

CLASSIFIED RELIGIOUS WORKS.

COMMENTARIES.

Acts, McGarvey	\$2.00
Romans, Grubbs-Klingman	1.00
Romans, Epistle to, Stifter	1.25
Romans, Moule	1.25
I. Corinthians, Hodge	1.25
Hebrews, Boll	1.00
Clarke's Commentaries, set of six volumes	20.00
Jamieson, Faussett & 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; quantities60

ORDER OF

Word and Work

LOUISVILLE, KY.

OCTOBER, 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.	289
News and Notes	292
Articles—	
What Is The Gospel?—S. C.	295
What I Should Do—Mrs. A. K. Ramsey	296
Knowing Good From Evil	297
The Revelation—R. H. B.	300
On Foreign Fields—	
Missionary Notes—D. C. J.	307
Among The British—D. C. J.	308
From Harry and Pauline Fox—	310
Lord's Day Lessons—R. H. B.	311
Miscellaneous—	
The Harding Memorial Fund—J. E. Dunn	299

There is something under the
front cover for 200 subscribers!

Selected Bibles and Testaments

We can supply any Bible in print at publisher's price, but out of the hundreds of editions available we give you the benefit of our judgment in suggesting the very most suitable and desirable volumes. All are in the widely used American Standard Revised Text, the most accurate translation available; we can, however, furnish King James Bibles as well.

A **General Purpose Bible** is found in No. 2172, printed in Bourgeois type, with references, Bible Dictionary, Concordance, 12 Colored Maps, 25 Outline Maps in the Text, bound in genuine leather with overlapping edges. Price \$4.50. If leather lined and silk sewed, \$6.00. Morocco, \$8.00. If the concordance and dictionary are not desired, No. 172 (Same otherwise as No. 2172) is \$3.75.

For those desiring the good features of the above series with **Self-pronouncing text**, we offer the new black-faced Onyx type, practically the same in size as Bourgeois. No. 2252 is leather bound, overlapping edges, at \$5.00; No. 2253, leather lining, and silk sewing, \$6.25; No. 2254 Morocco, leather lined, silk sewed, \$8.50. Without the concordance and dictionary, No. 252 (otherwise like No. 2252) is \$4.25.

A **Text Bible** (without references and helps) for class use is to be found in No. 101, 4x6x1 3-16 inches, minion type. Cloth, \$1.10. No. 112, leather binding, overlapping edges, \$3.00.

If **Grandma** or other person with defective sight wishes a fine large type reading Bible, we recommend No. 180, size 5 7/8 x 8 7/8 x 1 1/4. Cloth, Price, \$3.00. No. 181, Leather, \$5.00. It is printed on fine white Bible paper in bold Pica type. Suitable for the pulpit.

POCKET TESTAMENTS.

The smallest edition, on India Paper, is 2 3/8 x 4 3/8 inches, and has the words of Christ in Bold-Faced type. No. 237X, India Paper, Extra Tan Suede Leather, flexible, silk sewed, \$1.35. No. 234X, overlapping cover, \$1.85.

Perhaps you would like a bit larger type which is found in the following editions: Size 2 3/8 x 4 3/8 x 9-16 inches, Nonpareil type, words of Christ emphasized in bold-faced letters. No. 332, Flexible leather, 90 cents, No. 334 overlapping leather cover, \$1.20. A new edition in Ruby type, nearly same size as previous numbers but with the proper names self-pronouncing. No. 225, leather, overlapping edges, \$1.00. No. 228L, Genuine Morocco in flexible style, \$1.25.

For the Side Coat Pocket and suitable for all who require large type, there is nothing finer than the Beautiful Pica Type Testament, 4 3/4 x 7 in compass and 1/2 in. thick, No. 650, cloth, \$1.00; No. 653, flexible leather, \$2.25; No. 654, leather, overlapping edges, \$2.75.

Prices for India Paper books, for Testaments with the Psalms, or anything else in the large line available readily quoted upon application.

We supply good books of all kinds. The sales help publish the Magazine.

WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

WORDS IN SEASON.

EDITOR'S NOTE.

In place of the regular "Words in Season" Editorials we take the liberty to reprint here a series of paragraphs from the November 4, 1920 issue of the *Gospel Herald* (now, merged with several other publications, the *Living Message*, published at Harper, Kansas). They are by the able and powerful pen of J. N. Armstrong, our brother and a true and faithful servant of God, words most timely and excellent.

THE WHOLE COUNSEL OF GOD.

Until one is willing to hear anything God has said on a particular subject, he is disqualified for the study of it. Again if one is not willing to make changes in his attitude to matters involved in a subject; if he is not ready to give up his old positions, turn right about, should he find himself out of harmony with the Lord's teaching concerning the matter, he is not qualified for its study. To illustrate: if one who has been sprinkled for baptism is "fixed" and is unwilling to admit that he is wrong on the subject, and to give up sprinkling and take immersion instead, should he find God so leads, his study of the subject will be of little, or not profit.

There is a preparation necessary to the best Bible study, a preparation of heart. Anything that God has said must be good to one. While he should recognize that one speech God may make may be more weighty than another, he must not forget that every word of God is just as true as every other word and that he must not prefer one word above another, but must love it all, as God's word.

To accept one teaching of God, one that I like and already believe, but reject another teaching, just as truly God's word, is to reject his word; and to reject his word is to reject God.

"Is it essential to salvation?" Lately the foregoing question is the test question. Whether I shall teach a truth or not depends on whether that truth is essential to the salvation of my hearers, I am told. A strange division of God's truth, essential truth and non-essential truth! Who made this division? Unless there is divine authority authorizing it, I certainly am not ready to be governed by it. Unless God has drawn this line down through his teaching I have no respect for the line. Who is able to say, unguided by the Lord, what truth is essential? Who would dare to venture to tread on such holy ground?

Some of the truth I hold today, as among the most precious truths I have, is truth that many, no doubt, will be saved without. Does that argue that those who taught it to me should

have kept silent, just because some brethren opposed the teaching of it? Shall we find out how little truth will save a soul, and just teach that? Shall we submit to opposition in the teaching of God's word that allows only that truth to be taught that the dogmatic and self-righteous may decide shall be taught? Would the Lord have us teach only what a few men, uninspired men, may decide is essential to the salvation of men? It seems to me that a more dangerous position respecting the teaching of God's word could not be taken. It is the very essence of human creed and every man who subscribes to it subscribes to a human creed. I should as soon think of adopting any other doctrine of men. Our liberty in Christ is involved and the minute we allow such a principle of teaching God's word to be saddled upon us, that minute we put on a human yoke. Not only is our liberty, blood-bought, involved, but our very loyalty to Christ is endangered.

No man is a faithful teacher of the word of the Lord, a safe teacher, who hasn't the courage to teach men, all men, every truth he may see in God's word. He must do this to be faithful. Unless the teachers of the church heroically do this, the church cannot advance toward a perfect knowledge in Christ Jesus; yea, unless the church is faithful to the great principle, the greatest, perhaps, of all principles, freedom in the teaching of the word of God, it will lose the truth it has, it will become blind, dogmatic, and self-righteous. The humblest member in a congregation should be made to feel free to teach anything that he believes he has from God's word. In teaching it he should not be intimidated by the stronger speakers, but brotherly deference and consideration should be shown him. The very hope of the church, its progress and growth is every way depends on this freedom to teach.

Whether that truth is essential or non-essential is not mine to decide. It is none of my business. God decided this long ago. It is His and only His to decide. It is presumption on my part to think about it. When I decide it is a truth from God, my duty is settled. And when my conscience decides it is an opportune time to teach that truth, liberty in Christ allows me to satisfy my conscience in the teaching of it. Even weak members are assured that they are received into the church not for decision of scruples. No "ecclesiasticism" can sit in judgment on the scruples of a conscience that is subject to God. No king, emperor, or kaiser can say whether I may teach truth I have from God. When I decide it is truth and that it needs to be taught now, that I *ought* to teach it today, no human authority has a right to hinder me and all faithful hearts should gladly listen to the lesson.

Otherwise what shall we do? Are there wise men among us to whom we must go and have it decided for us as to whether a truth is "essential," whether it is "important," whether it is needed now, or whether it is wise to teach it now, or not? Who

are these wise men and from whom did they receive their appointment?

Most assuredly it is no little matter to decide when, where, and to whom, a lesson should be taught. After I know well that the lesson is divine, and after I have the conviction that God wants the lesson taught in my day and generation, there are still grave matters to be decided about the teaching of it. Every humble child of God recognizes the burden of deciding when is the best time to teach a lesson. Not only so, but he is open to counsel, yea, he feels the need of advice. But finally he must decide what, when, and where he will teach.

I remember years ago, I felt heavily a burden in deciding whether in a certain meeting I should preach a certain sermon or not. I knew it was God's truth. But would it do good to preach it there? I prayed about it and spent hours of meditation concerning it. All the counsel I got from men was discouragement from preaching it. I kept thinking about it and praying about it and the impression that I should preach it deepened until I felt that I ought to teach that church that lesson at that time. After I reached this state of conscience, there was no other course, in loyalty to God, open to me. Nobody had a right to hinder me from that course. This is so always and everywhere, so long as a conscience is made free under God.

The peace, harmony, and unity of God's people are sacred to every loyal heart. He that does not love these next to truth itself is un-Christian. He that is not willing and glad to give up anything but conscience for their sake has not the Spirit of Christ.

But he that is so afraid of trouble and division that he is afraid to teach the truth, all the truth he knows God teaches and wants him to teach is unfaithful to God.

Certainly he should teach in wisdom and caution any lesson that good brethren oppose. He should do it in humbleness and consideration of all who object to the lesson. They in turn should be made free to show the lesson is not Scriptural. They should be kind to him in their refutation of his teaching. As brethren they should reason together, while maintaining among themselves perfect freedom in the teaching. No one should press his teaching upon others.

FREE TRACTS.

Fourteen Varieties—not of pickles but of free tracts to help teach the people and preserve them unto the heavenly kingdom. "Baptism?" "The True Church," "Christ is Coming," "How to Use the Bible," "Missionary Work," etc. Samples on application, or send postage (4c a hundred) for a supply. Have them for your protracted meeting, for letters, and promiscuous distribution. 2229 Dearing Court, Louisville, Ky.

DON CARLOS JANES.

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.

OCTOBER, 1923.

No. 10.

NEWS AND NOTES.

From Spencer, Tenn.: "Great fall opening at Burritt College. Fine student body. Enrollment 160, and others coming. Chattanooga and Alabama and the Cumberland region of Tennessee splendidly represented. The territory of the school much extended. Rejoice with us. Several preaching boys here. Fine prospect for some good preachers in years to come."—Jas. E. Chessor.

From Glenmora, La.: "Brother Chambers was with us four nights in a good meeting five miles south of town. Seven came forward the last night. Some were leaving denominations, some reclaimed, and some making first public confession of Christ. The meeting continues a few days. The Iota congregation is saddened by the death of Sister Tobey who was in her eighty second year. The Rayville congregation will feel keenly its loss in the death of Sister Lucy Payne who stood faithfully by the work there for a number of years." A. K. Ramsey.

From Childress, Texas: "Meeting at Olympus near here closed with ten baptisms, two restorations (from Russelites,) a congregation of twenty-five members gathered and encouraged to keep house for the Lord. The Childress brethren agree to look after the work." R. A. Zahn.

This office can furnish a neat booklet containing fifty great hymns, of the class in more common use in Canada, at 3c each in quantities. Words and music. All the hymns have the tunes but three. Large clear type.

F. B. Shepherd of Amarillo, Texas, changes his address to 420 Euclid Ave., Abilene, Texas. He is to labor with the congregation there.

Brother Boll's meeting at Buechel, Ky., developed much interest; 6 added. His Lynnville, Tenn., meeting resulted in 15 additions. He is now at Mackville, Ky.

From H. L. Olmstead: "I was twelve days at Salem near Cynthiana, Ky. Large crowds, fine spirit, hearty cooperation, genuine hospitality. Brother Edward Kranz is beloved by the congregation. Two confessions by faith and two by membership, the visible results. Began at Locust Grove in Simpson County yesterday. Brother W. H. Allen will be with us this week."

Later from Brother Olmstead: "Am at Westmoreland, Tenn., for few days. Cause here weakened by removals and deaths. They have neat new house built last year. Fair crowds yesterday.

"Meeting at Locust Grove in Simpson County, Ky., closed with thirty-four baptisms and ten by membership and from denominations. Many husbands and wives, one man in his seventieth year baptized. The members had a mind to work. This meeting was in my home county and was a source of great joy to me."

"I have a harmless remedy for the tobacco habit that I want every tobacco user to try. I guarantee that it will stop all craving for tobacco in any form, no matter how long a person has been using it. Write to me and I will tell you about it."—Loomis O. Hinton, Spencer, Ind. (Adv)

"I closed my work in Clarke County last Lord's day with very good services at Jones Chapel, at which many members of the church were led to confess their wrongs, and the church as a body took a new stand for the Lord. I wouldn't take anything for the meeting. It gave me great joy. I am now leaving for a short visit after which I shall come to Louisville."—G. B. Dasher.

"Brother Will Ellmore of Covington, Ind. and I recently held a two weeks meeting at Antioch near Frankfort, Ky., with nine people added to the church. The interest during the meeting was the best I have known in the community since I have been preaching there, over six years. Brother Ellmore greatly endeared himself to the people by his powerful, kindly, striking way of presenting the gospel. I have known him for almost thirty years and during all those years of trial and hardships, he has stood firm and has never become a hireling."—W. J. Brown.

"I am here at Barada, Neb. in a meeting with good interest."—William J. Campbell.

"Our meeting at Watertown, Fla., closed first Lord's day in September. Three were baptized and two took membership with the little church that Brother Cole succeeded in starting in June. I am now in a meeting at McKinley, a point about seven miles west of Lake City, where a church once was active. The work here has gone down, until there are only a few members left and they do not meet to conduct services."—W. J. Johnson.

From Bells, Tenn.: "Meeting here has been in progress eleven days. Thirty added to date—twenty-eight baptized. Brother L. K. Harding, Henning, Tenn., has served as both preacher and leader of song. Jesus as the Christ has been presented to the people with telling effect and the meeting has attracted wide attention. A splendid lot has been secured. The deed is to be made today."—W. W. Evans.

At this writing E. H. Hoover, of Chattanooga, is in a fine meeting at Portland Avenue Church, Louisville. Brother Jorgenson, who conducted the singing has gone west for meetings in Nebraska.

L. K. Harding was obliged to leave a promising meeting at Worthington, Ky., on account of sickness. R. E. Daugherty continues.

* * * * *

HOW GOD USED SIXTEEN MEN.

Summary of work done during the summer by the young men of last year's Portland Ave. Bible classes, Louisville, furnished by Mrs. L. B. Holloway.

Philip Bornwasser took care of Lord's day service at Baird St. Mission up to May 22; assisted in four meetings in western states; also preached some while in the west.

Wallace Cauble held three meetings, 32 baptisms, 9 by relation, 3 restored. Preached every Sunday.

Maurice Clymore held four meetings and assisted in one; 41 baptisms, 1 restored, 8 public reconsecrations.

G. B. Dasher spent summer with Jones Chapel Church in Alabama. One protracted meeting; 5 baptisms, 6 restored, large part of church reconsecrated.

Clyde Edens, with A. T. Dickson, Forest Hill Mission, Tenn. Results will be manifest "when the books are opened."

S. P. Edens "labored with his hands" and sent support "once and again" to those in need near his home in Tennessee mountains.

Jesse Bibb also "labored with his hands."

Waldo Hoar preached every Lord's day, principally at mission points.

J. M. Hottel held three meetings, assisted in three others; 34 baptisms, 9 restored, 3 by relation.

Ivy J. Istre preached for four churches, French district, Louisiana. 1 baptism.

E. E. Kranz preached for four churches, participated in four meetings; 16 added; now in a mission meeting at Stendal, Ind.

Clarence Morrow labored with South Louisville church June 1 to Aug. 12; one meeting, Marcella Falls, Tenn., 4 baptisms, 1 by relation.

K. C. Spalding preached at local missions on Sunday; conducted prayer-meeting weekly at home of infirm member.

Bernard Wright labored in Ross Point district, Ky. Mountains. Participated in one meeting, reported above, (10 additions).

J. R. Clark six meetings to date, in co-operation with other preachers. Two of these reported elsewhere; 19 additions to report under this head.

Geo. L. Dunn co-operated in one meeting reported by Brother Clark. Since that time has labored at Westbrook, Maine. Work there seems difficult, but he is still cheerful. Now in a meeting at North Windham, Maine.

* * * * *

List of dealers now handling our new Alphabetical Hymnal, "Great Songs of The Church":

Christian Leader, Cincinnati.

Firm Foundation, Austin, Texas.

Living Message, Harper, Kansas.

Pickering & Inglis, London, England.

Evangelical Publishers, Toronto.

American Baptist Publication Society, Toronto.

New Jersey Tract and Bible Depot, Paterson, N. J.

Pentecostal Publishing Company, Louisville, Ky.

Moody Bible Institute Book-room, Chicago.

Canadian Headquarters' Publications (Disciples), Toronto.

W. K. Stewart Book Store, Louisville, Ky.

All quantity shipments go out from our Chicago Depository no matter from whom you may order. Of course, we prefer that all orders be sent direct to the publishers, Word and Work, Louisville, Ky., as it saves us the discounts. However, purchasers sometimes prefer to give some agency the advantage of the order. There is no duty on Canadian shipments.

W. R. SINGLETON.

Brother W. R. Singleton, of Murfreesboro, Tenn., departed to be with the Lord after a long and brave struggle against physical ills and weakness. We mourn the loss of a great good man, a true brother in Jesus, a steadfast friend, a faithful helper in every good work, a pillar in the church of God. As he was faithful in the Lord, so was he in every human relation. He was held in greatest respect by all who knew him, and dearly loved by his friends. His bereaved wife, a great woman in Christ, will indeed miss him most sorely. Yet for him to depart to be with Christ was "very far better," and to him to die was gain. We could not possibly sorrow for him as those who have no hope. It is but a little while, and we shall know that the bond of love and friendship, formed in Christ, is not severed by death, and that all God's redeemed shall meet in a happy reunion where they shall never say good-bye. We assuredly hope to meet ther this true, pure, humble, faithful man of God who fell asleep in Jesus and left us for awhile.—R. H. B.

WHAT IS THE GOSPEL?

STANFORD CHAMBERS.

Our word "gospel" is said to be derived from the two words, God and spel, which means story, hence the marginal rendering, "glad tidings." The gospel is God's good news. And what is this gospel story? "Now I make known unto you, brethren, the gospel which I preached unto you . . . that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised the third day according to the scriptures." This is the gospel.

But what makes it glad tidings? "Christ died for our sins." It is tidings of salvation. We, though rebel sinners, can be pardoned. An adequate sacrifice has been offered and God accepts it on our behalf, "in that he hath raised him from the dead." Glad tidings of salvation! Hallelujah! "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." The believer's sins are canceled on the ground of Jesus' sacrificial death. If it is good news to a man in the death-cell to receive the message of the Governor's pardon, how much more the tidings of salvation from the penalty, the power and (finally) the presence of sin!

And what does the gospel involve? *Faith*. Our responsibility is to believe its message. Good news does him no good who disbelieves it. "He that believeth shall be condemned." It involves *repentance*. Pardon cannot be arbitrarily extended, there must come a change of attitude regarding sin and God. The gospel involves our *acknowledgment* of Jesus as Lord. He "died for our sins" and we are His purchased possession. It is ours to own Him as the Master of our lives—*Obedience* is involved. Gratitude alone demands obedience. Man's will is involved in his sin and is, of course, involved in his regeneration. Obedience is necessary to a good conscience. He "died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." The gospel involves upon us the *continuous* obedience of faith.

Our pardon, however, is not deferred for that, but is bestowed upon an *initial* faith,—a faith that embraces an initial repentance, an initial confession of Christ, an initial obedience of faith. "He that believeth and is baptized shall be saved." "Repent and be baptized, every one of you, in the name of Jesus Christ unto the remission of sins and ye shall receive the gift of the Holy Spirit." "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Mark 16:15; Acts 2:38; Gal. 3:26, 27).

The gospel is the God story, the glad tidings of salvation. It is God's offer of pardon and acceptance in Christ. It involves the responsibility of a surrender on our part in the obedience of faith. The pardon thus reached and received, provided at

such great cost on His part, involves the responsibility of a life of separation and service unto God. By His grace let us meet this responsibility with rejoicing and ever show that we are not ashamed of the gospel of our Christ!

WHAT I SHOULD DO.

(Second Prize article, Contest No. 2)

MRS. A. K. RAMSEY.

If I were a sister in the Lord, unmarried, said to have a pleasing appearance, apt to teach, thirty-one years of age, health good, life clean, no dependents, not in the least chargeable to any one, what should I do to bring the most good to humanity and the greatest glory to God?

This question is so filled with interest and importance that it will doubtless receive many good answers from married women, single women, and preachers. Today, I have a real desire to tell the dear girl what I would do (giving chapter and verse). Since she is not here, I shall write her what I believe she ought to do.

We have three young ladies in our congregation who might have asked a similar question. I can but think of them as I write. One of them has even now the opportunity to follow Paul's admonition that the young women marry and become chaste keepers of homes, but she is not sure that is best. The young man is an honest, hard-working Christian, but he smokes cigars and sometimes it seems he comes to church to see the girl instead of to worship the Lord. Now, a girl needs a husband upon whom she can depend for spiritual guidance, and marrying a man to improve his morals may not be wise. This young lady will doubtless continue in her present work, until the young man proves his worth.

The other two have friends who do not belong to Christ. They are going ahead with their work while they pray fervently that their loved ones may see and obey the truth. God will not fail them, if they continue in faithful service. I'm sure the sister asking the question will find the answer as God intends it for her, if she continues faithful to Him in her present surroundings and accepts His guidance as new fields open.

In this day of crying need for missionaries, home and foreign; of crying need for Dorcases to sew for and care for the poor and needy; of crying need for Christian teachers to train our children for Christ—one has but to look to her own abilities and desires to find the field in which the most good can be done. Faith in God and fervent prayer for His guidance will lead to the right place.

I am sure this was true in my case. It was not in the Bible School of my childhood that God chose for me a companion to help me bring the most good to humanity and the greatest glory to God; but it *was* there, and especially from my Christian

father, that I learned that God still rules in the affairs of men. There is the special care of God of His children. He never fails me when I go to Him in simple faith. While a school teacher in Louisiana, I found a companion who is willing to spend his life winning souls for Jesus. The harvest thus far has not been great in numbers, but great in joy and love.

Be glad in the Lord, dear sister, and be a blessing to those you meet. Win souls in the field around you and God will lead you to other and greater things. Be contented and happy for you are blessed above many. Praise the Lord for His goodness and He will lead you where you will do the greatest good to humanity and bring the greatest glory to Him.

KNOWING GOOD FROM EVIL.

In order to know good from evil it is not necessary to know evil. Indeed, a knowledge of evil makes it harder to distinguish good from it. It is not necessary to know evil from good; it is only necessary that we distinguish good from evil.

These two ways of acquiring knowledge may appear to be the same, but in principle they are as far apart as the east is from the west. Becoming acquainted with evil is full of danger. It tempts to the committing of evil. An intimate mastery of good is safe, guarding against evil.

Any one who has cultivated gardens or fields will testify that in order to keep the land free from weeds it is not necessary to know every weed that makes its appearance: it really is not necessary to know a single one of them, if only the one who cultivates has a thorough knowledge of the plant he is raising.

Or take an illustration from the business world. A young clerk who had started to work in a banking concern went up to the president one day, anxiously inquiring for information on the matter of bad bills. He wanted to have such a thorough knowledge of bad bills that whenever one should make its way to his desk he might instantly detect its baseness. Without this knowledge successful banking seemed to him impossible. But the advice which the wise old banker gave him was quite different from anything he had expected. "You get thoroughly familiar with all good bills that come to your hands," said the bank president, "and you will experience no difficulty in detecting the bad ones at sight."

The young man was disappointed. He did not guess that the knowledge he wanted would have introduced him into the business of counterfeiting. Had he mastered the intricacies of the chemical elements, the peculiar curves, and the ever-present imperfections of bad money, the suggestion might have remained with him continually that he apply this knowledge to his own advantage. Instead of imposing upon him a temptation of that kind, his chief turned his mind completely away from the study of bad money and to an intimate acquaintance with the good.

That clerk is not alone in his mistaken desire. The notion is prevalent among people that in order to know good from evil we must know evil. It sounds so plausible that not infrequently even the elect are deceived. Yet we all know that from the Garden of Eden down people have fallen through the desire to know evil. God did not deem it necessary for our first parents; the Devil suggested it. He knew that he was lying. What came to pass was exactly what he hoped for. By committing the sin to which he tempted them, our first parents did not gain the promised knowledge of good and evil: they lost it.

The first damage of tasting sin is that it deprives one of the right judgment that is necessary in order to guard against it. Sin blinds and captivates. The incurable drunkard is typical of every sinner. He can no longer trust himself. There are times when with all his heart he would do away with all saloons and liquor; but in spite of that he will enter again the same deadly doors. It is true in regard to personal impurity. The victim knows his wretchedness; but his eyes become darkened, his will grows weaker and weaker, until after seemingly strong determination, he yields as readily as ever. We call it the slavery and bondage of sin. But all sin is equal slavery.

There is a story current among the natives of the West Coast of Africa, regarding the entrance of sin into the world, that sounds remarkably like our own. They tell how God had given man everything the heart could wish for life and happiness: but there was one hill which he forbade them to climb. For many years the people enjoyed the good things of life. There was neither sickness nor death; sorrow and pain were strangers. But upon one evil day the woman could no longer restrain her curiosity. She longed to know what that hill might contain. Finally, in spite of all fear, she climbed to its top. Then she became aware that something strange and hurtful was gaining possession of her. Returning, she was not able to tell what the hill contained, but she felt horribly aware of carrying something away with her. After that day plague followed plague among her people, until they were nearly wiped out. Nothing had she gained; much had she lost.

The perfect answer to every question of this kind is Christ himself. He became the great High Priest who is able to sympathize with the feelings of our infirmities, though he never once tasted sin. When we reach a place where the allurements of evil seem too enticing or too overwhelming, we can turn to him and pray: "O Saviour! Thou knowest what fearful force is setting itself against us. Thou knowest what the power of sin is. Deliver us, who suffer, being tempted." And it is precisely because he never knew sin that he alone is able fully to understand our situation. If acquaintance with sin blinds the eye, so does ignorance of sin keep the eye pure. If evil bewitches the understanding, the way of right gives understanding. Sin biases its victim in its own behalf; purity and righteousness afford true judg-

ment. It is the case of the banker's clerk over again each time. Get thoroughly familiar with the good, and you can detect the bad at sight.

Is not this the counsel of the Apostle, when he says: "In malice be ye babes, but in mind be men"? Nowhere in the entire Book are we advised to become versed in wrong; but everywhere are we warned to keep away from it and to get intimate with right. God himself "knoweth the righteous," but the proud of heart and the wicked are strangers to him. He keeps evil at a distance.

There is another fact which makes the knowledge of sin useless. Even in case that young clerk had mastered the arts and tricks of counterfeiting, it could not have guaranteed his handling of false bills. There is no standard of the false except the true. The false itself can never form a standard. It may appear at any time under a different aspect. One counterfeiter would use different chemicals and work in different threads from another. No matter how many counterfeit bills one had learned to know from corner to corner, inside and out, he could never be certain that the next base paper was made after any of those patterns. If, on the other hand, he has mastered every particular that is to be learned about true bills, he possesses the standard according to which he can safely judge.

To be on guard against evil we must know the good.—*S. S. Times.*

THE HARDING MEMORIAL FUND.

JNO. E. DUNN.

The readers of Word and Work doubtless have before now learned that a movement is in progress to raise a fund of \$50,000 to assist in the erection of an Administration Building for Harper College at Harper, Kansas. The old students and friends of Bro. James A. Harding and supporters of Bible schools decided to raise this sum of money to be used in the erection of this building. The building is to be named James A. Harding Memorial Building.

Brother Harding was born and reared at Winchester, Ky. He was educated in Kentucky, and at Bethany, West Virginia. He gave a large part of his life to Kentucky. In the earlier days of his life he taught school at Hopkinsville. He was the founder of Potter Bible College and her President for fifteen years. Brother Harding preached all over Kentucky, established churches and baptized people during a period of forty years. All Kentuckians will delight in this opportunity to pay tribute to his blessed memory in this service for the uplift of humanity.

I expect to be in Kentucky from September 1 to October 25, working in the interest of this fund. I would like to get in communication with every friend of the movement. I will visit all the churches, and as many individuals as I can. For the present, address me, Bohon, Ky.

THE REVELATION.

R. H. B.

THE FIRST RESURRECTION AND THE MILLENNIUM. CHAPTER 20.

The throne of iniquity is overthrown. Satan is expelled from his former sphere of rule and activity and lies chained and imprisoned in the Abyss. The winepress of the fierceness of God the Almighty has been trodden. With fire and with sword the Lord of hosts has pleaded with mankind, and the slain of Jehovah are many. "Come, behold the works of Jehovah, what desolations he hath made in the earth." But the work of Jehovah is not merely negative and destructive. His judgment and vengeance has but cleared the arena for the establishment of His glorious reign, long by the prophet's of Israel foretold and affirmed also by the Lord Jesus Christ and His apostles. So long as Satan was prince of the world, while his throne was here (Rev. 2:13) and the Beast was reigning (13:7) the reign of the Lord and of His Christ could not have been inaugurated. But now every rival power is destroyed and every foe conquered and cast out, and all things are ready for the great step.

Three verses only, but these weighted with great meaning, tell the story:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

WHO ARE "THEY" THAT SIT ON THE THRONES?

"And I saw thrones, and *they sat upon them, and judgment was given unto them,*" Who are they that sit upon these thrones and reign with Christ a thousand years, to whom "judgment" is given? To whom does John refer when he says "*they sat*"? The context reaches back to that army of Christ that came down with Him out of the opened heaven. (19:14). Those are certainly "*they*" to whom it was promised that they should be "ever with the Lord" (1 Thess. 4:16, 17) that they should be glorified together with Him (Rom. 8:17) and should appear with Him in glory (Col. 3:4); that they should share His throne with Him (Rev. 3:21), should be crowned (2 Tim. 4:8), and should reign with Him (2 Tim. 2:12) and should rule the nations with a rod of iron, even as He also received of His Father. (Rev. 2:26, 27). The ones who were in line for the promise in their former life are "*they*" whom John now sees, seated on the thrones.

But he mentions specially two other classes: "*And I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God.*" Not only these but also "*such as wor-*

shipped not the beast neither his image, and received not the mark upon their forehead and upon their hand." These two classes are mentioned as though super-added to the great original rank and file: some, who were "beheaded;" and some, who refused to worship the Beast or his image or to receive his mark (Rev. 13) and in consequence starved or perished otherwise. These are saints and martyrs who lived under the reign of the Beast and suffered the unexampled trials of the Great Tribulation. These, too, are accorded a part in the glorious reign. Of the whole company it is said that "they lived and reigned with Christ a thousand years." They lived—that is they were made alive or came to life (the same word as in Rom. 14:9, Rev. 2:8; 13:14). "This is the resurrection, the first one." (lit. Greek). "*The rest of the dead*" (all other dead) "*lived not until the thousand years should be finished.*" (Rev. 20:6).

THE FIRST RESURRECTION.

The language here, in its context and plain meaning, manifestly depicts a selective resurrection from among the whole number of the dead, and preceding the general resurrection of the dead by a thousand years. The language presents no difficulties whatever. Its meaning is perfectly obvious. But some finding it impossible to make these statements fit into their theological scheme, have taken the liberty to deny their plain meaning, along with most, if not all, of the Revelation; and thereupon proceeded to make them mean only what they pleased—a very arbitrary and ruthless way of dealing with the word of God. Accordingly we are told that these are "souls" that lived and not *bodies at all* (Comp. Jer. 2:34); that this is but a "spiritual" resurrection, a reviving of faith and high principles, and of the "martyr-spirit," and in that sense the old martyrs reigned; and more of the like sort of "exegesis." Grant such principles of interpretation, and the Bible ceases to have any definite significance of any sort. A. S. Peake, in his commentary, though a modern destructive critic, scorns such exegesis as being a mere subterfuge and trifling with the text. Alford, one of the ablest and most learned commentators emphatically protests against such dealing with the Scriptures. Here are his words on this text:

"As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after the first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

But it is not necessary to spend more time on this point. Neither need we to fear that the simple and evident meaning of

these words contradicts other scripture-testimony. We are not called upon to help God out by perverting any statement of His in order to harmonize it with another. There is no such necessity.

It is not true that the doctrine of the First Resurrection rests only upon Rev. 20:4-6—though even one passage as explicit as this ought to be sufficient. Even from Old Testament times the people of God understood that there are distinctions in the resurrection (Heb. 10:35; Dan. 12:2), though they may not have known that any interval of time separated them. Our Lord spoke of "the resurrection of the just" as the time and occasion of the saints' reward. (Luke 14:14). Uniformly, when the resurrection of God's people is spoken of with reference to the other dead, it is a "resurrection *from* the dead"—Greek, "ek," "out of," or "from among"; a distinction which the Revised Version preserves. (See, for example, Luke 20:35, 36). It is a selective resurrection. Paul in Phil. 3:11 hopes to attain to the "out-resurrection from among the dead," which is the literal force of the Greek term employed there. ("Exanastasis ek ton nekron."). Where both resurrections are mentioned together, that of the just is always mentioned first—as in John 5:28, 29* When the Lord Jesus returns "the dead in Christ shall *rise first*—that is, before anything else happens. Manifestly then the resurrection of the rest of the dead *must be* after that—how long after we are not told here. (1 Thess. 4:16). All men indeed shall rise—but "each in his own order" Christ, the firstfruits; afterward they that are Christ's at His coming. If there is to be a resurrection of the "rest of the dead" it must be after that. How long after we learn only in Rev. 20:5—"The rest of the dead lived not until the thousand years are finished."

In this "first resurrection" are included all that are raised before the Thousand Years. "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Truly the promise is wondrous and great. May we have a share in it!

THE SUBJECT NATIONS.

Having seen now who they are that participate in this thousand years' reign with Christ, we must next enquire over whom their rule and reign is exercised. There is a general tendency at this point to refuse the plain and evident sense of the inspired record. The thought of another, a Millennial dispensation, on the earth, to follow the Lord's return is repugnant to their views, and, as they believe, opposed to the teaching of other scriptures. So they think that these statements must needs be manipulated and whipped into agreement with their preconceptions on the matter. Accordingly some have adopted the post-millennar-

*John 5:28, 29 does not require the meaning that within one and the same hour the righteous and the wicked are raised; but for each and all of them the hour will come when they will be raised. Moreover it is worthy of note that John uses "hour" in a dispensational sense here, as in John 4:21.

ian" view, a comparatively modern invention. Some have it that in some "highly figurative" sense the millennium is going on now, or is even "past already." Adventism depopulates the earth entirely and has Christ and his saints "reigning" up in heaven. These and other schemes have been devised to evade the plain sense of the scripture, and the difficult questions that arise therefrom. But it is always fatal to adjust the Bible to our views instead our views to the Bible; and though they evade some difficulties in this manner, they raise other and greater ones with their theories. It is better far to take the Word simply as it stands and to leave the problems to God. To quote once more from Alford: "I cannot consent to distort its words [the words of this passage, Rev. 20:4-6] from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. *Those who lived next to the Apostles and the whole church for 300 years*, understood them in the plain, literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside *the most cogent instance of unanimity which primitive antiquity presents.*" (Alf. Comm., on Rev. 20:4-6. *Italics mine.*)

But over whom do Christ and the saints reign? The answer is not difficult. By His own promise it is "the nations." (Rev. 2:26, 27). "The saints shall judge the world" (1 Cor. 6:2) which, as generally in the scriptures means the administrative office as well as the judicial one. It is "the kingdom of *the world*" that passes over into Christ's hands (Rev. 11:15) the very sphere of dominion which before was held by the Beast.

But are not all nations destroyed in the terrific judgments of the Day of the Lord? Are not all the wicked slain, and all the righteous saved at Christ's Coming? Will anybody on earth survive those times? From whence come those nations?

The earnest and faithful believer would not feel that it is his concern in the first place to determine where these "antions" come from. The one thing certain is that they will be here, and the saints shall reign over them. Equally certain it is that they are men in the flesh, not resurrected dead; for all the raised ones thus far are of the First Resurrection—the rulers themselves. The rest of the dead remain dead till after the Thousand Years. Regardless of whether we can figure out where those nations come from, they will be here, and the saints will reign over them, for God says it. Our inability to account for them would not affect the matter, nor give us license to explain away the word of God. However if some passages taken in themselves would seem to teach that the earth will be swept of all men, we have additional scripture testimony that nations will survive those judgments. Israel, as a nation, will abide (Jer. 31:35-37) and stand exalted above all others. And many other nations though some reduced to merest remnants will be left. (Comp. Ps. 46; Isa. 13:6-12; 24:

6, 13; Zech. 14:16; Dan. 7:27). In the very earth where so long man's rebellion has prevailed where but lately the Lawless one held his God-defying sway Christ and His saints shall now have the power and government. Not up in heaven, but "under the whole heaven" is the sphere of their sovereignty. (Dan. 7:27).

THE MILLENNIUM.

What sort of reign will that be; and what will be the nature of those times?

1. It will be an era of righteous rule, such as the world has never seen. The "iron rod" stands for strict administration of inflexible justice. The Great King, whose reign is prophetically celebrated in Psalm 72 and sketched in Isa. 11, breaks in pieces the oppressor and procures right and justice for the weak and needy. Righteousness shall be the girdle of His lions. And the work of righteousness shall be *peace*, "abundance of peace until the moon be no more." "Behold a King shall reign in righteousness, and princes shall rule in justice." (Isa. 32:1). The world has never yet known the real meaning of the word "government," nor has it ever seen righteous law righteously enforced. But when the kingdom of this world passes into the hands of Christ (Rev. 11:15) men will learn righteousness, and experience the blessings of peace.

2. It will be a time of world-conversion. Government, the maintenance of law and order, is not salvation or conversion. The hearts of men are not reached by outward rule. That must come through the Word, which will then go out from restored Israel into all the world. (Ps. 67). The knowledge of Jehovah shall cover the earth as waters cover the sea. (Isa. 11:9). Satan who now veils the minds of the unbelieving that they may not perceive the glory of the gospel (2 Cor. 4:4) and who for ages had been systematically deceiving men (Rev. 12:9) now is bound and imprisoned. To the light of the Truth, now shining unobstructed, men come by multitudes in glad surrender.

3. It will be the era of the "restitution of all things" as promised by the prophets of old (Acts 3:19-21); the day of the "revealing of the sons of God" for which all creation is eagerly waiting, as for its day of deliverance. (Rom. 8:18-24). Then the earth's curse will be lifted: thorns and thistles shall disappear; swamps and deserts with them. Wild beasts shall lose their ferocity. The enmity and bitter struggle for life and supremacy manifest in Nature will cease. Although death shall not be banished till the millennial age gives place to the eternal state (1 Cor. 15:26; Rev. 20:14), yet the longevity of men will be restored as in the primal days: "as the days of a tree." (Isa. 65:20-25). The glowing pictures of Isa. 11 and 35 and many Psalms, whatever preliminary application they may have, refer to that golden age to come.

This era of the glorious reign covers *a thousand years*, hence called the "Millennium." During this time no dead are raised. Whether this is a literal time-measure or not would not matter;

for in any case it stands for along period. But why it should not be just what it says, *a thousand years*, I do not see.*

AFTER THE THOUSAND YEARS.

The Millennium is not the final state, nor does it mark the completion of God's perfect design. At the end of the thousand years the earth is teeming with a population who have long and amply enjoyed the clear light of truth, and all the goodness of God. But these must be tested. So from his prison-pit Satan is loosed—only for a little season, however. Immediately he sets about once more to deceive the nations; and meets with a success by far too great. Alas for poor, weak, humanity! In their rebellion the hordes of Gog and Magog rise against the righteous dominion of Christ, come sweeping across the breadth of the earth, and compass about the camp of the saints and the beloved City. But *there is no war nor conflict*: suddenly—in a moment they are consumed by fire from on high.

THE JUDGMENT OF THE GREAT WHITE THRONE.

But now man has been fully tested, and all probation is done. There appears a great white throne; and before the face of the Sitter on that throne the heaven and earth vanish away, and there is no place found for them. Now come forth the dead of all ages and climes—all the "rest of the dead" who were not in the First Resurrection, and they must appear before that Throne in the searching light of God's holiness. Books are opened—and another book, which is the Book of Life. The dead are judged by the things written in the books, according to their works; and whosoever was not found written in the Book of Life was cast into the Lake of Fire—where "are," (*are* yet, though a thousand years have passed) the Beast and the False Prophet. This fate constitutes that "Second Death"—as much more terrible than the first as hell is more terrible than dying. Death itself is destroyed, and all that belong to the domain of that king of terrors go with him into the Lake of Fire. Satan also goes there. And none that enter that place do ever return from it. Thus ends all the old order with its long story of sin and judgment, to make room for a New Heaven and New Earth that shall abide eternally.

THE BELIEF OF PRIMITIVE CHRISTIANS.

I The Millenium.

1. "The most striking point in the eschatology of the Anti-Nicene age (i. e. before the council of Nice, A. D. 325) is the prominent Chiliasm or Millenarianism, that is, the belief of a visible reign of Christ in glory on earth for a thousand years before the general resurrection and judgment." Schaff Vol. 2.614, Church History.

*This verse (Rev. 20:5) is marked by Charles T. Russell as an interpolation. No accredited scholar or critic, however, regards it so. Tischendorf, whose text omits it, notes that it was skipped by the copyist by a slip, very common and well-known among copyists. Tischendorf himself regards it as unquestionably genuine, and the omission in the Sinaitic MS. as purely accidental. If Mr. Russell would like to eliminate it from God's word, his motive is plain: it overthrows his whole false theory. Let every man beware of taking away from the words of the prophecy of this book!

2. "The ancient and popular doctrine of the Millenium is intimately connected with the second coming of Christ. . . . and that Christ with the triumphant band of saints and the elect who had escaped death or who had been miraculously revived would reign upon earth until the time appointed for the last and general resurrection. . . . The assurance of such a millenium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the apostles down to Lactantius who was a preceptor to the son of Constantine. Though it might not be universally received it appears to have been the reigning sentiment of orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon the earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, was at length rejected as the absurd invention of heresy and fanaticism." Gibbon, Vol. 534-35-36.

(It is still considered by some as either "allegorical," "useless opinionism" or rank heresy and fanaticism, but from the beginning it was not so.)

3. The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen. Mosheim Vol. 1. 89 Ed. of 1840.

II On the Lord's Return and the Kingdom.

1. The Didache or Teaching of the Twelve Apostles. Found in 1873 by Byrennios an Eastern Prelate. Whole chapters are quoted by Barnabas in his epistle. It contains a prayer which was said after the communion ending with 'Marantha'—"The Lord cometh." Watch for your life's sake. Let not your lamps be quenched nor your loins unloosed; but be ye ready for ye know not the hour when your Lord cometh. . . . When lawlessness increaseth they shall hate and betray and persecute one another and then shall appear the world deceiver [the anti-Christ] as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands and he shall do iniquitous things which have never yet come to pass from the beginning. Then shall the creation of men come into the fire of trial and many shall be made to stumble but they that endure in their faith shall be saved from under the curse itself. And then shall appear the sign of truth, first the outspreading of the heaven; then the sign of the sound of the trumpet and third the resurrection of the dead, yet not of all, but as it is said, "The Lord shall come and all his saints with him. Then the world shall see the Lord coming upon the clouds of heaven." Ante-Nicene Fathers, Vol. 7, 382. The date of "the Didache" is assigned by some to be earlier than the year 100 A. D.

2. Clement of Rome, mentioned in Phil. 4:3 as a fellow-laborer with Paul whose name is in the book of life. He wrote about 95 A. D.

From his first epistle to Corinth the following lines are taken: "Of a truth soon and suddenly shall His will be accomplished, as the scriptures bear witness, saying, 'Speedily shall he come and will not tarry,' and 'the Lord will suddenly come to his holy Temple, even the Holy One for whom ye look.' Let us be followers of 'those who went about in sheepskins and goatskins preaching the coming of Christ.'"

In his second epistle we have the following "Let us every hour expect the kingdom of God, (italics ours) in love and righteousness, because we know not the day of God's appearing."

3 Polycarp, disciple of John. Irenaeus mentions him as teaching that the earth will be marvelously fertile and fruitful during the millenium and that he was told by John who heard it from the Lord.

4 Papias, companion of Polycarp. Fathers Vol. 2. 18. "There will be a millenium after the resurrection from the dead, when the personal reign of Christ shall be established on the earth."

5. Ignatius of Antioch, disciple of John. "Be every day better than another; consider the times and expect Him who is above all time." Fathers Vol. 1. 94.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Karuzawa, Sept. 12th, 23 Janes, Dearing Court, Louisville, Ky. All safe." That's the cable received here on same date as forwarded from Japan.

It suggests economy in being unsigned; that the missionaries had not been permitted to return to the stricken capital; and it may not be too much to infer need for relief funds since it was not addressed to any relative of the missionary company, though several live here.

There is a great demand for schools in India. Of the population 5,000,000 are listed as Christians; 234,000,000 Hindus; 71,000,000 Buddhists; and millions of others. Churches of Christ need 100 missionaries for India—and that would not be enough. **Harry Fox reports several baptisms already in his new field at Tanakura. Though sick, he arose, taught an inquirer three hours and then performed the immersion.** "Missionary statistics record the death of four souls each heart-beat who have never heard of Christ. That is about 70 to the minute. Study that seriously *for a minute* and perhaps you will see it is time for some to get excited.

Accompanying a present from Sister Tsukamoto as we left Japan was an inscription: "Until the day we meet again may God's blessings not depart from your body. Sayonara (good bye.)"*** On the basis of 10% of the Chinese in the army, if an enemy were slaying a million a year it would take 50 years to wipe out the first armies and in that time two new armies of 50,000,000 men would be grown up, and yet we who are ready to debate our scripturalness and apostolicity have not even one missionary in China—and who cares?*** A missionary friend there writes that a young man, came from the country where the Germans had to abandon the post for lack of funds and asked him to come to their help. "They were willing to deed over their property to us if we would but come and be their shepherd." What about some of us who are so *right* in "*origin doctrine and practice*" going over to occupy the begging field?*** There have been several baptisms in Omiya, the new place Bro. Rhodes is working in Japan. * * W. N. Short is located at Sinde Mission, about twenty miles from Livingston (post office and trading point) in N. Rhodesia, South Africa. "The native teachers who have been here for some years have a goodly number of converts." * * "Christ *alone* can save the world, but Christ can't save the world *alone*." * * The Moravians have one missionary for each 90 of their membership. * * This subject is by no means the only one needing conscientious study by "loyal brethren" but no intelligent person can properly say we do not need to face it very seriously.

AMONG THE BRITISH.

DON CARLOS JANES.

In the afternoon of a cold March day, we arrived in London, the world's metropolis, where hotel rates seemed too high. Application at the "Y" near Euston station brought the word that they had not room for their own people, but the intercession of a good-hearted lady we had seen over in France whither she had gone to visit a soldier's grave changed the decision and he said they had to secure some outside room anyhow so we could have a place. The portion of this war-time structure devoted to sleeping quarters was only partitioned high enough for privacy and had no ceiling—like sleeping in a barn. The room was narrow with a single bed in each end, but oh it was so cold in there! Next day we secured a place in Russell square with a Belgian family and were domiciled near the famous British Museum. The following day permitted seeing the Tower Bridge, Tower of London, Bank of England, and some of the British Museum where a lecture was given largely on the seven classic wonders of the world, portions of several of which are here to be seen.

Suppose your are in London just now. Yesterday we were at church, three meetings, and today we have been twice to "Cook's" (world tourist agents,) where our mail comes; to St. Paul's Cathedral; among the publishing houses in Paternoster Row; along the Thames Embankment; to the House of Parliament; through Westminster Abbey; and back to our room. Other experiences were about four hours more in the Museum, the Australian exhibit, the house Guards (dressed gorgeously and almost immaculately,) Lloyd George's official residence, St. James' Palace, Bible Society, and so on.

In the British Museum—no ten cent side show, but a great national establishment with priceless treasures of too many kinds for even a classification here—you can find something to interest you no matter what your tastes: things of land and sea, of the present and of the remote past, literary, historical, geographical, archeological—take your choice for you can't see it all without a prolonged visit. Read every word in your Bible and you will find but a single reference to Sargon, the Assyrian king, and for long that was all anybody could read of him anywhere. Some may have doubted that he ever existed, but here are huge pieces of sculpture from his far-away palace and down there in the Babylonian section are real stones and inscriptions like those pictures in the helps at the back of your Bible, while the Egyptian section has enough mummies and of ornamented burial cases to start a cemetery. You can while away your time in the most extensive collection of postage stamps you may ever have seen, or gaze upon manuscripts of classic authors. Yes, here's one of the oldest and most valuable manuscripts of the Bible and exact copies of others.

Nearly 900 years ago, the famous church, Westminster Ab-

bey, was founded and now in good repair the enlarged structure is not only a place of Episcopal worship, but it, too, has become a British museum, where all the sovereigns from William the Conqueror down have been crowned. The Coronation Chair is styled "the most famous chair in the world's history." The church is also a burial place for all the kings and queens from Edward the Confessor (1066) to George II. (1760). This is an interesting piece of statuary representing Death emerging from his chamber and thrusting the fatal dart. It is not the only interesting statuary. The Poet's Corner contains memorials to Scott, Burns, Tennyson, Shakespeare, Southey and numbers of others including a bust of Longfellow. One of the tombs is inscribed: "Here lies (expecting the second coming of our Saviour Christ Jesus) the body of Edmund Spencer, the prince of poets in his tyme. Died 1598." Beneath the floor, after loving hands had borne him through much hardship and danger from Chitambo's African village fifteen hundred miles to the sea, lie the remains of that wonderful man, David Livingstone, a black stone covering the spot and containing in letters of brass: "All I can add in my solitude is, may heaven's rich blessings come down on every one, American, English, or Turk, who will help to heal this open sore of the world." As we go on our way let us reflect upon the words of Jeremy Taylor about this church which has been visited by 50,000 Americans annually: "There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men. There the warlike and the peaceful, the fortunate and the miserable, the beloved and despised princes mingle their dust and pay down the last symbol of mortality and tell all the world that when we die our ashes shall be equal to Kings, and our accounts easier, and our pains for our sins shall be less."

Princess Mary and Lord Lascelles had recently been married. As we came across the Channel to England, they were going over to France, but the more than one thousand wedding presents had been left on display in St. James' palace. After standing in line four abreast for two hours we entered the lower hall, passed out a shilling apiece and after another half hour reached the second floor where the gifts were exhibited—old silver, cut glass, furs, clocks, lamps, books, diamonds, the wedding dress, and other things. While this estimable young woman had suddenly had all this additional wealth bestowed upon her, multitudes of the realm were in straitened circumstances and millions abroad had not the facilities for even a very common school course. Yes, it's a vain world heading up for destruction.

The reader will please take my word for it that our stay in England and Scotland afforded many interesting sights which we omit in favor of articles of more value. But can we not—if we desire—draw some spiritual lessons from these material things? "All flesh is as grass, and all the glory thereof as the

flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever."

FROM HARRY AND PAULINE FOX.

(Often a personal letter is more delightful and revealing than matter written for publication. And just now, communications from Japan are of special interest. We think these extracts will be, though taken from a letter written some months ago.—E. L. J.)

"We have received one of those welcome messages from our sister ———, surely one of God's elect in whom the Word of Christ dwelleth richly. Her letters never fail to be blessed of God to our own spiritual uplift and edification, inspiring us with fresh courage and hope to attempt greater things for God. No use talking—such letters do help a fellow in his feeble efforts to walk humbly with his God. If our brethren could realize how we appreciate them!

"Of course I am aware of, and deeply grateful for, those invisible messages which go up daily to the throne on our behalf, and these of themselves are amply sufficient; still those letters surely do help us. . . .

"Somehow or other, the Christian life does not seem to have much meaning to the average Christian; and there seems to be a marked want of proper conception in spiritual matters. The consciousness of sin and especially the salvation therefrom by the death of Christ, does not seem to take hold of the average heart, moving men to do. Of course there are some shining exceptions, and this keeps us optimistic of a greater spread of faith among the churches in general. But you can see that the situation presents a problem and hence our desire for more of the heavenly wisdom, and a clearer knowledge of the New Testament ways."

We thought Brother King's letter was as good as his good article, enclosed, and quite worth publishing:

Dear Brother Boll:

I am sending you an article in answer to Contest No. 2.

I can think of no larger life than the life of a servant of God taking the message of salvation to the lost and dying creatures of earth who bow down to stocks and stones.

I can think of no way to be more pleasing to God and to bring Him greater glory. Some one has said:

"Stir me, O, stir me, Lord. Thy heart was stirred
By love's intensest fire—till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee
That thou canst give thyself again through me."

Yea, Lord, may we all be stirred to give and go!

R. S. KING.

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 OCTOBER.

Lesson 1.

October 7, 1923.

ABRAHAM, A BLESSING TO THE WHOLE WORLD.

Golden Text: In thee shall all the families of the earth be blessed.—Gen. 12:3.

Lesson Text: Gen. 12:1-4; 18:17, 18; 22:15-18.

1. Now Jehovah said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Gen. 18:17. And Jehovah said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Gen. 22:15. And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Notes. Why did God give this oath to Abraham? Could this ever have been cancelled or set aside?

I. The Call of Abram. Gen. 12:1-4. Verse 1. Where was Abram at the time of his first call? Acts 7:2-4; Gen. 11:31. Among what sort of people? Josh. 24:2, 3. What was God's first demand of him? Does God call men today? How? 2 Thess. 2:13, 14. Does God's call separate, sometimes even from kindred? (Comp. John 15:19).

Verses 2, 3. Mark seven items in this promise. How many of these items have been fulfilled? Would Abram's blessing end with himself? How widely would it at last spread? Verse 4. How did Abram respond to the call of God? Read or quote Heb. 11:8.

II. God's Friendship with Abraham. Gen. 18:17, 18.

In what three passages is Abraham called "the friend of God"? (2 Chron. 20:7; Isa. 41:8; Jas. 2:23). What mark of friendship did the Lord Jesus mention? (John 15:15). Did God confide His secret purpose to His friend Abraham? (For the nature of that purpose, see connection in Gen. 18). How can we be God's friends? (Ps. 25:14; John 15:14).

III. God's Oath to Abraham. Gen. 22:15-18.

Verses 15, 16. When and where was this? (Read Gen. 22:1-14). What had the angel of Jehovah said the first time? (Gen. 22:12). How could Abraham be willing to sacrifice his son? Heb. 11:17. Why did God swear to him? Heb. 6:13-18.

Verses 17, 18. Mark four items of the oath. On the fulfilment see the

NOTES ON LESSON 1.

THE NEW QUARTER'S LESSONS.

This quarter's lessons are devoted to "The Missionary Message of the Bible." The great aim of them all is to show that the love of God is world-wide, and nothing less than world-wide blessing and salvation was His purpose from the beginning. God so loved the world; and He "would have all men to be saved and come to the knowledge of the truth." (1 Tim. 2:5). Hence the command, "Go ye into all the world and preach the gospel to the whole creation."

"Of one the Lord hath made the race,
By one has come the fall.
Where sin has gone must go His grace:
The gospel is for all." —(J. M. McCaleb).

THE CALL OF ABRAHAM.

From among the teeming millions that repopulated the earth after the Flood; and from among the nations which were dispersed abroad from the Tower of Babel (Gen. 6-11) God selected Himself a man. To that man He revealed Himself; with that man He spoke; to him He made promises; him He trained and blessed and led and taught; and confirmed His promises to this man Abraham, and to his son Isaac; and to the grandson Jacob, after whose other name ("Israel") the great nation that descended from his twelve sons was named. In the meanwhile God left all other people and nations seemingly unnoticed. But it was not favoritism or partiality. God had not altered His purpose nor had He ceased to love the world. In loving Abraham so especially, and centering His blessings upon him, God loved the whole world and was planning through Abraham a world-wide blessing.

THE PROMISE TO ABRAHAM.

God made a demand of Abraham to test his faith; and if he believed in God sufficiently to obey (which he did; Heb. 11:8) God would do for him as follows:

- (1) "I will make of thee a great nation." This is literally fulfilled in the nation of Israel.
- (2) "I will bless thee." That has been fulfilled.
- (3) "And make thy name great." Literally fulfilled. Although not noted for any worldly power or genius, Abraham's name has become great in the world.
- (4) "And be thou a blessing." This was the Divine fiat that Abraham should be a blessing in the earth. This also has been and is being constantly fulfilled.
- (5) "And I will bless them that bless thee."
- (6) "And him that curseth thee will I curse." In these two items God engages to help, and protect Abraham, and to take Abraham's part, for A.'s friends and against his enemies. But it also shows that Abraham was destined to be so closely identified with God and God's plan of redemption that to bless him was to come within the blessing of God; and to oppose him was to oppose God and to turn one's back upon the only hope. This promise was repeated to Jacob (Gen. 27:29); and through Balaam, to the whole nation of Israel. (Numb. 24:9).
- (7) "In thee shall all the families of the earth be blessed." This has found fulfilment in the present dispensation wherever the gospel has been heard and received in all the world. For the gospel of Christ is rooted in the Abrahamic promise. It will have been perfectly fulfilled when "the knowledge of Jehovah shall cover the earth as waters cover the sea;" and in the new earth when all nations shall walk in the light of the City of God. (Rev. 21:23).

GOD'S OATH TO ABRAHAM.

When Abraham's faith had passed the last test, Jehovah swore to him, confirming the promise with an oath, that he and all men might know its eternal, immutable certainty. (See Heb. 6:13-18). The four items of the oath:

- (1) "In blessing I will bless thee."
- (2) "In multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore."
- (3) "Thy seed shall possess the gate of his enemies."
- (4) "In thy seed shall all the nations of the earth be blessed."

The first two items are fulfilled and being fulfilled. Both the natural seed of Abraham and his spiritual seed (Gal. 3:7, 29) constitute an immense and increasing multitude. Item (3) promises world-sovereignty to Abraham's seed: absolute supremacy and conquest of every opposing force. The right and power of this is now in the hands of Christ (Matt. 28:18) who is the Seed of Abraham; and will through Him belong to the great multitude of believers who constitute the collective seed. (Gal. 3:16, 29). On item (4) it will be noticed that it is a repetition of the original promise in Gen. 12:3, but with a difference: here it is seen that not through Abraham himself simply, but in his Seed all the nations should be blessed. And this special Seed is Christ. (Gal. 3:16).

QUESTIONS ON LESSON 1.

Follow the questions on the three Genesis passages of the printed Lesson-Text.

What were Abraham's early influence and surroundings? (Josh. 24:2, 3). What made the difference between his life and that of his kindred? How did Abraham's faith come? What two great tests of his faith? (Heb. 11:8, 17). Did God pay special attention to Abraham? and to his son, grandson, and the nation of Israel? Did he pay as much attention to the other nations? (Amos 3:2; Acts 14:16, 17). What was God's purpose all the time? Has that world-wide blessing come yet? Have we received any part of it? How? Can we have a part in extending it still further? How?

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 14, 1923.

ISRAEL, A MISSIONARY NATION.

Golden Text: Ye shall be unto me a kingdom of priests, and a holy nation.—Exod. 19:6.

Lesson Text: Exod. 19:1-6; Isa. 43:9-11; 45:20-22.

Exod. 19:1. In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. 3 And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the

I. Israel a Kingdom of Priests and a Holy Nation.

Verses 1, 2. Out of what land had the children of Israel come forth? Recall briefly the story of their settlement in Egypt (Gen. 46; Exod. 1) and of their departure from Egypt. (Exod. 12:14). They went down a family; they came up a nation. Where did they now arrive and encamp? Verse 4. Who met Israel at Sinai? Did God speak to the people direct, or through a mediator? What did God say they had seen? What had he done to the Egyptians? To what place had He brought them? How? Verses 5, 6. What contract did God propose to them? What was the condition? What three items in the promise? Do all nations belong to God? (Acts 17:26). But what would Israel's position be? What sort of

earth is mine: 6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

Isa. 43:9. Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. 10 Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am Jehovah; and besides me there is no saviour.

Isa. 45:20. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. 21. Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. 22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

NOTES ON LESSON 2.

GOD'S PURPOSE WITH ISRAEL.

Israel has never been what the title of our lesson implies, "A missionary nation." In this lesson God's purpose regarding them is brought out. On condition of their obedience to the covenant He would take them as His own peculiar possession from among all the nations of the earth, and would make them a kingdom of priests, a holy nation. But Israel shamefully broke the covenant and disobeyed from the first. So at last God rejected them. "Ye are not my people and I will not be your God." "I will also reject thee, that thou shalt be no priest to me." (Hos. 1:9; 4:6). To the Jews of His time the Lord Jesus said, "The Kingdom of God shall be taken away from you and shall be given unto a nation bringing forth the fruits thereof." (Matt. 22:44). We who are Christ's are called today to fill their position on a high plane. "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." (1 Pet. 2:9).

Nevertheless the rejection of the nation of Israel is not for ever; for "the gifts and the calling of God are not repented of." God foresaw all their failure, even to their rejection of their Christ, and foretold their rejection and scattering—yet also their regathering, final conversion and restoration (Lev. 26:44; Deut. 30:1-8; Jer. 30, 31, 32, 33; and many prophecies). That their rejection is not final, and that great blessing for all the world will follow their national restoration, is set forth by Paul in Rom. 11.

kingdom would they be? What are priests? See Notes. What is meant by a "holy" nation? (See Notes).

II. Israel, Jehovah's Witness.

Isa. 43:9. (The Lord challenges the nations and their gods (Comp. 41:21-24) to deny His ways and works if they can; or else acknowledge and submit).

Verse 10. What witnesses does God bring forward? Of what are they witnesses? What should the nations learn from Israel's testimony? What should they know? Whom should they believe? What should they understand? Who is the one and only true God?

Verse 11. What is His Name? Is there any Savior besides him?

Isa. 45:20. What sort of assembly does God call? Why the "escaped" of the nations? (Isa. 24:6, 13; 66:18, 19. Comp. Psa. 46:8-10). Will the senseless folly of idolatry at last be shown? (Cp. Jer. 10:11).

Verse 21. Who alone had foretold and done all this? (Cp. 41:26; 44:6-8).

Verse 22. What offer is made to all humanity? (Read also vs. 23, 24 and Psa. 65:2).

A KINGDOM OF PRIESTS.

A priest was a minister of God's sanctuary. He had an access to God which other men did not have. In this sense they were go-betweens 'twixt God and men. A priest was never made for his own sake, but for the benefit of others, namely of those who could not themselves approach God, and could not communicate with Him. Israel was to be the priest-nation among the nations of the earth. In them God revealed Himself; to them He communicated His truth. From them light and blessing was to go out into all the earth. "Salvation is from the Jews." (John 4:22).

To this day it is true that all the light of the knowledge of God has come to the nations through Israel, despite all the latter's failure. Now they are rejected and temporarily cast off. But in the day they turn God's blessing will go out through them to all the world. (Isa. 12; Ps. 67; Rom. 11:11-15).

The church is God's "kingdom of priests" now. There are no priests in the church who exercise priestly functions over other Christians: we are all equally priests. (1 Pet. 2:9; Rev. 1:6). We have access to God in one Spirit through Christ. (Eph. 2:18). As priests on the world's behalf we must send forth God's truth and blessing to those who know it not, and carry their needs to God in intercessory prayer. (1 Tim. 2:1-4).

A "holy nation" is a nation set apart peculiarly for God. See the use of the word "sanctify" in Exod. 13:2, 12.

ISRAEL, GOD'S WITNESSES.

"Ye are my witnesses." In a limited sense Israel has always been a living testimony to Jehovah, the one, only true God. Both in His marvellous dealings with them as a people, and by the marvellous Truth that came out of their midst, men of all nations have recognized the hand and Being of the only true God. Even today, the Jew is a living miracle in his chastisement and preservation among the nations.—But the connection of the prophetic passages from Isaiah, found in our lesson, point forward to the regathered, restored Israel, which will then fulfil its perfect mission, and become a living palpable testimony to her God and to Jesus Christ His Son.

Every man in Christ who walks in the truth is also a witness of God.

QUESTIONS ON LESSON 2.

What was God's original purpose with Israel? On what condition would He make them that? Did they keep His covenant? Does God ever retreat from His purpose, or repent of His gifts and calling? Did even disobedient Israel in measure fulfil their calling? Will Israel ever be restored? If or when they are, will they fulfil the original intention of God perfectly? Who is God's kingdom of priests today? What are priests, and what are they for? What is a holy nation? In what way are the people of Israel witnesses of the one true God? Are we God's witnesses in any sense now? How? If by our life, teaching, and intercession we can bring even one soul to Christ—is that a great thing?

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 21, 1923.

ISRAEL IN THE MIDST OF THE NATIONS.

Golden Text: Look unto me and be ye saved, all the ends of the earth.—Isa. 45:22.

Lesson Text: Josh. 1:1-4; Isa. 2:1-4; 19:23-25; Ezek. 5:5.

Josh. 1:1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, 2 Now it is come to pass that Moses my servant is dead: but thou shalt stand before the Lord thy God. 3 And Joshua said unto the people, The Lord God stop? To whom does God speak

my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

Isa. 2:1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. 4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

19:23. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

24. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; 25 for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Ezek. 5:5. Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her.

this position favorable and suitable for God's purposes? Why? Could the nations conveniently see both her blessings when she obeyed, and her chastisements when she disobeyed? (As in this chapter, Ezek. 5:7, 8). Why did God want it so?

now? What orders did He give Joshua? Was that a great and perilous task? Where was the land God proposed to give to the people of Israel?

Verses 3, 4. Had God given them the land? But did they have to set their foot on it in order to have it? Is it not so with God's gifts to us? (Phil. 3:12). What was the extent of the land? (Find its borders on the map). Isa. 2:1. From whose prophecy are these verses? Concerning whom was Isaiah speaking? What other prophet had the same words? (Mic. 4:1-3).

Verse 2. Of what time does this speak? What is "the mountain of Jehovah's house"? (Mic. 3:12; Zech. 8:3). What future greatness of this mount is predicted? Who will come to it? (Comp. Isa. 60:1-14).

Verse 3. For what purpose shall the nations come to the mountain of Jehovah, to the house of the God of Jacob? In what respect has there already been a fulfilment of this? (Luke 24:47; Acts 2). Does that fulfilment answer to all the items of the prophecy?

Verse 4. What will Jehovah do for those nations that flow to His house? What will be the result of these Divine decisions? (Comp. Ps. 46:8-10).

Isa. 19:23. (The chapter deals with the judgment and final restoration of Egypt. Egypt and Assyria were two great powers who competed for supremacy and possession of Israel's land. They were bitter enemies to each other and both were enemies of Israel. The prophecy refers to the days of the Messiah's glorious rule over all the nations). Will there be peace, communion, and fellowship between the now hostile nations? Will they worship together? (Isa. 11:9; Ps. 86:9; Comp. Zech. 14:16-21).

Verses 24, 25. What happy bond will exist between those nations? Will they be associated with Israel in her position as the center of blessing? What will Jehovah call Egypt? What Assyria? But what peculiar place and distinction will Israel ever hold? (Deut. 32:9).

Ezek. 5:5. How does this verse show Jerusalem's central location? Was

NOTES ON LESSON 3.

THE LAND AND THE CITY.

Palestine is but a small country: a little strip of land on the west-shore of the Mediterranean. But it has caused more stir and interest than any other country in the world. Our lesson today deals with this land and its chief city. The particular point in view is that Israel and Jerusalem's central position among the nations was eminently suitable to God's purpose of sending out His light from that center. And this is true. Palestine is the nexus of three continents, the bridge of the nations. Its strategic position has long been known. It is in a real sense "the middle of the earth." (Hewbrew, "the navel;" Ezek. 38:12) and as such was predestined of God to be the land of His people Israel. "When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel." (Deut. 32:8). This was the land which God had promised to Abraham, Isaac, and Jacob, and to their seed, and confirmed it to them by solemn covenant (Gen. 15)—a land flowing with milk and honey. "The land whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven, a land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year unto the end of the year." (Deut. 11:11, 12). As for Jerusalem, that was the place which the Lord chose to cause His name to dwell there. "Great is Jehovah, and greatly to be praised, in the city of our God in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a refuge." (Ps. 48:1-3). "For Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting place for ever: here will I dwell; for I have desired it." (Ps. 132:13, 14).

THE THEATER OF GOD'S DEALINGS.

In this central place and city which was always in the eye of the nations round about, in His dealings with His people Israel there, whether in blessings or chastisements, God would reveal Himself in the sight of the world. If Israel were true to Him all nations would call them blessed, a delightful land. (Mal. 3:12). If they were rebellious all nations would be astonished at the terribleness of their judgments. (Deut. 29:22-28; 1 Kings 9:6-9). But always it would be "all the nations" that should witness the spectacle of God's dealings in Israel. For God loved Israel and gave them especial care and attention because He loved the whole world, and would have the saving savor of His knowledge go out through Israel to all mankind. It was from this land also, and from this city, and out of this people, that the gospel went forth at the beginning, to be spread abroad through the earth.

"A CITY SET ON A HILL CANNOT BE HID."

As with Israel, so with the Church: it is set in a conspicuous place in the world of mankind. "Ye are the light of the world: a city set on a hill cannot be hid. Neither do men light a lamp and set it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men. . . ." "Ye are an epistle of Christ," and "known and read of all men." (2 Cor. 3:2, 3). Christians are always noticed and observed; even when they are least aware of it. And God wants it so.

THE PROPHETIC PASSAGES.

In this and the following lessons we must remember that though proper applications of the prophets' statements may be legitimately made to analogous things, yet application is not interpretation. The meaning of prophecy is what it says; but the applications represent what can fairly be made of it. Nobody can read those prophecies in their context, conceding that they mean anything like what they say, without seeing that the nation of Israel and their city and their land have a wonderful promised future in store. And everyone of the passages from the prophets in this lesson has final reference to the great era of Israel's restoration and exaltation in righteousness under the Messiah's reign. Most of those prophetic passages have no bearing on the real (missionary) purpose of these lessons, except in

that they show God's world-embracing love and final purpose. In the meanwhile the gospel will be preached with but partial success; but God is taking out from among men a people for His name. The final part of God's program awaits the completion of that work.

QUESTIONS ON LESSON 3.

Did God with care select the homeland of His people Israel? What special point did He have in view? Were the eyes of all nations round about on Israel and Jerusalem? Did God want it so? Why. By watching Israel would they learn of Israel's God? Shall some day all nations flow to Jerusalem for light and direction from Israel's God? In what sense and way has "the law of the Lord" already gone forth out of Zion? What will be the effect of God's control of the nations? Will mutual friendship and fellowship of nations ever come? When? ("In that day"). Where had God set Jerusalem? For what? Did He give the church also a prominent place? (Matt. 5:15, 16). Is the church under commission to send forth the gospel-light into every place? (Matt. 28:18-20).

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 28, 1923.

SOME MISSIONARY TEACHINGS OF THE PROPHETS.

Golden Text: Nations shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

Lesson Text: Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9.

Isa. 60:1. Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. 2 For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. 3 And nations shall come to thy light, and kings to the brightness of thy rising.

Jonah 4:10. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: 11 and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Mic. 4:1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. 2 And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of

Isa. 60:1. Of whom or to whom is that spoken? (See Notes). What had come? What is the nature of this light?

Verse 2. What is the condition of all the earth and all peoples at that time? But what illumination will come to the world then?

Verse 3. When Jerusalem's light arises, what will the nations and their kings do?

Jonah 4:10, 11. In what connection are these verses found? (Read Jonah 3 and 4). Tell the story of it. Was the gourd dear and pleasant to Israel? Why? Is a gourd a very important thing? Yet was Jonah grieved over the loss of it? Is a man and a city of men important in God's eyes? Has He any pleasure in anybody's perdition? (Ezek. 33:11). Why is God so longsuffering and patient? (2 Pet. 3:9). Were there not many ignorant and irresponsible human beings in Nineveh? Does God care even for the cattle? (Ps. 145:9). How much more is a man worth than a beast? (John 3:16).

(On Micah 4:1-3 see questions on Isa. 2:1-4 in preceding lesson.)

Zeph. 3:9. What will God do one day? When were the languages of men con-

Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; 3 and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Zeph. 3:9. For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.

NOTES ON LESSON 4.

THE LIGHT OF JERUSALEM. Isa. 60:1-3.

The "Lesson Committee" may have labored under the misconception that this is a "missionary" passage setting forth the church's work of preaching the gospel; and that this prophecy was fulfilled in the going out of the gospel beginning at Jerusalem. A simple glance at the passages in this connection shows that the prophet is not dealing directly with that. We may gladly concede that a light did arise in Jerusalem to all the nations of the earth, who sat in darkness and the shadow of death; and that the blessed gospel going forth from thence has been the illumination of many. But there the application ends. This much of it may be said to have found a fulfilment; but the fulfilment of the prophecy looks to another day.

Let the student who desires to satisfy himself in this point, look over the preceding chapter. The wickedness of Israel and Jerusalem is the theme, and it issues in terrific world-wide judgment upon all God's adversaries, which will bring all nations, East and West, to a fear of Jehovah. (Vs. 16-19). Connected with this catastrophe the prophet presents the redemption of Zion and penitent Israel. (Vs. 20, 21). Then arises the light of Jerusalem, shining to all the nations, who with their kings shall come to Zion for truth and judgment. (Isa. 2:1-4). The picture that follows is that of Jerusalem's glory in the Messianic Reign, foreshadowed by the former glory of the days of Solomon. (1 Kings 10:23-25). This "Zion" and "Jerusalem" is not to be spiritualized to mean "the Church": it is just plain Jerusalem, once smitten and brought low by the wrath of God, forsaken, hated, and shunned of men (Isa. 60:10, 15); but now rebuilt (61:4-7) redeemed, glorified, the habitation of Jehovah. (Comp. Isa. 1:24-27; 4:3-6; 11:10). If the prophet's language is to be regarded as intelligible, that is what it means. If it is unintelligible it would be far better had God left those pages blank, for then they would not mislead any one. The death and resurrection of the Lord Jesus is indeed the foundation of all this great future; and the present gospel-proclamation is a dispensational preparation for that Day; and spiritual applications of the prophecies (as of all scriptures) may properly be made, we know. But none of this affects the truth and the plain meaning of God's word. "O foolish men, and slow of heart to believe all that the prophets have spoken!" Has God promised and shall He not do just as He said? We may not be able to tell "the time or manner of time," but the Word is sure.

Zeph 3:9 is another prophecy of the same sort. Following a terrific and world-wide pouring out of judgment (v. 8) grace and peace come to the remnant of the nations of the earth, and Jerusalem is restored, the center of the world's blessing. Such is also the meaning and connection of the passage from Micah in our lesson-text.

JONAH, A MISSIONARY BOOK.

The weighty little book of Jonah is an Old Testament missionary message indeed. In it God plainly shows His love and interest and care for all the nations of the world; and that Israel's truth and blessing were not meant

to be kept by and for themselves alone. There are four chapters in the little book of Jonah, marking the natural divisions of the narrative:

- I. Jonah's Commission and Disobedience.
- II. Jonah's Repentance and Restoration.
- III. Jonah's Second Commission: Nineveh's Repentance.
- IV. Jonah's Displeasure, and God's Reproof.

I. **Jonah's Commission** is found in 1:2. Such was Israel's prejudice and contempt for Gentile nations, and their hate for Nineveh in particular (for it was the capital of the growing and hostile world-power of Assyria) that Jonah rebelled against God's orders rather than to undertake so distasteful and humiliating a task. In this he typified the nation of Israel.

At first he thought to escape; but the hand of God overtook him. His very disobedience became the occasion of making God known to the Gentile sailors (1:9, 14, 16). In this also he typifies Israel. (Rom. 11:11-15).

II. **Jonah's Punishment** followed quickly. But he was not left to drown and perish in the sea, but was miraculously preserved—as Israel is to this day in the great sea of the nations. The story of the great fish is not to be regarded as a fable or a figure, but plain fact, vouched for by our Lord Jesus Christ Himself. (Matt. 12:39, 40). It was an act of God's direct intervention to preserve Jonah, and to make known His power and way in Israel.

But in the extremity of his distress Jonah cried to the Lord, and He delivered Him—type again of Israel in the coming "great tribulation." (Jer. 30:7f).

III. **Jonah's Renewed Commission** was now promptly obeyed, and brought about Nineveh's repentance and salvation. The word of Jonah's experience must have reached the men of Nineveh and added great force to his message. Jonah became a sign to the Ninevites. (Luke 11:30). In this also he prefigures Israel's restoration and the great works that are to follow from it. (Rom. 11:15; Ps. 67).

IV. **The Lesson of the Gourd.** This is an added lesson of reproof and instruction. Jonah, in his attitude toward Nineveh, represents Israel's indifference toward the nations. Jonah was displeased because God showed them mercy (and even made him the instrument in doing so. Through Jonah's selfish concern for a gourd-vine God taught him His own loving concern for the ignorant multitude of Nineveh, yea, even for the beasts. For He is good, and His tender mercies are upon all His works. (Ps. 145:9). But Jonah did not dream to what length the concern and love of God toward all sinful humanity would go. (John 3:16).

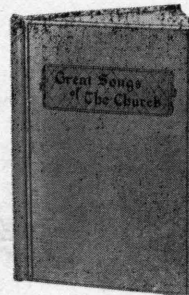
QUESTIONS ON LESSON 4.

(Center upon the Missionary Message of the Book of Jonah)

Who only among the nations had been entrusted with God's Word? (See Ps. 147:19, 20; Rom. 3:1, 2). Did God mean for His light and truth to remain shut up in Israel? (Matt. 5:15). To what place did He send His prophet Jonah? Why didn't Jonah like to go? (Jonah 4:2). Did Jonah love the Ninevites? Why are we so slow and reluctant about going? How much did God love the world? (John 3:16). Even if we did not love men ought we not go for His sake, and in obedience to His will? What did Jonah do at first? What happened to him? Was it good of God to speak to Jonah a second time? (Has He spoken a second time to us?) How did Jonah's experience prefigure the history and destiny of the people of Israel? Of what was Jonah's 3 days in the fish's belly a type? (Matt. 12:39, 40). Why could Acts 11:18 be taken as a motto of the book of Jonah? What is repentance? (3:10) Does God always regard real repentance? (Ps. 51:17). What was the lesson of the gourd? What ultimate plan has God in mind regarding Israel and Jerusalem? (See printed Lesson-Text). What is His present will regarding the Church? (Matt. 28:18-20; Mark 16:15).

"Great Songs of The Church."

The New Alphabetical Hymnal



450 numbers—cream of 200 books!

225 Noblest "hymns"

225 best "gospel songs"

In rich, green, art-cloth binding, 60c.

(Less than a dozen, 75c each postpaid)

ADDRESS ALL ORDERS

Word and Work, Louisville, Ky.

SUPPOSE—

Suppose you had collected practically all the song-books of America, besides the best from England and some other lands—

Suppose you had a book-case full of them, two hundred different hymnals, aggregating, say, forty thousand numbers, and representing several languages—

And suppose you had worked carefully through those books, taking out all the best, both of stately hymns and the more popular gospel songs, to suit every possible department and service of the church, from the primary class to the solemn assembly of saints—

And that you had culled and winnowed until you had reduced the number to the best four hundred and fifty, the condensed cream of all hymnology, those songs that can never wear out (One great singer says, "In thirty years, the book will still be in its prime") every song thoroughly scriptural and absolutely undenominational—covering all main Bible themes—

Suppose you knew that you were the first compiler to break through certain copyright obstacles that for twenty years have made it positively impossible to print all the best songs in the same book—

And that, sparing no expense, you had purchased more than one hundred copyrights, ranging in cost up to \$40 each—

And now, suppose you had built these four hundred and fifty songs—the best from all the books, without a single "filler,"—into the **first and only alphabetical hymn and tune book ever made**, enabling anyone to turn quickly to any song desired, without referring to the index, (old books lose their index), or to start up an invitation song without announcing it—

And that you had fully indexed the whole work, by scriptures, by first lines, by topics, by titles and by tunes, enabling one quickly to fit a song to any scriptural sermon-subject, or Bible lesson—

And then suppose the finished work had come from the press and bindery mechanically superior and as beautiful a hymnal as you ever saw: printed on a special paper made to your order; all songs in clear, full-size type; bound up in rich, green silk art-cloth—altogether fit in appearance, says some one, "to hand to the King of England"—

And, finally, suppose the book had already received the unsolicited endorsement, as the **very best obtainable**, of scores of prominent song-leaders and preachers—the men you know and trust—representing scores of congregations that are now using "Great Songs of The Church"—

Wouldn't you consider such a book worth 60 cents, (less than a dozen, 75c)? And wouldn't you want a copy in your home and a quantity in the church? We think you would; and if "Great Songs of The Church" is not found to be exactly such a book, the whole shipment, small or large, may be returned at our expense and money refunded.

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.

NOVEMBER, 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.	321
News and Notes.	326
Articles—	
Gospel Blessings—S. C.	328
"When Winter Comes"—H. L. O.	329
Withdrawal of Fellowship—R. H. B.	330
The Revelation. R. H. B.	332
The Times of The End.	337
Israel's Future—Stephen D. Eckstein.	338
Crossing the Atlantic—D. C. J.	340
The Japanese Catastrophe.	341
On Foreign Fields—	
Sinde Mission—W. N. Short.	343
Daily Experiences—O. D. Bixler.	344
A Special Time of Need—J. M. McCaleb.	325
Lord's Day Lessons—R. H. B.	345