

WORD AND WORK

WORDS IN SEASON.

R. H. B.

JESUS.

That was His *human* name; given Him before He was born, and again, formally, at His circumcision. It was a very common name in those days—like George or William among us—the Greek form of the old Hebrew *Joshua*; but only in His case did it have its real significance. “Thou shalt call his name Jesus, for it is he that shall save his people from their sins.” Soon the name dropped out of common use. The Jews avoided it because of their abhorrence of the Crucified One. Christians would not wear it out of reverence for their Lord—for who was worthy to take His name?

In the New Testament the simple name Jesus occurs very often—but it is always used designedly and with discrimination. Most frequently we find it in the gospel narratives, where He moves as a Man among men. In Acts and in the Epistles where the name *Jesus* stands it is used with more or less evident reference to His humanity. In other cases He is spoken of as “The Lord,” “The Lord Jesus,” “The Lord Jesus Christ,” “Christ Jesus,” and by like titles of honor and distinction.

It would seem perfectly proper, in the light of the New Testament usage, to speak of our Lord as “Jesus,” especially when referring to His human estate; and perhaps no question would ever have been raised about it had it not been for a significant development. In our modern times there are many who like to refer to Christ, cite His example, quote His words, laud His character, etc., who at the same time deny His Deity, His supreme Lordship, His distinctive mission, His atoning work on the cross, His bodily resurrection, and the truth and inspiration of the Divine testimony concerning Him, and, of course, the authority of the Bible as a whole. All these various sorts of unbelievers have one habit in common: they all with one accord call Him just “Jesus” for plain and short. The devoted believer, to whom the Lord Jesus Christ is all in all, feels the implied insult. These modern apostates, destructive critics, Modernists, Liberalists, or, as the case may be, blasphemers and scoffers, who would like to pull the Lord of lords down to the human level, and to their own; who, rubbing elbows with Him, as it were, with a familiarity akin to contempt, and take His name upon their unhallowed lips to represent Him as a sort of comrade and champion of their schemes, theories and ideals, to them He is familiarly just “Jesus.” It is “Jesus this,” and “Jesus that” with them.

In view of this modern abuse of His human name, it would

appear that true believers should take especial pain to mention Him in a manner expressive of their faith in Him, and of the high place and Divine majesty that belongs to Him.

TWO KINDS THAT HATE CREEDS.

There are two sorts pleading for the abolition of creeds, but from utterly opposed motives. The one class want to shake them off that they may follow their own thoughts without restraint or fear of criticism; the other that they may enjoy the light and fullness of the whole word of God. To the one class the human standards of orthodoxy are a fetter upon their rationalism; to the other a hindrance to the full knowledge of God's revealed truth. For, the one class having abandoned faith in the infallible authority of the Scriptures, care nothing, of course, for human deductions based on the Scriptures. The other class, though recognizing the precious truths contained in creeds, feel that they confine the minds of men to a partial and more or less warped conception of God's teaching, and hinder personal study and research. It is strange that two such contrary aims should converge upon one common point; for aside from their opposition to creeds the two classes have nothing whatever in common. The fact that they both unite in this shows that creeds have served as a check upon religious anarchy on the one hand, and have been a hindrance to the free and full investigation of God's word on the other. Creeds have seen their day. The modern unbeliever will not be bothered with them, and the earnest believer will not be bound by them. And things are coming to an issue; one class will wander away into deeper darkness, and the other advance into a better light.

THE BROTHERHOOD OF UNBELIEF.

There is a brotherhood and fellowship which does not stand in a common conviction, but in the common lack of it. There is a tolerance which is not due to breadth of vision, nor to love, nor to patience, but to an utter indifference regarding questions and issues. Certainly if I held no fundamental conviction that the Bible is the word of God, that Christianity is supernatural, that the gospel is *the truth*, and the only saving truth, I could look with patronizing good-naturedness upon doctrinal differences between sects and parties, and could frown contemptuously upon the narrowness and bigotry that yet dares to contend for a belief as the true one. But that is not tolerance nor is it fellowship. Though it glitter with an appearance of kindness and sweet-spiritedness it is not the real gold. It ill behooves men like that to disparage anyone that holds a definite faith, even if he hold it with some bitterness; for a true man will be aroused over whatever challenges what he believes to be holy and right, and what, in his judgment involves the soul-interests of others. If I had to choose between two evils I would even rather be a bigot than the sort of biped to whom all religion is just a matter of personal "views." For the bigot at least *stands for something*. The other sort stand for nothing in particular and everything in general—

if only you are a good fellow and commendably philanthropic, and altruistic and progressive, and hold to sociological ideals and to the belief in the general advancement of the world in its onward sweep toward that "far-off divine event to which all creation moves," and the like modern poppycock. Of all pitiful creatures, who cover their hopelessness and darkness under great swelling words of vanity; who prate of improvement while the world is perishing under their eyes; who think they know somewhat, and know nothing, and are too blind to realize the fact—they are these truthless, Christless, gospelless modern idealistic religious unbelievers, to whom every fellow is "brother," and "God" (whom perhaps they hardly regard as "personal") the father and author of the whole confusion of sin and error. The Lord deliver us. The wounds of believing enemies are better than the patronage of such friends.

BROTHERLY HATE.

"Hatred stirreth up strifes," says the book of Proverbs; "but love covereth a multitude of transgressions." One cannot nurse hate in his heart long before he will be in a fight; for hate is critical and suspicious, and quick to note a wrong and magnifies fault and brings unjust accusation. Every man or woman that hates also misrepresents; for such is the blinding effect of this passion that it makes it impossible to speak the truth of the hated one. (Prov. 10:18; 26:24). This is the genesis of the word "devil." For as God is love, so hate is Satan's trait. But he who hates slanders, whence the term "diabolos," the "slanderer," our English word "devil." "How these Christians love one another!" exclaimed the Roman pagan who had seen them tried by life and death. But in these days it could too often be said, "How these Christians hate one another!" Far from wishing to cover up a fault, these haters try to find faults where there are none. And far from wishing to do *justice* (to say nothing of kindness and mercy) they grasp eagerly at every misrepresentation and rejoice in it as a sweet morsel. They trump up groundless accusations, and labor to make out a case against their brother on slim evidence, and are grieved when facts turn out to be in his favor. And all this they do in the interest of Christianity and "sound doctrine!" Hearken my beloved brethren—the troubles prevalent in the churches and the divisions are not so much due to alleged "speculation" and hobbies, but to that evil spirit of *brotherly hate*. Until that is cast out there will always be dissension.

TRANSLATIONS.

Recently a number of translations of the New Testament into modern, "newspaper English," have been put before the public; notably one by Moffat and one by Goodspeed. Moffat has also a like translation of the Old Testament. Whatever other qualifications a translator ought to possess, the one he absolutely must have is that of a faith toward the Lord Jesus Christ and a conviction of the Divine authority of that Word which he would

attempt to translate. A good friend can more readily understand me than a stranger or an enemy. When I write a letter to a friend I dash it off and send it on; for he gets my meaning even where I have failed to express myself clearly and correctly. When I write to an enemy or for the eyes of critics, I weigh my words carefully; and even then they are likely to make something of it and put constructions on it that I had not even dreamed of. The same is true with reference to the word of God. The translator must be sympathetic, and *congenial with God*. Destructive critics, religious radicals and liberalists, and other types of unbelievers may be very "scholarly," but they are enemies of our Lord Jesus Christ and unfit to translate the Bible. Some of their renderings may be quite excellent, and may sometimes even have a peculiar value because of the unbiased infidelity and cold scholarship of the translators; but on the whole, and as a representation of the mind of God their work is worse than worthless to a Christian. Moffat and Goodspeed both go about in the New Testament like bulls in a china shop. They deal with God's holy and wonderful word very much as they please, quite ruthless and arbitrary on occasion, and with a certain obtuseness and lack of spiritual insight. They could make excellent translations of secular writings, but the Bible is not to be trusted to men of their rationalistic temper.

Of translations into modern English the best I know of is Weymouth's Modern Speech New Testament. But the standard, dependable versions are always the good old "King James," and the generally more accurate American Standard Revised Version.

WORLD-END PROPHECIES.

These silly predictions of "the end of the world" on such and such a date at "midnight" are only a device of Satan to discredit the true word of prophecy and to harden the hearts of men against God's warnings. Satan has instruments. He employs the learned to deny the truth of God's word and to scoff at the promise of Christ's coming. He uses poor fanatical dupes to turn in wild alarms, so that the word of prophecy may appear ridiculous and disgusting to the world. He both combats and parodies God's predictions. Thus the world is lulled to sleep at a time when men need nothing so much as to watch and pray. But the day shall overtake them unaware, as a snare, as a thief in the night. When they are saying, "Peace and safety," sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape. The Devil has never been busier than today; which is itself a sign of the times. "Wherefore watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass and to stand before the Son of man." (Luke 21:36). "Watch therefore, for ye know not the day nor the hour."

AN INTERESTING CONVERSION.

O. D. BIXLER.

He's almost close enough to be called our neighbor—lives just across the mountains in front of our house. He'd heard the gospel, in fragments at least, before, and was favorably impressed with what he had heard. He told me one day as I passed his house, that he was coming over soon to have a talk with me. I told him to come soon. Not so long after he came. We talked for two hours about Christ's love for us. I gave him a copy of my written sermon and asked him to read it carefully for it is better Japanese than I can speak. In about two weeks he came back with ten questions, which I'll try to give in substance below. First, "Can only one of a household become a Christian?" (for I had suggested that his family consider salvation along with him). Second, If other members of the family use tobacco, whiskey, idols, can one member become a Christian? Third. Can a farmer, who must use manure to fertilize with, become a Christian? Fourth. What is the meaning of Sunday? Fifth. What is the meaning of baptism? Make it plain, please. Sixth. How many times a year is a Christian baptized? (These last two questions because he read Bro. McCaleb's "From Idols to God" reviewing many erroneous ideas of modern sects. This brother got confused). Seventh. (In substance). Should one observe present customary rest days of the community?

I'm sorry I can't recall the others, but they were subordinate to some of these seven. This gave me a great opportunity to lead him into light. He was baptized the same morning and seems very earnest. His influence will count much for Christ.

"Your young men shall see visions and your old men shall dream dreams." Not idle dreams; not the vain, irrational dream of a foolish imagination; but constructive dreams, of better things to come, of higher ground and new attainment and glorious prospect, and of unbounded hope in the possibilities of God. Such are the dreams the old men were to dream under the Holy Spirit's influence, according to Joel's promise and as quoted in Acts. We need such dreams, and men of vision and of action in the kingdom of God.

It is impossible to mentally or socially enslave a Bible reading people. The principles of the Bible are the groundwork of freedom.—*Horace Greeley.*

"We are not to suppose a faithful ministry is an easy task. No man can continually rebuke his age, and yet be living a luxurious life. The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up, it is the ministry that has gone down. We should have persecution revived were we to revive the highest type of godliness."

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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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NEWS AND NOTES.

Writing near the close of 1924, W. N. Short, of Sinde Mission, S. Africa, says: "The work is getting on very well here. Many are interested and want to be taught more of the Word of God. The denominational missionaries report a greater interest on the part of natives here of late. There have been 41 baptisms this year. We pray that these may prove faithful. A few have gone away, and we know nothing of them."

Later: "Sunday, 9 more were baptized, making 50 this year."

From Jacksonville, Fla.: "I preached three times yesterday. In the afternoon at MacClenny, Fla., a town about 30 miles away. Fine audiences at all three services and 3 additions. Brother J. H. Mason, of Alexandria, La., was with us yesterday. Brother Hardeman is to begin a series of meetings here March 2."—H. N. Rutherford.

Later: "I am now in Valdosta, to lead the singing in the meeting here with N. B. Hardeman. Brother Hardeman is truly a wonderful speaker. Fine meetings in Jacksonville last Sunday. 3 added; 2 men baptized and 1 by membership. We had hoped to be in our new church building last Sunday, but it was not ready. We hope to have the first service in it March 1. It will be completed in a few days now. The Lord has wonderfully blessed us with pleasant weather this winter. He knew that His children were meeting under a tent! 'Praise the Lord, for He is good; for His lovingkindness endureth forever.'"—H. N. Rutherford.

From Linton, Ind.: "We are trying to do our personal work in a systematic way. I have a small card file which I call my hospital. It is a working list only. Has four wards. Physically sick, delinquents, aliens, and members who have not united with us. These have a special ward—dislocated members. I have 14 of these on my list so far. 500 cards in my file, but not all named. We have divided the town into five parts for personal work, with a reporter for each section. A final report of calls and meetings is made at the end of the month. This will encourage more work."

"The work advancing in interest here. We recently got out 5,000 blotters on which our various meetings are listed. All of them are well attended. Special communion services for sick on Sunday afternoons."

"We have a cottage prayer-meeting, a woman's Bible class, a children's Bible class, and a young people's meeting each week, in addition to our reg-

ular Lord's day worship and classes, our Sunday night service and the mid-week prayer-meeting. About 100 members. House needs improving. Two baptized during January."—J. R. Clark.

I am too old and feeble to work, but get much comfort in reading your paper as I near the shores of time."—J. W. Fenner.

Claude Neal changes address from Winchester, Ky., to North Dixie Court, Lexington, Ky.

"The New Orleans work is moving along nicely at present. Interest growing in most lines. We are expecting Brother Friend with us for a meeting this spring."—Willis H. Allen.

"Raised the \$500 for Brother Short all right. Borrowed some and cabled him full amount 36 hours after receipt of his cable."—F. B. Shepherd.

"Philadelphia, Pa., 4048 Walnut St.: I expect to go to Indiana in April or May and put in the summer in meetings in Indiana, Kentucky and Illinois. Brother Will Elmore and I intend to hold some meetings in Kentucky and Indiana during the summer. One in Frankfort if we can get a tent or some building for the purpose; one in Greensburg, a mission point, where three or four members are very anxious to have a meeting.

"Paul and I go out to a suburban part of the city, about ten miles, on the suburban electric transit, and worship with a private family. There are six of them, Paul and I, a brother Reader from near Louisville, Sister Joynes, and a sister from Kansas. I take a chapter each Lord's day, read it, and, as the old colored preacher said, "proceed to confound it."—W. J. Brown.

"The February issue of Word and Work is the best I have read in many years. Bro. Boll's articles on Unity are superfine."—J. E. Blansett.

E. L. Jorgenson will preach in Chicago, Lord's day, March 15. The congregation (formerly Polk & Kendall St.) now meets in their new house of worship, at 1221 N. Long Ave. D. L. Cooper is laboring with the church which meets in the Capitol building.

Brother Jorgenson is to be with Fern Ave. Church, Toronto, March 29 to April 19.

Maurice Clymore takes up the work with the congregation in Pulaski, Tenn., beginning March 1.

In renewing, please use the name to which the magazine has been addressed throughout the preceding year; or, if changed, give both addresses.

A. N. Kennedy writes that he has choice time open for meetings this spring and summer. His address is Memphis, Texas.

The Highland church, Louisville, passed all previous marks in its offerings for 1924, with a total on the books of about \$6,400. The Portland Avenue congregation also reached a new record, giving about \$9,000 to the Lord. The new school work has been supported without any decrease in the missionary offerings.

Don Carlos Janes had excellent missionary meetings at Horse Cave, Gallatin, Nashville, Allensville, Paragould, Rector and Morrilton. He is bound for the Southwest country, stopping wherever invited, for his stirring missionary lectures. Of his first seven visits he writes: "All seven are giving, or will give, to missions."

Read the Boll books, "Kingdom of God," 50c; "The Second Coming," 25c; "Lessons on Hebrews" \$1.00; "The Book of Revelation," 50c.

Look for the expiration notice under the front cover, if your time is out this month. And please renew NOW. We need the dollar, and you need the paper.

"The Word & Work Lesson Quarterly" six cents. Suitable for adult and senior classes. All class supplies may be ordered from this office. Let us know your needs for the second quarter, NOW

"IN THE SPIRIT ON THE LORD'S DAY."

STANFORD CHAMBERS.

"On the Lord's Day." The Lord's Resurrection Day is the day that changed the history of the world. It is the day that "brought life and immortality to light" making possible the glorious gospel for the salvation of the lost, and the day that gave birth to the church of our Lord Jesus Christ. No marvel then when we read how that "the disciples came together upon the first day of the week to break bread," nor is it to be doubted that their doing so was at the direction of the Holy Spirit. Paul in performance of his apostolic duties is found active in such a gathering. The apostle John though exiled to Patmos and thus deprived of the privilege of the assembly was nevertheless "in the Spirit on the Lord's day," and our hearts are glad that it was so.

From our Lord's resurrection and Pentecost until now the first day of the week has been the Christian's memorial day, the day of their assembling. "With one accord in one place" was not occasional among New Testament saints; it was the rule—"They continued stedfastly in the apostles' teaching and fellowship in the breaking of bread and prayers." John as his custom was. "was in the Spirit on the Lord's day" and had he not been in exile he would also have been in the assembly on that day. "Not forsaking our own assembling together as the custom of some is."

"In the Spirit." Of course John was in the Spirit every day, but he was so in a deeper and more special way when his Lord's resurrection day rolled round and he remembered His glorious triumph over death and recalled the sweet fellowship he was wont to enjoy from Lord's day to Lord's day with the saints at the Lord's table. "In the Spirit." How essential this in order to acceptable worship! How careless, too, if actions speak, are many disciples at this essential point! "They that worship the Father *must* worship him in spirit and in truth." Here lies our individual responsibility, and grave it is.

As John was, so may we be "in the Spirit on the Lord's day." though away from the assembly provided we are actually hindered as he was. Trivial excuses such as disciples are often offering to their own consciences do not avail, and those who make them *cannot be* in the Spirit and do not observe the Lord's day. Being in the Spirit is a matter of the heart and his heart is not right who wilfully or indifferently absents himself from the assembly or who though present is not there as a worshipper.

A. B. Barrett, Fayetteville, Tenn., proposes the publication of a 32-page monthly magazine, "The Contender," at \$2.00 the year; \$1.50 to preachers. Christian Education, Missions, Evangelistic work, The Home, Bible Class work, The Bible as the Authoritative Word of God—these are the departments promised. Brother Barret is a faithful and capable man, and we wish his venture the greatest success.

UNITY AND TOLERANCE.

R. H. B.

It appears that the Restoration-Movement, whose avowed object it was to unite believers on the simple basis of the Scriptures, as a people professing submission to Jesus Christ, the Head, but free from the domination of human ecclesiastical lords, and the tyranny of human creeds—has failed of its goal.

The principles which were intended to be unifying have either proved themselves otherwise, or else have been abandoned or altered to such an extent that it may fairly be said that the principles now commonly professed in the church are in their effect disintegrating. A firm conviction and pursuance of these principles will sooner or later put any man that holds them at odds with the brotherhood at large, perhaps even with his own congregation, and will result in endless divisions and sub-divisions. I cannot imagine a more disruptive principle than the claim of an independent holding of the Scriptures alone as the one and only basis of faith and fellowship unless there be some additional provision for binding such believers together. Let a man once be fully convinced that the Bible is the inspired word of God, the perfect and final standard and authority (as indeed we all do receive it), and that any error or departure from it even in details, may lead into eternal darkness—and you have the stage set for any number of divisions, which must go on multiplying for ever and in the logical limit landing each individual in a church to himself. That this must inevitably be the case anyone with a moment's thought can see for himself, and the facts are daily proving it.

For we are all human. The trouble is not with the Bible as the standard, but with us who read it and would follow it. We differ in abilities, temperaments, mental make-up, degrees of growth and attainment. We are, every one of us, imperfect, greatly liable to blunders and misconceptions. And the Bible is a great book, vast and many-sided. Some things we all can and must see; they are so plain. Some are just a little less clear to some, but plain to most. Some things (I fear they may be very important things) none of us have sufficiently caught, and it may not be at all because they are obscure—just a lack of simplicity, something wrong with the eye, and the heart back of it that qualifies the eye. Then once in a while one of us gets a wrong impression of something, not purposely—it is just one of those human failures: we all make them in many other things besides the Bible. About one thing or another, a difference may arise between brethren; and one thinks the other is going astray, and if the matter takes on general notice and interest, personal feelings, and partisan feelings, and prejudices develop; and camps are formed, and a cleavage line springs, and then a split—and so on. It is an old, heart-breaking, evermore repeated story. No people are more liable to that sort of thing than those who

profess to bow to no human creed or authority in matters of religion—for who shall arbitrate their differences and set them straight and decide their questions? They have nothing but the “I am right, you are wrong” to fall back on; and that doesn’t convince.

What say I then? That we need something else beside the Bible to bind us together? Or that the attempt to stand on the Bible alone is impracticable? Far from it. But men cannot hold such high ground without a correspondingly high attitude of heart. That is to say that *men cannot duplicate the New Testament unity without the New Testament spirit*. Of all people in the world, none need be so tolerant, so forbearing, so humble, so “swift to hear, slow to speak, slow to wrath,” so sympathetic in outlook, and broad in comprehension, so lenient in judgment, in fact, *so loving*, as those who would be simple Christians and stand on the Word of God alone. Granted they are agreed on fundamentals of the faith, and as to what it takes to make a man a Christian; and on congregational practice to the extent at least of enabling them to worship together, they must in all other matters know how to grant every man a wide individual discretion in the matter of his belief, and be willing to face and tolerate each one’s conception without undue antagonism.

“Reason and experience unite their testimony,” wrote Alexander Campbell (Mil. Harb. Vol. I.) * “that in the same proportion as individuals labor to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God’s lovingkindness to the children of men, than of themselves, their views and attainments.

“If I were to attempt to produce the greatest uniformity of opinion, I would set about it by paying no respect to opinions, laying no emphasis, upon them, admiring and condemning no opinion as such. But if I wished to produce the greatest discrepancies in opinion, I would call some damnably dangerous, others, of vital importance. I would always eulogize the sound, and censure the erroneous in opinion. We all know that strife is like the bursting forth of water—it always widens the channels; and many a broil in churches, neighborhoods, and families would have been prevented if the first indication had been sympathetically attributed to the infirmity of human nature.”

*This remarkable extract is not here given as any excuse or apology for the preaching of opinions. The editors of *The Word and Work* ask no sort of right to speculate; nor could they for a moment concede that their teaching, how much soever it may be called in question, is “speculation” or “opinion.” But the quotation is given to show that Campbell himself sought tolerance even in regard to opinions. And he was perhaps not a whit behind the chiefest of present-day critics, in Bible ability!

SIGNS OF THE TIMES.

R. H. B.

SIGNS IN THE CHURCH.

The one immediate prospect for the church has always been the coming of the Lord Jesus to take her unto Himself "to meet the Lord in the air." For, this event the apostles and early church looked from the first, and without regard to any "signs of the times." But as the years drew on the question, "Watchman, what of the night?" came more insistently to the minds of God's people. Why is the night so long? Is there no faint streak of dawn yet, afar in the Eastern sky? Believers began to look more attentively into the utterances of the Lord and His apostles, if by any means they might find some assurance that the Day was drawing nigh. And as they sought so they found. For one thing there was the assurance that the waiting-time was not interminable. "The night is far spent, the day is at hand," said the apostle, and "now is our salvation nearer than when we first believed." (Rom. 13:11, 12). However general this may sound, it tells something definite about the time. The "night," at its earliest must have begun when man first sinned and was exiled from the Garden. That was 4,000 years before. But when Paul spoke the night was already "far spent"—which by any fair interpretation means that the greater part of it was past. It could in no case be another 4,000 years; and the apostle's language implied that it would be far less. Since then 2,000 years more have slipped by. The Lord has tarried longer than anyone would have thought; but every year and every day brings His advent nearer, and justifies a more intense expectation, and not the reverse as some suppose.

"Yet a very little while," is the word again, "he that cometh shall come and shall not tarry." (Heb. 10:37). Now the expression, a "little while," is a relative term, and it cannot be argued that it is a little while in comparison with *eternity*, for that would make the expression meaningless. He might as well (or better) have said nothing at all. The term "a little while" must be in some proportion to man's history on the earth; and cannot run on much longer if indeed it is to be "a little while" in any comprehensible sense.

But there were also intimations that the coming of the Lord might be delayed beyond common expectation. "*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." (2 Peter 3:3, 4). This points to a time sufficiently late to give room for such a remark. The mocker says in effect, "What now has become of your promise of Christ's return? The old generations have fallen asleep and no extraordinary thing has ever happened. Since the creation of the world everything has gone on in the regular course of nature. And so they will continue." It will be observed that

these mockers are both religious and "scientific"—religious because they have some interest and information concerning the promise, sufficient at least to discuss and refute it; and "scientific," because they bank on the constancy of natural law, the uniform, unvarying working of natural forces, from which they infer the stability and permanence of the universe. This of course means the denial of miracle and of every sort of supernatural interference with the established order of nature, and also excludes the possibility of such an event as Christ's coming. Then follows the apostle's reply to that mocking unbelief. (2 Pet. 3:5-7.) But what concerns us just here is that Peter gives us this as *a sign of the times, a sure mark of the last days*. These religious, reputedly scientific, unbelieving mockers are with us today as never before; and *they are making precisely that argument*, just as Peter foretold. He that hath an ear let him hear.

Meanwhile the developments within the professed church are not for the better. It is again a sign of the times that "in the last days grievous times shall come," (2 Tim. 3:1) not good times. He describes the grievous times. "Men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." All that within the professed church. For he goes on to say that along with these things they still maintain "a form of godliness" although they deny "the power thereof." (2 Tim. 3:1-5). If it be objected that more or less of that has always been in the professed church, the answer is that in the last days these conditions are intensified and prevalent. And if that be the case in our day it confirms the testimony that we are living in the last days.

It is somewhat of a comment that a number of these items enumerated are so common as to escape our notice. They have become quite matter-of-course. Some of them do not even seem very sinful to the modern church-conscience. A man can be guilty of a number of the things mentioned, and be regarded a very fine church-member in spite of them—I had almost said *because* of them. To be boastful, haughty, railers, headstrong, puffed up, might not detract overmuch from the estimation in which some preachers and religious controversialists, for example, are held. Nor would such things greatly affect the standing of church-members, especially not of "substantial" members. The "lovers of self," to whom self-pleasing is the highest law, are not uncommon; and the "lovers of money" are even commoner, whose choice and way and even their faith is measurably controlled by the main chance of earthly gain. As for the "lovers of pleasure rather than lovers of God"—is it not a pleasure-crazed age? Is not more money spent for pleasure than ever before? That spirit has invaded the church also, so that in many places the very worship and service of God has been turned into

amusement and entertainment. It is not hard to find church-members who have time, energy, and means for pleasure, when they have no strength, money, or time for God. And how very marked is the trait, "*disobedient to parents*" in our day, much more even than a generation or two back, as most older people can testify. A spirit of unruliness, independence, and defiance has infested the youth; and as they despise parental authority, they spurn all dominion and control—of teachers, of law, of God. The frightful increase of juvenile crime within the last few years demonstrates the fact.

To this moral decline answers the departure from the faith—from the foundations of the faith. In reassuring the Thessalonian brethren that the day of the Lord had not broken in upon them yet, the apostle says, "It will not be except *the falling away* come first." (2 Thess. 2:3). The Greek word is *apostasy*. It is not a mere failure, a mere misunderstanding and error in regard to God's word, of which there has been much all along; but a repudiation of the Word itself, and of the very foundations of the faith, the renouncing of the authority of the scriptures, and denying of the Master who bought them; and that on part of professed churches. It is this strange development that characterizes our time. The day was when infidels of the blunt, old-fashioned type proclaimed honest infidelity honestly from the platform; but now the same doctrine, but draped with much pretense of modern enlightenment and scholarship, and concealed under a deceitful use of Bible phraseology, is preached from pulpits by men supposedly Christian teachers, but who, with great swelling words of vanity give the lie to God's word from start to finish. Religious journals, Sunday school literature, innumerable books, yea, text-books of schools and colleges, and the instruction of theological seminaries and universities in majority, conspire to inculcate this Satanic denial of the truth which is in Christ Jesus, so that the very mission-fields are infested with men to whom Christ is no more than Buddha or Mahomet. And this thing is increasing and sweeping the lands, so that some have thought the autocracy of Rome preferable to the anarchy of Protestantism. If anything has ever appeared deserving of the word "apostasy," the "falling away"—this is it. Out of this movement will spring that "man of sin," who knows no law higher than his own will and "consciousness," the Lawless one, the Son of perdition; in whom indeed they will *believe*. For God sendeth them a working of error that they may believe the lie and be judged, because they received not the love of the truth that they might be saved. (2 Thess. 2:3-12). It is a sign of the times. Let us watch and pray!

But there are more signs. We are more interested in setting forth these God-given signs than to prove that we are living in the last days. When the signs converge, we may know that the day is near. In the next we will take up the most remarkable of these "signs of the times."

GOD'S SLOW MAKING OF US.

God does not make us all at once. The process is a long one, running through all the years of our life, how many soever these years may be. There is never an hour when some new touch is not being given to our life, some new line marked in our character. Countless agencies and influences minister in the making of us,—the mother, the father, the home, the school, the playground, the church, books, companions, friends and friendships, joys and sorrows, successes, failures, health, sickness, roses, and briars,—all life's circumstances and events. These things all work upon us, yet not blindly, not without guidance. Always God is on the field, and he works in and through all experiences, unless we drive him out of our life. Hence it really is God that makes us.

But there is no period in all the years when we can say that God has finished making us. We are always in process of being made. In one of George MacDonald's books occurs this fragment of conversation:

"I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know where was the use of making me."

"Perhaps not much yet," replied Dorothy; "but then he hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We should not get so discouraged with our infirmities, imperfections, and failures, if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. It would often help us to understand better the reasons for the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to his hand in quietness and confidence, letting him do what he will with us, all will be well.

At present we are not what we should be, neither are we what we shall be. The end is not yet manifest. "It doth not yet appear what we shall be." It is a comfort to us, however, to know that God has a design in all his work upon us. There is nothing accidental in any of the providences that come into our life. There is a hand that is guiding and controlling these providences, and there is a purpose running through all the events and circumstances. God is always making us, and his thought for us is beautiful and good.

We should never pass judgment upon unfinished work of any kind. An unripe apple is not fit to eat, but we should not therefore condemn it. It is not yet ready for eating, because God is not yet done making it. Its unripeness is the precise condition which belongs to it in its present stage. It is a phase of its career, and is fitting and good in its place. A child's piano-playing may be execrable to the delicate ear of a trained musician, yet there was a time in the history of the musician's own musi-

cal development when he played no better, and when his friends and his teachers complimented him on his encouraging progress, seeing even in his faulty execution the evidences of genius and the marks of improvement. We have no right to judge the work of a beginner in any art or kind of work; we should wait until he has finished it before we pass an opinion on it. No artist will submit his picture for inspection while in an incomplete state. Neither is it just to form opinions upon God's providences until they have been worked out unto the end.

We should apply this rule to all that God is doing in us and with us. We should never mistake the processes for the final result. God has not made us yet; he still has the work in hand,—incomplete. Not much that is good, worthy, or beautiful, may yet have come to perfection in us. We continue to make innumerable mistakes, and to stumble and fall continually. Somehow we seem never to get our lessons learned. We think we know them, that we have fully mastered them, but when we try to put them into word or act we fail. We think we have learned patience at last, but we have scarcely got into the thick of life's events and experiences, and have begun to be tested, when our patience is gone, and we speak unadvisedly or act foolishly. We think we have faith now, and that we shall not again lose confidence through any trial; but we have gone only a little way in the darkness of some new experience when our faith falters as before.

So it is with all our lessons—we seem never able to get them wrought fully into life. But this should not discourage us. We are only learners, scholars at school, as yet. We are only children, not men. The fruit is not yet ripe. The picture is not yet fully painted. But if only we leave the fruit under the culture of the wise Husbandman it will some time grow to ripeness. The picture which seems only an outline sketch at present, dimly revealing the features of the artist's thought, at length, when finished, wins the praise of all who see it. We should be patient with our own slow progress in the Christian life, and with the growth in us of the things that belong to Christlikeness. If only we are sincere, faithful, and diligent, we shall some day see our vision realized.

“One held unwritten in his heart through years
 A song for which his earthly lips were mute,
 Wherein were blended prayer, and peace, and tears,
 Regret and hope which heaven shall bring to fruit;
 A song unsung to mortal harp or lute.

Yet in his life the rhythmic fall of days
 Love-tuned, the cadenced years of ministry
 Wrought out before the Lord, a chant of praise,
 Which now his choirs are singing by that sea
 Where many mansions be.”

For the same reason we should learn to wait for God until

he makes known his purpose and will. Some of his ways seem very strange to us. We cannot see love in their dark lines. Nor can we see how good can possibly come to us out of the painful experiences through which we are passing. Again we should remember that we may not judge of any work in its processes, but should wait until we see it finished.

Take the story of Joseph for illustration. If the narrative ended with the account of the boy carried off to Egypt, or with the account of the false accusation against him under which he was cast into a dungeon, we should see nothing beautiful or good in it. But when we read the story through to the end, and find Joseph at last next to the king in power, using his power for the good of his own people and of the world, then we begin to understand the meaning of the dark mysteries in the earlier chapters.

Life is full of similar experiences. We must wait for the ending of the serial before we form a final opinion upon it. We must wait until the last chapter of a life is written before we judge of the manner of its ending.

It is a good thing to get into our heart a firm conviction of the truth that God is really making us. Then we shall never be afraid to submit our life to his will, knowing that he has in his thought a vision of beauty into which he is fashioning us, which he will surely realize in us unless by our own resistance or wilfulness we spoil the beauty and hinder the outworking of the divine purpose in us.—*S. S. Times.*

HOW THE PORTLAND SCHOOL IS FARING.

The Portland Christian School having now run more than two-thirds of the school-year, is no longer an experiment. In every way it stands a wonderful success. It was undertaken with fear and trembling, in sole dependence upon Him whose blessing alone can make a good work possible. The great need of our little ones and of the young generation in the midst of unprecedented world-conditions was the compelling consideration; and though the members of the Portland congregation knew hardly how to begin or how to proceed, and the magnitude of the enterprise (in comparison with our small resources) appeared more and more appalling as the time approached, the Lord helped marvellously. With no appeals, and with almost no outside help, the undertaking was financed: equipment provided, the grounds prepared, teachers employed; and although the school is free to all, so ready and good was the free-will help received that to this time not a cent of debt has been incurred, and that we have never been perplexed for means to carry on.

It was announced at first that only fifty pupils could be accommodated. This seemed to us our utmost practical limit. But seventy-five presented themselves the first morning, and—well, we couldn't turn them away. Quickly twenty-five more desks were ordered, and an assistant teacher obtained. Since then the

school has always been full to the limit (around 80 pupils) and a long waiting-list of applicants. All the grades are represented, and the first year high-school. Next year, if God wills, we must have the second year high-school work in addition; for how can we afford to turn off our highest pupils any more than the young ones?

In nothing was the hand of the Lord more manifest than in *the teachers* He gave us. Words can hardly express our appreciation of them. Brother Stanford Chambers was just the ideal man for the place—an experienced, able school-man, a fine disciplinarian, full of faith, love, wisdom, and of the Holy Spirit; extremely conscientious, laboring night and day. Sister Alice Waters of Pulaski, Tenn., is doing what we think an unsurpassable work with the smallest little folk, who need the greatest skill and attention. Miss Lura Jones was the assistant called in after the school opened, and no truer more God-fearing helper could have been sent us.

One remarkable thing is that *all* the pupils, from the greatest to the least are *happy*, in love with the teachers, and the usual murmurings and complainings are entirely absent. In the work of the common school-branches they are outstripping the public institutions. Besides the regular curriculums they have a daily Bible lesson; and the whole day's work is pervaded with the spirit of Christian influence.

The effect upon the children is already quite evident. We cannot but feel that if such a work had been begun ten years ago the whole outlook would be different. But, thank God, it is begun now. And we are hopeful that it may please the Lord to give us more room, more teachers, larger scope in every way, for the next year, for the blessing of the young and the glory of His Name.

How shall we thank Him, or how praise His Name, for all this lovingkindness—for this great good work He is doing through us and for us, the value of which will tell through the coming years beyond our power to calculate, and for permitting us to be used in such a blessing?
R. H. B.

BOOK REVIEWS.

Making a Missionary Church. By Stacy R. Warburton. 285 pp. Cloth. \$1.75. The Judson Press, Philadelphia.

This volume, whose author has been a foreign missionary, affords some good suggestions and quotable matter for simple Christians, although it is heavily charged with the idea of denominational religion. It is intended for use by any of the Protestant bodies. "The most characteristic thing of his gospel is its universality." "There is no real distinction between a church's local work and its missionary work." "There is no greater aim. . . . than the missionary purpose." Obtainable from *The Word and Work*.
D. C. J.

MATTHEW HUDSON GILL.

On the afternoon of Feb. 19 we received word of, what seemed to us, the tragic and untimely death of Hudson Gill. He was struck and almost instantly killed by a street-car in Nashville, Tenn. Some few weeks previous he suffered a nervous breakdown after eight years of efficient service in one of the large banks of the city. Every attention, medical and otherwise, was being rendered and we had hopes of his recovery when the sad accident occurred.

Hudson was greatly loved by all who knew him and our hearts are sad in giving him up just in the glory of his manhood, yet we sorrow not as those who have no hope. He held in his heart a reverential fear of God; found much delight in the worship of the church; honored his father and mother; extending a helping hand to others, with a smile and a word of cheer; abhorred that which was evil and impure. Surely it could be said of him that "No man despised his youth," for he showed himself an example "in word, in manner of life, in love, in faith, in purity."

To him it was not given to reach the average life measured in time, but since we "live in deeds not years" he leaves a good name, a precious heritage, to comfort his father and mother, three brothers and two sisters as they pursue their journey to that blessed home which seems a bit nearer now since Hudson went away.

"I cannot say, and I will not say
That he is dead! he is just away;
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you, Oh, you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say:
He is not dead, he is just away."

With the sweet assurance that "all is well" let us trust Him who alone is able to assuage our sorrows, and sustain by His grace. D. H. F.

TENNESSEE MOUNTAIN MISSION.

Inasmuch as the Lord has put it into the hearts of our beloved brethren to have fellowship with the work here as herein stated, we desire to express our heartfelt thanks for same.

For the work of 1924 we received:

Miss Mabel Brown, Hopkins, Minn.	\$1.00
Portland Ave. Sunday morning Bible Class, sent by Sister Holloway, (In cash and merchandise)	206.78

Total	\$207.78
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Receipts for January, 1925:

J. B. Smith and wife, Mitchell, Ind	\$5.00
Portland Ave. Sunday class (by Sister Holloway)	15.13

House to house work still encouraging. One baptism Feb. 14, 1925. To God be all the praise. In His name, your brother,
Sneedville, Tenn. A. T. Dickson.

AT OUR HEBREW MISSION.

By the infinite grace of our blessed Lord we were permitted to have our first Friday night service in this year Jan. 30 at our Hebrew Mission. Brother Gus A. Dunn, Sr., presented an intensely interesting message, magnifying the reality and existence of God. He relentlessly refuted all skepticism, and the efforts of human theorists to place chains of laws about the Creator.

We were moved to new inspiration in the defence of the Gospel of Christ.

One most significant and impressive part of the service was the personal testimony of our dear Jewish Brother Herman Wolff who found the Messiah and confessed Him by baptism nearly two years ago in one of our Dallas Congregations (Dr. E. V. Wood administering the solemn and sacred rite), and who has made a noticeable growth in grace and in the knowledge of the Lord Jesus Christ, even amidst the fog of rationalism which hangs over professed Christendom in these perilous days. At each meeting the interest and the Jewish attendance increases. Stephen D. Eckstein.

FUNDS FOR MISS KENNEDY.

January, 1925.

Brought forward from last month	\$ 5.00
F. L. Rowe	10.00
Miss Lillian Thompson, Portland, Me.	10.00
Miss Mable Brown, Hopkins, Minn, RFD No. 1.	1.00
Miss Olive E. Williams, Augusta, Maine	2.50
Church of Christ, Pikeville, Tenn	5.00
Per Brother Chas. M. Neal:	
Church of Christ, Dugger, Ind	10.00
Church of Christ, Ellis, Ind.	2.00
New Union Church of Christ, Spencer, Ind.	1.00
Miss Mamie Davis, Spencer, Ind.	1.00
Mr. and Mrs. Glessie Eades, Sullivan, Ind	2.00
Elmer E. Beck and Family, Chicago	5.00
Mr. and Mrs. R. G. Schell, Portland, Maine	7.00

Total	\$62.50
Sent Miss Kennedy by New York Draft	\$60.00

Carried forward	\$2.50
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Many thanks to all for their generous support. R. G. Schell.
581 Forest Ave., Portland, Maine.

ANNUAL REPORT.

The annual business meeting of the Bathurst Street Church of Christ was held on Feb. 11. The report showed that there were six baptisms; that there are about 100 active members; only 27 heads of families; 16 "shut-ins;" several who have moved away; some who have not attended for years; from 75 to 95 "break bread" on Lord's days; the membership is very much scattered; the church house is located in a Jewish neighborhood; about 100 are now enrolled in Bible classes; there is good interest in the Wednesday night prayer meetings. Bathurst Street congregation is trying its best to be true to the great plea of the New Testament; the worship is delightfully simple, impressive, and edifying; only the great spiritual hymns are used in the song service. On account of peculiar conditions this church has not had a protracted meeting for several years. During the year just passed, the evangelist was released for four meetings elsewhere in which there were 46 confessions and baptisms. The financial report is the best in the history of the church. The offerings for the regular local work amounted to \$3,760.49; for work among the poor, \$950.11; for home and foreign missions, \$901.05—a total of \$5,611.65. The missionary offerings were nearly twice as much as those of last year. The above report does not include the good work being done by our brother Alex. Stewart who finds time, in the midst of a strenuous business career, to preach somewhere every Lord's day; he led nine precious souls to Christ during the year.

Brethren, let us be encouraged by the good reports that fill the columns in our papers every issue. The need for pure New Testament Christianity grows more imperative every day. Geo. A. Klingman, Evangelist.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Look! Word from everywhere—"more or less." * * Morrilton, Ark., gives \$25 to African missions; the same to Japanese work; and another \$25 to Jewish and Hawaiian missions.

"When I got back to Tokyo, I found a wonderful quilt here for me. . . . I put it on my bed that very night for I needed it badly."—*Clara Kennedy*. ** "We have from 500 to 600 Christians (of whom I baptized 119 this year), which is roughly one-tenth of the population."—*J. W. Glaassen*, So. Africa. ** "I find them (U. S. stamps) useful in saving postage. I can often enclose one letter in another to be remailed there."—*J. M. McCaleb*. ** "We welcomed another member of the staff here, a fine little boy, Dec. 31.—*Max Langpaap*.

"By burning the midnight oil for a few more nights I hope to have the reports all up in fair shape. . . . Must stop and prepare for tomorrow's sermon."—*Harry Fox*. ** "In China we do not 'make hay while the sun shines,' but try to find a time when it isn't so hot and then make our hay."—*Miss Matley*. ** "You'll get your reward later on."—*O. D. Bixler*. ** Hobart, Okla., is giving \$10 a month this year to foreign missions; Horse Cave, Ky., begins regular giving; Gallatin, Tenn., with a \$5,000 debt gives \$25 a month; Joseph Ave., Nashville, with a \$7,000 debt gives to various missionary ends; Camp Taylor, Louisville, in debt on their new house, gives regularly. 'Isn't it cheering?' ** Ben Elston sent Bixler \$1,024.17 last year. "The heaviest average was from his home congregation, \$26.35 plus per month." ** R. S. King raised \$1,932.80 for Sister Andrews last year. She has a new house. ** Oh, yes, Vincent raised enough with what the Japanese gave to erect a new church in Kamitomizaka, and each of the Fox families got into a new American style house last year. ** W. N. Short cabled for \$500, and F. B. Shepherd hustled around and sent it quickly—by borrowing some. ** Bro. Claassen speaks highly of the Shorts. ** I hear of Herman Fox "working all day and up until as late as three o'clock in the mornings" building his own house. ** "We want you to know that we appreciate all your kindness and thought for us and the help that has come our way by the grace of the Lord through you."—*E. A. Rhodes*. He reports 17 members in the church. ** Mrs. Bixler tells us, "We are terribly excited these days—can't sleep." Earthquakes? No. Gift boxes from Portland Ave. "Letters and boxes do away with the ocean and land and we are right with you. Its a wonderful feeling." ** A general report is delayed by slow replies from the field. ** We are rejoicing always. . . . Bros. Yokoo, Kamikura and others send you best regards."—*Y. Hiratsuka*.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 9.

March 1, 1925.

CHRIST BEFORE PILATE.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53:5.

Lesson Text: Matt. 27:11-26.

11. Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. 15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I shall release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before

Verse 11. What momentous question did the Roman governor put to Jesus? What answer did He give? What did He mean by that? (See John 18:37). Was that His "good confession"? (1 Tim. 6:13).

Verses 12-14. Who accused Him? Why? (v. 18). What kind of attitude did the Lord maintain? Was Pilate accustomed to see such conduct in an accused man? Are men quick and ready usually to justify themselves? Why was Jesus silent? Verses 15-18. Was Pilate desirous to release Jesus? Why? On what pretext did he hope to do this? Why did he not clear Jesus outright, as he should have done? (Comp. Deut. 1:17). Was Jesus really a "prisoner" yet? Could Pilate "release" Him so long as no crime had been proved against Him? Did Pilate perceive the motive of the leaders? Did he hope for something better from the common crowd?

Verse 19. What strange message reached Pilate about this time? Was this truly a warning? Would Pilate have been glad to heed it? Why didn't he?

Verses 20, 21. Why did the multitude disappoint Pilate's expectation? For whose release did they ask? What was Barabbas? (Luke 23:19; John 18:40). How did Peter sum up this action? (Acts 3:13-15).

Verse 22. What helpless question did Pilate ask? Was it his place to ask them what he should do to Jesus? What was their demand? Had Pilate tried hard to avoid rendering a verdict one way or the other? Did he succeed in this? Must he do something now? Can any man to whom Jesus has once been presented avoid a decision for Him or against Him?

Verse 23. How did Pilate remonstrate

the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. 25 And all the people answered and said, His blood be on us, and on our children. 26 Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

against such an unjust sentence? Did they answer his fair question? What did they do? Does noise sometimes outweigh reason and justice?

Verse 24. What did Pilate now see? Would a "tumult" have been as bad as to commit this awful injustice? How did Pilate wash himself of all responsibility in the matter? Could he really

do that? Did Pilate have the least idea that he was covering his name with eternal infamy that day?

Verse 25. Who willingly assumed the responsibility? Did that release Pilate? Why not? Has His blood been upon them and their children ever since? Have they reaped a bitter harvest of blood? (Luke 21:24). Will Israel some day repent and be forgiven? (Rom. 11:25-27).

NOTES ON LESSON 9.

TEACHING-POINTS AND QUESTIONS.

1. Pilate. His office. His character. In his heart did he want to release Jesus? Why didn't he do it? By what motives was he swayed? Note especially the final word, John 19:12, 13. Note also his bored (or, perhaps, hopeless) question in John 18:38—could that explain his general attitude? Is a man who has no convictions likely to stand under a severe test? Yet was Pilate as guilty as the Jews who professed to know the truth?

2. The Jews. Who led in the accusations of Jesus? Were those religious leaders very bitter and determined haters of Jesus? Why? What motive did even Pilate perceive? Was their choice of Barabbas meaningful? Has not the curse of the blood of their righteous Brother followed that people all through the centuries, as it did Cain? Have they as a people repented of that deed by confessing Jesus? Will they ever repent? (Rom. 11:12, 15, 25-27). Is not their forgiveness (like our own) provided in that Blood which has been a curse to them?

3. The Lord Jesus. How did He bear Himself throughout? Were those very harassing circumstances? Did He even once fail of His lofty peace and dignity? How (reading John's account especially) did Pilate seem impressed with Him? Read and consider 1 Pet. 2:21-24.

4. "The Unavoidable Christ." See how hard Pilate labored to escape giving a verdict, but at last he had to do it. How is this true of every man to whom the Christ has been presented? So long as we do not declare for Him, where do we stand? Must we at last line up with the Man on the Tree, or the people that put Him there? Where do you stand?

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 8, 1925.

THE SAVIOR ON THE CROSS.

Golden Text: He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?—Rom. 8:32.

Lesson Text: Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said, Father, forgive them;

Verse 33. Where was the place called "The Skull" (Golgotha, Calvary) located? (Heb. 13:12, 13). What prophecy was fulfilled in that two others were crucified with Him? (Luke 22:37). How were men crucified?

for they know not what they do. And parting his garments among them, they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, This is the King of the Jews. 39 And one of the male-factors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. 44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, 45 the sun's light failing: and the veil of the temple was rent in the midst. 46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

Verses 44, 45.. What strange celestial phenomenon took place? How long did it last? What happened over at the Temple? According to Matt. 27:50, 51, at what moment was the veil rent? What was the symbolic significance of the veil? (Heb. 9:3, 8; 10:20).

Verse 46. What was the Lord's last utterance? Did He say it weakly and feebly? What then did He surrender? Consider this in the light of John 10:18—If He had not willingly yielded up His spirit, could death have forced it from Him? What prompted the Lord to go through all this? (Gal. 1:4). If that was necessary to save us, are we indeed in a ruined condition? Is Christ's sacrifice adequate to meet our need?

"My sin—Oh the bliss of that glorious thought!

My sin, not in part, but the whole,
Is nailed to His cross and I bear it no more
Praise the Lord, praise the Lord, O my soul!"

Verse 34. For whom was the Lord Jesus' one thought at that time? For what did He pray? How was this prayer answered? (See Notes) What did they do with Jesus' clothing? What prophecy was so fulfilled? (John 19:24).

Verses 35-37. Did these "rulers" manifest even common humanity? What did they say of (and to) the crucified, suffering and dying One? Could He have saved Himself? If He had, could He have saved others? Who else joined in the mocking? Were they as blameworthy as the Jewish rulers?

Verse 38. What was the superscription? Why was it put there? (Matt. 27:37. See also John 19:19-22).. Was it literally true? Was His death-sentence based on this charge? (John 19:12). Why did this claim not infringe on the earthly government then existing? (John 18:36).

Verses 39-41. What did one of the malefactors? What is "railing"? What did he mockingly say to Jesus? What did the other reply? What confession did the second make concerning himself? What concerning Christ? Was this indicative of a humbled and penitent spirit? What had God said about such? (Ps. 51:17).

Verses 42, 43. What direct appeal did he make to Jesus? What did he mean by "when thou comest in thy kingdom"? (Notes). How did Jesus answer him? What is Paradise? (See 2 Cor. 12:4; Rev. 2:7; and Note).

NOTES ON LESSON 10.

THE SEVEN LAST WORDS.

Seven times did the Lord Jesus speak while on the cross—three times during the light, with reference to others; four times in the darkness, concerning Himself.

The first utterance was the prayer, "Father forgive them, for they know not what they do." This prayer had a large effect in procuring gracious opportunity for the Jerusalem sinners, on Pentecost and for some years after; and it bore sweet fruit in the redemption of many thousand souls.

The second utterance was to His mother regarding John; and to John concerning His mother. (John 19:26, 27).

The third utterance was in answer to the dying thief.

Then the supernatural darkness fell, and Jesus cried out, "My God, my God, why hast thou forsaken me!" A little while after,—“I thirst.” Then, "It is finished." And, finally, with a loud voice, as though it were a shout of triumph, "Father into thy hands I commend my spirit."

The Centurion who saw and heard, beat his breast and said, "Certainly this was a righteous man;" "This was the Son of God."

THE THIEF ON THE CROSS.

Some controversy has been raised about the Thief on the cross—partly concerning his salvation, because he was "saved without baptism"; some, in blind zeal even contending that he was not saved at all(!); and partly because Jesus' answer to him raises some points regarding the "intermediate state of the dead." Few people love the truth so well as to be satisfied with it just as it is. The prevailing principle among religious partisans seems to be, "If a Bible-statement interferes with your theory, knock out the Bible-statement." Which is easily enough done. But when they get through, the Word of God is still there and testifies on just as it did before. It is almost inconceivable that people, in order to evade the plain testimony of Jesus' words as to continued personal existence beyond death, would join the word "Today," to what precedes, and turn the rest into a question, thus:—"Verily I say unto thee today—Shalt thou be with me in Paradise?" May the Lord keep us from such miserable tricks and perversions of His word. It is far better to have no theory, than to be under necessity of so dealing with God's word. Mark 16:16 and Acts 2:38 which mention baptism as a condition of salvation, pertain to the new dispensation which began after the Cross, on Pentecost.

Paradise is a word that always denotes a good and happy place. In Rev. 2:7 it is spoken of as the place where the Tree of Life is. In 2 Cor. 12:2, 4 it is identified with the "third heaven." That is sufficient. Whether, the location of Paradise has since the resurrection and ascension of Jesus been removed into the presence of God as some contend, or whether the Paradise our Lord spoke of was another thing, a state and place of comfort similar to that which Lazarus enjoyed in the other world—we presume not to say nor to know; nor would that in any way affect the obvious meaning of the Savior's speech to the Thief.

NOTES ON LESSON 10.

TEACHING-POINTS AND QUESTIONS.

1. **The Crucifixion.** The nature of this death—combining utmost shame and pain. Comp. Phil. 2:8. Why did He go to the Cross? Consider John 3:14, 15; 1 Pet. 2:24. Was this really necessary? If so, what light does it cast on man's ruin? But what is provided for all men in that cross? Consider the place (Heb. 13:12, 13) and the mode of His death (Gal. 3:13).
2. **The Prayer for His Enemies.** Was the Lord Jesus filled with wrath toward the wicked men? But what? What did He ask of the Father? How was the answer granted? What reason did Jesus urge for mercy? Did they really comprehend the nature and enormity of their deed? If they had could they have found forgiveness? Comp. 1 Tim. 1:16.
3. **The Seven Words on the Cross.** See Notes.
4. **The Thief on the Cross.** See Notes.
5. **The Golden Text.** Is every other gift implied and wrapped up in that greatest Gift of all?

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 15, 1925.

OUR LORD'S RESURRECTION.

Golden Text: The Lord is risen indeed.—Luke 24:34.

Lesson Text: John 20:1-16.

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3. Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home. 11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her. Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou

Verse 1. On what day did Mary come? Was she expecting to find the tomb open? Why was that so very unexpected and surprising? (Matt. 27:66). Was the tomb empty?

Verse 2. To whom did she carry the word? Why did she run? How did she account for the disappearance of Jesus' body?

Verses 3-8. What did Peter and John ("the other disciple") at once do? Why did they run? Which one was faster? When he arrived did he enter? Did Peter? Did John then take courage and follow? What did they see in the tomb? If Mary's idea (v. 2) had been correct would the cloths and the napkin have been there? If anyone had removed or stolen the body, would it have been unwrapped and stripped of the grave-clothes? Did they notice the peculiar place of the napkin?

Verses 8-10. What was the effect of the evidence they saw? What was it they "believed"? Had the Scriptures foreshown that He must rise from the dead? Was it the Scripture that inclined them to believe this, or was it what they saw in the tomb? Did they look anywhere else for the body after that?

Verses 11-13. Meanwhile where was Mary? What did she see in the tomb? Had Peter and John seen that? How did the angels look to her? (Mark 16:5; Luke 24:4). In her exceeding grief did she even notice the strangeness of the "young men's" presence in the tomb? What question did they ask her? How did she answer?

Verses 14, 15. Whom did she now behold? Did she recognize Him? Can you think of a reason why she did not know Him at once? Whom did she suppose Him to be? Did He look like an ordinary man? What question did He ask her? What was her answer?

Verse 16. Had she been facing Him all this time? (Comp. v. 14). With what one word did the Lord Jesus re-

hast borne him hence, tell me where veal His identity? What did she inthou hast laid him, and I will take stantly do and say? him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

NOTES ON LESSON 11.

TEACHING-POINTS AND QUESTIONS.

1. The Resurrection of Christ. Its vast importance—shown in 1 Cor. 15:1-19.
2. The Testimony for the Resurrection. The testimony is of the highest order—eyewitnesses, of such number and character that it cannot be that they were either deceived or deceivers. The testimony of each of the four gospels is independent, divergent on the surface, harmonious in its facts, Ask a lawyer what constitutes the highest sort of evidence, and see whether the testimony of the gospel measures up. Consider some theories advanced to account for the empty tomb—that the disciples stole the body; that the Jews themselves hid it; that Jesus did not really die, but only swooned, and revived in the tomb; that those who saw Him suffered from nerve-strain and had hallucinations; etc. Can you point out the untenableness of these theories?
3. Appearances of the Risen Christ. There were five recorded appearances on the day of the resurrection: (1) to Mary Magdalene; (2) to the women on the way to the disciples (Matt.); (3) to Peter, specially (Luke 24:34); (4) to the two at Emmaus (Luke 24); (5) to the assembled disciples, Thomas absent.

The other recorded appearances are (1) to the eleven, "eight days after," at which time Thomas was convinced (John 20); (2) To seven at the Lake of Galilee (John 21); (3) to above 500 brethren at once (1 Cor. 15)—this perhaps identical with the meeting by appointment of the eleven in Galilee, Matt. 28:16-20; (4) to James specially (1 Cor. 15); (5) His last walk and talk with His disciples (Luke 24; Acts 1). But other appearances, not recorded, are implied.

4. The significance of the Resurrection. How was He declared to be the Son of God? Rom. 1:4. How is He portrayed in Rev. 1:18? What does His resurrection guarantee to us? 1 Thess. 4:14. What does His present life mean to us? John 14:19; Heb. 7:25; Rom. 6:4-11; esp. Eph. 1:19-23.

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 22, 1925.

THE FORTY DAYS AND THE ASCENSION.

Golden Text: Ye are witnesses of these things. Luke 24:48.

Lesson Text: Luke 24:36-53.

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified, and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see;

Verse 36. Who was speaking, and about what? See Luke 24:33-35. Did He come in through the door? John 20:19. What was His first word to them?

Verse 37. Had they already heard of His resurrection? How many present had already seen Him? Yet how were they affected by His sudden appearance in their midst? What supposition rose in their mind? Why

for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and ate before them. 44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. 50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

resurrection before His death? (Matt. 16:21; 17:9; 26:32). And that all prophecies concerning Himself must be fulfilled? (Luke 22:37; Matt. 26:54, 56). All prophecies written where? How much does that include? (See Notes).

Verses 45-47. How did He open their mind? (Comp. Luke 24:27, 32; and vs. 46, 47): What was written concerning Him? What (as a result) should be done in all the world? Where must that begin? How and when was this done? (See Acts 2, and all of Acts.)

Verses 48, 49. To what special work did the Lord appoint these disciples? (Comp. Acts 1:8). But were they fitted and ready for it? For what must they wait? (Comp. Acts 1:5). When and how did they receive this "power from on high"? What did that enable them to do? (John 15:26, 27).

Verses 50-53. Where did they go together, He leading the way? To what spot? (Acts 1:12). In what act did He part from them? Why did they return with joy? (Acts 1:11). Where did they spend most their waiting time? When was the promise of the Spirit fulfilled? (Acts 2:1-4).

might they think such a thing? But was it a spirit?

Verses 38-40. Did they have good cause to be troubled or to doubt? How did the Lord reassure them? What was there about his hands and feet by which they could satisfy themselves of His identity? (See John 20:25-27). What more did He ask them to do? What could they learn from handling Him? Has a spirit flesh and bones? Did the fact that Jesus had flesh and bones prove that it was not a spirit, but He Himself? If it had been a spirit only would it have been He Himself? If He had assumed a body just for the moment to satisfy them as to His identity, and to show them that He was not a spirit (though actually He was one)—would that have been honest? Was this body of flesh and bones corruptible and mortal? (Rom. 6:9; Acts 13:34). Did it have new and wonderful properties? Yet was it actually His same body, though changed in quality and immortalized? What will be done to our bodies when Jesus comes? (Phil. 3:21; 1 Cor. 15:52; 1 John 3:2).

Verses 41-43. Why did they still disbelieve? Are some things almost "too good to believe"? How did He settle their last doubts? Does that show He had to eat? But could He if He wished? Was the Lord Jesus trying to convince them only of His survival after His death, or of His actual bodily resurrection? Was His eating and drinking with them conclusive proof? (Acts 10:40, 41).

Verse 44. Had He told them of His

NOTES ON LESSON 12.

"THE LAW, THE PROPHETS, AND THE PSALMS."

This was (and is yet) the threefold division of the Hebrew Old Testament. (1) **The Law**—comprising the five books of Moses. (2) **The prophets**. This division contained six historical books (Josh., Judg., 1 and 2 Sam., 1 and 2 Kings); Isa. Jer. Ezek., and the twelve "Minor Prophets." (3) **The Writings**—often called **The Psalms**, because the book of Psalms heads the list—Ps., Prov., Job, S.S., Ruth, Lam., Eccl., Esth., Dan., Ezra., Neh., 1 and 2 Chron.—This is the complete list of the canonical books of the Old Testament in their order, as the Jews had it then and as they still have it, and the same, so far as all evidence shows, in books and arrangement to which the Lord Jesus referred in Luke 24:44. The Lord most evidently regarded these books as Divinely inspired and authoritative; and His language in Luke 24:44 (comp. also 24:47) puts His endorsement upon the Old Testament in its entirety, and to the exclusion of all the "apocryphal" books. The believer in the Lord Jesus Christ concedes that the Lord Jesus knew what was true, and on His account and authority, if for no other reasons, we do accept the Old Testament as the inspired word of God.

TEACHING POINTS.

The questions on the text of this lesson are very full, and suggestive, and will be sufficient to guide both student and teacher. Many points of interest will come up. The nature of the resurrection-body; the many infallible proofs by which He showed Himself alive to His disciples (Acts 1:2, 3). Does 1 Cor. 15:45 contradict Luke 24:39? No. The Lord Jesus was not just a "spirit" after His resurrection nor the first Adam a mere "soul." The Lord's attitude toward the Scriptures (see Note above). The Great Commission, as given by Luke (comp. Matt. 28:18-20; Mark 16:15, 16). His ascension, and promised return.

FIFTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 29, 1925.

CLOSING PERIOD OF CHRIST'S MINISTRY.

Golden Text: Jesus Christ is the same yesterday and today, yea and for ever.—Heb. 13:8.

Devotional Reading: Rev. 1:9-18.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet 11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; 13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. 14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

THE LAST PERIOD OF CHRIST'S MINISTRY.

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1. **His Birth.** Relate circumstances—place, shepherds' visit, etc. Consider John 1:14 and Phil. 2:5-11.
 2. **His Baptism.** By whom.—The demonstration from heaven.
 3. **His Temptation.**
 4. **The Sermon on the Mount.** Recall main features, or anything you know about it.
 5. **Miracles and Mighty Works.** Recall some of them
 6. **The Confession by Peter.** In Matt. 16; and following His announcement of His sufferings and resurrection.
 7. **The Transfiguration**—especially the Voice when there was none but "Jesus only."
 8. **The Lord's Supper.**
 9. **The Betrayal, Trial, Crucifixion.**
 10. **The Resurrection.** Read verses 17, 18 in the printed lesson-text. Read 2 Cor. 8:9.
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