which believers' children learn at school, those which are useful in the true sense of the word, are very few and are easily taught them at home. On the other hand the things which they learn which are harmful, and *destructive to truth and godliness*, are many, and the influence of these in most cases abides."

I fear there has never been a more vicious Moloch than that modern idol of "Education." To slaughter a child in the gruesome way of old, to cast it alive in the red-hot furnace, a burnt-offering to those monstrous gods, was a smaller evil, comparatively, and a slighter injury to the little one than the modern way of destroying its soul and ruining it for all eternity in order to procure a "degree" from some godless infidel college, and thus to fit it for a "career in the world." Our Christian youth is rapidly being ruined. Some good articles have recently appeared in various periodicals on this problem which is becoming daily more serious. I especially appreciated a bold utterance of Brother John E. Dunn to the effect that we ought to turn our backs upon the whole world and all its educational demands and teach our children after God's standards of a useful and godly life. Will Christian parents have the courage to renounce the devouring world-moloch of modern education? Our Bible schools are in the right direction. What further or better steps that are feasible, practical and scriptural, are being (or can be) taken to meet the serious educational situation?

SHALL CHRISTIANS JOIN THE KU-KLUX-KLAN?

Inquiries continue to come in as to whether a Christian can consistently join the Ku-Klux-Klan. Some argue that the Klan does much good, and wields great power toward morality and civic righteousness, warding off enemies and dangers of our country and its institutions; that the enemies of the K. K. K. are

also the enemies of our liberty and of public morals; and so forth. Some are doubtful of it. Some are sure it is wrong; some that it is right.

To the *Christian* it resolves itself into the simple question of God's will and teaching; and that, once ascertained, settles the whole matter for evermore for them. Such then as are minded to be controlled solely and absolutely by God's word in this thing I would point to the following items of the teaching for their guidance:

1. That Christians must not yoke themselves up with unbelievers. In the New Testament sense an unbeliever is not an atheist or an infidel, but a non-Christian. (Jas. 2:19). There can be no fellowship between light and darkness (for ye were once darkness, but are now light in the Lord, Eph. 5:8), nor any communion, concord, portion, agreement between those who are Christians and those who are not. (2 Cor. 6:14-16).

2. That Christians who either by ignorance or any other cause find themselves entangled in a bond with unbelievers, should break away. "Come ye out from among them and be ye separate." (2 Cor. 6:17, 18. From this requirement *the marriage bond alone* is specifically excepted. 1 Cor. 7:10-16).

This alone should be sufficient. It is not necessary to enter upon a discussion of the organization in question on its own merits. Christians should understand that when they are "joined" to anything they become identified with it and thus became subject to God's judgment upon the body to which they belong. Also that if any really *good* work is to be done, *that* can and must be done by Christians as such and in the church; that Christians are solemnly warned to take no oath (Jas. 5:12); that we are in this world as representatives of our Lord Jesus Christ: as ministers of the reconciliation, ambassadors of peace and salvation, not as prosecutors, avengers, nor as guardians of the public order and the morality of the world, by use of any earthly force. The weapons of our warfare are not carnal, but spiritual. (2 Cor. 10:3-5). Let Christians beware of getting into worldly combines and organizations, especially in these dangerous times, lest they fall into the power of Satan to the destruction of their souls.

PRIZE-WINNERS IN CONTEST NO. 2.

First Prize, \$35, J. M. McCaleb, Tokyo, Japan. What a pleasure it was to write this check! For he is worthy. (Yes, the prizes have all been paid!)

Second Prize, \$15, Mrs. A. K. Ramsey, Glenmora, La.

At least six of the articles offered in this contest were excellent. The peculiar paragraph which was used as the basis drew out a wealth of sympathetic, intelligent, scriptural and suggestive material. Some of the papers will be published, Mrs. Ramsey's next month.

WORD AND WORK

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

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

2605 Montgomery Street, Louisville, Ky.

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

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

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

VOL. XVI.

SEPTEMBER, 1923.

No. 9.

NEWS AND NOTES.

From Lake City, Fla.: "Our work at Watertown shows increased interest. One baptized the second Lord's day in August. W. J. Johnson will begin a meeting there the third Lord's day." J. M. Cole.

From H. L. Olmstead: "I spent over three weeks in July 'breaking new ground' at a point in Perry County, Indiana. Brethren from Lily Dale and Gruver's Chapel supported the meeting. Also the neighborhood where the meeting was held. Several mature people were baptized, a few reclaimed and three came from denominations. In all about twenty persons will form the nucleus for a new congregation where the worship was begun at once."

From Coffeeville, Ala.: "I closed a two weeks' meeting at Jones Chapel, Clark County, August 5. Four were added, two from the Baptists, two baptized. A good interest was maintained throughout the meeting in spite of almost daily rains. Shall begin another meeting at Griffin's Chapel August 12, Lord willing." G B. Dasher.

H. N. Rutherford and J. M. Hottel had a good meeting at Madison, Ala., in which 7 put on Christ in baptism. Brother Rutherford went next to Stiversville, Tenn., and from there to a place near Columbia.

The meeting at Scribner's Mills, Tenn., in which Brother Daugherty preached, resulted in the baptism of 10 and the restoration of 3. Remarkable interest is reported.

"Our tent meeting at Twenty-second and Lytle Streets, Louisville, closed Tuesday night. There were fourteen in all that came forward: nine to make the good confession, one restored, four to take membership with the Portland Avenue congregation. Brother Clark left for Iowa Thursday and I leave Saturday morning for a meeting at Eubank, Ky." Maurice Clymore.

"I closed a mission meeting at Albany, Oklahoma, July 22. Had excellent attendance throughout. One lady was baptized into Jesus Christ. Word and Work grows better with each issue." J. E. Blansett.

From Tullahoma, Tenn.: "We have painted the interior of our building and I think we will have new benches ready for our meeting which is to be held by J. M. Gainer, of Winchester, Tenn." Clyde L. Scott.

"At my regular visit at Salem Church last Lord's day two placed membership with the congregation there. One came from the Baptist church and one from the Christian church. Brother Olmstead begins meeting there Sunday, August 12. Pray for the work." Edward E. Kranz.

From First Prize Winner in Contest No. 1: "I cannot tell you how pleased I was to get your letter with the check enclosed. Please convey my thanks to the one who donated the money or discover his identity to me, that I may do it personally." Kenneth Spaulding.

We have received word from Clayton Webb of Portland Me.: "Brother H. E. Stultz has gone home to his Lord and we feel that we have lost a valuable worker in our brotherhood."

We congratulate that splendid weekly paper, *The Living Message*, of Harper, Kan., upon the acquisition into their merger, of *The Missionary Messenger*. *The Living Message* will carry the *Missionary Messenger* reports from across the sea.

Wallace Cauble's meeting at Ash's Creek, near Bloomfield, Ky., brought 13 into the church by baptism, and 8 were reclaimed. Brother Cauble is a young preacher of much promise indeed. May God abundantly bless his labors.

A report in *Christian Leader* from W. W. Freeman has the ring of real missionary work. Writing of a meeting at Corinth, near Lafayette, Tenn.: "Several pistol shots have been fired. . . . There is not a high school in this county. Bug Tussle needs another meeting this fall. I begin at new school-house near Pumpkin Town on Thursday night. . . . Next Thursday I go to Hillsdale to baptize a woman who sends word for me to come."

"The meeting with the brethren at Eubank, Ky., resulted in much good for the Lord. Large crowds, good behavior, and splendid attention helped to make the meeting the best in years. Twenty-nine made the good confession and were baptized, and two took membership with the congregation. Bro. Bornwasser and I will begin a meeting at Eagle Church in Missouri, August 25.

"May the Lord bless every effort put forth to make Word and Work the best ever." Maurice Clymore.

From Chattanooga: "The Central church in Chattanooga is much rejoiced. The 7th of August they lifted a \$6,000.00 mortgage on their church property. Three years ago the church bought a large brick residence as a church site which cost \$12,000.00. Church had no money then and has kept up the regular home work and some foreign work and has paid the last dollar on the debt. We are now borrowing money to put up a new building. I know of few people who need a church house more than the Central church. The church is young but is making good progress we think.

"I have just closed a good tent meeting in North Chattanooga. Splendid attendance and interest. Several additions to the church. Success to the Word and Work—the paper is great." E. H. Hoover.

From Glenmora, La.: "Six were baptized in the Winnfield meeting. Four baptized and two restored in Rayville meeting. Met Brother Ferguson in Monroe who is laboring in hope. Saw much of an encouraging nature there. Brother Tippen's death is a sad blow to the small congregation at Womack, as he was their main leader. Glenmora brethren paid \$300 on property debt this month, a big sum for so few. C. C. McQuiddy, Forest Hill, is offering his property for sale. He expects to leave the state. Word and Work is getting better all the time." A. K. Ramsey.

From Childress, Tex.: "Just closed a meeting at Carey, Texas, with 18 additions; nine by primary obedience, nine by relation. We had a meeting there last fall with ten additions. There are now forty-two members. This present organization began its effort in April, 1922, and it has been our privilege to get them started and to encourage them from time to time. We

go to Olympus, another mission point, beginning tonight for a week or ten days. Will have time open for meetings or other work after this date." R. A. Zahn.

"I have had a very enjoyable season in Florida. Spent two weeks at Wauchula where two names were added to the little band already worshipping there. This meeting was preceded by a discussion between Brother J. B. Peden, of Avon Park, and a Seventh Dayist. Brother H. C. Hinton, of Avon Park assists the Wauchula brethren regularly in work and worship. With him and his faithful wife I went one Lord's day afternoon to a meeting at Frost Proof some twenty-five or more miles away where Brother Hinton is wont to go regularly. Their help at both points is without remuneration. I spent two most enjoyable nights with the brethren at Avon Park. This church helped support the Wauchula meeting and also furnished tent for same. Then while tent was being shipped to Winter Haven and things being put in order for meeting there I had the privilege of hearing Brother C. D. Moore at Dundee where he and Brother D. A. Martin were in a good tent meeting. Worshipped in upper room with a few brethren at Winter Haven on Lord's day morning and at night preached to a full house at Eagle Lake where Brother F. O. Howell recently held a very successful meeting. A number of the Eagle Lake brethren were regular in attendance at Winter Haven and helped financially and otherwise. Between fifteen and twenty will henceforth meet at Winter Haven and have good prospects of growth and usefulness. Here I baptized my oldest convert, a man eighty-four years of age. I made my home with Brother H. N. Flack who is responsible for my preaching at Winter Haven. Next I went to Ocala for one night. Two preaching brethren, M. L. Humphreys and S. W. Colson, worship and work at this place. A house has recently been bought of the Catholics and with some good hard work there should come to be a strong congregation at Ocala. Spent one night at Oxford and heard a good sermon by Brother A. T. Hamiter who was in an interesting meeting there. The fourth 'Lord's day I gave to Gainesville where Brother J. P. Prevatt and a live congregation are doing some splendid work. They are now in a tent meeting in another part of the town. There I met again Brother W. J. Johnson who labored so long at Amite, La. He is attending the summer Normal at Gainesville. Had also the pleasure of spending a few hours with Brother H. N. Rutherford at Jacksonville. I trust my Florida trip may prove as profitable as it was enjoyable." Stanford Chambers.

"God is exercising His loving kindness and tender mercy toward the Jewish Mission work in Texas and particularly in the City of Dallas in a great and special manner. Sunday, August 19, 1923 was a memorable and solemn day at Garrett Ave. Church of Christ for every lover of our Lord's brethren in the flesh. Brother Herman Haasse, 53 years of age, one of the Jewish race born in Russia who has been searching for what he believed to be the truth for 36 years has, through the Providence of God, been led to my acquaintance. After joyfully confessing Christ as his Messiah and realizing that through His precious Blood he has been purchased, willingly completed his obedience. He knew what he would lose by being baptized but did it in the face of all difficulties that are in store for him choosing rather to be a witness for his Redeemer. After a strong and forceful sermon by Brother C. M. Cuthbertson, Dr. E. V. Wood who has exerted his most earnest efforts in behalf of this work added fitting remarks and administered this solemn rite. This making the sixth soul from the seed of Abraham who is rejoicing that his name is written in the Lamb's Book of Life. The event not only cheered our hearts but caused us to recall the scripture of our great Apostle Paul, Rom. 11:5. This is a great work which has only just begun to open to us. Let us seek fellowship with HIM in this. THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD, TO HIM BE ALL THE PRAISE AND HONOR."

Stephen D. Eckstein, Missionary.

4302 McKinney Ave., Dallas, Texas.

IN THE PRESENCE AND SERVICE OF CHRIST.

STANFORD CHAMBERS.

That was a great day when the Master came to that little family up in Bethany. It was a day of privilege, opportunity, blessing, responsibility. The presence of the Lord always means that, if we will. But upon the two sisters of that home His presence had opposite effects, due not to any difference in His attitude toward them, but to difference of attitude on their part toward His presence with them. To Mary it meant unalloyed peace and delight. To Martha it meant honor, indeed, but her enjoyment of it was mingled with anxious care. "Martha, Martha, thou art anxious and troubled." "Cumbered with much serving." In the margin we read, "distracted." Thus did they and thus do we all manifest our estimate of the Lord Jesus. Delighted or distracted—which?

Let no one take sides with Martha in this incident. Instinctively will those of a like temper sympathize with Martha, but that will neither help her nor them. The Lord made no mistake, and He reproved Martha, and His word reproves all of her kind. Let none begin to say, "Yes, but" and so forth; for "Who art thou that repliest against God?" Get over on His side, the right side, and that without reservation. He never intended that your attitude should be such that His presence or His service should be the occasion of a distracted mind on your part. He would put you at your ease as He did Mary, and He is never pleased with your being otherwise. If you are over-burdened it is because you have taken on a superfluity of work, or else because you have not accepted from Him that ample supply of strength for your task. "As thy days may demand, so thy succor shall be." He lays no burden upon any, His cause or His presence lays no burden upon any that He does not supply strength to carry. "If any man ministereth, ministering as of the strength which God supplieth." (1 Pet. 4:11).

"Cumbered about much serving." Serving whom? The Master! Cumbered or distracted serving Him? And just so are the many. Serving Him is irksome. To them His yoke is not easy nor His burden light. Now, Martha chose to be serving, it is true, and similarly, many would like to be doing their duty, but, like her, they "get all upset" or "put out." "But it is just my nerves." So was it Martha's nerves, but letting the Lord's presence become the occasion of nervous irritability is just the wrong thing for one who would be pleasing to Him. It is not in good form for entertaining of such company. "But it is not really His presence or His service that disturbs me; it is the press of other things." Yes, that was Martha's case, too. "Martha, Martha, thou art anxious and troubled about many things." But all other things bear a certain relation to Christ, and we assign them their positions according to our estimate of them and of Him. If we let Him be what He wishes and ought

to be to us, then other things will fall into their proper places; so all depends on our appreciation of Him. "And this I say for your own profit . . . that ye may attend upon the Lord without distraction." (1 Cor. 7:35).

"Mary hath chosen the good part." There is a time for work and there is a time for worship. There is a time to minister and there is a time to be ministered unto. There is a time to labor for the Lord and a time to listen to His word. Until we worship Him aright we will never serve Him aright. Until He ministers unto us we will never minister aright. Until we listen to the Lord we will never serve Him aright. When He is ministering to us it is ours to cease from our works and as Mary did, enter into His rest and receive the full benefit of His ministering. When He has an appointed time and place of worship it is ours to let nothing interfere. When He opens His mouth to speak unto us words of eternal life it is ours to be at His feet and attend without distraction.

"Delight thyself in the Lord and he will give thee the desire of thine heart," says the Psalmist. And so did He to Mary. He gave her freely of that in which her heart delighted itself—HIMSELF! And having Him, Mary had everything. He was to her that "one thing needful," her All-In-All. He would have been the same to Martha and have borne all her burdens and supplied all her needs. He had rather minister to her than to have her distracted about much ministering to Him. "In nothing be anxious . . . and the peace of God . . . shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6-7). "Come unto me . . . and I will give you rest." Mary came and found rest. Martha, as long as she saw not the opportunity that was hers and remained at a distance, found distraction, anxiety and care. Oh, my Soul, what art thou finding?

A TESTIMONY.

Dear Brother Boll:—Many years ago, I had an enjoyable experience in the Bible Reading where we read the Book or almost all of it in ten weeks with class assignments and reviews. I have done a little of that kind of work myself. Besides other opportunities for studying the Bible, I have been in your Portland Ave. Winter Classes and so valuable is this work that I am planning to be with you again this winter. From what I know of your work in this line, I could easily wish you hundreds of pupils, and really, should there not be many more persons in attendance? I can understand how you may feel timid about setting forth the benefits of a season of study there, but the results to the cause of Christ are apt to be of such value that I think you or somebody should emphasize more than has ever been done before what the church has provided there in the way of a lodging house, the class rooms, etc., and of the fine privileges for literary work in the University and other schools. A PREACHER.

WORLD PEACE.

D. J. POYNTER.

(Second prize article in Contest No. 1).

The world is in a ferment of unrest. Men are seeking peace and do not know where to find it. They are lost, blind and deceived and do not know the way out. Such are to be pitied. Jesus came to save the lost, to open the eyes of the blind, but men are deceived and will not hear Him.

The great world war was fought to make peace. In this men were deceived again, because there are mutterings again of another world war on a larger and more terrific scale. Experts are working on more terrible engines of destruction. Chemists claim to have discovered gases that will wipe out whole cities at one assault. There has not been a day since the armistice that there has not been war somewhere. The League of Nations had a desirable end in view and was perhaps the best that could be devised from a national standpoint, but its origin was wrong. Nations, through their representatives, may agree on a scheme, but that does not insure the co-operation of the people. When their hearts are full of hatred and war they forget the treaty and, like the Kaiser, tear it up as a scrap of worthless paper. The great majority of people must be clean in heart, peaceful in heart, if a league is worth the paper it is written on.

We are having an example of the same thing in principle, here in the United States, over the prohibition enforcement. When we got the 18th amendment passed we thought our liquor troubles were over and the business settled forever. We are learning to our sorrow that there are thousands who do not like the amendment and are doing all they can to make it null and void. As a result private stills are springing up all over and boot-leggers are multiplying. Officers who would enforce the law are hindered by men of whom we would expect better things. The trouble is that the hearts of the people are set in them to do evil. So many have an idea all they have to do is rush to the Council or Legislature, have a law passed, and that will end all the trouble. Deceived again. They begin at the wrong place. The law must be in the hearts of the people first, until they clamor for it. Then, when passed, they will stand as one man behind their officers and the law will be enforced.

We ought to begin to see that if we expect peace we must begin at the right place and strike at the cause of the evil. Sin is at the bottom of all our troubles. The foundation stones of all war are covetousness, pride and hatred. These are from the old arch-deceiver, the Devil, the author of sin. So long as the Devil rules there can be no peace. The Prince of Peace came to save from sin and bring peace. There can be no peace where sin is, hence it is necessary to destroy sin. There is only one person in the world to do this and that is the Prince of Peace. He came

to destroy sin and put righteousness in its place, thereby making peace. He did not attempt this by national proclamation, but by individual work. When He gave the great commission He said: "He that believeth and is baptized shall be saved." When Peter, with the other Apostles, interpreted this on the day of Pentecost he said, "Repent ye, and be baptized *every one of you*, in the name of Jesus Christ for the remission of sins." The message came to each and every heart. Jesus said, "My kingdom is not of this world." He uses no physical force. Through the power of the gospel He reaches every heart. On Pentecost 3,000 surrendered to the Prince of Peace, and soon 5,000 more. But the individuals made the aggregate. As individuals enlisted under the Prince of Peace by the thousand, they became a mighty force because they were all of one mind and soul. They were converted and were willing servants of the Prince of Peace, each one glad to do His will. Sin was rooted out of the heart and righteousness implanted, the fruit of which is love, joy, and *peace*, just the opposite of the fruit of sin.

Much is said about the United States joining the League of Nations to make peace in the world. There is too much ungodliness and hypocrisy among us to save anyone or to spare peace to others. Beginning in the home, the children have no respect for their parents. Even the little tots are so disobedient it is no pleasure to have them around. Parents do not make the children mind when small and when they grow up they have no respect for them nor for law of any kind. Parents themselves have no respect for God or His worship so how can we expect the children to have? When parents have no family altar, do not read the Scriptures to their children, nor teach them of God; when they themselves forsake His worship, how can we expect the children to have any reverence for God? Until we become a God-fearing, God-worshiping people how can we expect to influence the rest of the world? Would to God we could be made to see this! The gospel must be preached, men must hear, believe, repent and obey—else there will be no peace. That means the United States as well as China and Japan. The heart is purified by faith in Christ. All the Leagues in the world, courts, Hagues and what not, can never bring peace to the world. If peace ever comes it must come through individuals obeying the gospel, surrendering to the Prince of Peace, and becoming loyal subjects. The cause of all strife and division, in the church and out of it is because men are not loyal subjects of the Prince of Peace. Instead of humbling their hearts and obeying Him, they lift up their hearts with pride and try to devise ways and means of their own, through leagues, laws and covenants. Deceived again. Man has never been able to save himself and never will be. Humble obedience to the Lord Jesus Christ is the only way ever devised that will bring peace to the individual heart and to the world. **Just** in proportion as the hearts of individuals are filled with peace, so will the whole **world be**.

THE REVELATION.

R. H. B.

THE APPEARING OF THE KING.

"I saw the heaven opened" says John, "and behold a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are as a flame of fire, and upon his head are many diadems And out of his mouth proceedeth a sharp sword, that with it he should smite the nations and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (Rev. 19:11-16).

This is the Great Event, the climax of all prophecy. To this goal not only all the book of Revelation, but the whole Book of God looks forward. And in this lies all the final issue and the consummation of God's plans and covenants. Here merge the Old Testament prophecies of the Messiah's royal glory with the New Testament vision of Christ's glorious appearing to judge and to reign. All through the present dispensation there was never a time when it was not true that

"Our Lord is now rejected

And by the world disowned."

But henceforth he claims and exercises His royal right and authority. Because He is the Son of man, His is the authority to execute judgment. (John 5:27). So he comes to break in pieces the oppressor, to set the captive free, to destroy the wicked, and to deliver the earth from the tyranny of Satan's misgovernment.

"Let the sea roar, and the fullness thereof;
The world and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together
Before Jehovah; for he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with equity." (Ps. 98:7-9).

Upon His head are many diadems. He comes to add yet one, the crown of all the earth, His by ancient heritage, bought and twice overpaid in His precious blood.

But though this is *the Man* Christ Jesus, He is infinitely more. He has a Name too wonderful for creature-mind to know and comprehend—a "name written which no one knoweth but he himself." "No one knoweth the Son save the Father." (Matt. 11:27).

"And he is arrayed in a garment sprinkled with blood." It has been taken that this is His atoning blood, sprinkled upon His priestly garments. But rather (for He is not on a mission of atonement now, but of judgment), this is the blood of the winepress of the wrath of God the Almighty—here seen sym-

bolically upon His robes, in token of His dreadful but most necessary work of vengeance and retribution. (See Rev. 14:17-20 with Isa. 63:1-6).

With Him are armies—"the armies which are in heaven." "Behold the Lord came with ten thousands of his holy ones to execute judgment upon all," prophesied Enoch the seventh from Adam, who in the times before the Flood rejoiced to see this Day from afar. But who are these "holy ones" (i. e., *saints*) and who are these armies of heaven that follow in His train "upon white horses clothed in fine linen, white and pure"? The answer is indicated to us a few verses above (1-9). In heaven, the saints, previously taken up, have been joined to their Lord in an eternal wedlock. "The marriage of the Lamb is come, and his wife hath made herself ready"—the event long before celebrated in the prophetic 45th Psalm. "And it was given unto her that she should array herself *in fine linen, bright and pure*: for the fine linen is the righteous acts of the saints. It is in this "fine linen white and pure" that we see the armies of heaven arrayed, who follow Him as He comes forth. These "armies" are not angels, they are His saints, composing His Bride, "the Lamb's wife." Henceforth He and She are inseparable. ("So shall we ever be *with the Lord.*" 1 Thess. 4:17). Whithersoever He goes, follows His Bride. Whatever He is, she shares it with Him. If He *judges*, she is associated with Him in judgment. (1 Cor. 6:1-3; Rev. 2:27). If He sits down in His throne as King, she is the Queen sitting down with Him to reign. (3:21). If He goes forth as the Captain and Leader, she follows in His train as His army. These then are the saints of Christ who are with Him, the "called, chosen, and faithful." (17:14).

The weapon wherewith He shall smite the nations and execute judgment upon the wicked, is the sharp sword that proceedeth out of His mouth; whereas the "rod of iron" wherewith He shall rule (Ps. 2:9) is the iron scepter, a shepherd's-rod, betokening His stern unyielding administration of justice.

THE "BATTLE OF ARMAGEDDON."

Now is the stage set for the Great War, the war of the Great Day of God the Almighty." (16:14). The enemy are gathered together—having been summoned through demon-activity. "I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons *working signs*; which go forth unto the kings of the whole world to gather them together unto the war of the great day of God the Almighty. . . . And they gathered them together into the place which is called in Hebrew, Har-Magedon." (16:13-16). To speak of the "battle of Armageddon" is perhaps not strictly correct; but Armageddon, (or Har-Magedon, the mountain of Megiddo) is the mustering-place of the forces of the Beast. This is the world-call to arms, foreseen in Joel the prophet, which issues in judgment upon the nations by the personal interference

of Jehovah and in the redemption of Jerusalem, and in the salvation and restoration of Israel. (Joel 3:9-21) ; after which, as the O. T. prophets predict, Jehovah is King over all the earth. (Zech. 14:1-9).

The "battle of Armageddon" is not a conflict between nations. During the recent world-war there was much questioning whether perhaps that might be "Armageddon." But any student of prophecy might have known better. In the war of "the Great Day" it will not be a case of nations arrayed against each other in conflict among themselves; but the hosts of the great last universal world-power, united under the leadership of the Dragon (Satan), the Beast, and the False Prophet, are gathered to fight against Jehovah and His Christ.

That so mad a campaign could be conceived of; that human beings would in seriousness undertake a warfare against the Almighty, seems at first incredible. But here we must take into account two remarkable facts.

1. Their first intention is not to strike at God directly and personally, but to counter Him and foil all His plans and purposes in reference to the earth by extirpating from the earth the people in whom all God's plans and covenants for world-rule and the earth's redemption are bound up—the people of Israel. "Come," say they, "and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."*

But whoever undertakes that encounters God, and rushes against the thick bosses of the buckler of the Almighty. Of old has He sworn and pledged Himself, that while the earth remained Israel should not cease to be a nation for ever. (Jer. 31:35, 36). The ancient word to their fathers—"cursed be everyone that curseth thee"—operates still, and he that keepeth Israel shall neither slumber nor sleep. Now this concerted assault of Satan and the world-power to exterminate the remnant of Israel, both marks the climax and limit of their Great Tribulation (the "day of Jacob's trouble", Jer. 30:7) and constitutes the final challenge to God which He cannot and will not ignore. So from heaven, riding forth for Israel's help, comes their Messiah at the head of the heavenly host. Then will they greet Him with joy and shout, "Blssed is he that cometh in the name of the Lord." (Matt. 23:39).

2. But when the heaven is rent and the Son of God comes forth to war—would they still attempt to attack or to resist Him? One would say, Surely not! They would be seized with terror; they would flee for their lives or fall before Him on the earth; they would plead for mercy for their lives at the sight of Him. *Not so.* This marks the extreme limit of man's delusion. These hordes have believed with one heart in the Beast as supreme God. For he is none other than the one of whom Paul tells us

*Ps. 83:4. Note the whole psalm, an unfulfilled picture of the international combine to effect this end. Comp. v. 13 with Dan. 2:35.

that he opposeth and exalteth himself above all that is called God and that is worshipped; and that he sitteth in the temple of God, setting himself forth as God. (2 Thess. 2:1-12). This is the Beast whom the whole world worships and marvels after, saying "Who is like unto the beast? and who is able to war with *him*?" (13:4); who in Satanic power has come with signs and powers and lying wonders. They are not dismayed at Christ's appearing. They think their monstrous deity fully able to meet Him and conquer Him. Such is the blind infatuation; such the unspeakable madness of the world in that day! And if anyone should doubt that human hearts could be deluded to such an extent, let him but observe how terrible some hearts are hardened even here and now!

THE BATTLE OF THE GREAT DAY.

An angel, heralding the impending judgment, now summons all vultures to the feast of the flesh of the slain.

The clash is but an instant. There is no conflict, no fighting, no struggle. Paralyzed by the flash of Christ's glory the Beast is taken* and with him the "False Prophet" (the "second beast" of Rev. 13). And at the word of His judgment which proceedeth out of His mouth, the hosts of rebellion sink into death. (2 Thess. 2:8; Isa. 11:4; 34:1-4; Ps. 110:5, 6). The "sword of his mouth" does it. No other weapon comes into play. The "armies of heaven" are wholly unarmed. It is not a case of Christ leading forth his followers in "carnal warfare" (as the foolish critic tried to make it appear) but the Lord going forth to execute judgment. But the Beast and the False Prophet are cast alive into "the lake of fire that burneth with brimstone"—the first, so far as the Book shows, ever to enter that awful place, from whence none ever goes out.

THE BINDING OF SATAN.

That *the chain* wherewith Satan is to be bound is not one of iron or steel, but that it is of a sort commensurate and suitable to bind such a being as Satan is self-evident. But the point is not to be overlooked that, by whatever sort of chain, Satan is really bound, himself, in person. Not only is he bound but he is also imprisoned, in the abyss, which is shut and sealed over him so as to prevent any escape. This is important. It does not mean then that the people will become so enlightened that Satan, though left free, can no longer succeed in his business of deception and thus is "virtually bound." It is by such exegetical wriggles that the statements of God's words are robbed of their force and meaning. It is not the population of the earth that is acted upon here, but Satan: Satan is bound and incarcerated. It is not

*The Beast is not merely the symbol of the world-power, but (as in Dan. 7) represents an individual, the king and personal ruler and representative of the world-empire. He is taken first, before the armies are dealt with; and for the Beast and the False Prophet a special fate is reserved. They are leaders then, and treated as distinct from their followers.

said or implied that humanity is so fortified against the Devil's attacks as to render them invulnerable, while the Devil himself is left free to continue his attempts. No—Satan himself is *fettered* and *imprisoned*. That means that. The locking and guarding of all houses in a town would not be the same thing as the arresting and imprisonment of the thief. Satan is not said to be forestalled against, but himself bound and confined in prison (2 Pet. 2:4; Jude 6) for the period of a thousand years. (Luke 8:31; 2 Pet. 2:4; Jude 6).

The idea held by some that the "Millennium" is already present and Satan bound or being bound, was first advanced by Augustine, who, elated over the apparent "triumph of the Church" when Constantine the Roman Emperor became a convert to Christianity, adjusted his interpretation of the Word to that notion. However whether then or since Satan was neither bound nor being bound, by any "chain; of evidence" or any other sort of chain; much less was he imprisoned. Unto this day, as all along, and now perhaps more fiercely than ever, he goeth about as a roaring lion, seeking whom he may devour or as a serpent to deceive. He does a good bit of execution even among the contingents who profess to believe in and follow Christ, and no man is immune to his attacks—they least of all who fancy themselves so.

The Adventist idea of the binding of Satan is absurder yet. According to that view of it Satan is simply left stranded on a ruined and desolate earth—for all the righteous are in heaven and all the wicked dead, and Satan, deprived of all opportunity to deceive (seeing there is nobody left to be deceived) goes disconsolated up and down through the empty world for a thousand years. Which is rather a tame triumph for the Lord. But we will not take that as worthy of refutation.

It is not implied in the record that the nations (for after all the sweeping judgments there are nations left on the earth) are no longer susceptible to Satan's approaches or deceits. The opposite is the case. For the very purpose that he may not be able to deceive the nations any more is Satan bound and imprisoned for a thousand years. When after the thousand years he is loosed for a little season, he goes forth again upon his old business and finds fertile soil and considerable success. But of this we shall hear more in the following article.

Satan has now been fairly vanquished—not by arbitrary omnipotence, for God does not do things that way—but he has played his game to the finish and has fairly played out. He is now forcibly removed from the arena because he has had his full inning, and his turn is over. An angel seizes, binds, and imprisons him. (Henceforth no angel takes any active part in the drama). With every obstacle removed, Christ and His saints now assume full control to administrate the government of the earth. Of the character and glory of this reign we shall hear in our next.

PERSONAL AND HELPFUL THOUGHTS.

"These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14).

This outward victory was the sequel of the hidden spiritual victory. The secret of this summary action and of this demonstration of overwhelming power of Christ over the hosts of Satan lay in his preceding spiritual conquest. It was not in arbitrary Divine omnipotence that the Lamb so dealt with Satan and the Beast and all their forces. He had won the mastery over Satan in spiritual conflict. The ultimate outward triumph followed as a natural consequence. The binding of Satan and the extermination of all his host was the last chapter of a long story.

The Lord Jesus overcame. He vanquished Satan. He overcame the world. (John 16:33). By virtue of that victory He defeated death, sat down on the Father's throne, and all authority in heaven and on earth was given unto Him. (Rev. 3:21). The Lion of the tribe of Judah obtained the right to open the seven-sealed book by having overcome. (5:5).

His saints also are overcomers. They are more than conquerors through Him. Seven times in chapters 2 and 3 is the promise to him that overcometh. When Satan is dislodged from his seat in heaven it is because of their previous spiritual victory, of which this act was the necessary consequence. They overcame him by the blood of the Lamb and they loved not their life unto death. (12:11). He could not stand before them in the day of this trial; now he can not resist them in their triumph, nor remain in the sphere of heaven when they come to occupy it. "He that overcometh" shall inherit all things. (21:7). There is no victory without conflict; and no final victory in glory without previous "overcoming" amid trials and sufferings. If we suffer with Him we shall also reign with Him. (2 Tim. 2:12).

Satan is the prince of the world (John 14:30), the world's god (2 Cor. 4:4). The whole world lieth in the Evil one. (1 John 5:19). "I know where thou dwellest even where Satan's throne is." (2:13). Until that throne is overthrown and swept away there is no room for the throne of Christ on the earth.

The Beast's throne and power is Satan's. "The dragon gave him his power and his throne and great authority"—"authority over every people and tribe and tongue and nation." (Rev. 13:2, 7). This is Daniel's mysterious fourth world-beast that blasphemes God and wears out the saints of the Most High, prevailing against them clean up to the time when the Ancient of Days comes, destroys the beast, and the saints receive the Kingdom "under the whole heaven." (Dan. 7).

The day has never been when it did not pay big to be true to the Lord Jesus at whatever cost. Those who throw in their lot with Him shall not fail of the victory. And the sufferings of the present time are not worthy to be compared with the glory that shall be revealed to usward. (Rom. 8:18).

In the day when the first man set his own will above God's, The Anti-Christ became a foregone conclusion, in whom the whole principle of sin reaches its utmost fullness and perfection. In the day when the Second Man became obedient unto death, the final victory of God became an assured fact; and He is the surety of the hope of "thy kingdom come, thy will be done on earth as it is in heaven."

The great final rebellion is not due to immorality or hypocrisy. It is a fervent faith in the Beast, that Superman, that Lawless one, the Man of Sin, whose coming is in the energy of Satan "with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:9-12). Literally it is, "that they should believe the lie." "The characteristic falsehood of our day," said

a certain speaker, "consists of humanizing God, deifying man, minimizing sin." Let every man beware: these are the elements of the great Lie.

Those who today have no love for the truth and take pleasure in unrighteousness already belong to the Beast's following; and those who love the Lord Jesus with a love incorruptible, already belong to His victorious train. "Now unto him who is able to guard you from stumbling and to set you before the presence of his glory in exceeding joy be glory, majesty, dominion and power forevermore. Amen."

A MODEL STATEMENT.

Dear Brethren: I wish to submit with slight revision (leaving the sense unchanged), a copy of a letter sent me by a brother Frenchman who thought that he had made a mistake. I omit all dates and names, stating only that it was not one of the young men with whom I have been studying. It appeals to me as well nigh a perfect thing of its kind, and that is my sole object in giving it this push:

"Dear Brother in Christ: I write and *beg* your *pardon* for I am sorry. I was wrong to . . . , and I beg your pardon. May God will to bless us all and help us to be firm in the Lord. Pray for me. Yours in His love."

Replying, I said: "Your letter. . . . was a source of much joy to me. Only a very few will do what you have done. While *I* never meant to lay anything to your account. . . . , I do not know that the *Lord* did not. You took the right course. It will always be a source of satisfaction to you. It will give you strength when you try to persuade others to be truly 'firm in the Lord.' And it will serve you well if you should ever err again; for the very habit of doing the will of the Lord from the heart, as one always should, makes one stronger. I mean to preserve your letter for a while as a model, for the reason that such letters are so rare. Notice its thoroughness. You specifically name the error you made. You take it direct to the one you believe you grieved. You say you were wrong. You say you are sorry. You flatly ask pardon—*even twice*. You pray for yourself, for me, for us all. You ask me to pray for you. I do not see how it could be improved. Now, for my part, will *I* do as well? I should indeed be a greater sinner than ever, after such a letter, not to do my best. First of all, I must tell you that, even though I meant to treat you just as if . . . , I am very happy to tell you that, fully, freely, and *scripturally*, you are forgiven. You are safe about this matter, if any one can be safe about anything. It is the one and only safe way for any of us to do when we mistake. And who does not make mistakes? I know I do and try to confess them as nobly as you have done. Now, you pray for me and mine, and let us try to love one another as true disciples of the Lord. May God help us both—all!

Sincerely, unworthily,

BEN J. ELSTON."

AMERICA'S FAVORITE HYMNS.

(Reprint from *The Etude*, America's leading musical Journal.)

A Discussion Representing the Entire Country Resulting from 32,000 Hymn
Titles Sent to "The Etude."

Abide With Me7301 Nearer, My God, to Thee5490 Lead, Kindly Light4161 Rock of Ages3432 Jesus, Lover of My Soul2709 Holy, Holy, Holy, Lord God Al- mighty1444 Just as I am, Without One Plea. 875 Jesus, Saviour, Pilot Me.....487 My Faith Looks up to Thee236 All Hail the Power of Jesus' Name220 O Love That Will Not Let Me Go. How Firm a Foundation. In the Hour of Trial. What a Friend We Have in Jesus.	I Need Thee Every Hour. Sweet Hour of Prayer. When I Survey the Wondrous Cross. He Leadeth Me. In the Cross of Christ I Glory. Jesus Calls Us, O'er the Tumult. Onward, Christian Soldiers. Guide Me, O Thou Great Jehovah. O Mother Dear, Jerusalem. Will There be Any Stars? Come, Thou Almighty King. Softly Now the Light of Day. O Worship the King. Now the Day is Over. Come, Ye Disconsolate. One Sweetly Solemn Thought.
--	--

Some months ago *The Etude* printed an Editorial based upon a hymn census taken a few years ago by Dr. W. H. McMaster, pastor of Embury Methodist Episcopal Church of Brooklyn, who now is President of Mount Union College, Ohio. From this census of the favorite hymns of that congregation the ten most liked hymns were selected and were reprinted in *The Etude* for February, 1922. These hymns were 1—Abide With Me, 2—We May Not Climb the Heavenly Steeps, 3—When I Survey the Wondrous Cross, 4—Rock of Ages, Cleft for Me, 5—Nearer my God to Thee, 6—Faith of Our Fathers, 7—In the Hour of Trial, 8—Jesus, Lover of My Soul, 9—O Love That Will Not Let Me Go, 10—Jesus Calls us O'er the Tumult.

The response to this editorial was enormous. Over 32,000 titles were received. After this manifestation of interest *The Etude* invited noted men and women in all parts of the country to give their favorite hymns so that many different callings could be represented. All creeds, all sections, all kinds of people are represented in this large census, in a manner which must be of great value to congregations electing to hold Hymn Services.

Above is the list of hymns, with the ten favorites leading. The numbers after the hymns (the first ten) indicate the number of votes received in the 32,000 votes submitted. In nearly every list four hymns appeared: Abide with Me, Nearer, My God, to Thee; Rock of Ages, and Lead, Kindly Light.—*The Etude*, April, 1923.

The compiler of "Great Songs of The Church" has received the personal congratulations of James Francis Cooke, editor of *The Etude*, with the statement, "We shall no doubt receive inquiries from people who would like just such a book." The entire list of 30 hymns appears in "Great Songs," except words of "Come, Thou Almighty King." Its great tune, ("Italian Hymn") is used with the better words, "Sound, Sound the Truth

Abroad." The ten greatest hymns as given in the *Etude's* list of February, 1922, are all in the book also. ("We May Not Climb the Heavenly Steeps" will be found beginning with the line, "Immortal Love, Forever Full.")

THE CHURCH AND THE POOR.

How to Behave Ourselves in Reference to Our Poor, is the lesson before us this week, and it is the seventh lesson on *right* behavior as members of the church of our Lord.

(1) Read the following and see Jehovah's interest in the poor. (Prov. 14:21; 21:13.) Most certainly "pure religion" has a place in the church of Christ. But "pure religion" exists not where the poor are neglected. (See James 1:27). How glad we should be that we have a part in the support of the Fanning School for girls and the Tennessee Orphan's Home. Let us enlarge this work!

(2) *Note the Naturalness of this Duty.* The church is declared to be the "body" of which Christ is "head." (Col. 1:18). The head and the body, with all of its members, are vitally connected, "knit together" is the way Paul puts it. (Eph. 4:16). Hence we are not only members of Christ, but "members one of another." (1 Cor. 6:15; Rom. 12:5). That member that does not suffer when another member suffers is a dead member and will ultimately be cut off. You get the same lesson when you look at the church as a family and such it is declared to be. It would be, indeed, a poor family with some of the members living in luxury and ease and other members of the same family suffering the pangs of hunger and cold.

(3) *Some Direct Statements about this Duty.* (a) Read 1 John 3:17. Note the question: "How dwelleth the love of God in him?" It matters not how much we boast about our faith in God and our love for his cause—if we let a member suffer without going to his aid, our faith is too dead to save. See James 2:15, 16, 17. And such love is nothing but hypocrisy. We are taught to let "love be without hypocrisy." (Rom. 12:9).

(b) *We Are Taught to Lay Down Our Lives for the Brethren.* See 1 John 3:14-16. The giving of those things upon which our own physical lives depends is one way of doing this. This is not hard for those who really love. But for some to give up their earthly holdings for others is like "bleeding them;" *it hurts*. But it will do you good.

(c) *"When One Member Suffers All the Members Suffer With It."* These are almost the exact words of 1 Cor. 12:25, 26.

Do you see this principle? Do you see its naturalness? Is there a *living* appreciation of this eternal principle in your soul? If so, you are making progress in the religion of our Lord.

This "suffering" is not merely in word; that is, expressing in words our sorrow and sympathy, but it is suffering "indeed" and "in truth" by making a sacrifice ourselves for the suffering

brother. Study the meaning of 1 John 3:18. We give up something for Him.

(4) *The Only Way Our Discipleship Can Be Truly Known.* Study John 13:35. There is nothing so beautiful, that so appeals to the hearts of men, as the local church that lets Christ, indeed, *live and walk* in them. Christ wants to do this. (2 Cor. 6:14-16.) When he was here he went about doing good to all suffering humanity, and especially to those who were his own. When he left this earth he instructed his church, his body, to continue this work so well begun by him. See Gal. 6:10. And will you note the special reference to our care for the poor that is made in Gal. 2:10? With other instructions, Paul was especially reminded to be thoughtful of the poor. Christ desires to live and walk in us today and show the blessedness of his doctrine in the lives of men. He wants this done in our acts, *not simply a lot of talk!* All that is needful to make men fall in love with the teaching of our Lord is to *live* it before their eyes.

(5) *Regular Offerings and Special Collections.* We are taught to lay by in store on the first day of the week as we have been prospered. (See 1 Cor. 16:1, 2; 2 Cor. 8:12 and 9:7). This we should do regardless of whether we have any poor to feed and clothe or not. This must be done under what we shall call normal conditions. But *special collections* are indispensable in a *live* church. I simply mean this: A misfortune befalls a brother. A load is placed on his shoulders he cannot well bear alone. To meet this brother's needs out of our regular offerings does not make us feel his burden as we should. Each member, in such cases, should make an extra sacrifice with this brother's needs in view, and thus he suffers with this brother in this specific need. And *each* member should give something to this end. "When one member suffers, all the members suffer." This can only be done with a consciousness of the specific need of the member suffering and your exercising yourself by special sacrifice to meet this need. Here is where *love* grows.

(6) *The Worthy and Unworthy.* Thought *must* be given to those who are worthy and unworthy. A man who can help himself and will not, must not be helped by the church, but rather withdrawn from as disorderly. Study 2 Thess. 3:6-15. Paul here is talking directly about members who want to be supported by the church who are able to work and will not. God does not want his church imposed upon.

(7) *Feeding and Visiting our Lord Today.* In closing this lesson, read Matt. 25:31-46. Don't forget the eyes of our Lord are on us when we visit and administer to a poor saint. Do you think of this when engaged in this work? Here is the *joy* of it.—S. H. Hall in *Friendly Visitor*.

"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.

OBSERVATIONS IN FRANCE.

DON CARLOS JANES.

Early on a Saturday morning, we were driven to the Jerusalem station, took train and dropped down through the rocky gorge connected with the history of Samson, through Lydda, Ashdod, Ashkelon and Gaza, on down through the desert over the military railway of the world war to Kantara on the canal and thence to Port Said, where I preached on Sunday night. A storm that evening broke at least one vessel loose from its moorings.

Monday we boarded the *Macedonia* bound for London by way of Marseilles, and as we wanted to see some of France, we disembarked when we reached her great southern port after passing the volcano, Mt. Etna, which has since done so much damage by its eruption. Snow capped mountains of Corsica (birthplace of Napoleon) and some of the mountains of Italy were in view. From Marseilles, we went directly to Paris, the capital of France and—shall we say? the capital of the world of Fashion. An inquiry addressed to a total stranger brought the ready offer to us to find a lodging. Poor fellow! By his own disclosures, he had married the second time; had trouble; separation; litigation. And he was *without faith*. In the short while he was with us, he remarked upon how the writer lived in a different world from him. Soon he was to go on business to Russia, if he could get there. And how many thousands may there be with good hearts and wrecked lives—little prospect here and none hereafter?

Paris is a wonderful city. It is a great place for the sight-seer; a place needful of the gospel; and a city rich in historic associations. Naturally you would expect us to look upon much that showed the damaging effects of the war, but here you are mistaken. Except for the numerous long veils worn as mourning, there was little indeed to suggest that there had even been a war. We saw the people well dressed and no particular evidences of suffering financially or otherwise. In the realm of sightseeing, the Eiffel Tower, a slender steel structure nearly one thousand feet high must be mentioned. Its base is very much larger than most people would suppose from the pictures they see. It starts in four places on the park and as these corners rise they incline toward a common center and unite after which they together climb perpendicularly to a height of a thousand *metres*. An elevator in one of these corners carries you up part way; a second elevator takes you still higher, and the third one is required if the trip to the top is to be completed. Of course the view from such a point is very extensive. This, the loftiest structure ever erected by human hands, is now used as a wireless telegraph station and you can see the great antennae wires leading out through the air over a beautiful green sward where

they drop through a large opening to a chamber beneath the ground. While on this tower, we read some in Word and Work. It was *high* class reading, too.

The National Museum (*Louvre*) is too extensive and elaborate to admit of description here. And what shall I say of that famous street, *Champs Elysees* (the Elysian Fields), and of the magnificent Arch of Triumph in memory of the Little Corsican, and the grave of the unknown French soldier? So small a space would scarcely more than suffice for a brief mention of the various places visited. We wanted to see something of the devastation of war and took train for Arras, passing Amiens where the Canadians turned back the German salient, through Albert, which was badly battered, and detrained in the new Arras station in front of which stood a plank shanty and a number of captured enemy cannon—a starting point for tourists. Up street a short distance is the Y. M. C. A., where travelers may lodge and to it we made our way. The buildings across the street there on the right hand are in good condition having been repaired since the war. The communicating trench from Arras up to the fighting front ran here on the left side of the street in the edge of the yards. From the closely crowded houses to the sidewalk extend heavy brick walls, which according to the custom are the fences between properties. Through these as well as through the ground of the yards, the soldiers cut their trench and here it remains open still with the earth tossed up any way on the little lawns and the houses themselves almost a total ruin from cannonading. Now here we are at the “Y” hut, standing on ground formerly occupied by a residence. At present this shack is used principally by bereaved fathers and saddened mothers who come over to view the graves of their precious dead. The “Y” assists with arrangements to get out to the burial places, photographing the spot, etc. To give you some idea of the vastness of this great slaughter so recently consummated: To the end of March, 1921, the British War Graves Commission had treated horticulturally 950 cemeteries, having sown 195 acres to grass. The Commission had seven nurseries; about a million and a half of plants had been set; ten traveling garden parties worked on the cemeteries; and 5,000 headstones were being shipped weekly! The house next to the “Y” garage fell down the night we left. We saw the buildings all pounded to pieces and brought home a photo of the belfry both before and after the bombardment. In some places the structures were entirely gone; in others, little more than a mass of ruins. We picked up some relics, looked away to Vimy Ridge, where the Canadian boys faced 3,000 German guns and turned the enemy back, and later took train for Boulogne where we were delayed a day by a storm which prevented vessels crossing the English channel. We had to take care not to be blown into the water when we went to the dock and some falling glass came down very near to where my wife was walking.

ON FOREIGN FIELDS. RURAL MISSION WORK IN JAPAN.

O. D. BIXLER.

It's among the common people. "For behold your calling brethren." Jesus chose twelve common men, from a world full of all kinds, to be his apostles.

The rural people are more natural in heart and purpose. Even the national promoters of the world are noticing with concern the tendency of the people to leave the natural, honest, rural occupations for the more modern, forced, and unnatural get-rich-quick inducements of the cities. Those who remain behind are better material, better "ground," for the seed of the Kingdom.

Especially to those of God's children who are endeavoring to sow the seed of the Gospel in its purity, undefiled by modern denominationalism, does rural work at present, present great opportunities. This is the time of awakening in rural Japan. The people are beginning to lay aside their prejudices against Christianity, and desire to hear its teaching. If we who plead for the Bible teaching only wish to preach it to virgin soil awaiting some kind of seed, now is the time to act. If we do not, there are plenty of others who will. "And while men slept an enemy came . . ." has at least a partial application in this case.

In no other work is it possible for the influence of a missionary to be felt as much as in such work. Not only while he stands before the crowds and preaches the Gospel, or while he hands out the written message, or assists his neighbor in some physical difficulty, is his influence going out, but every hour and perhaps every minute all eyes are turned towards him. "Why is that foreigner away over here in a foreign country and out here in this inconvenient mountainous section?" is a question that comes to old and young for miles around. "What is his purpose? Is he going to make money off of us? Is he figuring on polluting the minds of the country people against the government?" These are only a few of perhaps hundreds of ideas that turn the hearts of the people to watch his movements. Then when they begin to see his quiet, honest life of service, physical and spiritual, their hearts begin to understand and soften, and the missionary is preparing virgin soil for the sowing of the seed of Life. Experience, short as it has been, has led me to see the truthfulness of the former statements. "So let your light shine, that others seeing your good works may glorify your Father who is in Heaven." O the value of a Christian life in a place where the *whole round* of Christian influence can be felt.

Acquaintances are made and close friendships are formed that do not change with the passing throngs—acquaintances that will continue throughout the ages.

When the harvest is so ripe and the laborers so few, the *physical* welfare of the few laborers is no unimportant matter.

As I sit in this wooded mountain nook in the pure air warmed by the bright sunlight and filled with the songs of the nesting birds and the perfume of the flowers, I can but thank God; for the surroundings of God's great out-doors are a wonderful help to us physically—in a land where the average individual stay of thousands of missionaries is but three years.

As has been suggested a missionary in such a location works while he sleeps, but he desires to be of the most service possible. Perhaps in the order of importance our methods may be named as follows:

First. *Private, personal contact and evangelization.* What can be more effective than to tell the love of God direct to the individual who must realize that the whole purpose of the speaker is in him alone. Many a time has the writer and the guest sat for an hour or two looking each other in the eye, discussing eternally important subjects. It is entirely too early yet to know the outcome of it all, but a few times at least the speaker and the hearer have gone together to the river and "he baptized him."

Second. *Assembly work.* This is not so easy as yet for the people do not assemble readily, but we take advantage of this as often as possible. We go where the crowds go, and preach to the people on the temple or shrine grounds, or on the roadside. We gladly assemble with them in their houses when they will do so. In the villages and towns there are no available meeting places. We feel the need of tents very much. I believe it will be the means of great success from the missionaries' viewpoint.

Third. *Tract distribution.* The people of Japan love to read. I wonder why this is so true of the whole nation, but whether we understand or not we take advantage of it, and give them the printed Word. So far we have done as much as time and means would allow which is very little, but our work is hardly under way by the grace of the Lord. We hope to do much of this kind of work. Great possibilities lie in it. This article does not permit to tell of the incidents of results from tracts. We shall distribute tracts *as people come to our homes; as we go out on the road on business; and we shall make special trips for tract distribution.* These mountains are full of people. We will never reach them any other way than to go to them. Tract work must not be neglected.

Fourth. *Assisting in daily affairs* in ways that open hearts and help the people to a happier, more holy life on earth is the last method I suggest, but it is far from being the least. It has done as much or more for us than any other method thus far; and so we are invited to all sections to preach the gospel.

We believe that much depends upon co-operation on the part of other children of the Lord in evangelization—native evangelists, equipment (such as tents, means of conveyance, tract printing, and distribution of tracts and Bibles, suitable homes for the foreign workers)—and in behalf of more laborers in the harvest, and in prayer for God's workers. Will you have a part in this?

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 SEPTEMBER.

Lesson 10.

September 2, 1923.

PAUL THE APOSTLE.

Golden Text: I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Lesson Text: Acts 22:3, 6-10 ; Phil. 3:7-14.

Acts 22:3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Phil. 3:7. Howbeit what things were gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, 9 and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead. 12

Verse 3. Of what race and nationality was Paul? Comp. Phil. 3:5. Born where? Educated where? Taught in what? How did he take hold? (Gal. 1:14).

Verse 6. What journey? (See vs. 4, 5). In what frame of mind was he? (Acts 9:1). Any evidence that he had softened since Stephen's death? Was he suffering remorse of conscience? (Acts 26:9-12). Was he in any mood or notion to think about changing his mind on the subject? (Absolutely not). But did he make a radical change before he got to Damascus? Tell how it came about? Did Paul stand by this testimony to the end? Did he gain anything by it of earthly good? Could he by any chance have been a deceiver? Why not? Do his letters read as though written by a man of sound and strong mind? Could he have been a fanatic? or self-deluded? (See Notes).

Phil. 3:7. What "things" is he speaking of? (See vs. 4-6). What is meant by "counted loss"? (Counted them among lost things).

Verse 8. Was he willing to count anything else as "loss"? Regretfully or gladly? What is "refuse"? (Garbage). What made all the world look like garbage to Paul? Has Christ ever appeared so glorious to our minds? Was Paul mistaken in his estimate of Christ? Could he have "gained Christ" if he had held on to the world's things?

Verse 9. What more did he hope? Comp. 1 John 2:28. What sort of righteousness did he want to be clothed in? What sort was it he didn't want? (Cp. Rom. 10:1-10). How does this righteousness come? (Rom. 1:17).

Verse 10. What did Paul long to

Not that I have already obtained or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. 13 Brthren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

result? But did Paul feel sure of his crown all along? (2 Tim. 4:8). So what "one thing" did he set himself to do?

"Ne'er think the vict'ry won,
Nor lay thine armor down:
Thy arduous work will not be done
Till thou obtain the crown."

NOTES ON "PAUL THE APOSTLE."

We have in our printed lesson-text an account (1) of Paul's origin and early years, (2) of his conversion, (3) his inward life and attitude toward Christ—his desires and hopes and endeavors.

THE CONVERSION OF SAUL OF TARSUS.

Saul left Jerusalem as a ravening wolf, intent upon destroying the flock of Christ. A few days later he was himself one of the little lambs of the Lord's fold. How did it come to pass? Three times in the book of Acts (chapters 9; 22; 26,) the story of Saul's conversion is rehearsed. These simple straightforward accounts of the happenings on the Damascus road can alone account for the sudden change in Saul's career, and the new and wonderful life that followed after—a life more fruitful and powerful and far-reaching in its influence than any other we know of—the life of our Lord and Savior Jesus Christ alone, of course, excepted. If the Lord Jesus had not been, Saul of Tarsus would never have had any power or been heard of. On the other hand it was through Paul more than any other human agency that Christ was made known in all the world.

Anyone who would deny the facts of Paul's conversion as recorded in Acts, would have to say that Paul was the victim of a delusion; or else that he was a willful impostor and deceiver. Not even the bitterest infidel would care to take the latter position. The only effort that has ever been made has been to discredit the actual objective reality of Saul's experience on the road to Damascus. It was only a mental reaction, they would say—a hallucination, caused by regret and remorse. There is not only no ground for such a supposition, but the record shows the very opposite. Far from feeling remorseful Paul thought he ought to do what he did (Acts 26:9) and was acting in strict accord with his misguided conscience. He was, in his own judgment, fighting a faithful and valiant battle for God and truth. That it was not merely a mental experience is also evident from the fact that those with him also saw the light, and heard the sound of the Voice; and that Saul was stoneblind from the brightness and had to be led by the hand into Damascus. That further Paul was not weak-minded, not a mere enthusiast or fanatic, is proved by the power and practical good sense of his writings. Those are not the letters of a dreamer or a fool. His work has been tested by the lapse of the centuries, during which it has brought blessing and uplift and hope to millions.

Saul of Tarsus was converted in no other way than that carefully narrated in the New Testament. The purpose of Christ's personal appearance to him is stated in Acts 26:16-18. In all other respects, however, Paul became a Christian just as everyone else—by the "obedience of faith." (Acts 2:38).

know? Did he shun partnership with Christ in his sufferings?

Verse 11. What was Paul's aim? Was this a special resurrection? (Heb. 11:35) Can one attain it who does not take share in Christ's sufferings? (Rom. 8:17). Does resurrection mean the same to all men? (John 5:29; Rev. 20:6).

Verses 12-14. So long as Paul was in the flesh had he attained? If even the truest Christian would count himself to have "attained," and would cease to press on—what would be the

PAUL'S DEVOTION TO CHRIST, AND CHRISTIAN LIFE.

In the latter part of the printed lesson is a portion of Phil. 3 in which we behold Paul's surpassing devotion to Jesus Christ his Lord, and the aim and tenor of his own Christian life. Paul must have seen something in Christ that made all else seem paltry in comparison—"the excellency of Christ Jesus my Lord"—and thenceforth he was that Lord's willing servant in the bonds of an invincible love and hope. What did he see in Christ? Have we so seen and known Him? All the glory and virtue that Paul saw was in Christ, and more still, for Paul was ever pressing on to know Him yet better and better. That God may grant us such a knowledge of His Son, our Lord and Savior Jesus Christ, that all else may lose its charm and power over us, and He be Lord alone over our hearts!

THE TEACHING OF THE LESSON.

The Lesson-Text with the Questions will itself furnish a sufficient plan for the bringing out of the great theme of Paul's life. The Notes throw more light upon the two greater points to be brought out: the Conversion of Paul and the Secret of his Christian life.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 9, 1923.

JOHN MARK.

Golden Text: Whatsoever thy hand findeth to do, do it with thy might.—**Eccl. 9:10.**

Lesson Text: Acts 12:12, 25 to 13:5; 15:36-40; 2 Tim. 4:11.

Acts 12:12. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Acts 13:1. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every

I. Acts 12:12. (First reference to John Mark). What was his mother's name? What was being held at her house at the time? (What sort of occasion was this? See Acts 12:1-5, etc.) Of what sort of home therefore did John Mark come?

II. Acts 12:25—13:5. (John Mark, companion of Barnabas and Saul) What "ministration" was this? (Acts 11:27-30).

Verses 1, 2. Who were prophets and teachers in the church at Antioch? What were they doing? What is "ministering"? (Serving). What sort of service of the Lord were they engaged in? What else were they doing? What attitude of heart is indicated by fasting? (Joel 2:12). What orders did the Holy Spirit give? **Verses 3-5.** How did they set apart Barnabas and Saul unto that work? By whom were they sent forth? Directly by the Holy Spirit, or through human instrumentality? Where did they go first? Whose original home was that? (Acts 4:36). Who accompanied them on this missionary journey? How far did John Mark go with them? (13:13).

III. Acts 15:36-40. (John Mark rejected for unfaithfulness.

Verse 36. What did Paul propose to Barnabas? Was that good and necessary? Should a young flock be

city wherein we proclaimed the word of the Lord, and see how they fare. 37 And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: 40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

2 Tim. 4:11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

Was his end near? (2 Tim. 4:6). Who had outright forsaken him? (v. 10). Where were his other companions? Whom did he want now, whose company he had refused some years ago? What reason could you give for this change? Had John Mark made a had start? But had he righted up again? Is an early failure often fatal? Does it have to be so? Can we succeed in Christian life and work if we go at it half-hearted? Think on the Golden Text and Luke 9:62.

left to shift for itself altogether?

Verses 37, 38. What did Barnabas want to do? Why did Paul object? Which do you think was in the right? Verses 39, 40. Was either one willing to give in? How did the matter end? Where did Barnabas and John Mark go? What bond existed between the two? (Col. 4:10). Whom did Paul choose for a travelling companion? What previous knowledge of Silas have we? (Acts 15:22, 25, 27, 32). With whom did the judgment of the church seem to side? Any evidence of bitter feeling between Paul and Barnabas? (None whatever).

IV. 2 Tim. 4:11. John Mark reinstated in Paul's confidence. In this, his last epistle, what does Paul say about John Mark? Where was Paul at the time? (In Rome, in prison).

Who had outright forsaken him? (v. 10). Where were his other companions? Whom did he want now, whose company he had refused some years ago? What reason could you give for this change? Had John Mark made a had start? But had he righted up again? Is an early failure often fatal? Does it have to be so? Can we succeed in Christian life and work if we go at it half-hearted? Think on the Golden Text and Luke 9:62.

THE TEACHING OF THE LESSON.

The outline and plan of the lesson is found in the Questions which accompany the Lesson-Text. John Mark was of a God-fearing home; made a good start, but failed in the test. His failure had a great influence in the end—causing the separation of Paul and Barnabas; which no doubt was overruled for a blessing, for Silas was no doubt a more suitable man to help Paul carry the gospel into Europe. But in a later day Paul wants John Mark with him. He who had been weak and unfaithful had now become strong and dependable.

Incidentally there are lessons here in prayer and missionary work, and the great character of Paul shines out.

THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 16, 1923.

LUKE, THE BELOVED PHYSICIAN

Golden Text: A friend loveth at all times;
And a brother is born for adversity.—Prov. 17:17.

Lesson Text: Luke 1:1-4; Acts 1:1; 16:9-15; Col. 4:14; 2 Tim. 4:11.

Luke 1:1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all

Luke 1:1-4. The Preface to the Gospel of Luke.

Had there been several efforts to write up the story of our Lord Jesus Christ? What investigation had Luke made? From whom did he get his facts and data? Was he careful to present accurately what those eyewitnesses and inspired ministers of

things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the things wherein thou wast instructed.

Acts 1:1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach.

Acts 16:9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Col. 4:14. Luke, the beloved physician, and Demas salute you.

2 Tim. 4:11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

What shows that Luke was with Paul at this time? What do we learn of Luke's profession? Where and in what situation was Paul? (Col. 4:10; Ephesians, Philippians, Colossians, and Philemon are the "Prison-Epistles") Who else was with Paul? Did he stick to Paul? (2 Tim. 4:10).

2 Tim. 4:11. Luke the faithful friend. (See Golden Text).

Who only was with Paul at that trying time? Where was Demas? Where were Paul's friends from Asia? (2 Tim. 1:15). How did the brethren at Rome rally to him in his trouble? (2 Tim. 4:16). But who stood by Paul? (2 Tim. 4:17). And what man was not ashamed of Paul? The prisoner of the Lord?

the Word reported? To whom did Luke address his treatise? What did he want Theophilus to know? Was Luke giving him the "certainty" of it?

Acts 1:1. The Preface of the Book of Acts.

Had the writer of Acts also written an earlier treatise? On what? To whom does he address this book? Did the same writer (Luke) write both the Gospel of Luke and the Book of Acts?

Acts 16:9-15. Luke the Travelling Companion of Paul.

Verse 9. Where was this? (At Troas). What did Paul's vision mean? Is not the same need crying to us today from many places?

Verse 10. What did Paul immediately endeavor to do? Where is Macedonia? (In Europe). Had the apostle of Christ ever carried the gospel into Europe? (No, never before). What is indicated by the "we" in this verse (and in vs. 11, 12, 13, 14, 15, etc.)? (See also Acts 20:5-15; 21:1-18; 27:1-28:16, where the "we" shows that Luke, the writer was himself in the company with Paul).

Verses 11, 12. Was the journey to Europe quick and favorable? At what city did they make the first stop?

Verse 13: In every new place, where did the apostle always go first? (13:14; 14:1; 17:1). Why? (Rom. 1:16). Why didn't they go to the synagogue in Philippi? (None there). Where did they go instead? Who was gathered at the prayer-place by the riverside?

Verses 14, 15. What woman is prominent as the first-mentioned convert in Europe? What did the Lord do for her? (Cp. Luke 24:27, 32, 45). To what did she give heed? What was the result? Will all who really give heed to the gospel be baptized? (Acts 2:41). How did Lydia's faith immediately bear fruit in love?

Col. 4:14. Luke, Paul's friend and companion in his imprisonment.

NOTES ON "LUKE THE BELOVED PHYSICIAN."

The Outline followed by the Lesson-Text and marked in the Questions presents an excellent plan for the teaching of this lesson. Note:—

1. **Luke, the writer of the Gospel of Luke, and of Acts.** Mark the fact that Luke carefully and accurately reported the testimony of the original eyewitnesses and "ministers of the word"—i. e., the inspired apostles. (John 15:26, 27). Moreover Luke being so closely associated with Paul, Luke's work carries the stamp of the apostle's supervision and approval.

2. **Luke the Companion of Paul's Travels.** The famous "we"-passages in Acts indicate where Luke fell in with Paul's company, and where he was associated with the apostle.

3. **Luke, Paul's friend and companion in imprisonment.**

4. **Luke the faithful friend.** In the latter two passages of the Lesson we see Luke as the faithful and loyal friend to Paul in his need and trouble. When all forsook Paul, Luke stayed by him, unafraid and unabashed. And that devotion to His servant the Lord counts as having been rendered to Himself.

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 23, 1923.

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS.

Golden Text: Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.—1 Tim. 4:12.

Lesson Text: Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6; 3:14, 15.

Acts 16:1. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. 2 The same was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

Phil. 2:19. But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man, like-minded, who will care truly for your state. 21 For they all seek their own, not the things of Jesus Christ. 22 But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel.

2 Tim. 1:1. Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, 2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 3 I thank God, whom I serve

Acts 16:1-3. **The Calling of Timothy.** Had Paul been at Derbe and Lystra before? (Acts 14:6, 7). What experience did Paul have at the latter place? (Acts 14:19-22). What of Timothy's parentage? Who were his mother and grandmother? (See 2 Tim. 1:5 below). What did they do for this child? (2 Tim. 3:15 below). Is that a great advantage and blessing? In what way? Did Timothy have a good name among the brethren? Is that important? (Prov. 22:1). What did Paul want with this young man? Did Paul act under Divine guidance in this? (1 Tim. 1:18) As a national mark was circumcision allowable to Jewish Christians? (Cp. Gen. 17:11-13). But does it avail anything in Christ? (Gal. 5:6). What is the real and true circumcision we all receive in Christ? (Col. 2:11). Was Paul terribly opposed to circumcising Gentile Christians? Why? (Gal. 2:3-5; 5:3).

Phil. 2:19-22. **Timothy's unselfish devotion.**

What remarkable testimony does Paul bear to Timothy here? In what was Timothy distinguished above all other of Paul's helpers? What sad testimony of most of the other preachers? (Consider Matt. 16:23; 1 Cor. 13:5).

from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day 4 longing to see thee, remembering thy tears, that I may be filled with joy; 5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. 6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

2. Tim. 3:14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Christ?

Verse 5. What sort of faith was Timothy's? Who had had the same sort of faith before him? Had Timothy inherited it? How did it come down to him? (See v. 15 below). How does faith come? (Rom. 10:17).

Verse 6. Did Timothy have a special gift from God? How had it been imparted to him? What devolved on him now? Will any gift be lost if unused?

2 Tim. 3:14, 15. In what must Timothy abide? (2 John 9). Had Timothy got his teaching from an absolutely reliable source? From whom? What did Timothy know of Paul? (2 Cor. 12:12; 2 Tim. 3:10, 11). What other perfectly trustworthy teaching from a trustworthy source had Timothy had? How early had he learned the (Old Testament) scriptures? Can even a babe learn the scriptures to profit? What does Paul say those Old Testament scriptures are able to do? But in what light must they be taken? (In faith in Christ Jesus. See also vs. 16, 17).

If time permits read Paul's great last charge to Timothy: 2 Tim. 4:1-8.

How had Timothy served in "furtherance of the gospel"? What can any one of us do in that line? (Are we doing it or are we living for self alone?)

2 Tim. 1:1-6. Timothy's faith.

Verses 1, 2. What does Paul designate himself? What does he call Timothy? In what sense was Timothy his child and his son? (1 Cor. 4:15).

Verses 3, 4. When Paul became a Christian did he change to another God? How had Paul always served this God? (Acts 23:1). Did his conscience always lead him aright? (Acts 26:9). Was he a sinner despite the fact he was so conscientious? (1 Tim. 1:15). By what must conscience itself be enlightened? (Ps. 119:105; Jer. 10:23)—Did Paul pray for Timothy? Often and earnestly? Did he love Timothy greatly. Did tears fall to Timothy's lot? Will they come to any faithful servant of

FIFTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 14.

September 30, 1923.

Review: Great Men and Women of the New Testament.

Golden Text: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Lesson Text: Heb. 11:13-16, 39, 40.

13. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 But now they desire a better

country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

39. And these all, having had witness borne to them through their faith, received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

NOTES ON THE REVIEW LESSON

The printed lesson-text above has reference to the Old Testament heroes of faith. This quarter's lessons treat on the great names of the New Testament. Note how every one of them stands distinguished by faith and obedience.

GREAT MEN AND WOMEN OF THE NEW TESTAMENT.

1. **JOHN THE BAPTIST.** What did the Lord Jesus say of this man? (Matt. 11:7-11). What was his special work?
2. **MARY THE MOTHER OF JESUS.** What virtues and graces did this woman, whom God chose to be the mother of the Christ, have? Did she have the ornament of great price? (1 Pet. 3:4). Did she have faith? Was she humble and obedient? But did she have special privileges with Christ? (Matt. 12:48-50). Is Mary set before us as an object of worship or adoration?
3. **SIMON PETER.** Give estimate of his character. Tell of his fall and restoration. What great work was committed to him? Any evidence that he was ever considered as head of the church, or held such a position as the Roman pope?
4. **JOHN THE APOSTLE.** Tell briefly what you recall of John. What writings have we from him in the New Testament?
5. **MATTHEW THE PUBLICAN.** What was a publican? Tell of Matthew's call. What great and permanent work was it given him to do?
6. **MARY MAGDALENE.** What had the Lord done for her? How does the beauty of thankful love come out in her record?
7. **MARTHA AND MARY.** Who were they? How did the two sisters differ?
8. **STEPHEN THE MARTYR.** Mention five things Stephen was full of. Tell circumstances of his death.
9. **BARNABAS THE GREATHEARTED.** Of what country was he? Of what tribe? What sort of man? (Acts 11:24).
10. **PAUL THE APOSTLE.** His Early Life; Conversion; and Work.
11. **JOHN MARK.** The man who took hold of the plow and looked back. What was his failure? Did he make good after all? What book in the New Testament bears his name?
12. **LUKE, THE BELOVED PHYSICIAN.** Whose companion and loyal, steadfast friend was he? What writings have we from him?
13. **TIMOTHY, A GOOD MINISTER OF JESUS CHRIST.** From what place did he come? What do we know of his early faith and training? Of his great and unselfish devotion in the work of the Lord?

Helps to the Use of Good English

A DESK-BOOK OF ERRORS IN ENGLISH

The purpose of this volume, by Frank H. Vizetelly, is to point out common errors which many speakers and writers unconsciously commit. It is designed primarily as a quick-reference book, to decide mooted points, and show the best usage; as such it is arranged alphabetically. Cloth 12mo, 232 pages, \$1.50.

CONNECTIVES OF ENGLISH SPEECH

Don't forget the importance of the little connecting-words; without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skilful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.90.

WORDS FREQUENTLY MISPRONOUNCED

A Desk-Book of Twenty-five thousand words frequently mispronounced, embracing English, Foreign, Bible, and Geographical Terms and Proper Names carefully pronounced, annotated and concisely defined. Cloth, 750 Pages. \$2.00.

TALKS ON TALKING

For the Speaker, Preacher, Lecturer, and all others who are interested in Speech and Speaking. By Grenville Kleiser—Just Published. Speech has become the great avenue of business, professional, social, and public success. No man is better qualified to talk on this subject than this author who has made it his life study. In this new book he deals with phrases of Talkers, The Speaking Voice, How to Tell a Story, Talking on Salesmanship, Men and Mannerisms, How to Speak in Public, Practical hints for Speakers, The Dramatic Element, Conversation, Preaching, Care of Throat, etc., etc. 12mo, cloth, \$1.00.

English Grammar Simplified.

An absolutely simple yet thoroughly practical book on a new plan that gives you the correct use of English words in English sentences. Its statements can be grasped at once by a child or a person of limited education, and they make the dreaded complexities of the language as clear as crystal. It settles disputed points and gives you the meat of English Grammar in a Nutshell and for the office, the home, or the classroom will prove the readiest help in time of doubt or perplexity that you have ever owned. It has not been made brief by leaving out essentials, but by eliminating confusing discussions and extended explanations, and is a complete summary of the subject. Order it today and be grateful every day of your life.

"As a handy volume...for quick reference and authoritative decision, its direct clearness, its remarkable simplicity of language, and its plain, common sense will win admiration and command respect."—*New York Evening Sun.*

12mo. cloth, 282 Pages. \$1.00.

WORD AND WORK LOUISVILLE, KY.

CLASSIFIED RELIGIOUS WORKS.

COMMENTARIES.

Acts, McGarvey.	\$2.00
Romans, Grubbs-Klingman.	1.00
Romans, Epistle to, Stifler	1.25
Romans, Moule	1.25
I. Corinthians, Hodge	1.25
Hebrews, Boll.	1.00
Clarke's Commentaries, set of six volmes.	20.00
Jamieson, Fausett & Brown Commentary	7.00
Life and Epistles of Paul—Conybeare & Howson.	2.50
Pentateuch, notes on, by C. H. M., six volumes.	6.00
Queries and Answers—David Lipscomb	2.00
Daniel, Stevens	1.25

CONCORDANCES.

Strong's Exhaustive	7.50
Hazard's Complete Concordance, Revised Version.	5.00
Crudens, Authorized Version	3.25

HISTORICAL WORKS.

Church History for Busy People—Klingman	1.00
Josephus, complete. (Cloth)	2.50

LEXICAL AND REFERENCE WORKS.

Thayer's Greek Lexicon of The New Testament	6.00
Angus-Green's Handbook of the Bible	2.50
Handbook on Baptism—Shepherd	2.00
Smith's Bible Dictionary	2.00

MISCELLANEOUS RELIGIOUS WORKS.

Adventism Renounced—Canright	1.50
Civil Government—David Lipscomb	1.00
Foster's Story of the Bible	2.00
Hurlbut's Story of the Bible	2.50
How to Study the Bible—Torrey75
Jesus is Coming—W. E. B., paper 50c, cloth75
Living Messages of the Bible—Morgan, 2 vols. each.	2.00
McGarvey's "Book of Sermons"	1.25
Number of Man—Mauro.	1.00
Plain Papers on Prophetic Subjects—Trotter.	1.25
Quiet Talks—S. D. Gordon, any one of the series.	1.25
The Bible and Its Christ—Torrey75
The Chronology of the Bible—Mauro.	1.00
Wonders of Prophecy—Urquhart	1.00
"Great Songs of The Church," singles, 75c; quantities.60

ORDER OF

Word and Work

LOUISVILLE, KY.