

SEPTEMBER, 1928.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor and Publisher

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Peter Plotkin's Picture

By special arrangement we are enabled to offer the great picture by Brother Peter Plotkin, "The Raising of Jairus' Daughter," for \$2 to every subscriber of The Word and Work. Many have paid much more for it because they thought it worth more.

Brother Plotkin is a Russian Jew, led to Christ by Stephen D. Eckstein, in Dallas, Texas. He is an artist of national reputation, having won first prize at the American Legion National Convention in Kansas City in 1921; has painted the portrait of President Harding, and other notable people of America; was honored by the New York World and great men of America when he came to this country. He was very active in the Zionist movement until led to Christ last year. This picture is the best that Brother Plotkin has produced so far.

One would hardly believe that in Christian America of the twentieth century, one would be persecuted as Brother Plotkin has been; yet, when forced to endure bodily pain he prayed for his tormentors. But he is happy that he has found his Lord, and craves to devote his talent to Christ the remainder of his life. He could command all that the world calls luxury by devoting his talent to the work which moving picture producers would like for him to paint; but he spurns such things, for he is now a Christian. He craves to devote his talent to Bible paintings, and exhibit them wherever they will be seen and read by both Jews and Gentiles.

By buying this picture from us you do three good things: you help The Word and Work, you help Brother Plotkin preach the gospel to his own people, and you secure for your home a beautiful Bible Picture. A complete story of his life and purposes will be given with each picture. Brother Plotkin resides in Abilene, Texas, and is being assisted by Brother O. E. Phillips, an evangelist of that city, and by Abilene Christian College, who have him on their faculty for this summer.

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THE WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE JEW'S NEED.

It was no trouble to show up the ruin of the heathen world, as Paul shows it in the first chapter of Romans. The Gentiles' sinfulness and condemnation was an open book and none sought to deny it. But with the Jew the case was different. He was of God's people. He had the word of God and the true worship and the light of the law, and he boasted much of his privilege and outward conformity to the Divine revelation. Is he then also a sinner? Is he too under condemnation? Does he too need that mercy and free gift of righteousness which is revealed in the gospel? The apostle approaches their case carefully, but drives so hard at the Jew's conscience that after a few sentences he is able to classify him with the Gentile as equally guilty and condemned, and equally in need of the grace of God and the redemption which is to be found in Christ Jesus only.

JUDGING OTHERS EXEMPTS NO ONE.

First he takes up the Jew on his characteristic habit of judging. It was quite natural for the Jew to be a critic, for he was in possession of the one true word and standard and he found much occasion to point out the faults and failures of men. But—and this was the fatal thing—he also was guilty of some of the same things which he condemned in the ignorant pagan. Did he think that *his* sin, because he was a Jew, looked better to God than the Gentile's sin? Nay, the judgment of God was according to truth against any and all who did such things. (Rom. 2:2) Or did they think that their ability to judge and criticise others in some way exempted them from judgment? Did they calculate on escaping the judgment of God? But, they might argue that the marks of God's special care had been with Israel all through the centuries. Very well—do you regard these marks of his goodness as a license to sin? Or do you interpret them to mean that your sin will not be judged? "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath in the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his works . . . for there is no respect of persons with God." (Rom. 2:4, 5, 6, 11). The privilege of having and hearing the law does not of itself make a man acceptable, only the keeping of the law counts. The Gentiles who sinned without the law, will not be called on to face the law

which he did not have. Nevertheless for his sin he shall perish. But the Jew who had the law—by his law shall he be judged, and the law's sentence will be pronounced on him in that day when God shall judge the secrets of men, Jesus Christ being the God-appointed Judge. (Rom. 2:12-16).

THE JEW'S HIGH PRIVILEGE.

Up to this point Paul had not named the Jew: he had only prepared his ground for the real attack. But now he sails into him at full tilt. "Behold thou art called a Jew" (A. V.)—an honorable name indeed when borne by the right party. For the name is contracted from "Judah" ("Jehuda")—"The praise of Jehovah" (Gen. 29:35) and from the captivity onward was applied to all the people of Israel without distinction. They were indeed the people whom God had formed for His praise. (Isa. 43:21). Yes, it is a good name ye bear, and you are conscious and proud of it, as well you may be. And you base your confidence in the law; you glory in that you have the knowledge of the one true God; you say you know His will; you are enlightened so as to be able to distinguish good and evil; you esteem yourselves guides of the blind, and enlighteners of those who sit in darkness, correctors of those who blunder, teachers of the ignorant, for you have in the law the form and the knowledge of the truth—well, have you lived up to your own teaching? Does that teaching apply to the other man only, or does it apply to you too? And you who have set yourselves up as teachers, have you discredited the truth you teach by your conduct? And you who were set to be a people for God's praise, have you in your lives dishonored the God of whom you boast yourselves? "*For the name of God is blasphemed among the Gentiles through you, as it is written.*" (Rom. 2:17-24).

THE PERIL OF PRETENSE.

It is a perilous thing to make big claims and pretenses. We remember that figtree full of pretentious leaves, on which the Savior an hungered sought fruit and found none, and he cursed the tree (the one, only miracle of judgment He ever wrought) and immediately the figtree withered away—a sign to men and to churches. "For it was not the season of figs," says Mark. Then why did the Lord look for figs? The figtree is reputed to put on fruit before it puts on leaves, and if it was not time for figs it was not times for leaves either. If the tree had leaves the Lord had the right to expect fruit. But that tree was a hypocrite, a false pretender. Brethren, have we more truth, better light, purer doctrine than "the sects"? Then it ought to show not in judgment and criticism of others, nor in great claim and loud pretense, and assuming of airs of superiority and contempt toward those who know not so well as we do, so much as in life and fruit. And if we are not purer, humbler, kinder, more loving, more ready to help and serve in the Spirit of Christ. We can blame neither man nor God if they count our claims to orthodoxy as hollow pretense. "Who is wise and understanding

among you? let him show *by his good life his works in meekness of wisdom*. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile work. But the wisdom that is from above is first *pure*, then *peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without variance, without hypocrisy*. And the fruit of righteousness is sown in peace for them that make peace." (James 3:13-18).

WHEN CIRCUMCISION PROFITETH.

Now a word about circumcision. Your Jew banked on that greatly. It was the mark in the flesh, God-ordained and commanded, which distinguished them as God's earthly covenant people. If the man kept the law—well: circumcision profited. But if he sinned he would be condemned for his sin, and why would he be better off in that case than the uncircumcised? So, because of sin, his circumcision became uncircumcision. Conversely: if an uncircumcised man had done right, God would not condemn him, and he would be accepted of God despite his uncircumcision. So because of his righteousness his uncircumcision would be reckoned as circumcision. That all is to say that in the end neither circumcision nor uncircumcision determined a man's acceptance, but *righteousness*. True circumcision must extend to the heart. He is not a true Jew who is one merely outwardly, nor is that circumcision which is merely in the flesh. The reality of religion must be within, "of the spirit and not of the letter, whose praise is not of men but of God." (Rom. 2:25-29). Merely outward performance, name or claim, count for nothing: the heart, the heart, is that on which God looks. The outward things are not to be despised, and if the heart be right they will surely follow. But in Christ Jesus neither circumcision nor uncircumcision availeth anything but a new creature, and faith working by love. (Gal. 5:6; 6:15).

"THERE IS NO DIFFERENCE."

The upshot of the whole thing, however, is the universal need of the gospel, and of God's free redeeming mercy revealed therein. For neither Gentiles without the law, nor Jews under the law, had that righteousness which God could accept. Neither was the Jew justified by the law, nor the Gentile by his conscience. God concluded them all under sin—and sin levels all things just as grace does, and makes strange bedfellows—God shut them all up under sin that He might have mercy upon all. "For there is no difference, for all have sinned and fall short of the glory of God." Therefore they all alike need to be "justified, freely, by his grace, through the redemption that is in Christ Jesus." (Rom. 3:23, 24) Let the Jew surrender his pride and the Gentile his unbelief, and let all come to the feast of love and receive God's free gift through the gospel and bring forth the fruit thereof humbly in faith and love.

A number of young people are taking subscriptions for the Word and Work for credit on scholarship at Harding College. We are especially glad to help young men and women attend this excellent school. Patronize these agents.

We can supply the Lindsey-Brewer Debate, "Companionate Marriage," 54 pages neatly bound, 25c; 5 for \$1.

From Galveston: "Recently it was my pleasure to visit the field in Louisiana where we lived several years. The work there is making good progress under the labors of Brother Ramsey. He and his family are highly esteemed by brethren in that field. As they were absent from the field I did not see them. Good services at New Orleans, Amite, Big Creek and Holton. One restored at Oak Grove."—W. J. Johnson.

From Coal City, Ind.: "The meeting at Bethsaida is ten days old now and we are having unusually large crowds at every service. Six have been baptized so far. We have brethren visiting from a number of adjoining congregations from several miles around.

"My next meeting will be at Parksville, Ky., beginning Aug. 27. Success to The Word and Work and 'Great Songs of the Church.'"—J. Scott Greer.

B. M. Taylor is with J. D. Tant in a good meeting, with large attendance, at Granite, Okla.

From Linton, Ind.: "Brother H. H. Adamson, of Woodsfield, Ohio, was with us in a fifteen-day meeting which resulted in 10 additions, 5 of them by primary obedience. The church has been much strengthened and we feel that we are better prepared for future work and more efficient work. The church is enjoying peace and harmony, and with the help of God we hope to press on in the service. Some twenty congregations were represented during the meeting.

"Brother Clymore is now in a meeting at Somersville, and Brother Greer is at Bethsaida."—E. E. Kranz.

From Trinity Springs, Ind.: "The writer preached here last Lord's day and began a four-weeks' training class in the New Testament, in public services, and in Christian work. Those attending are greatly interested and are doing fine work. We have afternoon and evening sessions. This is where my wife grew up. I have worked much with the church here in past years, and will help them in their meeting again this fall. I have quit my secular employment, and would like to hear from those who want me for training work, preaching, or singing. Write me 116 S. Dunn St., Bloomington, Ind."—H. D. Leach.

From Stanford Chambers: "Began here at Smith's School yesterday, near McMinnville, Tenn. Whole community turned out last night. Baptized 7 here last year and there are not many immediate prospects now.

"Last Louisiana meeting was with French brethren at Jennings. Ivy Istre is now their preacher there, also at Estherwood and at Thibedeaux Cove. He does well. Mayeux busy, likewise Ramsey, Elston and Dowden."

Later: "Had to close Smith School meeting last night—called to hospital, Sullivan, Ind., to bedside of my mother. Two were baptized and interest good—intense the last night."—Stanford Chambers.

From J. Madison Wright: "The two weeks' meeting for the eight worshipping at Marion, Ohio, resulted in the truth preached, 3 baptized, and one taking membership.

From Lexington, Okla.: "Brother O. E. Phillips, of Abilene, Texas, has been with us in a fine meeting. Large crowds and fine attention."—J. D. Bland.

G. P. Bowser, our colored evangelist, writes from Senatobia, Miss., that he is in an interesting meeting there. Large crowds at each service. Twenty-six had been baptized to August 13. He goes next to Fort Worth, Texas.

Eleven were baptized and 2 restored in J. E. Blansett's meeting at Prairie Creek, Texas.

Classes in Acts need a map of Paul's Journeys, now \$2.

THE HOLY SPIRIT'S INDWELLING.

EARL C. SMITH.

I cannot understand why any thorough-going Bible student should think that a man is saved before he is baptized or that a man who is once saved cannot be finally lost. To me, God's word on those subjects seems clear. Yet I do know some scriptures that may be taken to teach those doctrines. But, to me, it is the marvel of marvels that even a superficial student of God's word should be bold to affirm that Christians today do not receive any measure of the Holy Spirit. The light of God's word concerning the fact of the Holy Spirit's dwelling in Christians throughout this age, compared to its light concerning the relation of baptism to salvation and concerning the eternal security of the saints, seems to me to be as the light of the noonday sun compared to that of a twinkling star. I do not know one word of scripture that even apparently teaches that the Holy Spirit should ever cease to dwell in Christians. Let us examine some of the scriptures bearing on this subject.

The first passage that I call your attention to is John 7: 37-39. In this passage Jesus gives an invitation that is universal, just as universal as ever He could make it: "If any man thirst, let him come unto me and drink." And what would the drinking be? Such a filling with the Holy Spirit that "from within him shall flow rivers of living water." Are there not still men that thirst? Are they not still invited to come to Jesus and drink?

Then consider the promises of the Spirit in the fourteenth and sixteenth chapters of John. Here the Holy Spirit is promised as a helper in the absence of Jesus. The promise is definitely made "that he may be with you for ever." But any statement of Matthew, Mark, Luke, or John that doesn't suit our notion is readily swept from the board with the convenient statement, "It doesn't apply to us." And by whose authority is the statement? What about that comforting promise in regard to a prepared place in the Father's house? Can we claim it? And that teaching about the vine and the branches? Is it to us? By what law of interpretation can one claim that some portions of a single discourse of the Lord applies to us and other portions do not? And here comes another very convenient statement: "Only such teaching of Matthew, Mark, Luke and John as is found in Acts and the epistles may be taken as applicable to us." Well, for a moment I will grant you the privilege of sweeping aside these passages with their "if any man" and "for ever" in them and invite you to go along with me to Acts and the epistles.

Of course no one can say that Acts 2:38 doesn't apply to us, so some other reason must be invented to destroy the force of this promise of the Holy Spirit. We are told that the "gift of the Holy Spirit" is not the Holy Spirit given but the Holy Spirit giving. But Acts 5:32 says the Holy Spirit is given to them that

obey God. And the Lord called the outpouring of the Holy Spirit at the house of Cornelius "the gift of the Holy Spirit." (Acts 10:45; 11:15-17). If the statement means the Holy Spirit giving, it has a different meaning than in other places in Acts. Then what reply can be made to Acts 5:32, which states that God has given the Holy Spirit to them that obey Him? I think none.

In the epistles, Romans 8 is an important passage. The ninth verse declares that one does not belong to Christ if he has not the Spirit of God. Verse eleven says that God will raise us from the dead through His Spirit that dwells in us. It is sometimes said that "the Spirit of God" and "the Spirit of Christ" in these verses refer to the disposition of Christ and God. Will God raise us from the dead through His disposition that dwells in us? Such a thought is foolishness. No, God means to tell us that the mark of the Christian is the indwelling Holy Spirit, and that through Him God will raise us from the dead. The sixteenth verse shows plainly that Paul by the phrase "the Spirit" means "The Spirit himself," the third person of the Godhead, the Holy Spirit.

If this is not enough of Acts and the epistles, read I Cor. 6:19: "Your body is a temple of the Holy Spirit which is in you, which ye have from God." And Ephesians 1:13, 14; 2:22: "Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." "Ye also are builded together for a habitation of God in the Spirit." And Hebrews 6:4, 5: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come," etc. Do these passages apply to us? If not I do earnestly ask that I may know how to obtain that extraordinary power of discerning just what portions of the New Testament apply to me.

But we cannot pass by Galatians without noticing one passage. Gal. 3:1-14 is an argument based on their receiving the Holy Spirit. It opens by the statement that the Galatian Christians had received the Spirit by faith, and closes with the conclusion that we all receive "the promise of the Spirit through faith."

Now it seems to me that I have given conclusive proof that the Holy Spirit does dwell in Christians. But if you think my proof is not convincing, then I invite your attention to Luke 11:13. There you will find an unanswerable argument. I know it is unanswerable because it is the Lord's own argument. The "it-doesn't-apply-to-us" device for getting rid of teaching that demands faith on our part will not avail here, for dispensations have nothing to do with the application of a truth that is enforced by an argument. As long as the premises are true the conclusion must be true, else it were a false argument in the beginning. I am sure that no one who believes in the Divine Sonship of Jesus will be unwilling to say that He made a false argument to enforce his teaching. His argument is as follows:

1. All fathers, even evil fathers, give good gifts to their children.

2. God is the good, heavenly Father.

3. Therefore He gives the Holy Spirit to them that ask Him.

Do fathers still give good gifts to their children? Yes. Is God still the good, heavenly Father? Yes. Then He still gives the Holy Spirit to them that ask Him, or Jesus made a false argument. But Jesus did not make a false argument, and God does still give the Holy Spirit to them that ask Him.

Oh, that we would have faith to give God a chance in our lives!

MARRIAGE MATTERS.

STANFORD CHAMBERS.

"From the beginning it was not so." It was not as we see it so generally practiced today. The relation of husband and wife is God's appointment and is to be regarded with all sacredness. He who made male and female said, "For this cause shall a man leave his father and mother and shall cleave to his wife and the two shall become one flesh." Jesus added, "What, therefore, God hath joined together, let not man put asunder." Woe to the man or wife responsible for the severance of this divinely appointed relation, the most sacred in the flesh.

Marriage exists for the sake of the home and the home exists for the sake of children. Children constitute the future hope of both church and state. The church, the only other divine institution in the world, depends upon the home for its recruits and heaven itself draws upon the same source. How honored is motherhood in that God has made Himself dependent thereupon for the population of the world, the church and a most important portion of heaven! Mothers were created that they might be "workers together with God." How holy the thought!

And in view of the fact that God made man and woman and designed marriage and made so much of His own plan dependent thereon; and since the happiness and usefulness of those entering the marriage state are at stake, as well as the happiness and destinies of children, why should not those contemplating marriage or desiring to marry make the same a subject of earnest and steadfast prayer? If the Lord were allowed to be the match-maker marriage would never be a failure. Young Christian, the companion God has for you is the best companion in the world for you.

BOOK REVIEW.

Under Whose Wings; by Zenobia Bird. An unusually helpful book for young people, illustrating their problems and how God solves them. It sets forth the providential guidance of God in an interesting series of romances. Young Christians will find it enjoyable for light reading, and full of inspiration.

L. A. G.

REVERENCE.

R. H. B.

It has been said and not without grounds, that the besetting sin of the American people is irreverence. Each advantage has its corresponding disadvantage; every great blessing its twin danger. If it is a fact that the people of the United States have been torn away from the yoke of the past, and have freed themselves from the oppression of tyrants and despots, and recognize no ranks and castes to such an extent as the old nations, and that they are governed by and for themselves on the principle of "Equal rights to all, special privileges to none"—then (inasmuch as this old world has no roses without thorns) you may confidently look for a new menace corresponding to the liberties and advantages of the nation. One phase of this peculiar menace is irreverence, born of inordinate self-esteem and independence.

Now, as it happens, reverence is foundation and pillar, yea, and clamp and brace and cement of every building. No organization of men can prosper long without it. It is the strength of family, community, church and State. It is the fundamental virtue on which other virtues depend. A man can not rise without it. We must have ideals, and where there is no reverence there are no great ideals. "Nil admirari"—to admire nothing—is the devil's motto. The limit of reverence marks the limit of growth.

REVERENCE AND RESPECT.

But it is not intended to confound reverence with admiration. They are closely enough related to be used interchangeably sometimes. Reverence itself is an intensified form of respect; a capacity for distinguishing the holy from the profane, and according honor where honor is due. The dogs can not discriminate between the holy and unholy, neither can the swine appreciate the value of pearls; and of the people typified by these animals there is very small hope. The man who ridiculed a beautiful statue by penciling a mustache on it, may have caused a little laughter; but he showed the emptiness of his own heart, and did an injury to all the witnesses of his act.

WHERE IS HONOR DUE?

There is respect and honor due to every man; not only to victor, but also to vanquished; to rich and poor, to high and low. There is something to respect in every man. And even if there were no actual desert, we should respect our fellowman because God made him, and placed him with us into the battlefield to fight against the powers of evil; and because respectful treatment is a powerful uplift to the fallen. Have you marked how respectful Jesus was toward men? "Honor all men," says the Holy Spirit (I Peter 2: 17). If it is a servant, he can not get along with his master without respect and reverence. It is hard to obey a master whom you do not respect; it is hard to have a servant who does not respect you. It will breed trouble both

ways. In this, as in other relationships of life, men are knit together by respect. So Paul writes, "Let as many servants as are under the yoke count their own masters worthy of all honor." If it is a teacher and pupils, they can not profit much together without respect—mutual respect. A pupil learns nothing from a teacher whom he despises; if the teacher despises the pupil, he can do him no good. Or even undue familiarity will detract from the efficiency of the teacher, if it is the familiarity that breeds contempt. Pupils love a teacher whom they respect. And without respect and reverence there can be no love—at least, not between equals or toward superiors.

REVERENCE IN THE HOME.

When parents fail to inspire reverence in their children they rob themselves of their children's love. I was in a family once where the oldest son familiarly called his father "Charley," and "Old Charley." As might have been expected, the boy was trifling and shiftless, and a poor character. But the father was not much better. There is another side to it, of course. If God tells children to honor their parents, he says in the same words, "Parents, be honorable, so that your children can honor you." Once I heard a man tell a filthy joke in the presence of his little son. Is it any wonder if the child loses his respect for such a father, and will treat him as a piece of superfluous chattel in his old age? Not that the son would be right in doing so—but such is the natural course of things, and there will be no love.

The worthy affection between young people of opposite sex is always marked by mutual respect. The young man worships his affianced; she, in turn, idolizes him. Take that deep reverence away, and the true love dies away with it. If the young man loses his respect for the lady he loses love. If the young lady loses all respect for him whom she once admired, she can no longer endure his presence.

Between married people, the most extraordinary care must be taken to keep alive the flame of mutual respect, for on it depends their marital happiness. God tells the husband to dwell with his wife according to knowledge, giving honor unto the woman as being the weaker vessel, as being also joint-heirs of the grace of life (I Peter 3: 7). The wife he admonishes to reverence her husband (Eph. 5: 33). If marriage is on a low plane first and last, there will be no lasting love, but sorrow, disappointment, possibly even separation and divorce. Both wife and husband must see that respect is increased and love will be established. "For this is the will of God, even your sanctification . . . that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God" (I Thess. 4: 4, 5).

HONOR THE KING.

Years ago, when President Roosevelt passed through a city, a little boy cried out to him, "Hello, Teddy!" The incident then created some stir, and was commented on for a while. But its

chief significance was as a sign of the times. Since then such disrespect has become more common. When it becomes possible for a boy to offer such an indignity to the chief executive of the country, it argues ill, not only for the boy, but for the whole people. The boy was just an exponent of the spirit of his class. No boy would of himself think of such a thing or summon audacity if he had not been taught before to disrespect official dignity, and had not felt himself backed by the sympathy of the multitude. That is not a hopeful indication, but rather an omen of national danger, decay and anarchy. Christians and Christian parents should not suffer themselves or their children to speak disrespectfully of the President of the country. "Honor all men. Love the brotherhood. Honor the King." We have no King, but as far as the principle taught is concerned, the President occupies that place. And while he sits in the seat of his official authority let us, who are Christians, give him due reverence and honor according to the will of God.

LOUISVILLE COLLEGE COURSES.

We have arranged to offer college courses in English, Greek, Mathematics, History and Education, that will be credited toward a bachelor of arts degree in standard colleges. You can take a full year of college work as good as you can get anywhere and at the same time have the superior advantage of the Louisville Bible Courses and of a very fine spiritual atmosphere. The instructors in these courses are Claude Neal, B.A., Wallace H. Cauble, B.A., Th.M., and Earl C. Smith, B.A., M.A.

For information in regard to these courses write to Earl C. Smith, 2703 St. Xavier, Louisville, Ky.

BROTHER JOHNSON FOR BRAZIL.

Brother George Johnson is to leave for Brazil this fall. No worthier, truer, more devoted servant of God has ever gone out from us to the field of the crying need. And he goes as did God's servants of old, with no dependence upon human promise for support, but in the Name of the Lord who bade His church to carry the gospel into all the world. It is our part in the great work to enable him to go and to sustain him in his labors. Brother Johnson is a good preacher, well grounded in God's word. He is also a good singer. This latter point fits him peculiarly for the work in Brazil, for the Brazilians dearly love a song; Brother Johnson will be an inestimable help to Brother Boyer and Virgil Smith in this regard. And as for Brother Johnson's willingness to endure hardship and do hard work, we have had ample proof of it in this country. I am asking for two hundred and fifty dollars for Brother Johnson's passage to Brazil, from those who in faith and love toward our Lord Jesus Christ desire to help in this work. Send contributions care of Word and Work, or to Philip Bornwasser, 632 N. 27th St., Louisville, Ky., who is in charge of this fund. R. H. Boll.

Almost any one can secure two subscriptions to The Word and Work this month and earn as a premium the Hand-D Hammer, a wonderful house or automobile tool, price \$1.25; or the Boles-Boll Debate, price \$2.00.

PRAYER, THE LIMITLESS OPPORTUNITY.

There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography: he can cross oceans and climb mountains. He knows no limitations of poverty: any needed blessing is his. He overcomes the limitations of weakness: his strength is made the strength of ten, and single-handed he puts a thousand to flight. Prayer has sent out missionaries and supported them. Prayer has built mission stations and equipped hospitals. Prayer has opened closed doors and given entrance into the hearts of men. The only limit placed on what may be accomplished through prayer is the limit of our faith: "According unto thy faith be it unto thee". is not an obsolete measure of the early church but the measure and the limitation of what we now accomplish through prayer.

What God Has Said of Prayer

All things, whatsoever ye ask in prayer, believing, ye shall receive. Matt. 21:22.

If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15:7.

Whatsoever ye shall ask in my name that will I do. John 14:13.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven. Mat. 18:19.

And Jehovah saw that there was no man and wondered that there was no intercessor. Isaiah 59:16.

If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not. James 1:5.

Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you. Luke 11:9.

Before they call I will answer; and while they are yet speaking I will hear. Isaiah 65:24.

If ye then, being evil know how to give good gifts unto your children, how much more shall your father who is in heaven, give good things to them that ask him? Matt. 7:11.

Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest. Luke 10:2.

If my people, who are called by name shall pray, then will I hear from heaven. 2 Chron. 7:14.

Pray without ceasing. 1 Thess. 5:17.

What Men Have Said of Prayer

Whosoever prays most, helps most.—William Goodell.

Expect great things from God.—William Carey.

Every step in the progress of missions is directly traceable to prayer.—Arthur T. Pierson.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—Eugene Stock.

Let us advance upon our knees.—Joseph Hardy Neesima.

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—Adoniram Judson.

Ten minutes spent in Christ's society every day; aye ten minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—John Wesley.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—Archbishop Trench.

On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—Henry M. Stanley.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—Martin Luther.

—Missionary Review of the World.

THE ANTI-CHRIST.

(CONCLUDED)

BY PROF. W. G. MOREHEAD.

Two great forms of iniquity constitute the burden of prophetic warning. Ecclesiastical corruption and apostasy form the one; the open revolt of the civil power against God is the other. The first culminates in Babylon, the blood-drunken harlot. The second finds its horrible apotheosis in the beast, the Anti-christ. The first is already here, although greater depths of wickedness will yet be reached, no doubt. The second is not yet come; he is still the coming prince—he is coming! Believing that the inspired account of the great Adversary has not received its proper fulfillment in any person or system that has appeared in the field of history, we proceed to inquire as to the origin and character of the Anti-christ.

1. The Antichrist is a person, an individual man, the man of prophecy. Every quality, attribute, mark, and sign which can indicate personality are ascribed to him with a precision and definiteness of language that refuses to be explained away. According to Daniel, he is the "king" who overthrows three other kings, obtains the supremacy over the "fourth kingdom," does according to his will, suppresses every object of worship, exalts and magnifies himself over all, speaks great words against the Most High, persecutes the saints, and thinks to change the times and the law. Whatever in human speech betokens personality and personal action is employed by the prophet to designate a man, a single individual. According to Paul, he is the man of sin, the son of perdition—names which at once fasten on him the idea of a person. "The man of sin"—he whose inner element and outer characteristic is sin and nothing but sin; who has his being, plans, and activity in sin and in nothing else; who, as the living embodiment of it, is known and recognized as the Man of Sin. "The son of perdition"—he on whom perdition falls as his due and his heritage; he whom John describes as ascending out of the abyss, and who goeth into perdition. "The terse personal language of Paul fore-pictures one man, one human being, as really as the phrase 'son of perdition' described from the Lord's lips the fate of Judas the traitor." (Eadie.)

The person so described is a man—anthropos—a single man, and not a series or succession of men; not the personification of evil influences, or the head of any human organization. This man, made of sin, is the personal antagonist of Christ, is the counter-Christ. Both are individual persons, both come to view, both are "revealed," both have a parousia. The one has life and glory as His destiny, the other ruin and perdition. This man of sin stands in contrast with the "apostasy," and yet is its final outcome. The apostasy gathers itself at length into a monstrous concentration of wickedness and lawlessness which receives the

ominous title of the man of sin. Thus Irenaeus conceives of him: "Summing up in himself a diabolical apostasy."

Thus Justin Martyr views him, calling him "The Man of the Apostasy." Thus likewise witnesses the remarkable document, "The Teaching of the Twelve Apostles:" "For in the last days the false prophets and the corruptors shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases they shall hate one another, and shall persecute and shall deliver up, and then shall appear the world-deceiver as son of God, and he shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire trial, and many shall stumble and perish." The closeness of this statement to II. Thess. is almost verbal. There is first the falling away, then the eruption of lawlessness and then the presence of the world-deceiver who appears as son of God. The apostasy, as a fact or a system, is not to be confused with the man of sin, for it precedes him and is the condition of his appearance. The Apocalypse is even more explicit. In chapter 19 the beast is distinguished from the kings who are confederated with him and from their armies. He is distinguished from the false prophet, who acts as his great lieutenant. The beast and the false prophet are distinguished in their fate from their armies, for they are cast alive into the lake of fire while their armies are slain with the sword. As Kock writes: "The beast is as little an abstraction as the false prophet is. Both are persons. This is clear from Rev. 20: 10, where it is said that after the thousand years the devil, who is a person, and not an abstraction, goes to where the beast and false prophet are—two other persons who served him so well, but to their own loss! It is said, moreover, that they are tormented day and night, which no abstraction could be. So sure as Satan is a person, so sure the beast, the Anti, is." The fathers of the church were agreed in considering the Anti-christ as a single human being, and not a system of polity or malign influence. It made no difference whether they were advocates or opponents of chiliasm, it was their unanimous persuasion that he will be one man, and his part in the last times will be the part of a literal agent. The terse simplicity and unambiguous unity of the Biblical description of him certainly tends to such a conclusion. On their face these great prophecies of Daniel, Paul, and John announce the advent of one enemy, draw the portrait of one single adversary, whose character, energy, and perdition stand unmatched in the history of our race.

2. The Antichrist is the supreme head of the world-power in its final and diabolical form. This is evident from the composition of John's great symbol. Daniel's beasts were successive empires—the Babylonian, Medo-Persian, Graeco-Macedonian, and the Roman. But the lion, the bear, the leopard, and the

nameless ten-horned monster, each distinct in Daniel, are all united in one in Rev. 13. It is upon this God-opposing power that the judgment of heaven falls. The beast is cast into perdition, and all this world's kings, armies and administrations end for ever. Precisely the same fate marks the huge image of Dan. 2, for while the blows fall on the feet and toes of the statue, the whole image with all its component parts—the iron, clay, brass, silver, and gold—share in the overwhelming destruction. It is the world-sovereignty as it presents itself in the last time, and the beast is its embodiment and consummation.

Moreover, John saw that one of the seven heads of the beast was smitten unto death, but that his death-wound was healed. The same feature in the beast's history appears in Rev. 17: 8, where we are informed that the beast "was, and is not, and shall come;" or as the Sinai Codex reads, "shall be present again." No doubt it is the Roman empire that is thus characterized, but the empire in its last form. It has, according to the revealing angel, a most extraordinary history, one which is divided into three stages. "It was." In John's day it existed in the plentitude of its resistless power, and the world lay helpless at its feet. With beak of brass and talons of steel the great eagle of Rome had grappled and overcome the human race, and the earth trembled when from his seven-hilled eyrie he flapped his wings of thunder. "It was."

There came a second stage, that of non-existence. Beneath the deadly sword-strokes of the barbarians imperial Rome sank and died. "It is not." From that time onward until now a universal dominion centering in one grand emperor there has not been. Ambitious soldiers have once and again attempted to found one homogeneous, world-wide kingdom in the earth, but without avail. Charlemagne tried it, the first Napoleon likewise, but in vain. Still "It is not." A third stage arrives; and the world-empire, the sovereign colossus, re-appears. "It shall be present again." "The deadly wound was healed." And at its head stands the peerless man, the Satan-inspired man, the man in military genius, executive capacity, intellectual brilliancy, and savage ferocity, surpassing Alexander of Macedon, Julius Caesar of old Rome, Antiochus of Syria, and Bonaparte of France. It is the man of sin, the Antichrist, from whom the stupendous confederacy takes its name and its laws, to whose will it bows, whose sway it gladly owns—the beast! It is the time of the end; for the beast ascends out of the abyss only to go into perdition. It was a saying in the olden times that Rome would endure to the end of the world. The age terminates indeed when the beast is here, and when the mighty conqueror comes from heaven and hurls him into the lake of fire.

3. The origin of the Antichrist is mysterious, apparently supernatural. Twice in the Apoc. it is solemnly declared that he comes out of the "bottomless pit" (11: 7; 17: 8). In chapter 13: 2 it is as solemnly asserted that Satan gives him "his power,

and his throne, and great authority." In II. Thess. 2, he is represented as having a parousia, like our Lord, and his parousia is according to the working of Satan with all power and signs and lying wonders. Many of the fathers believed he will be a Satanic incarnation. Hyppolitus calls him "a son of the devil, a vessel of Satan." Irenaeus speaks of him as "taking on himself all the power and all the delusion of the devil." Origen describes him as "the child of the devil and the counterpart of Christ." Lactantius thinks he will be "a king begotten by an evil spirit." Theodoret believes the devil will be "incarnate in the Antichrist," and Theophylact, that he will be a "man who will carry Satan about with him." Augustine says that he will be born as other men, "but that the devil will descend on his mother and fill her totally, surround her totally, hold her totally, and possess her totally, within and without, and the thing that shall be borne of her shall be altogether sinful, altogether damned." Some thought he will be Antiochus Epiphanes redivivus. Many held, and not a few among the moderns concur in the view, that he will be Nero, who shall return to earth from the nether-world. Assuredly there is something ominous in these terms—"he cometh up out of the abyss," "whose parousia is after the working of Satan"—something altogether aside from the ordinary way of men's appearing in the world. Nevertheless we cannot believe they import the return to earth of one who has long been dead, nor yet a demoniacal incarnation. They mean, or seem to mean, that, to accomplish his fell purpose, Satan will transfer to the Antichrist his power and throne, and fill him from crown to heel with his own dreadful and appalling energy. As he entered into the heart of Judas, the son of perdition, so he will take possession of the man of sin, inspiring him with power, intensifying his malignity, dowering him with super-human craft and pride, till he defies himself!

Nor is it necessary to believe that Antichrist will from the beginning of his career display his devilish temper, or let out any of the God-defying spirit that is in him. The Scripture intimates the exact contrary. He is represented as being a consummate flatterer, a brilliant diplomatist, a superb strategist, a sublime hypocrite. He will mask his ulterior designs under specious pretences; will pose as a humanitarian, the friend of man, the deliverer of the oppressed, the bringer-in of the Golden Age. Nothing less than this will satisfy the descriptions of him as "the deceiver" and the "liar;" as the one who shall intoxicate men with a "strong delusion," who shall fling over the world a fatal fascination, and utterly daze all with his majestic "powers and signs and lying wonders," who shall deceive, if it were possible, the very elect. His name implies this: He is the pro-Christ, the rival-Christ. He assumes and presumes to be God. shows himself as God; and he takes this blasphemous place and name through the strange witchery of his stupendous powers. We see the same course taken by his proto-types and precursors

by Antiochus the Syrian King; by Nero, the persecutor; by the first Napoleon who masked his iron despotism under specious pretences, proclaiming himself a Catholic to the Pope, a Musselman to the Moslems, and the Man of Destiny to Europe. But a crisis arrives; the mask is flung aside, and the Antichrist stands revealed as the consummate antagonist and supplanter of everything divine. The occasion which effects this change in his career is, I believe the subject of Rev. 12. The objections which lie against any interpretation of this most difficult portion of the Apocalypse are confessedly great, perhaps unanswerable; nevertheless, I would venture an opinion upon it.

Rev. 11 and 12, I believe, are proleptic. While they precede the description of the beast the action predicted in them falls in the time of the beast, and in that stage of his career when he is doing his worst on earth. In chapter 11 we encounter the beast for the first time in the book; and he is found making war with the two witnesses. These two witnesses, whoever they may be, are associated with Israel and Jerusalem, as verse eight clearly shows, and as Dan. 7 and 11 manifestly prove. Their testimony is essentially Jewish, their mission and ministry like that of Moses and Elijah. But the beast overcomes them, and they are slain. Babylon the harlot, the apostate church is already destroyed; and now the two witnesses, whose presence was a rebuke and whose word was a torment to men, are out of the way, and the world rejoices and makes merry. It is at this point, I suppose, that the Antichrist ventures upon his "divine treason" and his awful blasphemy culminates in his claiming for himself the place and worship of Almighty God—now that he "exalts himself" usurps God's honor and seats himself in "the temple of God, showing himself that he is God." But an event of world-wide import transpires to mar and blast his hellish triumph. Because of what takes place as represented in chapter 12 the Great Dragon (Satan) is cast down to earth, and in his desperate rage and fury turns to give his power and his throne to the beast. Everything for the beast, now that the transcendent event announced in the chapter has become a historical fact. What is this event? The conversion of Israel! This, upon which so much else turns which destroys the ground of Satan's accusation, which converts the Antichrist from a crafty dissimulator into a headlong persecutor, which brings on the great tribulation, and at length the Advent; this, I believe, is the supreme idea of Rev. 12. I believe the sun-clothed woman about to bring forth is the symbol of Israel's conversion in the time of the end. The words of other prophets confirm and explain the symbol. Micah predicts the first coming of the Redeemer, announcing that He is to be born at Bethlehem-Ephrata; then he foretells Israel's rejection and restoration in these words: "Therefore will he give them up, until the time that she that travaileth hath brought forth; then the residue of his brethren shall return with (marg. R. V.) the children of Israel" (v.

2-3). Isaiah, speaking of the same blessed event, says: "Before she travailed she brought forth; before her pain came she was delivered of a man-child. Shall a nation be born in one day? For as soon as Zion travailed she brought forth her children" (66: 7-8). It is the picture of Israel's turning to God, the time when Israel shall be saved. And when this glorious event transpires the basis of Satan's accusation is forever destroyed. This national conversion precipitates the crisis, for Israel's unbelief is the vantage ground for the accuser. The moment it becomes a reality the glad shout rings through heaven: "Now is come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brethren is cast down" (Rev. 12: 10). Against Israel converted the Antichrist turns his whole rage. Prior to this, it seems, he had been going on with craft and guile, deluding the world with his lying miracles, and exhibiting but little of his real spirit. Now his wrath bursts forth against God, against the woman and her seed, against everything that is called God or that is worshipped. War is proclaimed; the bugles of Antichrist summon his armies to the conflict, and the earth trembles beneath the tread of marching squadrons. The very atmosphere seems populous with forces marching and counter-marching for the decisive battle; and the invisible worlds of being pulsate and grow tremulous in sympathy with the contending armies. The great tribulation of which the prophetic word has so much to say, begins its awful course. It is the time of Jacob's trouble; the time of trouble such as our planet has never witnessed before, never will again; the time when, if God did not graciously shorten the days for the elect's sake, no flesh could be saved. It is then the enormity of sin and crime, of wickedness and blasphemy, unparalleled in the annals of the world, will be consummated. And when myriads of martyrs have laid down their lives for the witness of Jesus, and hope seems clean gone, and blank despair has settled down on the weltering world, and the horrible triad—the dragon, the beast, and the false prophet—have the poor race under their hellish feet, and God seems to have forgotten the earth; then, flashing down from the opening skies, the Blessed Deliverer comes, the Lord Jesus Christ; the Antichrist with his "armor-bearer," is cast alive into the lake of fire! And the kingdom, the glorious kingdom, for which we now long and pant and yearn, is established forever!

4. When shall Antichrist appear? Not until something that now "restraineth" be removed. Already in Paul's day the mystery of lawlessness was working. Already the germs of a wide defection was planted—germs of continuous and unsuspected growth, whose huge development should be the revelation of the man of sin. The fatal process marked by the apostle is this: The mystery of lawlessness working forward into apostasy, and apostasy culminating at length in the Antichrist. But an unseen power lays its hand upon the process. There is a

time appointed for his manifestation, a time neither to be antedated nor postponed. The restraining power, whatever it is, is in God's hand, and not until His set time is come can the malignant upbursting of godlessness break upon the world. For the apostle assures us that the check holds "until he who restraineth now be taken out of the way." That "until" is fraught with weighty consequences, is filled with unspeakable destinies. The generation, the century, the year wrapped up in this "until" is hidden from mortal eye. The Thessalonian saints knew what it is; we have not the same knowledge, and this fact should repress dogmatic assertion.

To the query, "What is the restraining power?" two answers are returned. One is, that it is the Holy Spirit in the church, an opinion which has a Scriptural basis, but which does not fall within the limits of the present discussion. The other is, that it is the fabric of human policy, the moral and civil order of society, divinely constituted authority, in short, in the state. The view does not antagonize the other just mentioned; it is, in fact, its correlative and counterpart. The name given to the Antichrist seems to justify this opinion. He is the "Lawless One" in whom all law is discarded, all moral order is dethroned. "When the unseen yet withholding influence of the civil power with its moral and divine order of things is powerless to restrain increasing lawlessness, then the end is near, is come" (Lutherhardt). Upon the ruins of shattered states and kingdoms the vast empire of Antichrist is built. The revolutionary condition of society out of which the Antichrist and his dominion arise is clearly indicated by Daniel, 7: 2, who says that the four winds of heaven brake forth upon the great sea, and the beasts arose. Out of the same unstable and agitated element the beast of the Apocalypse issues forth. The sea, torn by the winds, is the graphic image of nations and peoples in commotion and revolution. And this disrupted state of human society plainly hints at the withdrawal of the check, the overthrow of the dam which holds back the anti-christian flood. History affords at least one illustrious example of the malignant process through which the world will travel to the man of sin—the French revolution. There was first the preparatory stage, in which widespread attacks were made on religious faith and existing political institutions; the revolution followed which overthrew church and state, society and religion, royalty, nobility, clergy, laws, customs, everything, and then out of this social chaos came Napoleon and his empire, with the subordinate and confederate kingdoms of Westphalia, Naples, and Rome. We have but to imagine this revolutionary condition spread over the whole "prophetic earth" to have an exact picture of the time when the hindrance is taken away, and Antichrist's road is ready, and the great Kaiser comes!

Is this to be the final outcome of the boasted progress and civilization of our modern era? The science, discoveries, "cul-

ture"; the energy, activity, and splendid achievements of the age, are they all to terminate in worldwide godlessness and the man of sin? Pessimism, this view is called, and pessimists, they who advocate it. One whose love for men is deathless, whose power is matchless, has said: "As it was in the days of Noah, so shall it be in the days of the son of man." How was it in the days of Noah? The whole world in revolt against God, and true piety reduced to a family of eight souls. Impossible to be realized in our enlightened times, is it said? We have but to remember that less than one hundred years ago, in the most highly cultivated and intellectual country of Europe, in France, society was so wrecked and chaotic, and Atheism was exalted to such a height of proud impiety, that the world witnessed the audacious spectacle of a prostitute enthroned on the high altar of Notre Dame, saluted and worshiped under the title of the "Goddess of Reason." We have but to remember that at this very time there resides in the city of Rome a man whom one-half of Christendom itself honors and adheres as the vicar of Christ, the vice-gerent of God, infallible, and sole possessor of the keys of the kingdom of heaven—a man who is borne along "in solemn procession on the shoulders of consecrated priests, whilst sacred incense fumes before him, and blest peacocks' feathers full of eyes wave beside his moving throne, and every mortal near uncovers, kneels, and silently adores." We have but to remember that even now there exists a positivist calendar in which each day is appointed for the "cultus" of some men distinguished in art, literature, or philosophy.

There are principles now at work in our modern society which, if left unchecked, will soon make the advent of the Antichrist not only possible, but certain. The lawless drift is already on us, precursor of worse to come.

Who does not perceive that the forces are already loose in the world that tend to the disintegration of the whole social fabric? Who does not perceive that the ax is already aimed at the chief hoops which bind together the staves of the civil polity? Socialism, nihilism, anarchy, naturalism, materialism, humanitarianism, spiritualism—restlessness and discontent everywhere—is it any wonder that already men's hearts are failing them for fear, and looking for the things about to come upon the earth? We have only to suppose the portentous movements of the time grow and gather head until the hindrance is gone, the barrier thrown down, and then? Yes, what then? Then cometh the Antichrist, the devastator of the world!

The Lord help us to watch and be sober!

"Great Songs of The Church," lowest priced book of its size known to us, will prove more economical in the long run than a smaller, cheap book. Its songs can never wear out; and its abundance of material—450 gems, without a single filler—will never be exhausted.

BUT THE SYSTEM WORKS.

(By Permission, from Copyrighted article in The Louisville Times).

This is an enlightened age. We who live in it admit it. Each era is inevitably the best era.

We have thrown off the shackles of superstition. We are free men and women. Those who would say that we are not so much enlightened as unbuttoned—for which phrase acknowledgement is due to a forgotten source—are to be frowned upon.

Yet a mistake has been made somewhere.

The more enlightened we are, the less we seem able to pass it on. The modern philosopher who sits up all night to talk Schopenhauer and rum is sometimes unfortunate in his pater-nity. He is broad-minded as can be. He laughs at restraints. He admits himself to be a machine or a super-man who need obey only his own desires.

Somehow, he often finds it difficult to be proud of his son.

Prof. Ellsworth Huntington has assembled statistics, which go to prove that the sons of ministers have the best chance of success in this competitive life.

Not only that—although that must seem unfair to the modern philosopher.

The sons of missionaries seem to be even more successful than the sons of mere ministers.

A minister's son is surrounded by every influence that the modern philosopher angrily resists. Morning prayers. The shackles of superstition. Early hours. Hard work. No freedom to be silly. A respect for decency and order.

Yet such a son—handicapped from his start, if the modern philosophers are right—has the chance percentage in his favor.

A missionary's son, who is almost certain to find the home training common to all minister's sons intensified in his case by reason of the isolation in which his parents spend their lives, has a better chance.

How unfair this is to philosophy! One would think that Christianity and decency and prayer and order and sweetness and love are to be preferred to license and looseness!

The ancient system still works!

—JOHN CARLYLE.

TENNESSEE ORPHAN HOME.

The Tennessee Orphan Home, Columbia, Tenn., under its present management of feeding, clothing, and training children spiritually, physically and intellectually, has proven itself worthy of an extended acquaintance and a greater support than we now have. We believe thousands of people will help in this work when they once become acquainted with it. The board of directors has seen proper to employ Elder J. D. Tant, whose work as a loyal gospel preached is known among all the churches, to travel and tell the churches of our work, solicit help and ask their co-operation in the care of the orphans and the neglected, as the religion of the Son of God teaches us to do. We commend him to this work praying God's blessings upon him and begging all the churches to receive him as our messenger.

—John W. Fry, Pres., B. F. Harding, V. Pres.

MY SOJOURN IN DENVER.

Stephen D. Eckstein.

I am writing this from Denver, Colorado, where I am spending a few weeks' vacation. Practically seven years have past since I left Denver. I am indeed grateful for these years of consecrated and sacrificial labor in Dallas, Texas, in which I have been privileged to give the "Light of Life" to my kindred. Through His sovereign grace I have twice given testimony to a large gathering of Jews. I had good attention, and there was not the slightest movement in the audience. I spoke at West Colfax Avenue (The Jewish Ghetto) under the blue canopy of Heaven, once in Yiddish and once in the English. After I got through speaking, an avalanche of questions thundered forth, but "One Higher than the Highest" enabled me to cope with them in these exciting moments. Quite a few were of culture and unusual ability, and had seemingly a wide influence among their co-religionists. These meetings were very happy occasions. Many pieces of literature were distributed. As I meet Jews from place to place I can note a marked change in their attitude from what it was a few years ago. Where threatening frowns were given in response to a mention of the Messiah, we are now greeted with friendly smiles. God grant that many may give a careful study to the testimony and the claims which we present and be awakened to a quickening interest in their duty to seek their Messiah. Brethren, the mere mention of these facts should profoundly impress us. The fields are large. The call comes in clarion tones. We must not fail the Lord of the harvest as He calls us to the task of bringing the Gospel to the nearly five million Jews of America. I hope to be able to note some improvements in my physical condition by the time I return and resume the work endeavoring to meet the numerous problems that come up daily in the work among the Jewish people.

WHO WILL BE NEXT?

As I write this the whole nation of Brazil extends back of me for thousands of miles. Right in front of me is the great, wonderful, beautiful Atlantic Ocean.

In the country back of me there is much of interest, the chiefest of all being the millions of people that do not know a Bible when they see it.

The expanse in front of me seems to have no limit. It is the same surging, restless ocean which ten months ago was my home for the greater part of a month. Even now I can see the boats here on business from many countries. But my interest now is not in the boats, the beautiful green water, the immense waves with the magnificent spray where they break on a solid wall. My mind goes back, back, right over the path we made across this water to the many, many loved ones we left in the United States. And I wonder how long it will be before I get to come to these docks to welcome some of them for the Lord's work here.

We have letters now from one family and from a sister who have planned definitely to come this summer. "As it is written, They shall see to whom no tidings of Him came, And they who have not heard shall understand."
 O. S. BOYER.
 Garanhuns, Pernambuco, Brazil.

Examine your tab on the address label: if it is "9-28" your time is out. Please renew NOW!

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Herman J. Fox, wife and four children, arrived in Louisville from Japan, August 17, after an absence on the front for eight years. They were met by a crowd of relatives and brethren from various local churches.

At the special missionary meeting, Borden, Indiana, a collection was taken for Bro. Merritt's housebuilding fund in Africa which grew to \$111 before it ended. ** After a glorious beginning in the Philippines in which Bro. Benson was delighted to see 36 responding, we are calling for suitable volunteers to go over and continue the work this fall. ** Virgil Smith and Ramona have returned from an evangelistic trip among the Brazilians. He preached better than he converses in Portuguese and some more have been baptized. ** The writer has recently shipped three valuable boxes of drugs to the African stations and has two more ready to go shortly. Money for drug supplies will be welcome.

It is regrettable that Sister Cypert's support has fallen so short. Also Bro. Oldham and some others must be better cared for or the Lord will not be pleased with those who are back of them. ** Every worthy missionary, and our present force is entirely worthy, can have an ample support if their backers handle the matter properly. ** Churches desiring visits from Herman Fox while on furlough may address Bro. E. L. Jorgenson 1045 Everett Ave., this city. ** We are still inquiring for a suitable young man to join Bro. Sherriff this year. ** Does your congregation observe the Lord's supper weekly and do missionary work? The truly *apostolic* churches did both. ** Funds for Leslie Brown's travel to Africa may be sent to Bro. R. H. Boll, 2626 Montgomery Street, Louisville, Ky. ** Bro. Oldham tells us that often more consideration is shown a sow and pigs than to a woman and her children. ** Pray for Max Langpaap and send him a gift for his work at 3557 Kaimuki Ave., Honolulu, T. H. ** We are pleased to announce that Sister Crystal Edwards, of 1139 W. 40 St., Oklahoma City, Okla., plans to go to Brazil this fall with the family of Bro. Geo. Johnson. ** It is also very pleasing to note that Bro. and Sister A. B. Reese, of Reeds, Mo., volunteer for work in Africa, where Leslie Brown and family are also expecting to work. Gifts for the Browns may be sent to Bro. Reese and help on the Reese travel fund will be received by Bro. Harvey W. Riggs, Camden, Ark. Send along the cash and send them out rejoicing. If more convenient, funds for any of the missionaries may be sent the writer at 2229 Dearing Ct., Louisville, Ky., and he will forward to proper person. Send letters too. They cheer the missionary.

CLARA KENNEDY'S LETTER.

As I have been asked to do so, I am writing a brief report of my work since coming to Japan, which covers a period of four years.

My first two years were spent in Zoshigaya, with Sister Cypert in the dormitory for girls. I did not attend the language school the first year, but studied some at home. During that first year I taught English Bible classes both at Zoshigaya and at Kamitomizaka, and had classes in singing at both places.

Sister Cypert returned to America in May, and I was left in charge of the dormitory during her absence. I learned a lot of Japanese, because I had to speak in that language entirely. So I have always been thankful for this experience.

Sister Cypert returned in September, and I entered the language school, for I realized that it was the best way to learn the language. Even though expensive, it is the cheapest in the end.

Sister Cypert has moved to the country and has a new work started there. I am still in Tokyo, living by myself. Of course I have two girls (Japanese) with me, but I mean that I am not with any missionary. When I moved, I took up work with the Kamitomizaka church, as I prefer working with a church and a man as the leader, rather than trying to start a work by myself. Now I have, besides my Bible classes at the church and the singing class, a class for the ladies. At first I talked to them through an interpreter, but this is very unsatisfactory, so as soon as I felt confident to do so, I began teaching them myself in Japanese. After our Bible lesson, prayer and singing, I teach them foreign cooking. They all enjoy these meetings very much, and all have said that they are a great help to them.

Once a week, I have a Bible class of 12 young men from a certain university in Tokyo. I started this class two years ago. So far, only three of them have accepted the Lord, but others are interested and studying diligently, so we hope to have more. Besides these classes, I have many private students who come to my home for study.

Of those whom I have taught personally, and who have come to the Lord directly through my teaching, there are only five. However, from my class at church, perhaps 10 or 12 in all have become Christians. These, although they came especially to my class, stayed for church to listen to Bro. Hiratsuka's preaching. The main thing is keeping them after they have been baptized. I think it depends almost entirely on the foundation they have in the beginning. It takes months of earnest teaching before we can expect these people who have been brought up as heathen, to fully grasp the meaning of Jesus as a personal Savior, and of God as the one true and living God. It is a long time before most of them come to realize that Christianity is more than just one of the great religions of the world. If the Holy Spirit is not in us and leading us, our work is of but little or no value.

There is need of constant prayer. I believe it the thing we need most of all in our work. Please pray for us all. Then you will be doing as great a part as we are in this, the Lord's business; moreover, I think we would see astonishing results in the work on the mission field.

I wish to take this opportunity to thank each and every one who has given to my support since I have been in Japan. I surely appreciate it and wish I could write to each one personally, but of course that would take too much time. Especially do I wish to thank all of the brethren in Dugger and all of the other churches in Indiana, who have so faithfully upheld my hands from the very beginning. I always thank the Lord for your help and pray His richest blessing upon you all. It is your work too, and we are working together. I feel that your part is just as great in the eyes of the Lord as mine, especially those who sacrifice to give. Last but not least, I wish to express here how very thankful and appreciative I am of the untiring efforts of my teacher and father in the Faith, Brother Charles Neal, who has charge of forwarding funds for me. It is no easy task, and takes a good portion of his valuable time. However, I am sure he will be rewarded for it.

Clara Kennedy.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 2, 1928.

PAUL IN THESSALONICA.

Golden Text: The opening of thy words giveth light.—Psa. 119:130.

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 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 Caesar, 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

Questions and Brief Comments.

Verse 1. From what point were they leaving? (Philippi). Two places they merely "passed through"—where did they stop?

Verses 2, 3. What was Paul's custom in such a place? How long did he carry on the work in the synagogue? What was the line of teaching he followed? (See Notes also).

Verse 4. What is said of some? What did these persuaded ones do? (Consorted with Paul and Silas). Who were of that number?

Verse 5. Who again were the starters of the opposition? What was their motive? (Comp. Acts 13:45). With what sort of men did they ally themselves in order to carry out their purpose?

Verses 6, 7. When the mob failed to find Paul and Silas, what did they do? What unintentional compliment did they pass on those servants of Christ? (That they "turned the world upside down"). What did they have against Jason? What charge did they bring? Which part of the charge was true? Which false?

Verses 8, 9. What only effect did that have? What only precaution did the authorities take?

Verse 10. To what place did Paul and Silas go next? When did they leave Thessalonica? Why? To what place in Berea did they resort first? See Rom. 1:16 for the reason.

Verse 11. What is said of the Berean Jews? Who says that? Why? Did they swallow the truth blindly? How did they do? Is their example worthy of imitation?

Verse 12. What was the result of this sincere and earnest attitude? ("Faith is not credulity—it is intelligent conviction.")

than those in Thessalonica, in that they received the word with all readiness of mind, examining the scripture 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.

NOTES AND TEACHING POINTS.

AT THESSALONICA.

Here everything was favorable, the power of the message, the hearing, the personal impression made by the preachers—so that Paul felt assured of their "election." (1 Thess. 1:4, 5). Rarely does the gospel come to a people under such favorable circumstances. And they received the message, not as man's word, but as the word of God (1 Thess. 2:13, and they "turned unto God from idols to serve a living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." (1 Thess. 1:9, 10). (However the fact that Paul considered these brethren as elect, did not keep him from having the keenest concern and anxiety for them. 1 Thess. 3:1-5. Our calling and election must be made sure. (2 Pet. 1:10).

HOW PAUL PREACHED IN THESSALONICA.

1. He reasoned from the (Old Testament) scriptures.
2. He opened and alleged (explained and declared) that it behooved the Christ (the Jews' long looked-for Messiah) to suffer and to rise from the dead.
3. That this Jesus (whom he was proclaiming) is the Christ.
4. As his enemies testified, Paul taught that Jesus is King.
5. In his preaching at Thessalonica Paul put especial emphasis on the Second Coming of Christ. The converts of his preaching turned to God with a special view—not only to serving the true God, but to wait for His Son from heaven whom He raised from the dead, even Jesus who (at His Coming) delivers us from the wrath to come. (1 Thess. 1:9, 10).

LEAVING THESSALONICA.

From the world's viewpoint Paul and his companions were great trouble-makers. Everywhere they went there was disturbance and riot. (Matt. 10:34-36). Leaving the new church in the midst of trouble and persecution, Paul found no rest for his spirit till he learned that they had stood firm through it all. (1 Thess. 3:1-8).

BEREA.

The Bereans will always be remembered by their honest and upright attitude toward the message of God. They were open-minded, but not credulous. They knew their Bible—the Old Testament—and to it they went, examining Paul's teaching carefully and diligently in the light of the scriptures. They had the love of the truth. It was inevitable, therefore, that the gospel should find good soil, and spring up producing faith, obedience, and salvation.

Use the Lesson Text Questions for Class.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 9, 1928.

PAUL IN ATHENS AND CORINTH.

Golden Text: For I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2:2.

Lesson Text: Acts 18:1-11; 1 Tim. 2:3-7.

1 After these things he departed from Athens, and came to Corinth.

2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius

Questions and Brief Comments.

(On Paul's visit to Athens, see Notes)

Verses 1, 2. Where did Paul go from Athens? (See Note on Corinth). With whom did he meet here? How came

had commanded all the Jews to depart from Rome: and he came unto them;

3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11 And he dwelt there a year and six months, teaching the word of God among them.

1 Tim. 2:3. This is good and acceptable in the sight of God our Saviour;

4 who would have all men to be saved, and come to the knowledge of the truth.

5 For there is one God, one mediator also between God and men, himself man, Christ Jesus,

6 who gave himself a ransom for all; the testimony to be borne in its own times;

7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

they to be in Corinth? Why did Paul stay with Aquila and Priscilla?

Verse 4. What was the nature of his first work in Corinth? Was it successful?

Verse 5. What effect did the arrival of Silas and Timothy have? (He became the more urgent and emphatic).

Verse 6. How were things brought to a head? What did he say to the opposing Jews? (Compare Acts 13:46).

Verse 7. How far did he move his preaching-place?

Verse 8. What are we told of the ruler of the synagogue? What was the result in the case of many of the Corinthians? What did they do first? Then what? Next what? Is that the way it should go yet?

Verses 9, 10. Who spoke to Paul in a vision? (It may be inferred that for some cause Paul was depressed, and needed special help. See 1 Cor. 2:3). What did the Lord say to him? In what sense did the Lord have much people in that city? (In a prospective sense).

Verse 11. How long did Paul labor there?

1 Tim. 2:3, 4. What is good and acceptable in the sight of God? (To pray for kings, rulers, and for all men, verses 1, 2). Why? What is God's attitude toward all men? Cp. 2 Pet. 3:9.

Verse 5. What are we told of God? How many mediators are there between God and man? What is He Himself? Is He only Man? (Rom. 9:5).

Verses 6, 7. For what did He give Himself? For how many? (1 John 2:2). When was the testimony of this borne? (From the first beginning of the gospel; more especially when the door was opened to the Gentiles. (Acts 10:43; Rom. 10:11-13). Who especially was appointed to as a preacher of this great truth? (Comp. Eph. 3:8.)

NOTES AND TEACHING POINTS.

PAUL AT ATHENS.

When trouble was raised in Berea the brethren sent Paul on to the sea, and they conducted him as far as Athens, Silas and Timothy remaining behind in Macedonia. So Paul found himself alone, a stranger in a strange city, far separated from friends and companions. But so far from giving way to blues, his spirit was stirred at the awful darkness, confusion and idolatry of Athens, the center of man's wisdom and learning, and he began

at once to reason in the synagogues on the Sabbath days, and daily in the open marketplace, with them that met with him. How that led to controversy and inquiry, how Paul was taken to Mars Hill and requested to set forth his teaching before the Athenians, how he did so, and what the result was, is all fully narrated in Acts 17:16-34.

PAUL AT CORINTH.

Paul labored under great depression at Corinth (1 Cor. 2:3). Alone, homeless and friendless and no doubt penniless, in a strange country. But his heart was cheered when he fell in with Aquila and Priscilla, who probably were Christian Jews from Rome, and being of the trade which Paul too had learned (how good it was that he had a trade!) he was happy to abide with them and work with them. He was still further encouraged when Silas and Timothy came from Macedonia.

WHAT PAUL PREACHED IN CORINTH.

At Corinth Paul preached "the word of the cross," 1 Cor. 1:17, 18, and set forth the gospel in fullness (1 Cor. 15:1-4) and this simple, in the world's eyes foolish, message accomplished what all the wisdom of the world never had achieved and never can.

PAUL LABORING WITH HIS HANDS.

This was no new thing for him. At Thessalonica, "working night and day that we might not burden any of you" (1 Thess. 2:9)—"not because we have not the right, but to make ourselves an ensample unto you" (2 Thess. 3:8, 9) as later in Ephesians, he could say, "these hands ministered unto my necessities." (Acts 20:33-35). At Corinth the situation was such that, to avoid all possible reproach to the gospel, he would not accept anything from any of the brethren there ("Wherefore? Because I love you not? God knoweth!") 2 Cor. 11:7-11) although he stoutly maintains the preacher's right to a support. (1 Cor. 9).

"MUCH PEOPLE IN THIS CITY."

As in Corinth so in our cities, over all the country also, and among the teeming millions of the heathen lands, God has much people, who when they fairly hear the gospel will respond and come to Christ. We are God's agents and instruments for uttering His gospel call and gathering out for Jesus all those who will hear and obey it. This is one of the greatest motives unto the work of missions at home and abroad.

Use the Lesson-Text Questions for Class.

THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 16, 1928.

PAUL WRITES TO HIS FRIENDS IN CORINTH.

Golden Text: Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psa. 133:1.

Lesson Text: 1 Cor. 1:10-13; 3:5-11, 21-23.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.

11 For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you.

12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Questions and Brief Comments.

Verses 10, 11. (Read 1 Cor. 1:1-9).

What does Paul so earnestly beseech of them? (Comp. John 17:21, 23).

Why does he write so? Who had told him of the rising contentions?

Verse 12. What did he mean? How did these factions distinguish themselves one from another?

Verse 13. If the Christ in whom they believed is One ought they to be divided? If the church is His body (Eph. 4:4) ought it to be torn asunder? Who was crucified for them? Into whose name had they all been baptized? Whose name alone, there-

13 Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?

1 Cor. 3:5. What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.

6 I planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor.

9 For we are God's fellow-workers: ye are God's husbandry, God's building.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.

11 For other foundation can no man lay than that which is laid, which is Jesus Christ.

21 Wherefore let no one glory in men. For all things are yours;

22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 and ye are Christ's; and Christ is God's.

Verse 11. Why does he not warn them not to lay a different foundation? If one does not accept this One Foundation is he one of God's workers at all?

Verses 21-23. Ought Christians then "glory in men"? Do Christians belong to their respective preachers? Do not the preachers belong to them? (Comp. 2 Cor. 1:24). What else belongs to them? To whom do they belong? Whose is Christ?

NOTES AND TEACHING POINTS.

UNITY OF CHRIST'S PEOPLE.

Word had reached Paul of splits and factions that were rending the church at Corinth. These factions gathered around the names of preachers and leaders, whose respective followers these brethren professed to be, in distinction from all the rest. (Some seem to have been using even the name of Christ in this partisan way). To correct this evil Paul beseeches most earnestly and solemnly and enjoins on them these things:

1. To speak the same thing.
2. To see that there be no divisions among them.
3. To be perfected together in the same mind and the same judgment.
4. Not to label themselves with names of men and factional titles.
5. To consider preachers and teachers as servants of God, fellow-laborers, each responsible to the Lord for his work.
6. Never to glory in men.
7. To consider that all the preachers and teachers were for them (not vice versa)—that indeed all things are theirs and that they are Christ's, and that Christ is God's.

fore, ought they all to wear? (1 Peter 4:16).

1 Cor. 3:5. Are Apollos or Paul, personally, of enough importance that Christians could be labeled with their names? What only are they? To what extent only is each able to be a minister? (Only "as the Lord gave to him.")

Verse 6. What part had Paul had at Corinth? What part had Apollos performed? But the results came from Whom?

Verse 7. Is the work of those who do the planting and of him that watereth very important? But who alone furnishes all and is due all the honor and glory?

Verse 8. Because their work is different, are the servants who do the planting and those who do the watering any the less one? (Comp. John 4:36-38). Ought either be arrayed against the other? Who will finally judge and reward their work? According to what?

Verse 9. What were all these workers? Does that unify all their work and interests? What were the people who were brought in through their labors?

Verse 10. To what does Paul lay his ability and power? (The grace given him. Comp. Eph. 3:8). What was the apostle's distinctive work? (Laying the foundation). What do all subsequent preachers and teachers do? What warning to all those?

This is the Divinely inspired teaching which, if followed, will do away with all unrighteous division, and all factionism in the church.

Speaking the Same Thing. This cannot mean that all should simply quote scripture, or that all should repeat in parrot fashion what others have said, or that the more mature should say only what babes are saying, or that no one should utter a Bible truth unless others are also speaking that same truth. Of course not. What then does it mean? That all Christians profess their common faith in and acceptance of God's inspired word, the Bible, as the only authoritative teaching and standard; that together they confess Jesus as the Christ, God's only Son, our Lord and Savior, to whom we are all alike unconditionally committed; that we profess to belong to Him alone, not to some human following or another. This (as the apostle said, v. 12) is what he meant.

No divisions. It is only brotherly love that can prevent divisions among those who are Christ's. Read carefully Phil. 2:1-5 and Eph. 4:1-6. "Be of the same mind one toward another"—agreeable, not hostile, not critical, not suspicious or quick to condemn, longsuffering, kind, forbearing, not ambitious ("in honor preferring one another"), not jealous or envious. That this standard of love would be kept by all was hardly to be expected; and the many divisions show that it has not. Nevertheless—the Lord knoweth them that are His, and let every one that nameth the name of Christ do his part to avoid and in every righteous way to remove dissension among brethren.

Use the Lesson-Text Questions for Class.

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 23, 1928.

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE.

Golden Text: Let no man seek his own, but each his neighbor's good.—1 Cor. 10:24.

Lesson Text: 1 Cor. 8:1-13.

1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth.

2 If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;

3 but if any man loveth God, the same is known by him.

4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one.

5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;

6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

7 Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.

Questions and Brief Comments.

Verse 1. What question does Paul here take up? With what does he credit all his readers? What effect does mere knowledge have on a man? What different effect has love? (buildeth up; mg.)

Verse 2. If a man thinks he knows somewhat, what is that a sure sign of?

Verse 3. But whom does God regard and acknowledge? Who are they that love God? (Rom. 8:28; 1 John 5:2, 3).

Verse 4. What knowledge have we concerning idols? concerning God?

Verses 5, 6. Are there many reputed gods and lords among men? (Are these really divine? No). What only God do we acknowledge? What only Lord? What is the relation of the Father to the Lord Jesus Christ? (The Father of whom are all things—everything originated in Him. "One Lord, Jesus Christ through whom are all things"—He is the agency and channel through which all was created and done. Comp. John 1:1-3 and Heb. 1:1-2).

8 But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.

9 But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?

11 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.

12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

Verse 12. If I thus cause him to stumble and to perish have I sinned against him? If I sin against one of Christ's own, do I sin against Christ?

Verse 13. What higher law then shall we follow? (The law of love). If anything I am free to do should cause my brother to stumble—what shall I do about it?

Verse 7. Do all men know this? If a man, not clear on this point, thinks he is honoring a false god when he eats meat offered to an idol, what does it mean to him? (Comp. Rom. 14:14).

Verse 8. Though we are free to eat meats offered to idols (because we know that an idol is nothing) do we have to eat such meat? Are we any the better for doing so? Aren't we just as free not to eat as to eat?

Verses 9, 10. If there is any danger to others in the exercise of such a liberty, what does love tell us to do? Is there such a danger? What would the danger be?

Verse 11. In such a case what evil would result to another because I insist on following my spierior knowledge? What brings out the great value of that weak brother's soul? If Christ died for him, can I not for his sake deny myself a trifling privilege?

NOTES AND TEACHING POINTS.

THE APPLICATION OF THE LESSON.

The title of our lesson is "The Christian Basis of Total Abstinence." Now there may be Christians who (right or wrong—it does not matter just here) think themselves free and privileged to drink in moderation of strong drink, or to use light intoxicating beverages. Granted they were at liberty to do this—to others it will certainly prove a stumbling-block. My example and my influence as a drinking Christian will embolden some weak ones to whom it is a sure perdition to indulge in drink. Shall I do that? If I really am free to drink, am I not equally free not to? In which direction shall I exercise my liberty—for my brother's good or to his ruin?

This same principle applies to other "border-land practices," questionable amusements, etc. Without arguing the right or wrong of such things just here—granting I am perfectly free to indulge, is there nothing else to be considered? If not my brother's keeper, am I not my brother's brother, for whom Christ died? Ought I do as I please regardless of my influence, of the possible effect on others, of the good name of the church, the Body of Christ, and the good name of our Lord?

IDOLS AND DEMONS.

Later in this epistle Paul shows that the eating of meats sacrificed to idols, in the idol temple, is really a religious act, an act of worship; and the dark fact is revealed that though an idol in itself be nothing and there are no such beings as Jupiter or Apollo or Diana, yet in reality those sacrifices are offered to demons. Therefore as those who ate of Jewish sacrifices (the apostle argues) had communion with the altar; and as those who partake of the Lord's Supper have communion with the body and blood of the Lord, so those who participate in idol-feasts hold communion with demons. "Ye cannot drink the cup of the Lord and the cup of demons: ye cannot partake of the table of the Lord and the table of demons." (1 Cor. 10:14-22).

Use the Lesson Text Questions for Class.

FIFTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 14.

September 30, 1928.

REVIEW: PAUL THE MISSIONARY.

Golden Text: Christ liveth in me.—Gal. 2:20.

Devotional Reading: Phil. 4:4-8, 19, 20.

4. Rejoice in the Lord always: again I will say, Rejoice.
5. Let your forbearance be known unto all men. The Lord is at hand.
6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
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.
19. And my God shall supply every need of yours according to his riches in glory in Christ Jesus.
20. Now unto our God and Father be the glory for ever and ever. Amen.

THE LESSONS OF THE QUARTER.

We began with Saul's early life—his hereditary advantages, his training at home, his schooling at Jerusalem. (Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28).

In the second lesson we see him at Stephen's death, and as persecutor of Christ's disciples. (Acts 7:54—8:3; 22:19, 20).

The third lesson tells of his conversion. (Acts 22:6-16).

Lesson four takes up his earliest work for Jesus. (Acts 9:19-30; 11:25, 26).

In lesson five we see him sent out on his real life-work, on his first missionary tour. (Acts 13).

Lesson six tells of some of his hard experiences among the heathen, at Lystra. (Acts 14:8-20).

The seventh lesson sees him back from his first missionary journey, and going up to Jerusalem about a controversy. (Acts 15).

Lesson eight—Paul carries the gospel into Europe; Philippi being the first European city where he worked. This is his second missionary journey. (Acts 16:9-15).

Lesson nine—Paul in prison, and the jailor converted. (Acts 16:9-34).

Then in lesson ten he goes on from Philippi to Thessalonica and Berea (Acts 17:1-12); in lesson eleven, to Athens and Corinth. (Acts 18:1-11).

The last two lessons are some of Paul's teachings taken from his epistle to the Corinthians—about Unity (1 Cor. 1:10-13; 3:5-11, 21, 23) and on "The Christian Basis of Total Abstinence." (1 Cor. 8:1-13).

Trace Paul's missionary journeys thus far, step by step. Recall something from each lesson.

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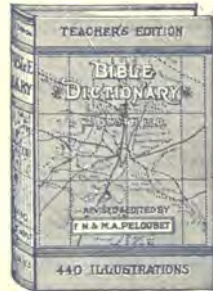
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