

# WORD AND WORK

## PEACE.

“In perfect peace,” O Lord, thou’lt keep  
The soul that trusts in thee,  
The promise shines through all the years  
Like beacon lights at sea.

“In perfect peace.” what does that mean?  
Not freedom from all ill,  
But grace and strength to bear it all,  
And love and trust thee still.

“In perfect peace,” ’mid sorrow’s gloom,  
When grief’s sad passion wave  
Sweeps on the soul its tide of woe,  
Thou then art near to save.

“In perfect peace,” when all is done,  
When life’s last hour is near,  
To simply trust our souls to thee,  
And rest—without one fear.

—Selected.

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## WORDS IN SEASON.

R. H. B.

### THE CHRISTIAN'S ATTACK ON SATAN'S REALM.

In nothing is the saying truer, “Except Jehovah build the house they labor in vain who build it,” than in the work of missions. Neither money nor zeal and enterprise, nor ability, wisdom, management, organization, nor anything else man can furnish will accomplish that work. Human energy and genius can put a human project through. An American manufacturing concern can litter up the whole southwestern corner of Asia with advertising matter, and placard every town and hamlet. The cigarette people can put their ware within reach of each individual of all the 450 millions of China. But the work of missions cannot be so done. It is a Divine work, and the “I, I am with you” is an absolute indispensable factor in it. For the work of the missionary is a spiritual warfare. It is a positive and determined invasion of the power of Darkness, the domain of Satan. In this effort you encounter the principalities and powers in their own usurped realm. In no other effort are we so constantly and utterly dependant on God. In saying this I am not denying the value or necessity of man’s labor. In any case the man must do the building. Yet the fact is that “except Jehovah build the house” all man’s work is vain.

**A WORK BORN IN THE TRAVAIL OF PRAYER.**

Take it at its very beginning: only the Lord of the harvest can send the laborers into His harvest and He must be interceded with to do so. It is His work, but through us. It is our work, but only as He does it through us. "The harvest truly is plenteous, but the laborers are few." What, therefore? Shall we go? Or send? or give? Nay—but "*pray ye therefore the Lord of the harvest that he may send forth laborers into the harvest.*" Note how he reserves to Himself all rights and authority. He is the Lord of the harvest. The field is His, the harvest is His, the laborers are His and are to be sent forth by Him. Yet, note too how He will do nothing without us. When *we* want it from the heart, when we are that much in earnest, and approach Him with true petition, He will send forth laborers into His harvest. What an arrangement this is in which God makes Himself dependent on us—our faith, our prayer—for the accomplishment of His own work which His heart yearns to see done; the while He makes us utterly dependent on Him for the very beginning, prosecution, and final success of it! We cannot even pick and send a laborer; and God will not send one till we ask. No work binds men and God into closer partnership than the work of missions—which explains the strong reflex power of such a work upon the spiritual condition of those who faithfully do it.

**GOD ALONE CAN SEND AND SUSTAIN LABORERS.**

"Pray ye the Lord of the harvest!" For He alone knows who is fitted to go on so great an errand, and He alone can fit them and send them. It is a mistake to say that all who can go should go. Many whose circumstances would permit them to go lack important qualifications, spiritually and otherwise. God no more wanted all to go to the foreign field than He wanted all to be apostles or teachers or prophets. God still sets members in the Body as it pleased Him. Just as He forms beforehand the wings of the butterfly in the chrysalis for the day and the hour when the shell shall burst and the new creature that comes forth must make its way through the air, so He has under peculiar preparation servants for this and that work—perhaps most especially for this greatest of all works. Them He moulds and fashions and endows, and providentially trains and develops; them He stirs up, in ways of His own, and lays on them the burden and urgency of the work, and sets an open door before them; yea and them He supports and sustains. And these things He does in answer to prayer. Let the people of God omit this vital touch, and though they may elect and select men and educate and send and pay them, the work will never measure up to God's design. It falls short of the real thing. And let men and women go, on what motive I know not (and perhaps they themselves know not)—though they may accomplish much good, a most essential thing will be lacking in their mission. But when earnest children of God cry to Him concerning this matter,

there will be men and women fitted by Him and who will offer themselves willingly; and there will also be means and ways found to send them forth, and God's guidance to the proper field at the proper time, and a great will on all hands to sacrifice and to suffer until the glorious work be done.

#### WORDS IN SEASON TO AN ASPIRING MISSIONARY.

The following weighty counsel, written by the daughter of the noted Arthur T. Pierson, herself a lifelong missionary in India, to her brother who aspired to the foreign field, is much in line with what we have been saying:

"I write for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary, which disappears when you get on the field, I assure you. And, believe me, from the first minute you step upon shipboard upon your way to a foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fulness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until ye be endued with power from on high.' Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and when through days, months and years of suffering that are sure to come in this cross-bearing life, the questions arise again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt, therefore I may go on, fearing nothing, for He is responsible, and He alone.' But if you do admit, 'I do not know whether He sent me or not,' you will be thrown into an awful stress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth and therefore will carry us through. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain on the Rock of Ages."

#### WHAT IF THEY DO NOT PRAY?

It should be added that a people who have not such faith, who believe not in the living Lord and in the prayer-hearing, prayer-answering God, who do not know this fellowship of the Spirit, and mutual co-operation between God and His children, should not attempt to send out missionaries. They have no message for the heathen. Theirs is only a theoretical gospel, dead statements, detached from the realities of which they treat; cold intellectual arguments and trite moralizings, a message without power or faith, or love, or Spirit or fire from on high.

They can proselyte some but not convert or save any. Christianity is not a philosophy, or a theorem, or a system of moral and religious precepts, but a living power. For the Word that is preached is not an end in itself, but the means to bring us into a vital oneness with the living Lord, in whom we have spiritual life and power to bring forth fruit. Of ideas and theories and precepts the heathen have had enough; but of salvation they know nothing. And if we ourselves know no more and have no more, what good can we do them?

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#### BATHING-SUITS AND NUDITY CULTS.

"The one-piece bathing-suit has won out, and has come to stay," declares an editorial in the Nashville Banner, "and bare legs are all the go in the fashionable resorts in Europe. The transition was made easy by the flesh-colored and meshwork stockings that were so popular last season. With the precedent so set in the centers of fashion, young American women will not be slow to follow," he adds; and the editor "dares say" that in many places they are already doing so. No doubt of it. Thus does the country swiftly and surely progress to judgment. In a New York paper two days previous, a headline declares that a "Nudity Cult" is sweeping Europe, and some of the information the article contains is not repeatable. Sunbaths and nature-dances figure in the exercises of the cult, who meet in "select" groups in Adam's costume (it being "a sincere mark of friendship" to be invited to participate with a family!) and that that thing is very prevalent in continental Europe. Doubtless that is coming over here also. There is a portion of our populace always ripe to catch any nasty moral epidemic bred in the reeking and prurient moral disease-centers of rotting Europe.

And no one who knows God's word can misunderstand the meaning of these things. It is the sure sign of the wrath of God already present (See Rom. 1:18, 24 and so forth) and the sure precursor of the oncoming "day of wrath," the falling of God's just and inevitable vengeance and retribution. For thus it was (but far more excusably) in the decadent days of Rome and Greece; and so it was in the days of Sodom. Yet there are Christians who are excessively concerned about what might be *allowable* of the growing vileness of modern amusement, and that at a time when only the most determined resistance to the swelling tide of evil can save even a remnant! The church in self-defense and struggle of self-preservation will yet be compelled to exclude from her fellowship any member who shares in and helps forward the moral defilements of the age.

#### "TEACHING CHILDREN AT HOME."

From the Youth's Companion is this editorial on "Teaching Children at Home."

All over the country thinking people, alarmed by the lowering of moral standards and the increase of crime among the young are taking counsel to see what can be done to meet the

situation. Characteristically enough, they are turning to the schools. For a good many years now parents have shown a tendency to shirk their own responsibilities in the field of education and have encouraged, where they have not obliged, the schools to undertake the instruction of boys and girls in a score of subjects that in former times the father or mother thought it his duty to teach.

It has now been discovered that the increase in juvenile delinquency is accompanied, if not clearly caused, by an alarming lack of religious instruction for the young. In millions of homes, we are told, there is no attempt at religious instruction. Most of these families, moreover, are careless or indifferent about sending their children to the Sunday schools that the different churches maintain. Many children never go, and many more go so irregularly as to get no great benefit from their attendance.

So the cry goes up to turn the responsibility over to the public schools. But that is impossible so long as our people are divided into so many churches and so many sects. You cannot give definite religious instruction without venturing so far into the field of doctrine as to offend those who do not agree with your interpretation. All you can get from the public schools without violating constitutional restrictions is a rather vague and timid inculcation of moral precepts.

Accordingly it is proposed that the public schools give up an hour or two every week during which children can have religious instruction in church schools organized for the purpose. That is obviously a plan which can be carried out in cities or large towns much more successfully than in rural communities; but it is in the cities that the problem is most pressing. It requires the earnest co-operation of the various churches, and where that is gained the arrangement works pretty well—though the public-school teachers, already put to it to find time to teach everything they are expected to teach, are not so enthusiastic as they might be. At least a thousand cities are already using the plan. In Kansas City, Kansas, for example, more than ten thousand children of the eleven thousand in the city schools are enrolled in week-day church schools. In New York City Protestant, Catholic and Jewish churchmen have recommended the plan, and it may soon be put into effect there. It is a fair solution of the difficulty, if we are to turn to the schools for such a solution.

But we should like to urge our readers not to depend on either secular or church schools for the religious education of their own families. Let the children get their first knowledge of the Bible and their first and most constant instruction in moral and religious truth at the father's or the mother's knee. No teaching of that kind is so conscientious, so loving, so effectual as that which a parent gives. Nothing draws father and son, mother and daughter, so close as years of gentle faith and of frank discussion of moral problems. You do not hear of children so brought up becoming criminals. School instruction is necessary for children whose parents neglect this opportunity for gaining the love and saving the souls of their boys and girls; but the school can never, in this field, accomplish the results that the home achieves.

This touches on a need that is being more and more sorely felt, and offers a most excellent remedy. But next to the home it is the school that influences the child. The public schools must needs be "colorless" in the matter of religion. But all secular teaching which leaves God out is necessarily false and hurtful. Christian parents must feel the obligation of supplementing

and counteracting at home the teaching of the secular schools; and wherever possible, they should send their children to a Christian school.

#### "SIGNS FOLLOWING."

A correspondent requests an exposition of Mark 16:17, 18—  
 "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

The natural first impression of these words would be that the signs named should always follow all that believe. However it does not *say* that, nor does it necessarily mean that. The facts seen in the New Testament show that these signs were not by any means universal even in the New Testament times; and as for their existence since, the writer, at least, knows of no reliable and convincing proof. The alleged "signs" of our days are so different from and inferior to the New Testament sort, that they appear as mere cheap imitations.

Those signs were for a purpose; and when that was accomplished the signs had served their end. What that purpose was is stated in verse 20: "And they went forth and preached everywhere, the Lord working with them and *confirming the word by the signs that followed*. Amen." (See, likewise, Heb. 2:4) These signs, then, were the Divine credentials to the authenticity of the original inspired message of the gospel. When the message had thus been shown to have come from God, and was duly accredited, defined, and recorded, that matter was closed. Nor has God apparently seen cause why He should in every generation re-open a question which was thus perfectly settled in the beginning.

#### THE EXODUS WHICH CHRIST ACCOMPLISHED.

Christ gave Himself for our sins that He might deliver us out of this present evil world. (Gal. 1:4) It is a simple statement, but how far-reaching in its significance! It deals with "*us*"—Christians, the Lord's blood-bought people. It tells of our former position: we manifestly once were in "This present evil world;" in it and of it. Just as plainly evident is the fact that we are so no more: we are "out of" it. The change was effected by our Lord Jesus Christ, and it was of the nature of a rescue, a deliverance—as brands are snatched from the burning. Now into "this present evil age" we came by nature. Born of the old stock of Adam, we came to form a part of this lost world which (as God elsewhere assures us) "lieth in the evil one" (I John 5:19) and of which Satan is prince and god. (John 12:30; 2 Cor. 4:4). But as a human being enters into this world by birth, so there is no way out of it but by death. Death terminates man's place and citizenship in "this present evil world;" yet not for release and deliverance; for those who constitute this present evil world are sinful men and women;

and, alas, "after death cometh judgment." Now comes the wondrous story of the Divine deliverance: Christ died. It was a representative death: He "died for us." Therefore are we dead through Him and no more constituent members of this world than other dead people. But in this death on our behalf, and which is reckoned to us, the Lord Jesus Christ also cancelled our every debt and sin, which could have brought us under the world's judgment. He gave Himself for our sins—surely an all-sufficient and complete ransom price! So He settled all accounts for us, and delivered us out of "this present evil world" by the only way out. It was His "exodus" (Luke 9:31. Greek) which He accomplished for us in Jerusalem, typified by the exodus of Israel when, passing through the Red Sea under Moses' leadership, they passed out forever from the power of Egypt..

#### THE SECOND YEAR OF PORTLAND CHRISTIAN SCHOOL.

The second year of the Portland Christian School is about to open—with larger facilities, better equipment, increased teaching force, and an added grade (second year of high school work)—all free to all. Let all who have a heart-interest in the great undertaking of giving the growing generation standard Christian teaching in all branches of secular knowledge and instruction in the word of God, lift up their prayers to God for this good work; that He may sustain it and prosper it, and control its growth and scope to His honor and glory. And not for it only, but for every other similar work, and that many congregations may be encouraged to undertake to do such a thing for the blessing of the young. It is the crying need of our day.

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Baron Von Welz, a German nobleman of the 18th century was so mastered by the missionary-passion that after pleading pathetically, but in vain, with the Lutheran church to give the gospel to the heathen, he renounced his title and his estates and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary's grave.

When renouncing title he said, "What to me is the title 'Well-born,' when I am born again in Christ? What to me is the title 'Lord' when I desire to be a servant of Christ? What to me to be called 'Your Grace' when I have need of God's grace, help, and succor? All these vanities I do away with, and everything besides I will lay at the feet of Jesus, my dear Lord, that I may have no hindrance in serving Him aright."

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"It often comes into my mind to go round all the universities of Europe crying like a madman to all the learned men whose learning is greater than their charity, 'Oh what a multitude of souls is through your fault shut out of heaven.'"—*Francis Xavier. (16th Century.)*

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

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## NEWS AND NOTES.

"I am in these Tennessee regions for three short meetings: Scribner's Mill, Mooresville, and Campbellsville. I heard Brother Armstrong preach a fine sermon on "Prayer" at Lynnville last week."—H. N. Rutherford.

Later: Begin at Campbellville, August 30. Fine hearing here at Mooresville. Twenty-seven additions from all sources at Scribner's Mill.

"From H. C. Hinton: My address changes to Moore Haven, Fla. We are just starting the work here. We need your prayers."

From Chicago: "You will rejoice with me to know that a new congregation, meeting in my home at 7910 Avalon Ave., has been called together on the South Side."—A. Shanks.

From Tenaha, Texas: "The meeting here is three days old, and 2 have been baptized, 1 renewal. We expect others to answer heaven's call during the remaining eight days of the meeting."—T. W. Phillips, Jr.

Stanford Chambers is home from good meetings at Bohon and Cynthiana, Ky., for the opening on September 7, of the Portland Ave. School. Students also are coming in to take the High School course. The Portland Church is making additional rooms ready for the increasing work.

George Klingman closes out the season's evangelistic work on September 6, at New Albany, to re-enter the work which is dear to his heart, the Bible work in the Christian College—this time at Thorp Springs, Texas. Brother Klingman's work at Pekin, Borden, and New Albany churches—all in the same region of Southern Indiana, was greatly appreciated.

Late word from Honolulu Mission brings the word that 5 were added by letter to the little church on Aug. 16. Brother Langpaap needs an extra lift of \$95 to meet a street tax due in the near future.

Jonah Skiles, with Irvin Thorne and Byron Reader as helpers, held a school-house meeting near Buechel, Ky., with 9 additions, all told.

At last report Wheeler Ave. Mission, Louisville, was "pouring the concrete" for the foundation of a house of worship. Bernard Wright is laboring with these brethren.

Earl C. Smith goes to Bathurst Street, Toronto, for a period of labor beginning Oct. 1. He was recently in a good meeting with Unity church, near Hopkins, Mo.



John E. Dunn, writing from Kemp, Texas, on August 5, reports a fine meeting at McGregor where 18 were baptized into Christ. He is to be in Kentucky from Sept. 16 to Oct. 15—Green's Chapel, Glen's Creek, and Mackville.

Twelve were added in Brother Boll's Old Union meeting near Gallatin, Tenn.

"T. C. King, of Lawrenceburg, Tenn., closed a good meeting at Sam's Creek, Aug. 8, with 6 baptized and 1 restored. On August 14 he closed one of the best meetings at Lillamay, with 7 baptized and 5 reclaimed."—Mrs. Moore.

Wallace Cauble had a real revival meeting at Antioch church, near Frankfort. About 20 were baptized in Christ.

"Our 12-day meeting at Love School-house, near Tulia, Texas, closed with 11 confessions and 2 renewals. Brother J. T. Corder made a good yoke-fellow. He led in singing and in prayers, and did the baptizing. Fine Christian fellowship was enjoyed, and the church is determined to push forward. "I have some open time for Fall meetings. Address me, Itasca, Tex."—R. A. Zahn.

From Carthage, Tenn.: "Closed a short meeting Aug. 9 with 2 additions. August 16 I baptized a sick woman, letting her down into the water in a sheet. The next day a business man stopped me on the street and asked for baptism. So the good work goes on."—M. D. Baumer.

Don Carlos Janes has been on a month's preaching tour in Ohio, his old home state. As usual where Brother Janes goes, there were audible results! At Cambridge "he continued his speech until"—we were about to say "midnight,"—until an hour and a half had elapsed (which however is not his custom); and the people liked it! Pennsville, Isleta, Newcomers-town, Zanesville, and Cincinnati were other churches visited.

The Buechel church and community, near Louisville, has again had the high privilege of hearing D. H. Jackson, of Toronto, in a gospel series. Brother Jackson's splendid presentation of the message has been a joy to all those attending who rejoice with the truth. He is an evangelist always welcome in the States.

From Mangum, Okla.: "John E. Dunn is in a good meeting here, with Robert Ready as song-leader. To date, 14 have been baptized"—C. T. Clay.

Will the many schools that are using our quarterlies, cards, and papers please let us know their needs for the closing quarter of 1925 now?

Philip Bornwasser baptized one at Rosspoint, Ky., August 30.

This is the season when every small club, and even the single subscription, counts. We need, to meet our bills, 500 paid-in-advance subscriptions this month. And the 500 need this paper! Will you help?

"It is a great bock."—J. A. Cullum.

"Great Songs of The Church" is greater than ever."—H. N. Rutherford.

Still later from Brother Rutherford: "Closed at Mooresville, Tenn., 28 having been brought to a decision for Christ. Mooresville is to give regularly each month to the China Mission. Scribner's Mill also will have fellowship. Am now at Campbellsville. Pray for me."

"I closed a twelve-day meeting at Willington, Sunday night, Aug. 30, with 68 additions. Twenty of these came the last night and seventeen came on Monday at the water, after the meeting had closed.

From Coffeetown, Ala.: "I am closing out my work in this field, where I have had some very good meetings. There have been some visible results, but possibly that which is known only to the Lord will outweigh the visible good done. I pray that it may."—G. B. Dasher.

"Please change my address from Port Arthur, Texas, to 604 Rosalie Ave., Houston, Texas, where I begin regular work with the Central Church on September 6."—L. E. Carpenter.

## CHURCHES IN DANGER.

STANFORD CHAMBERS.

"Except thou repent." What danger is this threatening Ephesus? (Rev. 2:5) Her candlestick is about to be removed. She is about to lose her light-giving power, which is certainly to be denied her Lord's presence, to be disowned of Him, un-church'd—"except thou repent."

And why? What evil hath she done? Does she not have works to her credit and toil and patience? Yes, all that and more. She has suffered and endured for His name and has not grown weary. She can not bear evil men; she hates the deeds of the Nicolaitans which the Lord also hates; she has tried and detected false apostles. All this is to her credit. Nothing has been overlooked for, "I know," said the Lord. Wherein then lies her danger? How hardly could a church have more to her credit! Yet Ephesus is about to have her candlestick removed—"except thou repent." "Thou hast left thy first love."

But is love, first love, so essential as that? Men think not. The Lord thinks so. "Remember whence thou art fallen." Has a church *fallen* that has left the first love? Such is the mind of Him who knows, and except it repent He will remove the candlestick out of its place.

Many churches today must be in danger of losing their candlesticks, seeing they are in the same condition as Ephesus. They have left their first love, and they neither mourn nor feel their loss. Candlestick forfeited already and dangerously near removal! Indeed in the case of many congregations the candlestick is nowhere to be found. Love is gone; light is gone; life is gone! Without love—Nothing!

Many another congregation is in the same way and coming to naught. Unloving, unspiritual, unfruitful, unholy! "holding a form of godliness but having denied the power thereof," "destitute of the Spirit;" "the glory hath departed."

"Remember whence thou art fallen." "Remember the former days." "Repent and do the first works." Yes, there is a remedy, at least if the candlestick is not yet removed (otherwise, I am not sure). *Remember, repent, do*,—that is the way back to the departing point and the way is open to every one "that hath an ear" to "hear what the Spirit saith to the churches." "If ye (we) know these things happy are ye (we) if ye (we) do them." Amen.

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I have always taken a deep interest in missionary work. As I could not go to heathen nations myself, I have sought to help on missionary operations to the utmost, and was further stimulated to this through receiving the truth of the Lord's coming, to which I was led in July 1829. The moment I saw this truth clearly revealed in the Holy Scriptures, the thought occurred to me, "What can I do to make Him known before His return, seeing that He may come soon?"—*Geo. Muller.*

**"THE THOUSAND YEARS."**

CHARLES M. NEAL.

## CHAPTER THREE.

## TESTIMONY OF THE EARLY FATHERS.

In this chapter we wish to present some testimony from a few of the early Fathers. This is not offered as proof of the proposition that there will be the thousand years dispensation, for that was abundantly proved in the former chapter by the express word of God. Our purpose in introducing this testimony is merely to show how the early church interpreted the Old and New Testaments on this subject. Some wrong ideas may have been entertained by these writers, but their belief in such a time, and the general idea of its character, is at this early period, practically the same as that presented from the scriptures in our former chapter.

Our First Witness is CLEMENT: He wrote about A. D. 96 and was martyred in A. D. 100 by being drowned in the sea. This early writer says:

"Let us be followers of those who went about in goat-skins and sheep-skins, preaching the coming of Christ." And again, "If therefore we shall do what is just in the sight of God, we shall enter into His kingdom, and shall receive the promises which neither eye hath seen, nor ear heard, nor have entered into the heart of man. Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

Our Second Witness is POLYCARP: He was a disciple and friend of the apostle John. Was born A. D. 69, and died a martyr at the stake in A. D. 167. Who has not heard of this sainted man? When his tormentors urged him to blaspheme Christ he replied, "Four score and six years have I served Christ and he never did me any harm, how then can I blaspheme my King and Savior." Of the age to come he wrote:

"If we obey Christ and please him in this present age, we shall receive the age to come. He will raise us from the dead, and we shall live and reign with Him. The saints shall judge the world."

Our Third Witness is PAPIAS: Papias died about A. D. 165. About 116 he wrote "A Narrative of the Sayings of Our Lord." In that he says:

"If I met with any that had been conversant with the elders, from him I diligently enquired what were the sayings of the elders. . . . The Elders who had seen St. John, the disciple of our Lord, taught concerning these times, (the thousand years), and said, 'the days come when the vine shall bring forth abundantly . . . and all the fruits, . . . and all the animals shall become peaceful and harmonious, one to the other, being perfectly obedient to man. But these things are credible to only those who have faith.' Then Judas, the betrayer, not believing and asking how such fertility should be brought about, our Lord said, 'They shall see who come to these times.'" Papias also says, "There will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on the earth."

Our Fourth Witness is JUSTIN MARTYR: Justin Martyr

was born in A. D. 89, converted in A. D. 132, and died a martyr in A. D. 163. He writes:

"I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the prophets." He also says: "Moreover a certain man among us whose name is John, being one of the Apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem; and after that there would be a general, and in a word, an universal, resurrection of every individual person, when all should rise together with an everlasting state."

Our Fifth Witness is IRENAEUS: Irenaeus wrote about the year A. D. 178. He remembered well the oral addresses of Polycarp in which that martyr related the conversations he had had with the apostle John who leaned on the Savior's breast. He wrote:

"But when this Antichrist shall have devastated all things in the world, he will reign for three years and six months, and sit in the temple at Jerusalem: and then shall the Lord come from heaven in clouds, in the glory of the Father, sending this man and those that follow him into the lake of fire; but bringing for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance in which kingdom the Lord declared that 'many coming from the east and the west should sit down with Abraham, and Isaac and Jacob.'" He also says: "And therefore, when in the end the church shall be suddenly caught up from this, it is said, 'there shall be tribulation such as has not been since the beginning, neither shall be.'" Irenaeus also lists by chapter and verse fifteen scriptures as proof of his position.

Our Sixth Witness is TERTULLIAN: Tertullian lived from A. D. 160 to 240 and flourished as a writer from A. D. 199 to 220. He was "one of the most eminent Christians of that age." Of the Age to come this eminent Christian said:

"We profess that a Kingdom is promised us on earth, before that in heaven, but in another state, namely—after the resurrection; for it will be one thousand years in a city of divine workmanship, viz, Jerusalem brought down from heaven; and this city Ezekiel knew and John saw. This is the city provided to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense for those which in the world we have either despised or lost. For it is both just and worthy of God, that His servants should there triumph and rejoice, where they have been afflicted for His name's sake. This is the manner of the heavenly kingdom."

Our Seventh Witness is CYPRIAN: He flourished as a writer from A. D. 220 to A. D. 250 and died a martyr in 258. He was led to the block amid the weeping and lamentations of the people who loved him, and who cried 'let us also be beheaded with him.' This martyr said:

"It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for a long life here below. . . . Let us in anxiety and cautiousness be waiting the sudden advent of the Lord, for those things which were foretold are come to pass, as also those things will follow which are promised; the Lord himself giving assurance and saying, 'when you see these things come to pass, know that the kingdom of God is nigh at hand.'"

Our Eighth Witness is LACTANTIUS: Lactantius, said to be one of the most learned of the Latin Fathers, wrote about the

year A. D. 300 and died in 330. We quote from him at length:

"It is so arranged by God that the same Christ should come to earth twice, once to announce to the nations the one God, then again to reign. . . . Then the heaven will be opened in a tempest, and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of angels, and all that multitude of the wicked shall be destroyed and torrents of blood shall flow. . . . But the nations shall not be entirely extinguished, but some shall be left as a victory for God. . . . About the same time also the prince of the devils shall be bound with chains and shall be imprisoned during the thousand years of heavenly rule of righteousness which shall reign in the world. . . . They who shall be raised from the dead shall preside over the living as judges. . . . Throughout this time the beasts shall not be nourished by blood, nor the birds by prey. . . . The King and Conquerer . . . shall himself reign with them (the saints) on the earth and will build the holy city, and this kingdom of the righteous shall be for a thousand years."

Our Ninth Witness is from The Council of Nice: This council met in the year of 325 A. D. and was composed of from 250 to 318 bishops from all parts of the country. We will give but a short statement to show that the original doctrine on this point had not been lost at this time. On the resurrection state the council says:

"We expect new heavens and a new earth according to the holy Scriptures, at the appearing of the great God and our Savior Jesus Christ. And then as Daniel says, 'the saints of the Most High shall take the kingdom' and there shall be a pure earth. . . . Christ says, 'Blessed are the meek, for they shall inherit the earth,' and the prophet says, 'the feet of the meek and the humble shall tread upon it.'"

Conclusion: The testimony of these nine witnesses spans the time from A. D. 96 to 325. Their testimony is uninspired and we do not vouch for the *absolute* correctness of every statement which we have quoted, yet the reader will note how similar it is with the scriptural testimony given in the former chapter, which, without doubt, was the source from which they gathered the facts. The scriptural testimony given could be increased by more than two hundred passages on this and kindred subjects. The uninspired testimony could be increased greatly both in volume and by the number of writers. With this great array of human and divine testimony, and with little or nothing to the contrary for the same period, who can doubt the fact that there is a coming age of one thousand years duration in which the righteous shall reign with Christ on the earth and over the nations. Yes, who can doubt it? Let us rejoice in the blessed consolation of this truth.

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There is a something which stirs within us in appreciation and response whenever we hear some able speaker in a discourse that clashes with the errors of the religious people around with whom we have perhaps come in conflict. Matters of religious controversy are matters of feeling with us. But what if there is no such answer in our souls to spiritual truths, the prayer teaching for instance? Have we not at least as great a controversy with the world and the devil in these things?

## THE PRODIGAL'S BROTHER.

### II.

We have here illustrated, secondly, *The Possibility of There Being Service without Fellowship*. This man was not an idler; he was a most industrious man, for he said, "These many years do I serve thee, neither transgressed I at any time thy-commandment." He never did anything wrong; he was always busy doing that which was right; and it was service that needed to be done. But in the doing of it he had missed the one thing that was uppermost in his father's mind! I fancy I see him coming in from the field one day and telling his father the prospects for the year, saying, perhaps, something like this: "We have never had such a year; the increase of the flocks, and of the field is phenomenal. We have no room wherein to bestow our goods. We shall have to pull down our barns and build greater." And his father would say, "I am glad to hear it. You have my authority to make what alterations you like; build all the barns you need." And then he would lapse into silence. And I can see this elder son talking with himself and saying, "I do not understand it: I allow myself no recreation, I am working all the time, I give myself unsparingly to the promotion of my father's interests; but when I come and tell him of the results of my labors, he merely acquiesces in my proposals. He does not share my enthusiasms; but always has that far-away look in his eyes, as though he were not at home at all as though he were thinking of something else than of the things which occupy my thought and energy." I fancy I hear him saying, "I don't understand my father." And he did not! He thought his father cared about the flocks and the wheat, and all the increase of the field; and entirely missed the great truth that his father lived for one thing only, and that was that his lost boy might come home again!

Oh, that is the picture of the modern church. Service without fellowship! The church of Christ was never busier than it is to-day. *There is a kind of preaching that is a service without fellowship*. The fault of such modern preaching is not that it is not true, although there is much that is not true—but the defect of much modern preaching is not in what it says, but in what it leaves unsaid. Many a modern sermon is like a non-stop express train—bound, presumably, for glory, but it never stops to let a poor sinner get on; or like some floating palace out there at anchor—beautifully furnished, lighted, fitted with mighty engines, but no gang plank for any one to get on board. I remember a brother once sending me a sermon and asking my opinion on it. And I said, "It is all true, and all good so far as it goes; but it lacks one thing." And he said, "What is that?" I said, "There is no Blood in it; it lacks the yearning note of the Cross; it lacks recognition of the fact that men are lost,

and need to be brought home." And no preaching is worth while, my friends, that lacks that.

*There is a kind of teaching which is service without fellowship.* I think of the great army of Sunday School teachers in this city, hundreds and thousands of them, teaching thousands upon thousands of boys and girls. Teaching them what? Doing what? Well, teaching—teaching—teaching—but teaching what? "Well, teaching the lesson." "What lesson?" "The Scripture." You mean just the text of the lesson? Teaching the lesson! Oh, I have heard of teachers who spend their time on geography and chronology, and I don't know what else; and fail utterly to get to the central truth of all; that this Book is written to teach us that we are sinners and that Christ is a Saviour. And if you have not learned how to teach that, if you fail in that, you will have failed utterly. Your business as a teacher is to teach your scholars how to be saved.

Ah, yes, we are giving our money to missions. Are we? What for? What for? Half our missionary societies, instead of sending flaming evangelists to bring men to Christ, are building schools yonder in India and China; and too often filling them with modernist teachers, spending their strength in education. It is all good in its place, providing it is the right sort of education. But what is the use of building a school for a lot of dead people? The first business of the church is to be God's instruments for the quickening of dead souls. That is what God is thinking about these days; that is what He is yearning over.

*There is much singing, too, that is service without fellowship.* Oh, what splendid choirs we have! Don't you folks be offended now; I can say anything I like to you. But I used to have a choir here, that was superb in its way. I think it had not its equal, at least I never heard its equal, and I have been thrilled often by the music. But oh, for the note of the Blood! Oh, for the appeal of the yearning heart to bring lost sinners home! That is why we sing these gospel hymns now; that is why we had to sweep the whole thing right out—not because we did not like fine music; but because we loved the souls of men more.

There may be some people here representing other churches; and I want to tell you that *the management of the affairs of the church sometimes is put into the hands of men who serve but who are out of fellowship.* "Oh," they say, "Mr. So-and-So is a fine business man; and his business ability ought to be at the disposal of the church." Does he come to prayer-meeting? "Oh, no! He does not come to prayer-meeting. He probably would go to a club or the theater that night." Does he ever seek to win a lost sinner to Christ? "Oh, no, but he is a very excellent man, a man of stainless character, and a fine business man, and I really think we ought to put him on the finance committee and get him to work." I had a finance committee like that once. I did! It was a great finance committee too. We had to declare

their offices vacant all in one night. Now I want to pass this principle on to some of you and tell you this: I declare to you that if a man were to come into this church with all the millions of Henry Ford—if he were not walking with the Lord, a spiritual man, abiding in Christ—so far as I am concerned he should have no office in this church. There ought to be no place, in fact, there is no place in any Christian church for a man who is not walking with God. I would rather have the financial affairs of this church in the hands of crossing-sweepers and scavengers, who were spiritual men, than I would have them in the hands of multimillionaires who are out of fellowship with God, and who do not share with Him His eager, wistful, longing, look toward the far country.

*And you ushers, what is your business?* To show people into a seat? Oh, no! To usher souls into the gates of pearl! That is your business. No matter what your office is that is the one business for which a church exists—to be in fellowship with God, and bring lost souls to Christ.

Now they have substituted what they call "Social Service" for evangelism, the uplifting of the masses for the salvation of the individual. But that is not God's way! My quarrel with the programme of the average modern church is this, That *it is spending all its energies in an attempt*—now mark what I say—in an attempt to get the prodigal a better job in the far country. They are going to pave the streets of the far country; they are going to build better houses in the far country; they are going to build schools and universities—especially universities—in the far country. Most of them belong there nowadays. They are going to institute all kinds of reforms in the far country—but leave the prodigal there! But that is not our business.

Some one will say, "Don't you believe in Social Service?" Yes! That poor, ragged prodigal needed a new coat—and he got it: "Bring forth the best robe and put it on him." But he had to come home to get it! And he needed a pair of new shoes—and he got them. "Put shoes on his feet." But he had to come home to get them! And he needed a few luxuries beside—and he got them: "Put a ring on his hand." But he had to come home to get it! And he needed a good square meal, a feast, a banquet—and he was given it. But he had to come home to get it! The primary thing is to bring the individual soul to Christ, then other things will be all settled,—the best robe, and the shoes, and the ring, and the feast, and all the merriment will follow. And when the church reserves that programme it reserves God's programme, and the blessing of the Lord is bound to depart.

### III.

And now, especially for the young people who are here, let me say this is the story of one who was an heir—but he was not happy: *Heirship without Happiness*. He was one of the



most miserable men in the world. And that is what they say about the young people nowadays, that it is a great problem how to entertain the young people. I was in New York some months ago; and I was interviewed by a reporter from one of the papers, I think it was the New York World. The reporter was a young lady. And she said, "I understand, Mr. Shields, you do not go to the theater?" I said, "No, I am too busy for one thing, and my inclination does not lead me in that direction." "Well," she said, "your life must be very dull." Continuing, she said, "You don't play cards, I presume?" "No," I said, "I have other things to occupy my time and my hands." "Oh," she said, "I wonder what you do for a little diversion sometimes?" And then with an apologetic smile, she said, "Of course, you don't dance?" "Well," I said, "not your kind of dancing." Then she said, "How in the world do you live?" What a compliment to the people of this age, that life is to consist in such frivolity! I saw, or heard, last week of our good friend Rader's definition of a flapper. You heard it, perhaps. I have hardly seen any in this city, but I saw one this morning just flapping along. Brother Rader said a flapper was like a bungalow with a painted front, a shingled back, and no attic. Well, people who find their pleasures in these attractions, I am afraid, strongly resemble that bungalow.

There was a great religious assembly in this city a few years ago, when presidents of universities, professors, doctors of divinity, and pastors of churches, and missionaries, were here from all over the world; and they spent one whole day discussing the question, What should be the attitude of the church toward amusements? I said at the time, and I repeat it now, one might suppose the great question facing the Blood-bought Church of Christ is, What sort of a rattle we buy for the baby? As though we were saved for that purpose,—to compete with the denizens of Hollywood!

Now, my friends, it is for us to learn the secret of joy in our Father's house. But here is a picture: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." Some one may say, "I never had a good time: I am religious, I am very religious; I am working all the time, but I am very unhappy. I have never had a good time." And that is the case; and because of that, lacking the one thing for which a church exists, you find the elder brother in the theater and elsewhere, finding his pleasures in some other quarter than where he ought to find them.

"And as he came and drew nigh to the house, he heard music and dancing." I can see him as he comes and hears something he had not heard before: a new kind of music and dancing. "Ah," but you say, "I thought you did not approve of dancing?" Oh, yes, there is no harm in this kind of dancing, the kind of dancing that David did before the ark. I remember being with

an old friend of mine who was past sixty years of age. We had just come from a great meeting. We got home past midnight; and I can see him now walking up and down in his study, as he said, "Brother, I don't want to go to Heaven yet if the Lord will let me stay here for a little while, for this is heaven to me." And he danced that night! He was well past sixty, but he danced as lightly as a young roe, back and forth, full of joy—because sinners had been saved.

Everyone was lighthearted, except the elder son, in the father's house that day. Here is a text for some of you preachers: "And he called one of the servants, and asked him what these things meant." A son had to humble himself to ask a servant to introduce him to the secret of joy in his father's house! He did not like that kind of music: he liked classical music; you could not please him. "Classical music!" Some day I must try and work out a definition for that term "classical." Classical music generally means something only the singers understand—and no one enjoys. He was a man who did not want the neighbors to know he had a naughty brother; he was so respectable. I have tried to find an explanation of some things I have seen in the lives of certain types of people who say they are Christians. Here is a man who is saved, but who has no passion for the salvation of others, who has no desire for the lost, to bring them to Christ; but is just as cold and dead as a stone. How can we explain that man? This Scripture explains him: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

"When he was yet a great way off, his father saw him." But the son could not; he "had forgotten that he was purged from his old sins." There are some church-members who seem to say, "Please don't tell any one I needed to be converted; I have become very respectable. I don't want any one to know that I ever was in a far country." Yes; some professed Christians seem to have forgotten the happy day when Jesus washed their sins away. Then "came his father out, and intreated him," and said, "Come into fellowship with me." Let us get back to the Cross, and to the yearning heart of God, and to communion with Him. His father came out and "intreated him." It is God's call to-day. He intreats us to understand the Cross, to recognize that His supreme purpose in this day and dispensation is to seek and to save that which was lost. Shall we not yield to the Divine intreaty?

"And he was angry, and would not go in." That is the old staid deacon who does not believe in evangelistic meetings.

Thank God, we have no such deacons here. Many a broken-hearted preacher has said to me, "Our deacons don't care about the salvation of souls. If I propose to make a special effort to bring souls to Christ, they will not stand with me; and if I call the help of an evangelist, they will not attend the meetings."

"He was angry, and would not go in: therefore came his father out and intreated him." What was the trouble? Do you believe you can be happy as a Christian? Do you not believe there is enough in Christ to satisfy you? And his father said, "Son, thou art with me, and all that I have is thine. You might have had a feast at any time; and if you have never had a time of merrymaking with your friends, it is because you have provided yourself with no occasion for merrymaking. You never have been so full of joy that you wanted to share with another; you have made no occasion of joy; you have missed that altogether. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." "This thy brother"—"No, no! Not my brother! Thy son;—not my brother—thy son, which hath devoured thy living with harlots, thou hast killed the fatted calf for him." "No," said the father, "this is thy brother!" "Not my brother! thy son!" And it was as though his father had said, "You will never get inside the circle until you call him your brother. This thy brother—thy *brother*, thy *BROTHER*—was dead, and is alive again; and was lost, and is found."

A man was going down the street in a certain city one chill November day. The wind was blowing and the rain was falling. As he hurried along under the cover of his umbrella, he espied in a doorway a little waif of the street, trying to find shelter from the wind and rain. Moved with compassion, like his Master, he stopped; and there the little fellow stood, pulling his thin coat about him, his elbows through his sleeves. And as he looked at his feet, he saw his little toes peeping through his worn shoes; beneath his ragged coat there was no shirt,—he was a picture of human want and wretchedness! And the kind-hearted man said, "Laddie, you look very hungry." "I am, sir." "And you are cold?" "Very cold, sir." And he said to him, "Come with me and I will get you something to eat." Then he took the little fellow by the hand, and they went to the best restaurant he could find, and ordered the best dinner the house could provide. The appetizing dishes were soon spread before them. The little fellow looked shy and made no motion to eat. The man said, "Laddie, that is all for you; I want you to have a good dinner." But still he hesitated. And the man said, "It is for you, eat it, or it will get cold." And he continued to press him: "I thought you said you were hungry. Don't you like what is there?" "Oh, yes, sir!" He had never seen such a dinner in his life except through a window when seeing other people comfortably seated at their tables. The good man said, "If that is what you like, and you are hungry,

why don't you eat?" Still the boy refused to begin. And his friend said, "Come now, there is something the matter here, and I want you to tell me what it is." He was a manly little fellow; but in spite of his attempt at self-control, tears escaped and ran down his cheeks. His benefactor said, "Tell me now just what is the matter." "Well, sir, Billy, that's my chum, he's outside, and he ain't got no dinner; I couldn't eat this without him; he wouldn't eat it without me." "Well," said the man, "would you like to bring Billy in?" "May I?" "Yes." "Like a shot he was gone. After being absent a short time, he came back again, leading another boy by the hand—just as hungry, just as cold, just as much in need. And he was placed on the other side of the table, and a second dinner was brought; and soon they were oblivious to all their surroundings, and lost in the enjoyment of the feast.

Shall I tell you why people don't enjoy their Christian life? It is because in the very nature of the case you cannot enjoy the religion of Christ alone. It must be shared. And if you ask me to give you the philosophy of the Gospel in a sentence, it is this: That my Lord Jesus Himself, if I may reverently say so, could not enjoy the glory and leave "Billy" outside.

"For though here below, 'mid sorrow and woe.

My place is in Heaven with Jesus, I know.

And this I shall find, for such is His mind,

He'll not be in Glory and leave me behind."

He could not enjoy the glory if I were not there. He really could not! That is why He died. Praise the Lord! I am going to be there some day.

Is there an unconverted one here to-night? You have been sitting back there and saying, "Well, sir, I think you have described the church; I think it is full of elder brothers; and that is why I am not a Christian." Well, my friends, I plead guilty in behalf of all my brothers and sisters in the church. We have not been as earnest, as faithful, as loving as we ought to have been. But if you do not come for others' sakes, will you not come for the Father's sake? He wants you, and if the churches have failed, the Lord Jesus has not failed: He is the same, yesterday, to-day and forever. I beseech you to come to Christ to-night! Then join with us, and help us to prove to the world that the very joy of heaven consists in seeing sinners saved.

—T. T. SHIELDS.

If God places a Joseph in Egypt, a Daniel in Babylon, saints in Cæsar's household, He will be with them there. But if a Lot deliberately chooses Sodom, God may have to burn him out.—*Selected.*

"Great Songs of The Church" perfected in every particular, now ready in shape notes. In beautiful, dark-red cloth, 65c in quantities.

## STUDYING THE BIBLE.

What a fine and profitable thing to search the Scriptures under favorable surroundings. The Portland Ave. winter courses in the Bible *are* given in a favorable environment. Here is one of our largest and most active churches with all the usual activities plus these highly profitable Bible courses under R. H. Boll, than whom we have very few, if any, more diligent students of Holy writ. The church also maintains a free dormitory and is now enlarging quarters for its week day school in secular branches employing four teachers. There are more than twenty churches and missions in Louisville and in easy reach. This is the home of Word and Work magazine; the residence of a good number of experienced and capable preachers; and the seat of two theological seminaries and a university. Preachers, elders, deacons, Bible teachers, prospective missionaries, and others desiring to know the Bible better are invited to these studies. Send some promising boy from your congregation.

—DON CARLOS JANES.

“Doctrinal preaching is again a great need. The one denomination that has been almost wholly swept into the current of the modern skeptical attitude toward the Scriptures is that denomination that for years has laid no stress on doctrinal preaching. It is not controversial, combative, debative preaching of the fighting order that is needed; nor yet a fragmentary message—“first principles” alone: there is a place for that; but “doctrinal preaching” after Paul’s kind; the verse-by-verse, chapter-by-chapter, book-by-book unfolding of the whole doctrine. Let us tie the churches fast to the Book!

## LUCY RANSELL MASSIE.

Lacking less than a year of having attained to three score years and ten, Lucy Ransdell Massie, widow of W. I. Massie, fell asleep in Jesus July 28. She was born June 19, 1852; married Aug. 28, 1873. Burial was at Bohon, July 29. A very large concourse of people came to pay tribute to the memory of one of the great, though unassuming, characters of the Bohon congregation and community. Her three children, D. E. Massie, B. A. Massie, and Mrs. E. R. Burton together with grand-children, rise up to call her blessed. She was a mother indeed, true and faithful.

Sister Massie loved the church of God, and sought first the Kingdom of God. She could truly say:

“I love thy Kingdom Lord  
The house of Thine abode,  
The church our blest Redeemer saved,  
With his own precious blood.  
“For her my tears shall fall  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end.”

“Give her of the fruit of her hands; and let her works praise her in the gates.”

—E. L. J.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

George Benson and wife sailed from San Francisco, Aug. 18, for China—our first missionaries in that great country.

"I may have to go (home) and will if it seems best later on, though as far as my wishes are concerned I would love to go to heaven from Japan."—*Sarah Andrews*. \*\* She does not regard going to the mission field as so great a sacrifice as being compelled to relinquish the work. \*\* This suggests that many Christians have something yet to learn about service.

"It seems to me \*\*\* that we are lacking in prayer and faith. I have always felt the lack at this point."—*J. M. McCaleb*. \*\* The Crum Ridge and Cambridge, Ohio, churches take up foreign mission work. \*\* Miss Molly Sheriff is studying shorthand, typewriting and bookkeeping in order to be more helpful to Bro. Sherriff. Later she expects to train for a nurse. \*\* What answer can we "loyal" Christians give to God for having about twenty-five hundred preachers among 110,000,000 Americans who live in a land of Bibles and churches and having not one preacher among 330,000,000 in India who live in a land of filth, idols and ignorance?

"I wish to thank you for the many helpful suggestions you have given out to the churches. Already Sinde Mission has received four packages such as you suggested some might willingly make up" of miscellaneous sundries of small cost.—*Ray Lawyer*. \*\* But that particular suggestion was invented by a good sister in Japan and has been acted upon in numerous cases. \*\* But recently young ladies of the Portland Ave. church, Louisville, were sending a box to China. \*\* Have you considered what help you could render the foreign missionary cause by undertaking to get some church or churches, or even some person or group of persons to giving regularly to the work? \*\* In reporting considerable illness in his family, Bro. Harry R. Fox says: "We are having delightfully cool breezes nearly every day with the thermometer around 70 degrees at noon." \*\* McCaleb writes: "'Where Christ Has Not Gone' is full of valuable information as to world conditions and cannot fail to do good in further awakening the churches to more activity." This fine 32-page pamphlet, packed with revelations of how the heathen live and die, is bound in handsome, durable leatherette cover and sells for a quarter. Satisfaction guaranteed. Five for one dollar. Sell four and have yours free. This publication should sell by the thousands—and is going well. Edna Lee Millett has disposed of fifty. Send an order. One evangelist gave them out at one service, asking that they be read and returned or retained (for a quarter) by the next service.

## GLEAMS FROM THE MISSION FIELDS.

DON CARLOS JANES.

"We have never before seen such opportunities. Entire Catholic settlements are turning from their darkness and want the true light and reality. Three large districts are coming and pressing upon us to send workers and teachers and open chapels and schools among them. So many calls and open doors and our hearts are so sad to have to refuse so many as we do not have the Workers and no support for the Workers if we had them."—*From China.*

"I have been in China for one year and six months and am very happy. I have never been sorry that I gave up home, loved ones and Beautiful America (as it is called), to come to China with its mud houses, narrow, dirty streets, wars and rumors of war; but most of all its millions of men, women and children with no knowledge of the Savior.

"Does it pay? I wish that I could let you see the change in just one girl, rather married woman. She was wallowing in the mud in a nude condition, insane. Some of the Christians went to the home and prayed for her. She was so bad that she would yell and scream at the top of her voice insomuch that it was impossible to pray or talk with her. They rebuked the evil spirit in Jeus' name and bade him come out and leave her. She ceased her screams and became quiet and listened and prayed and joined with them in songs about the power of Jesus. She was so perfectly delivered and healed. Her husband did not want her, and her parents would not keep her. She came to our home and we took her in and for several weeks she was the picture of despair; would not wash her body, comb her hair or change her clothing. Mrs. Smith bathed her and I bathed her, but it was impossible to get her clean. While we were washing the outside the Lord was washing the inside, the more important, the heart. Today she carries a smile and sings a song wherever she goes; also takes pride in keeping herself neat and tidy. She is a big help to us now in taking care of the small children, and is willing to do anything she is told to do.—*June Tauber.*

"Today is the 'fifteenth day of the first moon,' that is to say the middle of the first month of the Chinese calendar, the day when the moon is full. It is one of the largest festivals of the year and I wish you could go out on the streets of this dusty little walled town of Lin I Hsien, called a city because it is the county seat and the headquarters of the magistrate and other officials. The streets are jammed with people in a holiday mood. For two full weeks business has been at a standstill: stores have been closed, few people have been to market either to buy or sell, little work has been done in the homes, and everyone has been taking a vacation and spending the days visiting friends and relatives \*\*\*

"In the temples are piles of ashes where paper and fragrant incense have been burned before the silent dusty gods, who sit on their thrones staring out over the worshippers' heads. Little oil lamps flicker before these gloomy idols and cast a wavering glow down on the bowls of food set before them, to grow cold until some crafty-faced priest carries them off to nourish his lean body. \*\*\*

"As they trudge past the entrance of the Christian chapel their eyes will be greeted by a lantern three feet high. It is white and luminous, speaking of peace and purity. On it are the beautiful Chinese characters in red that invite; 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'

"Will you pray that many, oh, very many, may come this year?"—*R. A. Torrey, Jr.*

He who has heart enough to *pray* diligently for more laborers in the Master's very greatly neglected field, likely has other qualities for useful service before God.

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### MOTHER'S BIBLE.

In a humble cottage in the little Saxon town of Pulsnitz, near Dresden, about the close of the 17th century a Christian mother had gathered her children about her death-bed to bid them farewell. The family was of the poorest, but the dying mother astonished her children by saying: "I have laid up great treasure for you, a very great treasure." "And where is it mother?" asked one of the little ones. "Seek it in the Bible, my children," she replied, "and you will find it: there is not a page which I have not wet with my tears." In that household group was a lad to whom that mother's tears and prayers were the beginning of a childhood pentecost. Bartholomew Ziegenbalg became the first Protestant missionary to set his foot on the shores of India. On July 9, 1706 he landed; on the 23rd of August 1719 he died singing, "*Jesu meine Zuversicht*"—Jesus my confidence." Dr. Duff said that "as he was the first Indian missionary, so was he inferior to none, scarcely second to any that have followed him."—*A. J. Gordon.*

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### SINDE MISSION.

Tuesday last Brother Lawyer went to Mukuni Mission station to see how the work was getting along there. He found all well and the native teacher doing very good work. The same day I went to Livingstone where we bought four of the native cows.

Last Sunday, another was baptized into Christ. This, another one, added to the list of baptized for this year, makes us rejoice. But there are so many more who have not heard of the Savior. The Sunday before this, Brother Lawyer went to the village, seven or eight miles from here, while I spoke to the crowd at the village where a woman had died.

W. N. SHORT.



# The Lord's Day Lessons.

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## FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 6, 1925.

### PAUL WRITES TO THE PHILIPPIANS.

Golden Text: I can do all things in him that strengtheneth me.—Phil. 4:13.

Lesson Text: Phil. 3:7-16; 4:8.

7 Howbeit what things were gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, 9 and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead. 12 Not that I have already obtained or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. 13 Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as are perfect, be thus-minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: 16 only, whereunto we have attained, by that same rule let us walk.

4:8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Verse 7. Of what is he speaking? (Vs. 4-6). For whose sake did he count all his advantages as nothing?

Verse 8. Had he actually suffered the loss of all things? Was he regretful over it? What does he mean by the excellency of the knowledge of Christ Jesus? (Note) What did he hope to gain by his course?

Verse 9. Where did he hope to be found? In what sort of righteousness is he clothed if found in Christ? Comp. 1 Cor. 1:30, 31.

Verse 10. What further aims had he? Did he not know Christ already? (2 Pet. 3:18). What is the power of His resurrection? (Eph. 1:19, 20; Rom. 6:5; 2 Cor. 4:10, 11, 14). What is meant by the fellowship of His sufferings? and "becoming conformed to his death"?

Verse 11. What ultimate hope did he have? Will not all men be raised? (Acts 24:15). What then does Paul mean? (Cp. Luke 14:14; Heb. 11:35).

Verses 12-14. Did Paul consider himself as having reached the limit? What was his chief endeavor? Had the Lord laid hold on him for a purpose? Had he as yet "laid hold"? What was the one thing? Should we evermore grieve over past failures, or dote on past victories? What is better? To what goal was Paul pressing?

Verses 15, 16. Was that example to be followed by all Christians who considered themselves fullgrown? If in any matter they failed to understand, or misunderstood, would God show them? But must they walk faithfully by the light they had?

Chapter 4:8. On what sort of things should our thoughts be centered? Note each of these seven things. What wonderful thing does Paul say in the next verse after this?

## NOTES ON LESSON 10.

## THE LETTER TO THE PHILIPPIANS.

The Epistle to the Philippians from which this lesson is taken was written by Paul in prison at Rome. (Ephesians, Philippians, Colossians, and Philemon are called the "prison epistles") The Key-note of the letter is Joy. The word joy and rejoice occurs eighteen times.

Paul had a peculiar right to write to the Philippians about joy in the Lord: he had given them a notable example of it when he was at Philippi. (See last week's lesson).

## THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS.

Paul had got such a knowledge of the Lord Jesus that everything seemed cheap in comparison to Him. The world and all it could offer of prestige and glory and honor or of wealth or anything else seemed as "refuse" (garbage) to him after having known Christ. Was Paul merely an enthusiast, or is all he saw in Christ actually there? Is Christ so great, so wonderful, so desirable, in His love and goodness and power as to make all else seem worthless? Rest assured that all Paul saw in Christ was actually there; yea, and much besides. Paul was still pressing on that he might know Him, and to enter with Him into the fellowship (partnership) of His sufferings, and to share with Him in the power of His resurrection-life.

## QUESTIONS AND TEACHING-POINTS.

1. **The Letter to the Philippians.** See Note. Written by whom? to whom? Where was it written? What is the keynote? Why was Paul in position to write on Joy to the Philippians? How about the other admonitions—did he give them an example of those also? (Phil. 4:9).

2. **What Paul counted Loss for Christ.** What advantages did Paul naturally have? (Phil. 3:4-6). What did he lose by his faith in Christ? (See how many things you can enumerate). Was Paul sorry he had done it? How did he regard all the things he had lost?

3. **The Excellency of the Knowledge of Christ Jesus.** Was Christ as great and worthy and desirable as Paul thought Him to be? If He does not appeal to us as strongly, why is it? If we knew Him as Paul knew Him, and as He really is, would we also regard the world as trash in comparison? If we do not feel that way about it, what is the reason? Consider John 17:3 and 2 Pet. 3:18.

4. **Paul's One Endeavor.** Did Paul consider himself as having arrived at the goal? What did he press forward to lay hold on? Who had first laid hold on him? For what? What was the one thing he was doing?

5. **What to think on.** Read Prov. 4:23; 23:7. What things should we think on? Is it good to occupy our minds with things that are wrong or false or filthy?

**Central Thought of this Lesson:** The Excellency of the Knowledge of Christ.

## SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 13, 1925.

## PAUL IN THESSALONICA AND BERCEA.

**Golden Text:** Prove all things; hold fast that which is good.—1 Thess. 5:21.

**Lesson Text:** Acts 17:1-12.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for

Verses 1, 2. Leaving Philippi at what city did they next stop to preach the gospel? To what place did they go first? How many sabbaths? Why did he always go on the sabbath? What was the nature of his preaching

three sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

to the Jews? What scriptures did he reason from?

Verse 3. What special things did he set forth from the scriptures? Who had done a similar thing once? (Luke 24:25-27, 32). What was the second part of his argument? Did he identify Jesus with the Christ whom the Scriptures foretold?

Verse 4. Were all his hearers convinced? Why not? (2 Cor. 2:15). What did they who were convinced do? What is meant by "consorted"? (made common cause with, joined themselves to, associated with them in fellowship). Were there many who did this? Gentile believers also? (1 Thess. 1:9, 10).

Verse 5. Who was it again that stirred up trouble? How did they do it? Did they debase themselves considerably in employing such help?

Verses 6-9. Did the mob find Paul and Silas? On whom did they wreak their wrath? What unwitting tribute did they pay to the power and effect of Paul and Silas' work? What did they charge against them? How did the multitude and rulers of the city feel about all this? Was Paul the trouble-maker? Who was? Yet what had Jesus foretold? (Matt. 10:34).

Verses 10-12. To what place were Paul and Silas sent? When? Arrived at Berea what did they immediately proceed to do? What great difference between the Jews there and those of Thessalonica? Did their nobleness consist in blindly accepting Paul's teaching? But in what did they show it? What was the sure result of this attitude?

#### NOTES ON LESSON 11.

##### PAUL CAUSING TROUBLE IN THESSALONICA.

The places which Paul visited he usually found in peace and left in turmoil. It would have been easy to make out a case that Paul was a great trouble-maker. The same could be done regarding the Lord Jesus Himself. Although He is our peace, and has made peace by the blood of His cross, and His message is one of peace to them that are far off and to them that are nigh (Eph. 2:17), He brought not peace, but sword and division. (Matt. 10:34f). The reason is not far to seek. The world lieth in the Evil one, and the usurper "prince" and "god of this world," Satan, rules it. It would be far more astonishing if he would tolerate the assaults of the gospel upon his kingdom, than that he should stir up hate, trouble, riot, persecution against the earnest presentation of the gospel. That is why all faithful Christians (2 Tim. 3:12) and especially all faithful preachers have to suffer. The Lord Jesus felt Satan's wrath and power more than all; and His faithful ones cannot hope to be exempt.

Alas there are too many whose one chief aim is to avoid all trouble for themselves; which always and necessarily results in bad compromise, and the salt loses its savor. Such was not Paul's way!

#### WHAT PAUL PREACHED IN THESSALONICA.

From the lesson before us, and also from statements made in the two Thessalonian epistles, we can gather the main features of Paul's preaching during his short sojourn in Thessalonica.

1. He showed from the scriptures that it behooved Christ to suffer and to rise from the dead; and that "this Jesus" is the Christ.

2. He preached the word of God (1 Thess. 2:13), the gospel of God (2:4-8); and by word and example he taught them how to live as Christians. (2:12; 4:1-8; 2 Thess. 3:10).

3. He taught them to live in constant expectation of Christ's return. (1 Thess. 1:10; 4:13-17) and even gave them teaching concerning the coming Man of Sin? (2 Thess. 2:5, 6).

#### THEY RESPONDED TO HIS PREACHING.

1. By accepting Paul's message as the word of God (1 Thess. 2:13) and by believing the truth. (2 Thess. 2:13).

2. By turning to God from idols to serve the true and living God (1 Thess. 1:9) and becoming imitators of Paul and Christ. (1:6).

3. By "waiting for His Son from heaven." (1 Thess. 1:10).

4. By faith, hope, and love, shown in work of faith, labor of love, and patience of hope, abounding more and more. They were a credit to the Lord, and His word sounded out from them into every place (1:7, 8).

#### QUESTIONS AND TEACHING-POINTS.

1. Paul's Entrance into Thessalonica. See sum up in 1 Thess. 2:2. Consider Paul as a Trouble-maker. (See Note).

2. What he preached in the synagogue. From what did he reason? What did he "open" and "allege"? Do you know of any scriptures he could have used? (Ps. 22; 16; Isa. 53).

3. Other Points of Paul's Preaching. What is the gospel? (1 Cor. 15:1-4). What did he teach about Christian life and conduct? (See Notes). What about the Coming of Christ and their relation to that great future event?

4. The Persecution at Thessalonica. Who stirred it up? What charges were brought? Did they ever get hold of Paul? How did he leave Thessalonica?

5. Paul at Berea. How did the Berean Jews contrast with the Thessalonian? Why were they more noble? Did they accept Paul's teaching blindly, or did they investigate? Where? What was the result? Did any persecution follow in Berea? (Acts 17:13, 14).

## THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 20, 1925.

### PAUL WRITES TO THE THESSALONIANS.

Golden Text: In everything give thanks.—1 Thess. 5:18.

Lesson Text: 1 Thess. 2:1-12.

1 For yourselves, brethren, know our entering in unto you, that it hath not been found vain: 2 but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. 3 For our exhortation is not of error, nor of uncleanness, nor in guile: 4 but even

Verses 1, 2. What does he say of their "entering in" in 1:9, 10? What had they just suffered at Philippi? (Acts 16:22-24). Did that make them timid, or break their spirit? Whence was their boldness? (Comp. Acts 4:31). Did they have smooth sailing for the gospel in Thessalonica?

Verse 3. What statement concerning their "exhortation"? If it had been

as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. 5 For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; 6 nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. 7 But we were gentle in the midst of you, as when a nurse cherisheth her own children: 8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. 9 For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: 11 as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, 12 to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

preach what he practiced? (Phil. 3:17).

Verses 11, 12. Did he deal with them by crowds or with each one individually? (Comp. Col. 1:28). What purpose did he have in view in all this? When do we walk worthily of God? To what great end is God calling us?

of error and uncleanness or in guile, would the world not have liked it better? (John 8:45; 1 John 4:5).

Verse 4. What does "approved" mean? Can a man be approved unless he had first been proved? (Cp. 1 Tim. 3:10; Phil. 2:22). Does God prove His servants before He approves them? Did God count Paul worthy to be intrusted with the gospel? (1 Tim. 1:12). Did he speak to please men or God? (Read 2 Cor. 2:17 and 4:2).

Verse 5. Has a preacher much opportunity to flatter his hearers? What is flattery? What says God's word about flatterers? (Prov. 29:5). Were the false prophets great flatterers? (Luke 6:26. See Jer. 23:17). May a preacher's work and zeal even be a cloak of covetousness? How did Paul clear himself in this matter? (Acts 20:33-35).

Verses 6-9. Or was Paul out after glory? Did he assume pomp or official authority, although he was an apostle of Christ? How did he deal with the Thessalonian brethren? How far was he ready to go for them? How did he support himself? Had he no right to demand support from them? (1 Cor. 9:6-14). Why did he not do so?

Verse 10. What wonderful record could he point to? Could Paul even

## NOTES ON LESSON 12.

### PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

Paul left the Thessalonian brethren in the midst of a severe persecution, and he could not rest until he had learned that they were standing fast faithfully through the storm. He sent Timothy to report their condition, and he brought back good news indeed. (1 Thess. 3:1-8). Then he wrote them this letter, full of encouragement, teaching, and solemn admonition.

#### THE COMING OF CHRIST.

The subject of the Lord's Return has the prominent place in the Thessalonian epistles. Every chapter in First Thessalonians closes with a reference to it. (1:10; 2:19; 3:13; 4:16, 17; 5:23). Two paragraphs are devoted, one in chapter 4, to the question of the places of those "who have fallen asleep in Jesus" at the Lord's Coming; and one in the fifth chapter (1-11) on the closely related subject of the day of the Lord.

#### THE DAY OF THE LORD.

In Second Thessalonians Paul corrects an error. Some had taught the Thessalonians that the "day of the Lord" was already present (such is the literal meaning in 2 Thess. 2:1, instead of "just at hand") and had troubled the brethren. For the day of the Lord is a day of wrath; and they had hoped to be delivered from the wrath to come by the coming of the Lord.

(1 Thess. 1:10; 5:9). But Paul shows that the day of the Lord was not present, nor could it come until the Man of sin had first been revealed. He had told them that much while yet with them. So this was not an after-thought. But they must live in constant expectation of the Lord's return to receive them unto Himself. (1 Thess. 4:16, 17).

#### QUESTIONS AND TEACHING-POINTS.

The questions alongside of the lesson-text will be found very suitable for the class work on this lesson. Note also the following themes:

1. The picture of Paul's work among the Thessalonians. (Whole lesson-text).
2. The First Epistle to the Thessalonians.—Timothy's previous visit, and report. What is the general contents of 1 Thessalonians? (See Note).
3. The Second Coming of Christ, and the Day of the Lord. Note what is said about the former in the close of each chapter; and on the Day of the Lord (Comp. Zeph. 1:14-18) in 5:1-11. If time permits, consider the correction Paul gives them in 2 Thess. 2:1-12.

## FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 27, 1925.

### REVIEW.

**Golden Text:** Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory. 1 Pet. 1:8.

**Reading Lesson:** 1 Peter 4:12-19.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. 14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. 15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: 16 but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. 17 For the time is come for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God? 18 And if the righteous is scarcely saved, where shall the ungodly and sinner appear? 19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

### SUMMARY OF THE QUARTER'S LESSON.

This is strictly a Missionary Quarter. It begins with the first foreign mission of Paul (Acts 13); tracks his first missionary journey, and follows the second as far as Berea. The selections from the epistles suggest an inside view of the great missionary's heart and his earnest work in Jesus' name.

- I. Beginning Foreign Missions. Acts 13:1-12.
- II. The Gospel in Antioch. (Acts 13:42-52).
- III. The Gospel in Lystra. (Acts 14:8-20).
- IV. The Council at Jerusalem. (Acts 15:1-11).
- V. The Epistle of James. (Jas. 1:19-27).
- VI. The Second Missionary Tour. (Acts 15:36-16:5).
- VII. (Temperance Lesson) (Gal. 5:13-24).
- VIII. The Macedonian Call. (Acts 16:6-18).
- IX. Paul and the Jailer. (Acts 16:19-34).
- X. Paul writes to the Philippians. (Phil. 3:7-16).
- XI. Paul at Thessalonica and Berea. (Acts 17:1-12).
- XII. Paul Writes to the Thessalonians. (1 Thess. 2:1-12). Of each of these lessons recall one prominent fact, and one striking lesson.

The Lesson-Text (Reading Lesson) of today is in fine harmony with the whole spirit and tenor of the quarter's lessons.

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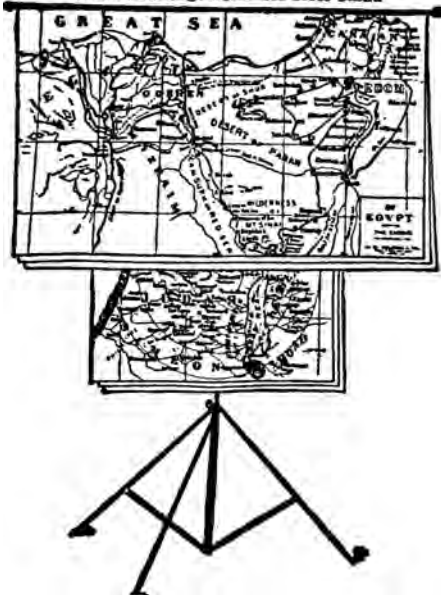
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