

SEPTEMBER, 1924.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

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Read "Sermon on the Second Coming."

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WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

IMMORTAL LOVE, FOREVER FULL.

Immortal Love, forever full, forever flowing free,
Forever shared, forever whole, a never-ebbing sea!

We may not climb the heav'nly steps to bring the Lord Christ
down;

In vain we search the lowest deeps, for Him no depths can drown;

But warm, sweet, tender, even yet a present help is He;
And faith has still its Olivet, and love its Galilee.

The healing of His seamless dress is by our beds of pain:
We touch Him in life's throng and press, and we are whole again.

Through Him the first fond prayers are said our lips of childhood
frame;

The last low whispers of our dead are burdened with His name.

JOHN G. WHITTIER.

"PULLING THROUGH."

We know not with what words we ought to try to express our gratitude to God and to our friends for the unflinching help that comes continually and that has come to us from Him through them again in this our time of need. We can only say from our hearts that we are thankful! And if we might be enabled to make the magazine better, and better still, for the sake of those who believe in it and who have backed up their faith with their funds, we should be very happy.

No—we cannot say that our whole need, as stated on this page last month, has been met; not by a great deal. But the response has been so ready and so willing so far, that we are confident of "pulling through" this time also. One lady sent, not her own life-subscription only, but four others—with a \$50 check! One man offered to be one of 50 to give \$200 each to raise a \$10,000 fund for the expansion of the magazine. Many have sent life-subscriptions, though the number available (50) is not yet exhausted. Many others have sent regular or short-term subscriptions.

Through the month of September the long-term and short-term offers will still stand open. Are there others who would like to serve a life-term with us in the glorious work!

WORDS IN SEASON.

R. H. B.

LAWLESSNESS.

No observer can have failed to note the ever-deepening and widening flood of lawlessness that is engulfing the nation—and indeed not any one nation only; it is world-wide—that disregard of rule and order, that contempt of law and government, that defiance of constituted authority which is a mark and characteristic of our time. We have all known and met the modern spirit of irreverence and scorn of dignity, rank, and station; that spirit of rebellion against every form of dominion and authority. Who has not noticed it? It is in the very air. The little babes seem to have breathed it. Parental government is becoming rare; filial subjection even rarer. Educators are troubled over the growing problem of discipline and control, and are making concessions to the younger generation which they probably would not have made a few years ago. Literally, as Isaiah prophesied “the child behaveth himself proudly against the aged, and the base against the honorable.” (Isa. 3:5).

Prohibition, for example, has been a good thing, but the very general failure of law-enforcement has been detrimental. The spirit of lawlessness engendered by the open contempt for the law in this one matter will no doubt add its force to the prevailing current which is already undermining the foundations of law and order.

Or take the spirit of defiance which in the high places of religious instruction is shaking itself free from the restraints of the authority of the Scriptures and the supreme Lordship of our Savior Jesus Christ; even to the disputing of the absolute sovereignty of the God of heaven. It reminds one of the weighty prophecy of the second psalm, where the world-leaders are seen combined in revolt against Jehovah and His Anointed one:

“Let us break their bonds in sunder
And cast away their cords from us.”

THE CHANGING STANDARDS.

Nor is there any growing regard for the bounds of morality; but rather a steady effort, no longer even subtle or hidden, to remove the holy landmarks which separate twixt honor and dishonor, chastity, and lewdness, to give more and more unbridled license to the basest passions. Marriage—the fundamental of society, is regarded as a mere human convention; and is dealt with in a free and easy way. The divorce records bear testimony to that. And what the divorce-records show is but a small percent of the prevailing sexual lawlessness. The younger population, under the education of the renowned Hollywood teachers have visibly degenerated in the standards of conduct. To be sure some prominent men are declaring (although every straight-thinking parent knows how it is and strives to protect his children, and even the man in the street can see) that it is not at all

so: that our youth are as moral as ever or more so; which only demonstrates again how much "expert testimony" can be mustered at any time on any desired side of any given proposition. The fact, however, remains—patent and terrible in its significance for the coming generation.

"YET A LITTLE WHILE."

Again, day by day, the newspapers bring fresh and startling evidence of the workings of the spirit of lawlessness, in acts of violence on part of individuals or by combined numbers; and the lax way in which these manifestations are dealt with by the authorities is itself fateful in its significance for the present and the future. These things but illustrate a principle which is becoming universal and which strikes at the vitals of national existence and the whole fabric of the social order. We need not wonder what is ahead of us: God's headlight, that "word of prophecy made more sure," which illumines the squalid darkness before us reveals it (1 Thess. 5). And even men of the world, among them the great leaders of nations and national affairs, have long since sensed the approach of a terrific crisis, destined to eclipse even that of the Great War; the very nature of which can be descried and of the general issue of which there will be little doubt. The hour is growing late: our work day may not be much longer. May the Lord find us at His task in peace and without blemish.

"BE FILLED WITH THE SPIRIT."

It is an exhortation, a command to God's children—"Be ye filled with the Spirit." They all had the Spirit—else they could not have been God's children (Rom. 8:9). Immediately upon becoming a son, the believer receives the Spirit. (Gal. 3:26, 27; 4:6). Yet—evidently, it must be one thing to have the indwelling Spirit; and another thing to be filled. For he speaks to Christians who were already in possession of the Spirit, and exhorts them to be filled with the Spirit. Let us note now a few truths that most certainly are involved in that exhortation.

1. It must be *possible*—for God would not urge it upon us if it were not for us to attain.

2. Manifestly it is God's will: *He wants us* to be filled with the Spirit.

3. It is clear that this filling is not dependent exclusively on God; it must depend on some step or attitude of ours. The command is addressed to us: "Be filled with the Spirit."

4. It follows that if it is possible, if God wants it, and if it devolves on us whether we are "filled with the Spirit" or not—it is a great failure for a Christian to go through life without it.

5. What a Christian life not filled with the Spirit is, is too well known. For where the Spirit does not occupy and hold full sway, the flesh holds place. Half-hearted, double-minded, lukewarm, weak and unreliable conduct follows. But in the man who is filled with the Spirit, the abounding fruit of the Spirit (Gal. 5:22) will testify that he is indeed a child of God.

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

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

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No. 9.

NEWS AND NOTES.

From Port Arthur, Texas: "Interest and attendance very fine for vacation times. More than 120 promised to read the entire Bible through this year. We still maintain our unbroken record of new pupils every Sunday this year, so far; 61 new ones in five Sundays. We have a good leadership and they are working for the Master's cause. We plan a new church house for 1925."—L. E. Carpenter.

"The meeting at Boone Prairie, Texas, closed last night with nine additions, seven coming forward the last service. It was a good meeting in many ways."—D. C. Williams.

Sometime ago, Brother McCaleb reported 16 baptisms at Zoshigya, Tokyo, since February. Many American congregations that have refrained from foreign mission work on the ground of slow results could not report as many in a whole year.

"The meeting at Reinhardt, near Dallas, closed with a good interest. Attendance was good throughout the meeting. Three were baptized into Christ."—J. E. Blansett.

"I preached one week at Westmoreland, Tenn., with fair audiences and four baptized, two men with their wives. Was two weeks at Wharton, Tex., supported by the congregation at Hungerford, Texas. Five were baptized. Am now at Old Salem, Harrison County, Ky."—H. L. Olmstead.

Later from Old Salem: "Ten additions, 4104 chapters in the Bible read by those who attended the services. Twelve subscriptions for W. and W., and move set on foot to build a preacher's house. Building committee appointed and a large part of the money raised. Brother E. E. Kranz lives in the community and preaches for the church. Both Brother Kranz and his family are held in high esteem by the church and community."—H. L. Olmstead.

Brother Kranz's report: "H. I. Olmstead just closed a fine meeting with us at Salem. Meeting continued through eleven days, during which time there were ten additions. Much good was done besides, in the way of strengthening the church."

• Sample set of seven great tracts 25c.

The following news note from Glenmora, La., is no doubt bona fide, though the sender forgot to sign his name:

"Two young ladies baptized first Sunday. Friday night song practice is wonderfully improving our singing. Great interest is manifested in our mid-week Bible study. Two classes are to begin a study of Revelation soon. Brother Ramsey baptized five persons near Turkey Creek last week. One was a convert of our French preacher, Bro. Prather. More are to be baptized. Brother Prather is at the same place this week."

From Africa: "The work here goes on well. Several expressed an interest in their soul's salvation just recently, and interest in general continues. We are getting a good deal of necessary temporal work done this season. Financial condition is greatly improved of late. We rejoice at the interest taken in Brother and Sister Sheriff. Pray for us continually."—W. N. Short.

"I closed the meeting at Carey, Texas with 10 added. Three were reclaimed and seven baptized. I am now at Olympus schoolhouse. Large audiences are showing good interest. We go next to Florence, Ala., until Sept. 21. After this date I shall be glad to answer calls for meetings or regular work as I have resigned the work at Hillsboro, Tex. Address me above until August 29; or at 715 Second St., Hillsboro, Texas."—R. A. Zahn.

"The work here is doing fairly well, better than last year when I came here. Four nights of this week I preached in Silas with one baptism. The meeting here will begin the second Sunday in August."—G. B. Dasher.

"We have received invitation to the marriage of John Winston Gill to Miss Amanda Grigsby Cato. Congratulations."

"I am now preaching for the Church at Dickson, Tenn. At the beginning of the school term I will teach Mathematics in the High School here, and work among the neighboring congregations. The Church here is looking for a regular man."—C. C. Morrow.

"Two thousand persons heard Brother W. D. Campbell's opening discourse in the great meeting just held at Abilene, Texas."

"Dr. E. V. Wood, that high-toned Christian gentleman and splendid preacher, of Dallas, is visiting old friends in Tennessee, and preaching too, of course.

The meeting at Thorp Springs, Texas, in which F. L. Young preached, and E. W. McMillan led the Bible studies, is reported to have been most helpful. Four sessions were held a day. We need meetings everywhere of that sort.

Chas. R. Brewer is now with J. Scott Greer, and the good Sellersburg Church, Ind., in a fruitful meeting.

The meeting at Borden, Ind., in which H. H. Adamson was the preacher, brought 28 additions, 22 of them by baptism. It was a wonderful meeting; and Borden is a wonderful church.

Brother Adamson is now at Salem, Ind. Claude Woodruff is in a meeting at Martinsburg; Edmund Ratts is at New Pekin. J. E. Thornberry has just closed a great meeting at Fort Hill.

H. N. Rutherford spent a few days in Louisville, coming up from Jack-sonville for a meeting at Locust Grove, near Franklin, Ky.

Wallace Cauble, one of the most promising of the younger preachers, is now in a meeting at East Indianapolis Church.

The Dallas Sermon Series—Brother Boll's great discourses on the second coming—September, October, November and December numbers, for 25 cents.

Will those who are using our class literature let us know their needs now for the last quarter of the year?

Now is the time to win one of our free premiums. Ask for list and for samples of the paper.

From Winchester, Ky.: "Two additions recently at Lancaster. We are entering work at a new point, thus increasing our mission activity. Please remember this mission field in your prayers."—M. D. Baumer.

Charles Neal's splendid article, "Dawn Doctrine," has been put into tract form and may now be had at 5c each, \$1.00 the hundred.

Louisville News: Brother Boll is now in a meeting near Nashville. The New England meeting (Westbrook, Me.,) resulted in nearly a score of baptisms.

Stanford Chambers is in a meeting near Glasgow Junction, Ky. The Ebenezer meeting, J. Scott Greer, preaching, led 17 all told to obedience.

E. L. Jorgenson makes the long jump from Texas to Toronto—with a week in the office between. He goes back to Bathurst St. Church while Geo. Klingman goes to Florence, Ala., for a meeting.

Don Carlos Janes is attending, by invitation, the mass meeting at Magnetic Springs, Ohio.

From Mangum, Okla.: "Earl C. Smith preached here 15 days and S. C. Walls two days. Eleven were baptized. Brother Smith brought us not so much a law as a Savior. He preached more of the failure of man, and the power, goodness, and the love of God than I had ever heard in a meeting. We thank God for it. Every sermon was an inspiration."—C. T. Clay.

Send for "The Book of Revelation," 80 page exposition of the last Book in the Bible; by the editor of Word and Work. 50c, 3 copies, \$1.00.

"Great Songs of The Church," the only known hymn and tune book in the world built alphabetically. 75c, 60c in quantities.

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"I am at McDade, Texas, in a fine meeting of 10 days. Very large attendance and fine interest. Several already obedient."—B. F. Rhodes.

"Enclosed find check. Please ship to our address 150 'Great Songs of The Church.' These are for West Side Church, Wichita. They expect to have their elegant new brick chapel completed by first Lord's day in September, and want the new books for opening day."

HOME-COMING AT CHATTANOOGA.

On September 7, the Central Church is to move into their new and splendid house of worship, now near completion, located on the corner of Vine and Lindsay Streets. The auditorium is both attractive and commodious and there are enough Sunday school rooms to take care of all classes.

To all who have been members of this congregation, to all who have had fellowship with them in any way in their work, and to any person, or church, interested in the efforts being made to build up a strong, New Testament church in the central part of this city, the Church is giving an urgent invitation to come and be with us on this memorable occasion.

Arrangements are being made to care for all our visitors. Remember it will be a pleasure to the Church to have you be with us on this day, the first Sunday in September.

If you can come, please let us know when and what time you expect to arrive so we can meet you. Address E. H. Hoover, 522 Lytle Street.

E. H. Hoover.

USE HELPS HELPFULLY.

STANFORD CHAMBERS.

There is such a thing as human help to an understanding of the Bible, and by most people there is admitted need thereof. In recognition of the need and of the wisdom of meeting the need through human instrumentality the Lord has given apostles, prophets, evangelists, pastors and teachers, who have both orally and by their writings supplied help to learners of God's will and truth. No man studieth to himself and no man learneth by himself. God has made us dependent upon one another in this life. To argue against human "helps" is to argue against preaching, teaching and shepherding, all of which are enjoined in the Word. There are those who reject much help which they ought to be profiting by and enjoying, but having observed some harmful abuses of certain "helps" and arguing from such abuse they argue themselves and others out of the benefit they might otherwise enjoy. Some have gone to hurtful extremes in this matter. There are those who will have no outlines, no commentaries, no quarterlies, no religious papers, and lend little encouragement to preaching. It is astonishing but it is true. One man, a preacher, in order to be consistent with his position against certain helps, discarded his concordance Bible. Of course he will have to go further still, for he yet uses a Bible humanly translated and divided into chapters and verses.

There is such a thing, however, as the abuse of helps. This is true of oral helps as well as written helps. When, instead of making preaching a help to the mining of rich wealth from the Bible, we make it a satisfying substitute for Bible study we defraud ourselves of the highest good, and when the writings of men, whether they be commentaries, quarterlies, religious essays, or books of sermons, are accepted as authoritative and are in any wise preferred to the Word, then harm must result. The Bible is the only authoritative book and must be given that position always. The Word is the thing to be taught. All other writings must be made not an end but a means to an end. Make them teach the Word of God. If they do not do that they are not helps. Is the preacher preaching his chart or is he making his chart preach the Word? The answer determines whether his chart is a help or not. Is the teacher teaching an outline or diagram or quarterly or is he making these things teach the Word? There is the point involved. It is our privilege and duty to *use helps helpfully*. Make everything help teach the Word. "Behold the lilies of the field." "Behold the fig tree and all the trees." "Behold the sower went forth to sow." The Master made all these things help Him in teaching the Word. Apostles and prophets made wise use of helps. Let us go and do likewise, no man forbidding.

THE SERMON ON THE SECOND COMING.

(Preached by request in Dallas, June 28, 1924.*)

R. H. B.

"The theme on which I am to speak tonight is not a late doctrine, but is just as old as any other New Testament theme. In fact, it is one of the cardinal doctrines of the New Testament. There is the Incarnation—that is the fact that the Word became flesh and dwelt among us," the Passion—that is the fact that the Lord Jesus went to the Cross and carried in His own body our sins there; the Resurrection—that is the fact that He rose again from the dead; the Ascension, and His present Mediatorship and high-priesthood, and His place of sovereignty on the right hand of God; and, ranking with these in importance, the Coming again of our Lord Jesus Christ. This is the backbone of the entire Christian doctrine. The Second Coming of the Lord Jesus is one of those cardinal doctrines of Christianity without which the Gospel is not complete.

We believe that there has been an event in the past which shook the world from center to circumference and which has changed the face of the earth, and that was the coming of the Lord Jesus when He was born in Bethlehem, the short life that He lived upon the earth, followed by His death, His resurrection and ascension. If any man would deny that that event of the past has been the most influential event in the world's history, that man would not be an infidel but an ignoramus. For surely the coming of the Lord Jesus has changed the face of the world and profoundly altered the whole course of human affairs.

But there is another event in the future which is destined to change the whole course of human affairs even more profoundly than that event of the past—the Second Coming of our Lord and Savior, Jesus Christ. The first coming has been beyond computation in its power, but the Second Coming will have an even greater, vaster, deeper and wider influence upon the affairs of humanity, of heaven and of earth.

It was the Lord Jesus Himself who raised the hope of His Second Coming in the hearts and minds of His disciples. On that evening of His betrayal, when they were all assembled in the upper room for the last meeting with Him, He said to them, "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." (John 14: 1-3). We have here a plain and definite, clear-cut promise of the Lord's Second Coming. He said to them, "I go away." And He said, "If I go"—and that "if" is not a doubtful "if," but an argu-

*This is substantially the discourse delivered at Watkins Hall, Nashville, in the spring of 1915, and at various other times and places, and concerning which so many have inquired.

mentative "if," just as though He had said, "since" I go—"I will come again." Just as certainly, as surely, as literally as He went, just so certainly and literally He will come again. And He said, "I will come again to receive you unto myself, that where I am, there ye may be also." That is the promise, and the destiny of His people—that for evermore they shall be with Him, where He is.

Then came the dark hour of Gethsemane, when His sweat as great drops of blood was rolling to the ground, and the Son of God, prostrate upon His face, plead that the cup might pass from Him. Then came the betrayal. Then came the trial before Caiaphas, and the clamor of the mob before Pilate, and the sentence of crucifixion, and the Lord Jesus went forth to die for the world—for you and me—and upon the tree of cursing He bore our debts and took our responsibilities upon Himself. On the day that He died, in the evening, He was buried in the tomb of Joseph of Arimathæa, and on the morning of the first day of the week He had risen and, as we read here in the Book of Acts, for forty days He was seen by his disciples and by many infallible proofs he convinced them that He had come back from the dead and was living again. Luke says: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up, after that He had given commandment through the Holy Spirit unto the apostles whom He had chosen: to whom He showed himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God."

It was on one of those occasions that the Lord Jesus was with them after His resurrection that they put a very important question to Him. Perhaps you know what the Jews expected the Messiah to do? They believed—and their belief was founded more or less justly upon the Old Testament prophecies—that Christ when He came would break the yoke of the oppressor from Israel's neck, that He would restore the kingdom they had had in former days and that as a King He would return to them in power and glory such as never before had been known. When they confessed Jesus to be *the Christ*, that thought was in their minds. They believed that Jesus was the Messiah foretold in the Old Testament. When He died on the Cross, this hope died with Him. They thought He could not be the Messiah because the Messiah was to be a great king who would rule over all the earth; and should not his enemies bow before Him and lick the dust under His feet? So when they saw Him dead on the tree of shame they could no longer believe that He was the Messiah. You remember what the two said on the way to Emmaus about the reason of their sadness? They said, "Are you only a stranger in Jerusalem? Have you not heard the great things that have happened?" And He said, "What things?" And they said, "Concerning Jesus, the Nazarene, who was a mighty prophet and who was crucified,

and certain women of our company have reported that they found his tomb empty and had a vision of angels saying that he was alive. But we hoped that it was he who should redeem Israel." You see, their hope was gone. They did not even call Him "the Christ" any more. They called Him "Jesus the Nazarene, a prophet mighty in deed and word before God and all the people," because they thought *the Christ* would be great and victorious and break the Gentile yoke and that wonderful days would dawn with His coming. But when Jesus died on the Cross, their hopes were just as dead as that body hanging on the tree, and they had given up in despair.

Yet now He was back from the dead! For forty days they saw Him, heard Him, handled Him with their hands, and by many infallible proofs He made Himself manifest to them. And now they asked Him a very important question. "Lord, Thou didst not do it during Thy natural life-time. 'Dost Thou at this time restore the kingdom to Israel?'" He did not say yea or nay. He simply said, "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth." And as this conversation was going on, they had been walking together and had arrived upon the height of the Mount of Olives, and when the last word was spoken the Lord Jesus spread out His hands in a final benediction, and, while they were looking on, they beheld Him go up from their midst: now His feet no longer touched the earth; now He was out of their reach, going higher and higher, His face still smiling down upon them, His hands still outstretched in benediction. And while they were looking, a cloud wrapped Him round and hid Him from their view. And they stood still, looking into heaven—naturally, as we should have done if we had been there—when their attention was distracted by two men in white apparel who also said, "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." And there again the promise of His Second Coming was renewed.

I am glad that this passage is in the Book. It settles a great many questions. Those disciples understood—and we understand—that "this Jesus"—not some other one—but "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." I want to say that the doctrine of the Second Coming of Jesus Christ loses its force and value whenever you take the *personality* of Him who is coming out of it. It is Jesus Himself, this very Jesus whom they had beheld going up from them, who "shall so come in like manner."

About two hundred years ago—hardly that long—there lived a man named Emmanuel Swedenborg, who was rather a queer

genius. He had peculiar dreams and visions. This Swedenborg wrote books which are still being printed. The claim is actually made that these visions and books of Swedenborg are the Second Coming of Christ, and that since these books were written a new order has come in. I am so glad that the Lord forestalled such misconceptions. Jesus Christ is not coming back in the shape of a book, but "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Again, it is claimed for that strange woman—the author of Christian Science—that she and her work is the Second Coming of Christ. I am glad we have a plain statement in the Word of God that keeps people from thinking that Christ will come again in the form of a new theory. He will not come as a new theory or doctrine or philosophy, or movement, but "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Again, there was a man, but recently dead, whose writings have been scattered all over this nation and have been published in many different tongues, who taught that in 1874 Jesus came back spiritually and has been present spiritually ever since. But I want to tell you that Jesus Christ does not come back spiritually; spiritually He is here all the time. He is not going to come back as a spirit nor as a phantom. He was very particular to assure us of the reality of His resurrection-body. He went to His disciples and said, "See My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having." By "flesh and bones," we do not mean *corruptible* flesh and bones, for we are distinctly told that He rose from the dead no more to return to corruption, immortal and glorified—for who can put any limit to the power of God? But His actual body was there and He said, "Handle Me and see." See "that it is I Myself." And when they still doubted, He said, "Have you anything to eat?" And they gave Him a piece of a broiled fish and He took it and ate before them. Well, when you see a man eat before you, and handle him with your hands, and hear him and see him, you are pretty well convinced that he is alive. Such was the Jesus who was associated with them after His resurrection for forty days, who went up from their midst into heaven, and of whom it was said, "This Jesus shall so come in like manner as ye beheld Him going into heaven." That is the promise of His coming back—just as actually and palpably, just as visibly and bodily, as He went up.

Then the disciples returned to Jerusalem, to the upper room, to wait for the fulfilment of that promise of the Holy Spirit. They went into the upper room where they were abiding, it says, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James; and there they were with Mary the mother of Jesus, and the women, and with His breth-

ren waiting and praying. If you read further you see that "when the day of Pentecost was come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Then there gathered a great multitude and for the first time in the world's history the Gospel was preached in its fulness, and the man who had the keys of the Kingdom of Heaven rose up, and it was he who opened the door to the multitudes on that day. He preached "Christ crucified." He told of His resurrection and ascension and concluded his sermon by saying, "Let all the house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified." It goes on to say, "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, 'Brethren, what shall we do?' And Peter said unto them, 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.' They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And the Lord added to them day by day those that were saved."

There you have the beginning of the Church of God. The Gospel remained in Jerusalem for a time and then began to spread, just as the Lord had said, into Samaria and unto the uttermost parts of the earth. And wherever that Gospel was preached the old primitive hope in the Second Coming of Christ sprang up, just as it will today. Wherever the Church sprang up, there sprang up the hope of the coming of Christ; for instance, Paul went to Corinth and preached Christ to the Corinthians and it says: "Many of the Corinthians hearing believed and were baptized." Now when Paul wrote to them next, he addressed them as "the Church of God which is at Corinth." Now he says to them: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; *waiting for the revelation of our Lord Jesus Christ.*" The word waiting there is a very strong word in the Greek; it means earnest, anxious expectation of the revealing of the Lord Jesus Christ. This, therefore, was an apostolic church. The apostolic Church was taught to wait and look for the coming again of the Lord Jesus.

We now turn to the third chapter of the Epistle to the Philippians. The apostle is deploring the life that many of them are living. He says: "For many walk, of whom I told you often, and

now tell you even weeping, that they are the enemies of the cross of Christ." They are the "enemies of the cross of Christ"—whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; whence *also we wait for a Savior*, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Now get that. The Apostle says, "Our citizenship is in heaven, Whence also we (that is, I, Paul, and you, Philippians) look for a Savior." He was not expecting a blessed future by some development from below, but a Savior to come from above and that He would "fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." And he says, "Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." So we see that Paul himself and the Church at Philippi, which was brought into existence by his labors, were in an attitude of earnest expectation of the return of Jesus Christ the Lord.

We turn to the ninth chapter of Hebrews. The Hebrews were Jews, the Jewish Christians of Palestine. They were well acquainted with the Old Testament teachings concerning the Temple and Tabernacle. There were two divisions of the Temple; there was the holy place where the priests ministered every day, and then, behind the veil, was the Holy of Holies where the high priest only went once a year to make atonement for the sins of the people. Now Paul writes to the Hebrews and says Christ "entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." As the high priest went into the Holy of Holies behind the veil, so Christ has gone into the presence of God. Just as the high priest came back, so Christ would come back. "And inasmuch as it is appointed unto men once to die, and after this cometh judgment, so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." He is coming back a second time, from behind the veil, to them that wait for Him.

The apostolic church was in an attitude of waiting for Jesus. I could continue to multiply passages, but I will bring up only two more on this point which I think deserve special notice. It seems that when Paul was preaching to the Thessalonians the doctrine of the Second Coming came to the forefront more than anywhere else. He was there only three weeks, it appears. It was a heathen city where the Gospel had never been preached. What would you think nowadays of a preacher who would go to an absolutely new place to preach the Gospel and take time to tell them and instruct them so particularly that the Lord Jesus is coming again? I am afraid that some would say: "That man has

gone cranky," and he would certainly be considered as an extremist on that point. That is, however, just what Paul did at Thessalonica. When he wrote to them the Apostle said, "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, Who delivereth us from the wrath to come." The preaching of that apostle was of such a nature that they turned to God for two purposes—first, "to serve the living and true God," and secondly, "to wait for His Son from heaven." Therein you see the two parts of the Christian religion. The first part is to serve the living and true God and the second part is to wait for His Son from heaven. Not waiting only, nor serving only. I have had people say to me, "Don't you believe that if a man is faithful and serves God from day to day, he will be all right at the end?" Well, it does not say so. The Thessalonians turned to God from idols to serve a living and true God and also to wait for His Son from heaven. The outlook that you hold is going to affect profoundly all of your Christian life. We shall say more of that presently.

In the second passage Paul is writing to a young preacher, Titus. He says that "the grace of God hath appeared, bringing salvation to all men"—graciously bringing salvation within the reach of all and "instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world"—or "age." "Soberly"—that means with self-control. "Righteously"—that means dealing fairly with our fellow-man. "Godly"—that means in the right attitude towards God. While we are doing all that, we must also be "*looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ*; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." And Paul says, "Preach that; tell the people that the grace of God tells us to conduct ourselves soberly, righteously and godly, and to be looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." I want to tell you, my friends, that this is an integral part of the religion of our Lord Jesus Christ. The eyes of the church, by God's own word and teaching, were rivetted upon that event. It filled the whole horizon of the future for them.

In this passage to Titus there appears a word that calls for a little more consideration—namely, the word "hope." He speaks of the coming again of Christ as the "blessed hope." Most men know that hope is a compound thing; it consists of two elements. Just as water consists of two elements, oxygen and hydrogen, combined in chemical proportion, so hope consists of two spiritual elements—one is desire, and the other is expectation. You have to have both of these in order to have hope. If you have a desire for a thing but no reasonable expectation of it, that is not hope. I might ask a man if he would like to have a million dol-

lars?" And he would say, "Yes." "Well, do you hope for a million dollars?" "No," he would say, "because I have no show on earth of getting that much money." Or, you may expect something that you don't want. See a little boy going home, looking anxious; he is expecting something, but that is not hope! It takes both elements to make hope. I have made the statement—and I am not unwilling to make it again—that the professing Church has virtually lost its hope of the Second Coming. If I could prove that she has ceased to expect Christ's coming again, it will be apparent that she has lost this hope. If I could prove that she has ceased from the desire of His coming, I could prove that hope has gone. If I could prove both, I should prove it twice over. Expectation and desire make up the hope of the appearing of our blessed Savior. They were hoping for Him and they were looking for His return in the days of the apostles. When persecution raged, when the Christians were slain for their belief—were put to death in all kinds of cruel fashions—they kept alive the hope of the coming of the Lord Jesus.

But then there came the fatal day when the Emperor of Rome nominally professed Christianity. It was one of the devil's schemes; what he could not do by opposition and persecution, he now attempted to do by flattery. The Emperor Constantine made Christianity the state religion. Then Christians came out of the holes and caves, the whole world joined in, and the great leaders of the church were rejoicing. Even Augustine, nearly a hundred years after, said, "Let the heavens be glad, for the Lord reigneth." He thought the Millennium had come because the Emperors of Rome had acknowledged Christianity; but instead of the Church converting the world, the world was swamping the Church. The hope then died out except for a fanatical flare-up now and then. But when Martin Luther called men back to the Bible and they began to study it again in their own vernacular, the hope of His coming revived. In the 18th Century, however, there came a man named David Whitby. David Whitby had a new theory. He was very modest; he never thought his theory would live for hundreds of years, but it is known yet as the post-millennial theory. He taught that the Gospel would spread and spread until the whole world would be converted, then would follow a thousand years of blessedness and peace would ensue, and then Jesus would come and wind things up. Then the hope of His coming died again everywhere as this doctrine became the standard.

I am afraid it is that doctrine that chiefly controls the Christian world today—the Whitby doctrine of post-millennialism. If I have to wait till the world is converted, and then another thousand years till Christ comes, I might as well stop teaching about His coming. It will be a very remote contingency, because, since the Gospel has been preached, it has never been known that an entire nation has turned to Him. I do not know of any community that ever became wholly Christian, and in the places

where the Gospel has been preached most it begins to corrupt like the manna kept overnight. The only way to keep the gospel is to keep it going. There is nothing now but darkness and superstition in those Eastern lands. And in this land, where the Gospel has been preached so long, it is beginning to lose its vitality. In heathen lands more than 100,000 heathens are born to every Christian. At that rate how long will it be till the world is converted? If you have to wait till then, and then a thousand years before Christ comes, of course you will lose your hope. But that is the way a great many people look at it. The thought of His coming has faded out of the minds of men. They are now looking forward, rather, to death. Yet the Bible does not tell us to look forward to death or to get ready to die. You hear this taught in the pulpit constantly. It is not wrong for preachers to point out the fleetingness of human life, but you never get an appeal in the New Testament to turn to the Lord on account of the shortness of human life. You are never told to get ready to die, but often and often you are reminded that you know not the day nor the hour that the Son of Man shall come. In fact, I believe that the whole present-day theology is unfavorable to the doctrine of the coming of Jesus Christ. Most theology has no room for it. They believe that when a man dies he enters into his bliss. That does not leave any essential place for the coming of the Lord Jesus. Take that song we sing sometimes:

“There is a land of pure delight, where saints immortal reign,
Infinite day excludes the night, and pleasures banish pain;

There everlasting spring abides, and never-withering flowers:
Death like a narrow sea divides this heavenly land from ours.”

If that is so, what is the use of Christ's coming again? What essential place is left for it in the scheme of doctrine, if that is so? Now I believe that when a Christian dies he is “with Christ, which is very far better,” but the day which is the real object of our hope will never come till Jesus returns. That is the time of our adoption, to wit, the redemption of our body—the day when the servants of God shall be crowned even with that crown which the Lord, the righteous Judge, shall give to them at that day. . . . “to all who have loved His appearing.”

So much for the expectation of the coming of Christ. As an expectation it has ceased to be a vital factor in our Christianity. Let's change that. Let's learn to look for Him again.

Turn to the other element, which is desire. I think if you were to take any average congregation and tell them—if a man could do so earnestly and authoritatively—that Jesus was coming tonight, they would turn pale and begin to tremble. Well, what is the matter with you? If a husband has been away from home and somebody tells the wife that he is coming home and she at once begins to tremble and turn pale, it is reasonable to suppose that something is wrong. You remember what James says: “Ye adulteresses, know ye not that the friendship of the world is enmity with God?” I tell you that if you had to change your

way of living because Jesus was coming tonight, then your way of living is wrong. That is the thing that God wanted us to keep before our eyes all the time. He wanted us to long for Him, to look for Him, to wait and watch for Him, "to love His appearing." When I get back home, my little children will be waiting and watching to hear the first footfall. I usually go in at the back-alley gate (they call me for that reason "the alligator"). They will listen and look and run to meet me, and they will be so glad to see me coming because they love me. If we love the Lord Jesus, ought not we to be glad at the thought of His coming? If you must say, "I am not glad," then get right today! And then if He comes, well and good; and if death comes first, well and good. The man who is looking for the coming of Jesus will be all right at the coming of death, but the man who is waiting for death may not be, because there is something procrastinating about the thought of death.

I want to bring out the three attitudes that can be taken towards the coming of Christ. First, there is the attitude of the scoffer. Turn to the third chapter of the second epistle of Peter and find: "In the last days mockers shall come with mockery, walking after their own lusts, and saying, 'Where is the promise of His coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.'" That is, these are scientific scoffers. They believe in the constancy of natural law. They believe that nothing miraculous is going to happen. They do not believe God or Christ is going to do anything "arbitrary." A certain preacher said every time a new orphanage or hospital is built, and every time a step in progress and advancement is taken, that is Christ coming again; so Christ will come more and more till the perfect day has come. That does not sound like this Second Coming that we have been reading about. Yet men are teaching that from day to day. The scoffers say, "All this time has passed and He has not come!" The Apostle said, "Don't mind that. When you hear that, you may know that the last days are at hand." "The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." He is waiting and biding His time. When He gets ready He will come. Just as once, hundreds of years ago, He came when no one was looking for Him except a few devout persons, so He will come in that day.

The second attitude is that of the unfaithful servant. He does not deny that the Lord Jesus is coming, but says in his heart—maybe not out openly and publicly—"My Lord delayeth His coming. He will come but it will be a long time before He does come." So he looks for the coming but puts it in the indefinite future. What will he do? Man is not constituted so that he can always be up to the level that God wants him to be unless he has the spur of a constant motive. If I had a farm and left someone in charge of that farm, told him that I wanted everything done

in such and such a way—and then said, “Now these are my orders, I am going away, but I am liable to come back any time”—what would the man do? He would keep that place just as I told him—that is, if he were interested in his job. If, however, I were to say to him, “I am going away for ten years,” the man would be hardly human if he didn’t fudge on my orders sometime. “What’s the harm in leaving these implements in the field?” the man might say to himself. “I shall have everything straightened up nicely by the time he gets back.” And in just this way the hope of the Second Coming keeps the Christian alert, keeps his spiritual tone up to the level. It makes him unselfish and unworldly, helps him to realize that he is a pilgrim on the earth and has nothing to expect down here except what the Lord Jesus got. It will help him to endure, because after the suffering, he knows, comes the glory; after we have borne the burden, then comes our reign with Him. For He said, in regard to the Church. “And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star”; and that we “shall reign with Him a thousand years.” If this is contrary to your theology, yet God said so. The unfaithful servant says in his heart, “The Lord will come sometime but not soon,” and then he begins to get careless, he begins to eat and drink with the drunken, to beat the men and maidservants and to be unkind to his brethren. When the man is not expecting it, that Lord will come—“the Lord of that servant shall come in a day that he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.” That is the unfaithful servant’s attitude.

And finally *the true servant* also has an attitude to the coming of Christ and this is given in the last chapter of the Book of the Revelation of St. John. The Saint was exiled upon the lonely Isle of Patmos amid the waves of the Aegean Sea. In his loneliness he is wrapped in the vision of Heaven. God unfolds the future before him. He sees the dreadful conflict of the last days; sees the vast delusions that sweep the world; sees the blood of the martyrs flowing; glimpses finally the glory of His Coming and His kingdom and at last, the New Jerusalem with her battlements of gold, and hears above all the voice of Jesus saying, “Behold, I come quickly; and my reward is with Me, to render to each man according as his work is.” To that cry John made his response. Out of the fastness of his soul came the counter-cry, and he said, “Even so come, Lord Jesus!” That is the last prayer in the Bible—“Even so come, Lord Jesus!” This is the cry of the Christian who is bearing the cross and his Lord’s reproach. It is the hope of every redeemed soul—“Even so come, Lord Jesus!” Can you say it tonight?

We had a little sister who loved the Lord Jesus, a sweet,

pure, tender, gentle, Christian girl, with large, soulful brown eyes. She was stricken with disease, and we saw her wasting away. I went to see her one day and I said to her, "Do you know you are very sick?" "Yes," she said. "Do you expect to get well?" She took her head and said, "No." "Do you expect to die then?" I asked. "Yes," she said simply. "Don't do it," I said, "you may die of course, but again the Lord Jesus might come first. At what hour He will come we do not know. It is the Christian's privilege to look beyond death and to wait for the coming of the Lord Jesus." She took that in. It was sometime after that that they thought she was dying, and when I went in, she recognized me and said, "Brother Boll, I am so glad of what you told me. I am not looking for death any more, but I am looking for the Lord Jesus." The next night she closed her eyes and "fell asleep in Jesus." Do you think her looking was to no purpose? "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. 4).

Yes, we can look for the coming of Christ. Then shall all tears be wiped away. The sad past will be forgotten. Then shall be our adoption, the redemption of our body. Then all nature shall rejoice; the hills shall clap their hands; the waves of the sea shall shout aloud for joy. The knowledge of the Lord shall cover the earth as the waters cover the sea. It will be a glorious day for this earth after the coming of Jesus. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." But to us God hath revealed them by His Spirit.

"You will be rejoiced to know that I baptized two Korean young men last night, after Brother Toyo's Bible Class. They are both tall, well built young men and manifest a good character. Some three weeks ago I baptized a blind student of a blind school near us, the first blind person it has ever been my privilege to baptize. There have been sixteen baptisms at Zoshigaya since February. Bro. Hoyo is one of them. Miss Cypert's Sunday school is now above 80 children. She has seven teachers. On Friday afternoons she has a woman's meeting. Never has our work been so promising as now. We are rejoiced over the prospect of Miss Kennedy's joining us this fall."—J. M. McCaleb.

THE GOVERNMENTAL NECESSITY FOR THE ATONEMENT.*

Whatever other elements may enter into the necessity for the atonement, it is fundamental that we realize the governmental necessity. That is to say, this necessity transcends the immediate relation of the individual sinner to God. Certain necessities rest upon human governments in working out the whole problem of dealing with one who has violated the law. Manifestly it is not sufficient in human government to announce that free pardon waits for every penitent criminal. The value of law would cease the moment such a policy were adopted. Law demands the punishment of transgressors. A law without a penalty is no law. The penalty is not the end of the law, but it helps to realize that end, which is preserving the values which the law maintains.

There is an incident in the history of government which illustrates this necessity. The Locrian king, Zaleucus, gave their first code of written laws to the early Greeks. Demosthenes referred to the Locri as furnishing a model of good government. In the code of Zaleucus the penalty for adultery was the loss of both eyes. Special stress was laid upon the reasons for obeying this law of purity, for the sake of individual character, for the sake of the family, and for the sake of developing the values of true virtue among the people.

The king's son was proven guilty of violating this law. The fact occasioned much questioning by the people. What should be done? The son was truly penitent, and sought his father's pardon, pledging himself to future obedience. But was it sufficient for the king simply to pardon his son and announce that nothing more was necessary? Such a disposition of the case would utterly discredit the law. Not to enforce the law would be an admission that it was not important enough to maintain. Such a program would really condone sin.

The king loved his son and would have been glad to pardon him when he revealed a true repentance, if that had been feasible. But he was more than a father. He knew that his obligations involved more than his fatherhood. He knew that his moral government involved the necessity of making it plain that the values of purity could only be conserved for its blessings to all the people,*by visiting the penalty upon his son. Moreover impurity must be checked, or the government would be ruined.

Something must be done that would deter the people from repeating the sin. Something that would honor the law, something to make it clear that no compromise could be made with the conditions essential to character-building, something that would maintain the government in the realities of its moral pur-

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poses. In order to realize all these things, the penalty must be paid.

LOVE FOUND THE WAY.

The king now faced the question as to whether there was a way to pay the penalty, and, at the same time, to save his son from the loss of his sight. Love sought a way, and found it. The king caused one of his son's eyes to be put out, and one of his own eyes to be put out. This was a partial execution of the penalty, and a partial vicarious atonement in behalf of his son by the king himself. It was all of love, not simply the love of his son, but also the love of purity, and therefore the love of the law of purity, also the love of the people, and the love of the moral government so necessary to the continued life of the people in purity and true prosperity.

The supremely important question now is, How could this action of the king satisfy all the requirements in the case? The answer is that it accomplished everything the enforcement of the penalty could have done, and more. The execution of the penalty would have maintained the honor of the law, with its great values, and the king would have been recognized as faithful to his responsibilities in maintaining justice.

But the atonement did more than this. It proved a greater deterrent from repeating the sin than would have resulted if the penalty had been executed. The king's willingness to suffer at once magnified his love for the values of purity, as well as his love for his son. The constraint of this love moved the people profoundly.

A further result of this atonement was supremely important. Having secured the full payment of the penalty of the law, and maintained all the values which it conserved, the king was justified in the eyes of all the people in offering pardon to his penitent son. That is to say, the king was both just and justified in this act of pardon, as a result of the atonement. Thus it is clear that sin makes atonement necessary, if the penalty be not executed upon the sinner, for the sake of every interest maintained by the law.

This is exactly the case in the government of God, for God must do all that the Locrian king did in order to maintain his moral government in the universe. Only thus can God be both just and justified in offering pardon to penitent sinners. Anything less would mean that God condones sin.

Those who read Brother Boll's "Sermon on the Second Coming" in this issue, and who have never heard him preach, will be struck with the marked difference between his preaching and his writing style. The power to put profoundest spiritual truths in the simplest language, so that even children understand, is not given to every man. This sermon, though long, and the sermons that are to follow on the same subject, will make the easiest, most helpful reading possible.

E. L. J.

OUR DEPENDENCE UPON GOD.

Some years ago the writer was invited to a dinner, where the host was not a Christian, though a genial gentleman. Out of courtesy he asked the guest to return thanks before the meal. Then he said: "Really, I don't see much point to that. I furnished this meal." In reply we said: "Did it ever occur to you that if seed time and harvest should fail once everywhere, half of the people on earth would be dead before another harvest? And if seed time and harvest were to fail twice in succession, no one would be left alive?"

He confessed he had never thought of it. Then it was suggested that he had by no means furnished that meal of himself. The Giver of life had given him his own life and power to get gain, had put life into the seed and into the germ of animal life. He had been a "laborer together with God;" but he had been absolutely dependent upon God through it all. He frankly said he was glad he had mentioned the subject, as it had brought him new light.

Then it was suggested that if we should give him something, he would say "Thank you:" and if the gift were repeated three times a day, he would repeat his thanks each time. A similar courtesy to our Father, Giver of all things, would seem to be appropriate. He replied: "That would seem to be rather decent, to say nothing of being truly grateful." Here we have a glimpse of the right relation to be established between us and our Father. Moreover, the deepening of our sense of need tends to humility, as we realize that we do not deserve the many blessings which crown our days.

PRaise AND THANKSGIVING IN PRAYER.

Fidelity to the habit of thanksgiving develops a quality of spirit which no one can afford to miss out of his life. Negligence of this privilege and duty leads to an indifference to the debt we owe to God as the source of all our resources of blessing. In time the superficial and false notion of my friend that he had no need of thanking God for anything would find place as a result of this negligence.

All this becomes doubly significant when we realize that our spiritual needs involve a direct constant relation with God. Here our dependence becomes a tremendous reality. Gratitude for sustaining grace is always in order. Failure here is soon followed by a loss of right relations to God. Hence Paul's words suggesting that our prayers should always be "with thanksgiving."

Indifference becomes a double tragedy when it involves our spiritual needs. True prayer is forgotten by all who become thus indifferent, and the supreme values of the soul are lost.

—From "*Scientific Christian Thinking*," Johnston, by kind permission Geo. H. Doran Co.

INCREASING MISSIONARY WORK.

(Practical Suggestions.)

DON CARLOS JANES.

From one half to two thirds of the human race are in total ignorance of the living God. No one has ever taught them.

Besides these there are great multitudes on scores of foreign fields who have only the imperfect teaching which Catholics and other denominations give.

Consequently many hundred millions of men and women for whom Jesus died as truly as he died for you and me are to this day without a saving knowledge of the Lord Christ. Eight hundred million or more, it is estimated, have no knowledge whatever of Jehovah.

They live in filth, ignorance, superstition, and spiritual darkness, worshipping idols or existing without even idolatrous religion. Great hosts of them can neither read nor write. The death rate is high, especially among the infants. Some make slaves of their own people. The lot of women and children is particularly bad. Heathenism does not provide well for its subjects.

That so many millions of people are in such a miserable plight today is very much a matter of our fault. For we have the Bible and we believe we know what it teaches in answer to the question "What must I do to be saved?" We claim to be members of "the church of Christ." How often we have decried denominationalism and gloried in being members not of any "branch" church, but of the body of Christ itself. We have claimed to be "a Bible people," and we have advertised widely and persistently that we have no human creed, but "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

Under such circumstances, we should be strong on going into all the world and preaching the gospel to the whole creation, but we are not. We claim to be "loyal" and "apostolic," but in this great fundamental of Christ's religion we are not loyal and apostolic. To put it briefly, the truly apostolic church of the first century preached the gospel "in all creation under heaven" (Col. 1:23) in about thirty years. We haven't preached it in all the United States in more than one hundred years. Our work in foreign lands has been and still is very small.

God is "not wishing that any should perish, but that all should come to repentance." 2 Pet. 3:9. The gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not heard? And how shall they hear without a preacher? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10:13-15. And whom does God expect to send and sustain the preachers? It is written, "The house of God, which is the church of the living God, the pillar and ground

of the truth." 1 Tim. 3:15. Christ died for all; the gospel is for all. God desires it preached to all men. The church is His organization for doing this vastly important work.

We say we are in the very "church of Christ" itself, but notwithstanding all we have said about "soundness," "loyalty," and apostolicity, we have not seriously attempted to fulfill the desire of Heaven in this matter. We have not earnestly tried to obey the Lord's world-wide marching order of the Great Commission, nor have we applied the Golden Rule to the multiplied millions of heathendom. Generally speaking, we are not even now awake on this scriptural subject. We are not specially caring whether the heathen hears our gospel before the day of doom or not. We have but very few foreign missionaries. Most of the members of the church do not help to sustain them and others do not even know that such persons exist. Let us fairly face the fact that the heathen world is in its present deplorable condition largely by our neglect. *We are much to blame* that conditions are as bad as they are for God has ordered otherwise and we could have done a great deal better.

It would be a great mistake to suppose we do so little because we are unable to do more. We have the men and the means for a great work. It is not so much a matter of being anti-missionary as being o-missionary. The thing which keeps us down is the evil spirit of *neglect and indifference*.

Now, if your heart warms to the subject; if you are saved and thank God for it; if you love him who first loved you; if it is your will that Christ's will be made known to the countless millions of blind, ignorant, and lost heathen; if you wish things were better; and if you want to know the solution of the sad, sorrowful situation and the means of a bigger, brighter, better day among us when we shall love one another more and have far greater things to cheer our pilgrim hearts, it is contained in the one meaningful word, "teaching." Give us plenty of sound, scriptural teaching on this subject and we shall soon see cheering results.

Lack of space prevents an elaborate presentation of ways to enlarge this part of the Lord's work, but this paragraph, it is believed, contains in condensed form, matters of great practical importance. First, pray. Luke 2:10. Pray earnestly, repeatedly, continuously. Get others to praying. Teach what the Scriptures teach. Do this whoever and wherever you are in the body of Christ. In the prayer meeting, the Bible class, the family circle, in conversations, and letters, as well as in the pulpit, let the pure teaching of God be known. Ascertain actual conditions on the mission fields and lay them before the brethren. Search out definite, particular needs and lay these before the church and individuals and ask pointedly for help. Give. Get others to give. Promote the work yourself and enlist others to do the same.

2229 Dearing Court, Louisville, Ky.

MISSIONARY MONEY.

Handled the first half of 1924. Received for Sister Andrews, \$57.50; for O. D. Bixler, \$27.95; H. R. Fox, \$40; H. J. Fox, \$185.58; miscellaneous, \$16.05; Max Langpaap, \$7.50; J. M. McCaleb, \$51; Earthquake fund, \$100; Mission Homes Building Fund, \$3,142.60; my free literature, \$71.78; W. N. Short and helper, \$61; "Real N. T. Missionary Work," tract, \$5; credits on mission houses accounts—Bixler, \$25; H. J. Fox, \$40; H. R. Fox, \$158.14; Rhodes, \$13.75. Total receipts for the period, \$4,002.81. Everything spent except a balance of \$77.24 in the Building Fund which has since gone leaving a deficit, and \$5 in the missionary tract fund. The Free Literature fund needs about \$250.00. Two or three of the missionaries need larger support. Get busy and enlist a church or a group of brethren. This will help. *Please.*

DON CARLOS JANES.

2229 Dearing Ct., Louisville, Ky.

SISTER BIXLER HAS CALLERS.

"We now have two Japanese callers. We are away out here among the mountains so every one who comes along stops in. I have to ask them in and serve them something because they always come so far. Sometimes we have people for the night. One time when Bro. Harry Fox and family and Bro. Rhodes were out here, a real old lady and a young boy came and wanted to stay. We were a little uneasy so asked our neighbor if he would keep them for the night as our house was full. We found out that they were just looking up foreigners. The next morning Bro. Bixler gave the old lady money enough to pay her fare to the station but asked if the boy couldn't walk. She said, "No, she would divide the money with him and they would both walk." She said she was old and sick so finally we gave them both money to ride in a wagon and this was the last we saw of them. I got so nervous I could hardly sleep as this was right after Bro. Hashimoto was killed in Tokyo."

The natural effect of this little glimpse into the daily life of a missionary's wife should be to cause us to remember them kindly in our prayers and pocket-books, and to send them letters, papers, etc., to cheer and encourage them in the Master's work—that particular part of his work which, though so vast, is engaged in by so few of us.

MRS. FRANK DUSEL.

Sister Lulie Dusel, beloved wife of Bro. Frank Dusel, of Shawnee church, Louisville, was born March 24, 1868, and was married to Bro. Dusel Feb. 12, 1886. Many years ago she and her husband became obedient to the faith at Campbell Street under the preaching of Bro. Srygley. Recently she was operated upon for a long-standing ailment which had gone beyond the reach of human help and she died at the hospital, July 30, and was buried from her home August 2, leaving besides her husband, her son, a brother and sister, and a large circle of friends as was evidenced by the number in attendance at her funeral. "Blessed are the dead who die in the Lord."

D. C. J.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 7, 1924.

JESUS HEALS A NOBLEMAN'S SON.

Golden Text: I am the way, and the truth, and the life.—John 14:6.

Lesson Text: John 4:46-54.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

Verse 46. Where did this incident take place? Who were the persons concerned in it?

Verse 47. How did the nobleman's faith in Jesus first arise? (Comp. Rom. 10:17). Is it possible that this nobleman would never have paid much notice to Jesus, except for this desperate need? Do people's needs sometimes drive them to Jesus? What did the nobleman do? Would he have done that much if he had not had at least some faith?

Verse 48. Did the Lord Jesus do his healing merely for the healing's sake, or for signs that people might believe on Him? What greater thing than physical healing comes to those who have faith in Jesus Christ? Might they not have believed on Him without the signs? Does this verse show that the Lord Jesus was disappointed about their attitude? On what other ground than signs could men base their faith in Him? (His character? His words and teaching? His great work? The testimony of the Scriptures? The word of the gospel?) Is that a better faith? (Cp. John 20:29). Verses 49, 50. What urgent request did the anxious father make? Did Jesus do exactly what the man asked?

What did He say instead? Was that a trial of the nobleman's faith? How did his faith show itself? How does faith still show itself? (Rom. 1:5).

Verses 51-53. When a man believes God, will he sooner or later receive a confirmation of his faith? (Cp. John 11:40). Did this man? At what hour was the servant made whole? What was the result? Had he not already believed? What is meant here? Who "believed" with him?

Verse 54. What was the first sign? Was that the first sign at all, or the first one in Galilee? (John 2:11). Did He do any signs in the meanwhile? (John 2:23). Who believed on Him just upon testimony and upon His word, without any signs? (John 4:39-42).

QUESTIONS AND TEACHING-POINTS.

1. **Need driving men to Jesus.** Does that often happen? Do people in ease and plenty often recognize their need of Jesus? Is it good to be driven to Jesus, even at the cost of pain and earthly loss? Why? (Rev. 7:17, last clause). Does need often drive Christians closer to the Lord? Does it force them to their knees, to prayer, supplication, repentance, self-abasement?

Is that profitable in the end? Who are the most accursed people in the world? (Ps. 73:5-7, 18; Luke 6:25). Who the most blessed? (Luke 6:20, 21).

2. **Signs and Faith.** See John 20:30, 31. Did the Lord Jesus set up as a healer or a miracle-worker—or did He do His supernatural works incidentally, for credentials of His Divine mission? Did He appreciate the craving for signs? What rebuke did He give them once? (Matt. 10:38-40). Compare 1 Cor. 1:22-24.

3. **The Nobleman's Faith** began how? What test did the Lord Jesus impose on him? What was the climax of his faith? Does our faith also grow? How? Will all who have believed on the Lord Jesus some day see that which now they receive by faith?

4. **The Power of Jesus' Word.** Did the nobleman have as much faith to start with as the Centurion? (Matt. 8:5-10). But did his faith rise to that point when Jesus spoke? How far does the word of the Lord Jesus reach? (Heb. 1:3). What will some day come to pass at His word? John 5:28, 29.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 14, 1924.

JESUS DRIVEN FROM NAZARETH.

Golden Text: He anointed me to preach good tidings.—Luke 4:18.

Lesson Text: Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor :

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, Today hath this scripture been fulfilled in your ears. 22 And all bare him witness and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at

Verse 16. Was the Lord Jesus a habitual "church-goer"? Was it His custom to attend the synagogue of His own town? Were the "services" there always interesting and inspiring? (Far from it!) Why then did He go? Did He take part in the meeting? What part did He take on this occasion?

Verse 17. From what book did He select a reading? What chapter and verses? (Isa. 61:1, 2).

Verses 18, 19. Of whom was this a prophecy? When did the Spirit formally come upon Him? How was He anointed? (Acts 10:38.) Hence the title, Christ, Hebrew, Messiah, the Anointed One). For what end was He anointed? What four items of this "gospel" (good tidings) are given? What good news would He proclaim to the captives? to the blind? to the bruised? to all? What sort of captives, blind, and bruised are meant? Is this good news?

Verses 20, 21. Did He finish the sentence He was reading? (See Isa. 61:2.) Why did He stop? If He had read on, what would have been next? Has that great Day of Vengeance come as yet? Will it come? (1 Thess. 5:1, 2). What part of the prophecy had actually been fulfilled? Is it also still being fulfilled?

Verse 22. At first what impression

Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

did His speech make? But what proved to be a stumbling block to the villagers? (Comp. Mark 6:3).

Verses 23-27. How did He read their thoughts? What did they expect Him to do? What was the point in His reply, verses 24-27? (See Notes).

Verses 28, 29. Did the whole congregation become infuriated at Him? Was it His fault? Whose fault was it? What servant of Jesus' succeeded in doing that same thing? (Acts 7: 54, 57, 58). What did they actually attempt to do? Was the spirit of murderous hate in the hearts of his countrymen long before He actually went to His death? Why did they not put Him to death sooner?

Verse 30. How far did the Lord Jesus yield Himself to their violence? When He got ready to free Himself did He have to strive and struggle to get loose? What did He simply do? Can you account for that? (John 10:18). Did He ever go back to Nazareth? Matt. 13:54-58; Mark 6:1-6.

NOTES ON LESSON 11.

THE PROPHECY IN ISAIAH.

As pointed out in the questions, the Lord did not read all the prophecy, but only so much as was then fulfilled. He stopped in the midst of a sentence. The next item, however, was as yet unfulfilled, and is still so—"the day of vengeance of our God." That great and terrible Day has not come yet. Though 1900 years have passed the longsuffering of God lingers still. For the reason, see 2 Pet. 3:9. That special Day of Vengeance, however, is as the context shows, the crisis that issues in the restoration of Israel (Isa. 61:2, 3 and onward); to be identified therefore with Joel 3:9-17.

THE REASON OF NAZARETH'S WRATH.

What was the point in Jesus' speech that made his townsmen so furious? This, that He would not accede to their expectations of Him, to show them what great works He could do. From of old, He said in effect, it is known that a prophet is not regarded with the respect due him among His own kindred and neighbors. For that reason rank strangers receive the precedence. No widow in all Israel was counted worthy to have Elijah for her guest; but it was to a Sidonian widow that he was sent! And no leper in Israel was cleansed by Elisha, though there were many; but a Syrian, a heathen, got what Israel failed of. It was this rejection of them by Jesus, prophetic of Israel's national rejection, that so angered them; and they were ready to murder the Son of God right then. But His hour was not yet come.

QUESTIONS AND TEACHING-POINTS.

1. "As His Custom Was." Jesus was a regular attendant upon the weekly synagog-meeting. This was, of course, the Father's will, as was all that Jesus did. The meetings were no doubt often dull, dead, and unedifying; nevertheless the Lord Jesus lent the force of His example and influence to the attendance. Have we not something better? When the church meets who is in their midst? Does one who absents himself fulfil God's will? (Heb. 10:25). Does it matter in the first place whether the meeting is

"helpful," or "interesting," or whether we do God's will? Can anyone "serve God just as well at home"? Why not?

2. "Good Tidings." This is the same word elsewhere translated "gospel." It is pure good news to all sinners. Wherein does the good news consist?

3. The Widow of Zarephath. Why was she selected to this honor? (Is it an honor to entertain God's true servant?) What evidence of faith in her? What great reward did she get? (Sketch the story briefly. See 1 Kings 17:8-24).

4. Naaman the Syrian. How did this Syrian come in contact with God's gracious cleansing power? How was he cleansed? (2 Kings 5).

5. Nazareth's Wrath. What caused them to stumble in the first place? Does God's work always "begin at home"? Did their outbreak of fury help them any, or change the matter? Did the Lord Jesus fear or shun to go back to Nazareth again later?

THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 21, 1924.

JESUS MAKES A MISSIONARY TOUR.

Golden Text: Thou canst make me clean. Mark 1:40.

Lesson Text: Mark 1:35-45.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him, and say unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Galilee, preaching and casting out demons. 40 And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more

Verse 35. How early did the Lord Jesus rise up? For what purpose? Was the preceding day very full, busy, and wearisome? (Mark 1:21-34). Did Jesus consider prayer very important? Why? If He needed to pray, do we? Why did He go to a desert place? Can we pray always and everywhere? But is it also needful to get alone with God?

Verses 36, 37. What word did Simon and the rest bring to Him? Was that very flattering? Was He flattered by it? Why were they all seeking Him? (vs. 32-34).

Verses 38, 39. Was the Lord Jesus thinking about His prestige and glory, or about His work? What did He say about His work elsewhere? (John 4:34; 9:4; 17:4). What was His task just then? For what end had He come forth? (Comp. John 6:38; 19:37). What therefore did He do? Is there much work covered in these few words?

Verse 40. What sort of man was this? What drove him to Jesus? How humbly did he make appeal? Did he believe that Jesus could do this? On what only did the question hang? Did Jesus prove to be willing as well as able? Is He both able and willing to save those that come to Him from the leprosy of sin? (John 6:37; Heb. 7:25).

openly enter into a city, but was Verse 41. What moved Jesus? Was without in desert places: and they His compassion great toward the suffering and miserable? Is it still so? came to him from every quarter. (Heb. 2:17; 4:15). What did He do?

Verse 42. Did touching the "unclean" (Lev. 13:45, 46) make Him unclean? But what effect followed?

Verses 43-45. What strict charge did the Lord lay upon the cleansed leper? Why? Why did He command another exactly the opposite? (Mark 5:17-20). Could this man keep still? When the Lord has done some great thing for us, do we not feel strongly impelled to tell it? Why are we not more eager to tell others about the Lord?

QUESTIONS AND TEACHING-POINTS.

1. THE PRAYER LIFE OF JESUS.

His own practice. Did the Lord Jesus pray? Often? (Luke 3:21; 6:12; 9:18, 28, 29; 11:1, etc.) Early? In time of joy? (Luke 10:21). In sorrow and distress? (Matt. 26:39f). Privately? Publicly? (John 11:41, 42; 17:1f).

His Teaching Concerning Prayer. (Matt. 6:5-15; Luke 11:1-13; Matt. 7:7-12; Mark 11:24, 25; 14:38; Luke 21:36).

2. THE DEVOTION TO HIS WORK AND THE FATHER'S WILL.

Was His work self-appointed, or laid down for Him by the Father? John 6:38. What name did He bear? Matt. 12:18. Was His Father's work very urgent to Him? John 9:4. Did He take a delight in it? John 4:34. What was He able to say at the close? John 17:4. Am I doing God's work? Am I in earnest about it? What great work has the Lord left to us? (Matt. 28:18-20).

3. THE CLEANSING OF THE LEPER.

Leprosy, loathsome, infectious, incurable; a type of sin. Who only can cure us of it? (Matt. 1:21). Is He able? Is He willing? Why then are not more cleansed? Am I cleansed? If not what will the certain and sure consequence be? (Matt. 22:11-13; Rev. 20:15). What did it cost Him to be able to heal us from our sins?

The leper's simple faith; the Lord Jesus' direct response. The leper's disobedience—was it excusable? Does the Lord want us to keep still, or tell our salvation abroad? Why are so many Christians silent? Has the Lord done no great thing for us? Or are we ashamed of Him?

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 28, 1924.

REVIEW: Opening Period of Christ's Ministry.

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

Devotional Reading. Isaiah 55:1-13.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3 Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. 4 Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5 Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee,

because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee. 6 Seek ye Jehovah while he may be found; call ye upon him while he is near: 7 let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; 11 so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

RECALLING THE LESSONS.

Be able briefly to give the gist or main point of each in a few words.

1. The Birth of Jesus.
2. The Boyhood of Jesus.
3. The Baptism of Jesus.
4. The Temptation of Jesus.
5. The First Disciples of Jesus.
6. The First Miracle of Jesus.
7. Jesus Cleanses the Temple.
8. Jesus Talks with Nicodemus.
9. Jesus Talks with a Samaritan Woman.
10. Jesus Heals a Nobleman's Son.
11. Jesus driven from Nazareth.
12. Jesus Makes a Missionary Tour.

TEACHING-POINTS.

As time permits, pick out in each lesson some notable thing concerning Jesus: as, in Lesson 1, His poverty; Lesson 2, His obedience to His parents; Lesson 3, His obedience toward God; Lesson 4, His attitude toward temptation; Lesson 5, As a Winner of men; Lesson 6, "Whatsoever He saith you do it;" Lesson 7, His zeal for God's House; Lesson 8, Jesus to be lifted up; Lesson 9, His condescension; Lesson 10, His attitude toward signs; Lesson 11, Jesus as a "Church-goer;" Lesson 12, His prayer-life.

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