

OCTOBER. 1928.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor and Publisher
One Dollar a Year

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CONTENTS—

| | |
|-------------------------------------------|-----|
| Poem: "Surely, I Come Quickly." | 289 |
| Words in Season—R. H. B. | 289 |
| News and Notes | 294 |

Articles—

| | |
|------------------------------------------------------------------|-----|
| Principles of Prevailing Prayer | 296 |
| "One Greater than Solomon."—E. A. Rhodes | 297 |
| Reverence Toward God—R. H. B. | 298 |
| The Kingdom of Christ Under Two Forms—Chas. M. Neal | 301 |
| "Ending It All."—S. C. | 303 |
| The Destruction of St. Pierre | 304 |
| The Pillar and Ground of The Truth—R. K. Francis | 307 |
| Good Success. | 309 |

On Foreign Fields.—

| | |
|-----------------------------------|-----|
| Missionary Notes—D. C. J. | 311 |
| Letter from Brazil | 312 |
| The Brown Travel Fund | 312 |
| Report for July. | 312 |

| | |
|-----------------------------------------|-----|
| The Lord's Day Lessons—R. H. B. | 313 |
|-----------------------------------------|-----|

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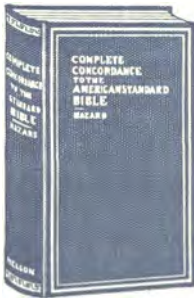
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giving the meaning of each name as well as a description of each person so that where there are a number of the same name the reader can distinguish one from the other.

This new Concordance is also

A Dictionary of Places

giving the meaning of the name of the place as well as a description, so that where there are two or more places of the same name you can easily distinguish one from the other.

THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

SURELY I COME QUICKLY.

(Rev. 2: 25; 22: 20; Luke 19: 13)

“Hold fast”—the evil days have
come; the time is short;
The saints first love have lost;
God’s Word is set at nought.
Stand firm for truth; grasp tight
the precious two-edged sword;
Hold up the shield of faith,
depending on thy Lord.

Not only fight, but work; use
every moment well:
Around are hungry souls: of
Christ’s vast treasures tell;
Thy Master soon will come: hide not
thy pound in earth,
But use it well for Him, and so,
increase its worth.

“Behold I quickly come”: such is
His parting word;
“Hold fast what I have taught; your
loins with truth well gird.
Work till I call thee home
to rest with Me above:
Sweet thy reward shall be—the
recompense of love.”

—Selected.

WORDS IN SEASON.

R. H. B.

THE PERILS OF THE LAST DAYS.

Constantly in the New Testament the last days are spoken of as days of peculiar trial and danger. The warnings and admonitions to Christians, though needed at every time, apply with particular force to the last days, and the Lord would have us to be specially fortified to stand the test of those “last days.” Since we do not know when the Lord comes we have no positive knowledge as to when the last days come. Therefore it behooves us to be always prepared for the peculiar difficulties of those days. However God also gave us certain signs by which we may in a general way recognize the last time; and though some of those signs appeared in some measure very soon (even in the apostles’ days) yet the multiplying and intensifying of those signals indi-

cate the nearness of the end. Those of the early centuries could take nothing for granted, but had much reason to watch; but those living in the last days ought to know by the clearer tokens that the coming of the Lord is nigh, even at the doors. Just as the Lord reproved the people of His day for not knowing what sort of times those were, will He reprove us if we do not recognize the ominous character of the last days. "How is it that ye know not how to interpret this time?" (Luke 12:56).

FAITH FAILING.

One of the danger-signs of the last days is the decline of faith. "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). This implies that the time might be so long that men would cease to look and to watch, and in a word, that faith would fail. "*In the last days* mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from the beginning of creation." (2 Pet. 3:3, 4). Here, manifestly, is indicated a delay beyond all expectation. The taunt, "Where is the promise of his coming?" (that is, "What has now become of your promise of Christ's return?") would not be possible except there had been a long delay. Even more striking is the argument, "From the day the fathers fell asleep all things continue as they were from the beginning of creation"—that is to say, "The long and universal experience of mankind proves that all things continue in the course of natural law: there has been and will be no supernatural interference, no irruption from on high, no personal coming of Christ, no "day of the Lord." Many will listen to this plausible talk and so the faith of many will fail. But in those very days of the long delay, those "last days," it will be precisely the most dangerous time to go to sleep. For if the Lord is indeed coming, as He said, every year and every day brings His coming nearer and the lapse of time does not weaken, but heightens the probability of His return. "Already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness and put on the armor of light." (Rom. 13:11, 12). If that was true when Paul wrote, it is much more urgently true today. Those who have allowed the passing of the time to sink them into the sleep of unbelief will be taken unawares.

IN THE LAST DAYS GRIEVOUS TIMES.

As the natural consequence of this relaxing of faith and watchfulness come the "grievous times" of the last days. "But know this that in the last days grievous times shall come." He is speaking of church-conditions, for the people he describes carry on the forms of godliness while denying the power thereof. (2 Tim. 3:1-5). As Israel, weary of looking for Moses' return from the Mount, said, "Up make us gods to go before us, for as for this Moses we know not what is become of him"—and made

them a golden calf and feasted before it ("as it is written, The people sat down to eat and to drink and rose up to play")—so the professing church that has ceased to look and wait for her returning Lord begins to show like symptoms. For when the unfaithful servant says in his heart, "My lord delayeth his coming," he proceeds to beat the men-servants and the maid-servants and to eat and drink with the drunken. But the Lord of that servant will come upon him in a day when he expecteth not and in an hour when he knoweth not and will cut him asunder and appoint him his portion with the hypocrites; "there shall be the weeping and the gnashing of teeth." (Matt. 24:57; Luke 12:45, 46).

LOVE GROWING COLD.

It is perfectly natural that in such a state of affairs brotherly love will die out. "Because iniquity shall be multiplied the love of the many shall wax cold." (Matt. 24:12). For love, the fruit of the Holy Spirit, is the one final proof that we are Christ's disciples (John 13:35) and that we have passed out of death into life (1 John 3:14). The condition of the churches today would indicate that we have entered into the first phase at least, the penumbra of the deep dark shadow of the last days. Nor are the items of the last days enumerated in 2 Tim. 3 lacking or even unusual, but rather plentifully found in the professing membership. For men—yea, even elders, deacons, preachers, to be "*lovers of self, lovers of money . . . lovers of pleasure rather than lovers of God,*" and all the rest of it, is so common that it scarcely calls forth notice and comment. "From these also turn away," says Paul: have as little as possible to do with them. (2 Tim. 3:5).

THE "FALLING AWAY."

In the religious world generally an apostasy, universal falling away, will precede the day of the Lord. It is not merely a going astray from the truth, but the deliberate *abandonment* of it. They "will turn away their ears from the truth and shall be turned unto fables." (2 Tim. 4:3, 4). The inner principle of this ("the mystery of iniquity") was already working in Paul's time, but under a restraint which prevented its full and open manifestation. The restraint will be removed in due time, and the evil principle will break out into utter denial of the truth and will flower forth in that final embodiment of sin and lawlessness: "the man of sin, the son of perdition, he that opposeth and exalteth himself against all that is called God and that is worshipped." This wicked one is to be revealed in his own season, and will meet his doom at the hands of the Son of God as He returns from heaven. (2 Thess. 2:1-12). If then the "falling away" is already upon us—for what else is it when from "Christian" pulpits the doctrines of atheism and infidelity are promulgated, the truth of God's word is being denied, the Deity of Christ, the Virgin-Birth, the Atonement, the Resurrection, Miracles, the Supernatural, and the way of the Man of Sin is being prepared by minimizing sin, humanizing God, deifying God—

if such things are in evidence already, will not God's people realize that the warned of "last days" are here?

THE HEEDLESS WORLD.

But in the world at large, as in the days of Noah, as in the days of Lot, they will be eating and drinking, buying and selling and building, marrying and being given in marriage, till the Day takes them suddenly: for as a snare shall it come upon all them that dwell on the face of all the earth. (Luke 21:34, 35). At the moment of greatest security—when peace-pacts are signed by the nations, and war (as they think) is abolished, and all evils and catastrophes are provided against—"when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape." (1 Thess 5:1, 2). For the day of the Lord so cometh as a thief in the night.

WHAT SHALL WE DO?

In those last days it behooves God's people to watch and pray, and to exhort one another so much the more as they see the Day approaching, taking heed lest in the universal unbelief and heedlessness their hearts also be overcharged with surfeiting and drunkenness and cares of this life, and it come upon them as a snare. "But watch ye at every season, making supplication that ye may prevail to escape all these things that are coming to pass and to stand before the Son of Man." (Luke 21:36). "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ who died for us that whether we wake or sleep we might live together with him. Wherefore exhort one another and build each other up, even as also ye do." (1 Thess. 5:9, 10).

* * *

SOME QUESTIONS ABOUT LAW AND GRACE.

Q. Was any man ever saved by the keeping of the Law?

Ans. No. By the works of the law no flesh ever was nor ever will be nor can be justified in God's sight. For by the law cometh the knowledge of sin; and the law worketh wrath. It could condemn but it could not save. It could justify those only who had kept it perfectly—and there never was such a man, "for all have sinned and fall short of the glory of God." (Rom. 3:24).

Q. Was anyone saved under the law dispensation, from Moses to Christ?

Ans. Many were saved during the law dispensation; not by the law, however, but by faith and grace. The forgiveness provided under the Mosaic dispensation was of grace, through the blood of sacrifice, which foreshadowed the blood of Jesus. The saints of the Old Covenant had witness borne to them by their faith (Heb. 11:2) and they tasted beforehand of the blessings of the New Covenant. (See Rom. 4:6-8). Yet there was not enough then given and revealed to make them perfect, but they had to wait for the day of Christ. (Heb. 11:39, 40).

Q. If a man could be saved by grace under the law-dispensa-

tion, why should the principles of law and grace be considered incompatible now?

Ans. The principles of law and of grace are and always have been exclusive of each other. Grace has come in fullness (John 1:17) entirely superseding both the law and the limited help of grace which was given under the Old Covenant to alleviate the curse of the law. Now we are no longer under the law, having been discharged from it, having died to it through the cross of Christ, (Gal. 2:19, 20) that, by grace, we should now live unto God. If a man should now turn back to the law he would be repudiating the grace of God in Christ Jesus, and assuming the responsibility of keeping the law in his own strength. (Gal. 5:3, 4). Under the Old Covenant God's people were commanded to keep the law, but had the privilege of looking to God for mercy and help. But now we are delivered from the law, (having died to it in Christ, our Representative,) and we now serve God upon an entirely different principle. (Rom. 7:6; 2 Cor. 3). We are *not under law but under grace.* (Rom. 6:14).

* * * * *

THE BLESSED YOKE OF YOUTH.

"It is good for a man that he bear the yoke in his youth," says God's word in Jeremiah the prophet (Lam. 3:27). It is better to be able to look back in thankfulness upon a hard youth, than in grief and disappointment to remember happy days that can never come again. Those whom God favors He lets encounter difficulty and hardship in early life, that He may do them good in their latter end. For youth learns hard lessons more easily than they will ever be learned again—lessons of obedience, humility, reverence, toil, economy, respect for others, and trust in God, lessons which are best learned under the rod of hard experience, but which afterward yield sweet fruit of peace and righteousness. The reason why a nation's prosperity so quickly leads to its decline in morality and strength is to be found in the fact that the youth of the nation grows up in softness and luxury. Idleness and pleasure-seeking destroy the stamina of young manhood and womanhood; and moral failure, especially along the sacred lines of sex, complete the ruin. The foolish father who has attained to some competence says, "*My boy shall never have to go through with what I have had to go through with.*" Yet, just that was what made him a man, and in his foolish tenderness toward his boy he deprives him of the very thing that would develop his manhood. It is good for him to bear the yoke in his youth. Honesty, faithfulness, work, the meaning of responsibility, the value of time and money, the dread of sin, and the inviolableness of duty and obligations toward God and man—these are priceless lessons which can come out of the school of hardship and wise discipline. How poor and crippled is the youth who has to go forth into life without them! How blessed are those who have learned them, whatever the cost!

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

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VOL. XXI.

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No. 10.

NEWS AND NOTES.

From New England: "I just recently returned from a quite remarkable meeting: one week at Unity, Maine, with three baptisms; three weeks at a mission point about five miles from Unity (where they had already done some successful work) with sixteen baptisms. I shall perhaps write a more extended notice for The Word and Work, as there are some things connected with the work that I think good to tell.

"Circumstances arose which hindered my preparing an article for the September number; but I am sure you did not lack for good material."—J. Edward Boyd.

From Abilene, Texas: "Just closed a most excellent meeting at Graford, Texts. There were 20 baptisms, 3 restorations, and one transfer. I think much good was done besides that which was visible."—O. E. Phillips.

From Dallas: "We had two baptisms since the meeting closed at Prairie Creek. We need Brother Mullins very much but we are glad he has undertaken the course of study in Louisville."—May Lynn.

"R. P. Cuff, of David Lipscomb College, Nashville, Tenn., closed a meeting at Lillamys Church of Christ, near Ashland City, Tenn., September 7, with two baptisms and one restoration."—Mrs. J. L. Moore.

From Cynthiana, Ky.: "The revival has just closed here. Too much cannot be said for Brother Wallace Cauble. He surely is a spiritual man. His brother, Murray, who led song services, is a fine young man who is not afraid to do the Lord's work."—Thompson Prather.

"I am in the third week of a very interesting meeting at Johnstown, Mo. Interest gaining each service."—J. F. Smith.

From G. P. Bowser, Colored Evangelist: "We closed our meeting at Senatobia, Miss., with 34 additions. We are now in a good meeting here at Fort Worth. Two added to date."

Chas. F. Hardin and E. L. Jorgenson are in a meeting at Albion, Nebr.

Send a quarter for a sample set of our tracts.

R. H. Boll is now in a meeting at Woodbury, Tenn.

From Lancaster, Ky.: "Brother C. C. Huston will be here some time after the middle of September for a short meeting."—Cronley Broaddus.

The Portland Christian School opened on Sept. 17. The First Year College Course, given by Earl C. Smith, Wallace Cauble and Claude Neale—all University men—will have a number enrolled.

"The Parksville meeting closed, with three taking membership. Interest and attendance were good throughout.

"I begin a meeting at Mansfield, Ark., Wednesday night, Sept. 19."—J. Scott Greer.

"I preached at Blackwater, Mo., Sept. 9, and one made the confession—baptized Sunday afternoon. We plan to leave here tomorrow for Morrilton. Pray for us that the Lord may direct our steps in our chosen work. We want His will done in the whole matter."—W. L. Brown.

We venture to print this remarkable paragraph from a private letter. It is a heartening piece of news:

"Last Lord's Day morning at Salem, Ind., we had one young man from Ft. Wayne make the good confession. In the afternoon, went to see a young man who is helpless and blind, and he made the good confession and we baptized him Monday afternoon. His mother is also an invalid, and she was restored; then the sister made the good confession and was baptized right there. At the services Sunday night five were added to the church, the Sunday night before that, five, and the week before that, two. Pray that we may keep faithful and that not a soul shall perish in our midst."—O. W. Scott.

The church meeting at Twenty-first and Oak St., Gary, Ind., had a great day on September 9, when the new house of worship was opened. This little group of disciples has had, and still has, its problems and difficulties, but they seem earnestly to be working them out. The afternoon meeting was attended by many visiting brethren from the region around."—E. L. Jorgenson.

From Kemp, Okla.: "I am personally acquainted with every member of the church at Hendrix, Okla., and I believe they are worthy of the support and help that they stand in need of. Last spring these brethren at Hendrix secured the services of Brother Al Hopkins for a few day's meeting, and ever since that time they have been keeping house for the Lord. The church here at Kemp have decided to help those brethren hold another meeting, but our support will not be sufficient for we have our own expenses to meet, but we are glad to make a sacrifice, and we think other brethren should help. Brother G. W. O'Neal is holding their meeting now, and everything possible has been done in order to have a good meeting; a good arbor, well seated and lighted and with Brother O'Neal as preacher and Brother Frank Grammer as song leader the meeting is bound to be a success. Those brethren also need a house for worship, and could purchase one at a very reasonable price if they had money enough to make the first payment. Brethren, let us help them, it matters not where you live. We are all one family (God's children). Let us help each other and God will bless us. Send all contributions to Frank Grammer, Hendrix, Okla., and he will report through The Word and Work every penny received, giving names and addresses of every individual, so you will know just how much has been received and who has had a part in this good work. I am your brother, and elder in Church of Christ, Kemp, Oklahoma."—H. N. Williams.

We have on hand a few dozen copies, nearly new, cloth-bound, "Wonderful Story in Song," for sale at less than half price, to some congregation that wishes to increase its supply of this song book.

H. N. Rutherford has lately closed another good meeting at Lexington, Ky. He is greatly beloved by the Lexington brethren, as he is by all.

From Frankfort, Ky.: "The meeting closed at Antioch Sept. 9, with 4 baptisms and 2 taking membership. Brother Tony Covey did the preaching and also taught a class each evening, the lessons being in Revelation. Much good was done and the church seems stronger than before."

PRINCIPLES OF PREVAILING PRAYER.

Compiled by Don Carlos Janes.

Ask according to God's will. 1 John 5:14, 15; Luke 22:42; Jas. 4:3.
 Keeping God's commandments. 1 John 3:22.
 Standing. Mark 11:24. Falling on the face. Matt. 26:39.
 Kneeling. Acts 9:40; 20:36; 21:25; Luke 22:41; Dan. 6:10.
 Boldly. Heb. 4:6. Humbly. Luke 18:9-14.
 Earnestly. Acts 12:5. Fervently. James 5:16, 17.
 Regarding the word. Prov. 8:9.
 Regarding the poor. Prov. 21:13.
 Forgivingly. Matt. 6:14, 15; Mark 11:25.
 In righteousness. Psa. 34:15, 16; Prov. 15:29; Psa. 66:18.
 In secret. Matt. 6:6. In the assembly. Acts 12:12.
 In Christ's name. John 14:13, 14; 15:16.
 Abiding in Christ. John 15:7; Matt. 16:23, 24.
 In agreement. Matt. 18:19.
 Always. Luke 18:1; at all seasons, Eph. 6:18; day and night, Luke 18:1-7; steadfastly, Rom. 12:12; Col. 4:2; Luke 22:44; without ceasing, 1 Thess. 5:17.
 In suffering. James 5:13. In sickness. James 5:14.
 With reverence and awe. Heb. 12:28.
 In the spirit. Jude 20; John 4:24; with the spirit, 1 Cor. 14:15.
 With the help of the Spirit. Rom. 8:26.
 In faith. James 1:6, 7; Heb. 11:6; Matt. 21:22; Mark 11:24.
 With repentance. Acts 8:22.
 With confession. James 5:16; Prov. 28:13; Neh. 9:2, 3; Dan. 9:4, 5; 1 John 1:9.
 With fasting. Neh. 1:4; Acts 13:3; Matt. 9:15.
 With thanksgiving. Phil. 4:6.
 Without vain repetitions. Matt. 6:7.
 Importunately. Luke 11:5-8.

Prayer Promises:

Anything—Matt. 18:19.
 All things—Matt. 21:22.
 Whatsoever ye shall ask—Jno. 14:13, 14.
 Whatsoever ye will—Jno. 15:7, 16
 Anything—John 16:23.
 Whatsoever we ask—1 John 3:22.
 Anything—1 John 5:14, 15.

Prayer Objects:

Persecutors—Matt. 5:44.
 Rain—James 5:17, 18.
 Food—Matt. 6:11.
 Guidance—Psa. 37:4, 5.
 Wisdom—James 1:5-7.
 Utterance—Eph. 6:18.
 Deliverance—2 Thess. 3:2.
 Forgiveness—Matt. 6:12.
 The Holy Spirit—Luke 11:13.

Prayer Hindrances:

Iniquity—Psa. 66:18.
 Sin—Isa 1:10-17; 59:1-3.
 Unforgiving spirit—Matt. 6:14.
 Disregarding God—Prov. 1:24-33.
 Evil Doing—Micah 3:1-4.
 Improper living—1 Pet. 3:7.
 Asking amiss—Jas. 4:3.

Delayed Answers:

Christ—Psa. 2:8.
 Paul—2 Cor. 12:7-9.
 Daniel—Dan. 9:3-27 (2000 yrs.)
 Hudson Taylor prayed for a son's conversion from time of birth till his own death. The son accepted Christ shortly after that.
 George Muller prayed over 40 years for the conversion of a friend—and it was accomplished.

PRAYER DEFINITIONS.

Prayer is speech to God.—Augustine..

Prayer is the converse of the soul with God.—Charles Hodge.

Prayer is the wish of the heart —A deaf and dumb girl.

Prayer is helplessness casting itself upon power.—Anonymous.

Prayer is want felt and help desired with faith to obtain.—Adams.

Prayer is that incense of the heart whose fragrance smells to heaven.—

John Cotton.

Prayer is the rope up the belfry which, when pulled, rings the bell in heaven.—*Evans*.

Prayer is the means by which we obtain all the graces * * * from the divine fountain.—*Scupoli*.

Prayer is the ascent of the mind toward God.—*Bishop Atterbury*.

Prayer is an affirmation and an act, which bids eternal truths be fact.—*Coleridge*.

“ONE GREATER THAN SOLOMON.”

E. A. RHODES.

Jesus said, “Behold a greater than Solomon is here.” But the people were not impressed with any degree of greatness in the Lord.

Solomon’s greatness lay in his wisdom to judge justly; in building magnificent buildings; in getting riches; in making his grounds beautiful; in answering the hard questions of the people. Solomon was indeed, as the Lord had promised he should be, greater than the kings that were up to his time, and after him there has been none like unto him.

What was there in Christ that men saw that would compare with the glory of Solomon? Born of a poor family; birthplace in a manger; a stranger and pilgrim among the people with no home; despised and rejected of men; no wealth of any promise of earthly inheritance, and not a learned man in the schools of His time.

But thank the Lord that the greatness of Christ did not lie in birth, neither in education, wealth or fame, but in that He was the Son of God, and that He worked with God in a peculiar way to do a special work for all mankind. Can Solomon’s wisdom be compared with Christ’s (Col. 2:3)? Compare Solomon’s works with Christ’s (the creation); compare their words (Ecclesiastes with John 8:12; 11:25); compare the power and authority of Solomon with that of Christ (forgiveness of sins, healing, power of resurrection, and eternal life).

Yes, a greater than Solomon is here, and He abides with us; His Holy Spirit also He has sent to be with us. And although He abides in our hearts by faith now, we have that good promise that in due time He will come in person to receive us unto Himself; to give us glorified bodies and power and authority with Him.

Do we as people of God esteem Christ’s greatness as we should or do we, as did the Jews, see very little in Him? or do we believe Him half-heartedly? or have we sanctified in our hearts Jesus as Lord, rejoicing in the spiritual life, purifying ourselves against that great day of His coming?

Yes, One greater than Solomon is here, and He has left us good news for all people. Let us tell the good news to all lest some rise up in judgment in that day and condemn us. (Matt. 12:41, 42).

REVERENCE TOWARD GOD.

R. H. B.

It was the chief purpose of the Old Testament dispensation to make men acquainted with God in a preliminary way, and to beget in them a great reverence for his name. That was the essential foundation upon which all further dealings were to be built. And at the bottom of Christianity, therefore, lies a profound reverence of God, the loss of which results in utter spiritual ruin. There are jaded Christians—"has-beens"—who are no longer interested in the worship and service of God, who are no longer impressed with God's promises and warnings, and to whom the deep doctrines of the Gospel have become idle words, and the church seems a hoax. Why is it? Unbelief? Yes, and often the reason behind it is irreverence.

To the man despoiled of reverence, the holy and solemn has become common and foolish. Beware of iconoclasm! It is easy to drag down, hard to build up. If a man reverences even an idol, he is by that much better off than the man who reverences nothing. Never sneer at any man's religion or try to ridicule him out of his reverences; but rather turn his reverence to whom it is rightly due. It is a tribute to Paul that the Ephesian town-clerk could say of him that he was neither a robber of temples nor a blasphemer of their goddess (Acts 19:37). Blasphemy, fun-making, sarcasm, and such like, are favorite weapons of some; and some may seem to have success by those means. But they are generally fatal weapons however interesting and witty they may appear to us. Of these are they that "despise dominion; daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord" (2 Pet. 2: 10-12). And (as Peter continues) in their destroying they are destroyed. One can not easily make sport of another man's holy things and escape the reaction of that spirit upon himself. Perhaps you yourself could remember a preacher or two, famous for "skinning the sects," and telling laughable anecdotes on their ways of conversion, etc., who is himself conspicuously lacking in reverence for that which he professes to defend, and calls truth.

HOW GOD TAUGHT REVERENCE.

It is well for us to look back at the lessons God taught his people in olden times, lest we forget. How profoundly impressed was Jacob with the vision of Bethel! "How dreadful is this place!" he exclaimed; "this is none other than the house of God, and this is the gate of heaven." Moses pulled off his shoes upon the holy ground, and trembled and durst not behold. Then the awful object lesson of Mount Sinai, when the people begged for a mediator because they could not endure any more the sound of that voice, and Moses himself said, "I exceedingly fear and quake." With him, the most intimate of God's companions of the Old Covenant, let us behold, there upon the mountain, from

the cleft of rock, while God makes his glory to pass by before him, proclaiming, "Jehovah, Jehovah—a God merciful and gracious, slow to anger and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, upon the third and upon the fourth generation." "Moses made haste, and bowed his head toward the earth and worshiped." Or if you would learn the secret of Isaiah's humility, reverence, and fervent adoration, try to raise before your mind his vision, when God sent him to speak to the people (Isa. 6). Behold the Seraphim reverently covering their heads and their feet before him who sitteth upon the throne high and exalted; and crying one to another, "Holy, holy, holy, Jehovah of hosts: the whole earth is full of his glory," while the foundations of the thresholds shake at the voice of him that cried, and the house was filled with smoke; and Isaiah, the noblest of his times, cries out, "Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, Jehovah of hosts." And let us not pass lightly over the bitter lesson of Nadab and Abihu, who thought the altar of Jehovah an unholy thing, and offered strange fire upon it; and Uzzah, who with unhallowed hand touched God's ark.

THE LESSON TO US.

These lessons are significant. They form the warp upon which the lovely colors of the New Covenant are woven. True, God has approached us, and has lifted us into intimate fellowship with him through the Immanuel, who for our sakes took on human flesh and was made like unto his brethren, that he might be a merciful and faithful high priest for us: but there is no room for that familiarity that breeds contempt. Before the risen Savior, John, lately in the bosom of Jesus, falls as one dead. There is more nearness and tenderness in the new fellowship with God; but the lessons dearly bought under the former covenant are not to be thrown aside. He accepts only the humble and reverent—the poor and contrite hearts. And to us, even to us Christians, it is written: "Let us have grace whereby we may offer service well-pleasing to God, with reverence and awe: for our God is a consuming fire" (Heb. 12:28, 29).

REVERENCE IN WORSHIP.

It behooves us, therefore, to approach God in all reverence—not timidly, but in the boldness of faith, which itself stands upon true humility. Many prayers are lost, and worse than lost, because they lack the reverent quality. Sometimes familiar disrespectfulness of a prayer cheapens God. Worse still, sometimes by attempted grandiloquence this holiest function of all is made an occasion for vain exhibitions of rhetoric and eloquence. Sometimes the singing is marred by irreverent professionalism of the leader, or, sometimes by his funny remarks between songs. It is profanation of God's holy things in worship and service that

kills religious interest in a community, and makes the meetings unattractive.

REVERENCE FOR GOD'S WORD.

There is, however, one holy treasure that receives more irreverent treatment at the hands of men than perhaps anything else. The one thing God magnified above all his name (Ps. 138: 2), and for which Paul prayed that it might have free course and be glorified; which is more precious than fine gold; which is quick and powerful, which opens the way to God and directs our feet aright; which is perfect, converting the soul; which awakens the sinner, cleanses, sanctifies, saves him, begets him to a new life, builds him up, makes him perfect, and gives him an inheritance among them that are sanctified—this holy thing of God loses glory and respect day after day through the foolish jests of God's own people. It is the word of God of which I speak. Of all things, it is least to be jested about; and yet, because it is so easy, by cheap wit, to make the sublime appear ridiculous it is so commonly done. But this practice is an insidious evil. The man accustomed to Biblical jokes is not likely to be impressed with the serious import of the word. He may even have a lurking doubt whether Christians themselves believe that it is indeed the word which came from the lips of the eternal God. Our teaching will have a weight in proportion as we manifest reverence for the living oracles which we teach.

REVERENCE FOR OUR CALLING.

It is said of Tennyson that the secret of his continued inspiration was the reverence and seriousness with which he regarded his work and calling. But so it is not only with poets; all successful men, writers, scientists, preachers, doctors, yea, and all the humble handicrafters and laborers, find success and satisfaction in their work in proportion as they reverence their calling and take it gravely, seriously. So with the Christian. He must regard his high and holy calling; he must not count the blood of the covenant wherewith he was sanctified, an unholy thing. He must reverently accept the honor and love the Father has bestowed upon him in calling him a child of God. He must reverence his own body, for it is the temple of God's Spirit; and if any man destroy the temple of God, him will God destroy; for the temple of God is holy, which temple we are. In continual reverence and godly fear we shall find continual inspiration and strength.

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"THE KINGDOM OF CHRIST UNDER TWO FORMS."

Note—The following brief extracts are taken from the writings of Walter Scott, an associate of Alexander Campbell in the Restoration Movement of a century ago. These extracts are taken from his book called "The Messiahship or Great Demonstration," published in 1859. This article is timely and we trust every reader of *The Word and Work* will give it a careful reading.—Chas. M. Neal.

In our exposition of the transfiguration it must be borne in mind that the Scriptures recognize the kingdom of Christ under two forms: One of grace and one in glory. The present and the future kingdom. In the former Christ suffers. In the latter He reigns. • In the one He bears the cross. In the other He wears the crown.

Christ is said to have been crucified in weakness; the present kingdom is derived from His weakness—founded upon the cross by which He redeemed the world. His future kingdom is derived from His power by which he raises mankind from the dead. So that one kingdom is founded in His humanity, and another in His divinity, or one in His weakness and one in His power. When Christ promised that some of the twelve should see before their death the kingdom of God in power, did He have reference to the first or second—the present or future kingdom?

I answer that He most assuredly meant the future kingdom—that of glory. My reasons for thinking so are the following, namely:

1. When the present kingdom was inaugurated by the Father of Mercies at Jordan, on the borders of Zebulon and Naphtalim, some of the Twelve were present; but that was in the past and could not be the thing meant.

2. One will say that the day of Pentecost is referred to. That cannot be, for not *some*, but all of the twelve were present on Pentecost.

3. Christ calls the kingdom of which some of the twelve were to obtain a sight, 'the kingdom of God in power.' This is characteristic of the future kingdom.

4. The Transfiguration to which He admitted three of them, one week subsequently to his having made the promise, is not at all a picture of the kingdom now in progress of development.

5. Peter, who was one of the *epoptai*, or eyewitnesses, interprets it of Christ's everlasting kingdom. (See 2 Pet. 1).

The Transfiguration is, therefore, a glimpse, vouchsafed three of the twelve of the glory to be revealed at the Lord's second coming. It is a daguerreotype, or rather a *tableau vivant*, of the resurrection state in which Christ appears as king and Moses and Elias, the representatives of His people, of whom some will be raised from the dead like Moses, and some transfigured like Elias. . . .

The introduction of the future kingdom—the king in glory,

the raised saints, and the changed living are described by Paul thus: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we, who are alive and remain shall be caught up together with them to the clouds to meet the Lord in the air, and so shall we be forever with the Lord."—(Pages 246-248).

THE KINGDOM OF GOD—THE LAST EMPIRE.

"This is the last empire the world will ever behold. It will, like those empires that have preceded it, be double, and embrace an inner and an outer, a political and a spiritual government—the former in the hands of God's saints, and the latter in the hands of his Son. In the first vision it is symbolized by "a stone cut out of the mountain without hands"; and in the second, by the symbols of "The Son of man coming in the clouds of heaven," to receive the outer government of the world. Accordingly 'the saints obtain the kingdom' The kingdom of the stone and the saints is to go into operation only at the close of the fourth empire, not at its opening. The saints were to attain to this kingdom or sovereignty 'through much tribulation.' This tribulation has expanded over eighteen hundred years' history. During that long period the church has waded through seas of blood." (Pages 118, 119).

"The idea of a Millennium, it will perhaps be urged, is irrational, because we are told by different commentators, as by Bishop Newton and Bishop Lowth, that on the arrival of this period all earthly government will terminate; but of the texts which authorize them to draw this conclusion, I am yet to be informed. . . . It will shortly be seen that there are actually passages in Daniel and St. John which lead us to expect that government will continue to exist in the millennium, though administered by persons of a very different character from those who are at present invested with power." (Page 317).

THE RESTORATION OF ISRAEL.

"Their denationalization and dispersion had been most conspicuously foretold, even by Moses, fifteen centuries before it occurred. He says, "The Lord shall scatter thee among all people from the one end of the earth even to the other.'

"That, however, for some great purpose preserved in their long dispersion, as a distinct people, such as we see them, and afterward in the latter day restored to their ancient domain, is presignified with equal clearness by their prophets. Hosea says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter day.'" (Page 172).

A CLOSING NOTE.

In the foregoing quotations will be noted some definite, clear-cut posi-

tions by this pioneer in the Restoration Movement. In common with Roth-erham, Ruble, Milligan, McGarvey, Walsh, Biddle and others of the able pioneers he believed in The Restoration of the Jews to their "ancient domain."

He also believed in two forms of the kingdom of Christ: One beginning at Pentecost and one at the Second coming of Christ.

He also believed that during the thousand years there would be nations on the earth and that the saints would rule over them. He disbelieved, what many of our present day interpreters proclaim so loudly and dogmatically,—that the kingdom came with power on Pentecost in such measure that it fulfilled Christ's promise that some standing with Him should not taste of death till they saw the kingdom "come with power." He, like Peter, believed that the transfiguration was a portrayal of that promise and will be fulfilled in the second coming of Christ with power and great glory.

Walter Scott believed, however, that the millennium would be the gradual outgrowth of righteousness and did not share with Ruble, Roth-erham, Brents, Harding, Walsh, and other pioneers, the belief that it would be preceded by the literal resurrection of the righteous dead. We do not agree with his general conclusions, but these passages are selected for the purpose of informing readers generally that these doctrines are not the inventions of some young men of this present generation. They have not been quoted to furnish proof for the doctrines named, for the Bible is abundant and wholly sufficient for that.—C. M. N.)

"ENDING IT ALL."

STANFORD CHAMBERS.

"And so I decided to end it all" is a statement frequently found in notes left behind by suicides. Like the "At Rest" on many tombstones, it is not true. Death does not end all, for "after death cometh judgment." And death that takes place before repentance as in the case of self-destruction, is death in sin; and Jesus says "If ye die in your sins, where I am ye can not come." Moreover, those who die in sin are not at rest. Read Jesus' lesson on the rich man and Lazarus (Luke 16), and learn that death does not end all and that those dying in sin are not at rest but in anguish. Note that this anguish is suffered by the rich man while his five brethren are yet living upon the earth though his resurrection and judgment, and the lake of fire are yet future. "There is no rest, saith my God, to the wicked." To commit suicide, therefore, (except in insanity) is to let the trap-door fall and to drop into torment. It ends all not at all!

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THE DESTRUCTION OF ST. PIERRE.

On the eighth of May, 1902, the island of Martinique, one of the West Indies, witnessed an event comparable only to the destruction of Sodom and Gomorrah, or to that of Herculaneum and Pompeii in the days of ancient Rome. In a moment St. Pierre, a city of some 40,000 inhabitants, was blotted out of existence by the eruption of Mount Pelee, the volcano at whose base the city was built. The following graphic narrative from the pen of Harry A. Franck carries a remarkable resemblance (all the more striking because undesigned) to God's prophetic forecast and warning of the Day of wrath and destiny of the present world-order. It presents an impressive illustration of such passages as Mat. 24:34-37; 1 Thess. 5:1-3; 2 Pet. 3:4-7.—Editor.

The St. Pierre of the beginning of this century was the most important city of the French West Indies. More than that, it was noted throughout the Caribbean for its beauty, gaiety, and commercial activity. It was a stone city, of real cut stone, built in a perfect amphitheater sloping gently down to the deep blue sea, and cut sharply off at the rear by sheer hills that spring quickly into mountains. White pirogues and the pleasure boats of its wealthier inhabitants balanced themselves in its bay among steamers and sailing vessels from all parts of the world. Its boulevards were lined with splendid shade trees; its Jardin des Plantes ranked among the world's best botanical collections; it had electric lights and the only tramways in the Lesser Antilles; its bourse was as busy in its way as our own Wall Street. Masses of gorgeous flamboyants, of red and purple bougainvillea, decorated its open places and its commodious residences, which stretched away into flowery suburbs with half a dozen pretty French names. In a way it had copied Paris too closely, for its night life was hectic with "sadly famous" casinos, with gaiety unconfined; it felt a certain pride in hearing itself called the "nauhtiest city in the West Indies."

St. Pierre was proud of the old volcano that seemed to watch with a fatherly care over the destinies of the city at its feet. Never within the memory of the living generation had it given a sign of wrath. A pretty little lake filled its crater, with fougères and begonias and soft velvety moss growing about its shores. To the Pierrotins it had long been the chosen place for picnics and Sunday excursions.

Yet never was a people given fuller warning of impending disaster. As early as February in their final year of 1902 the inhabitants commenced to complain of a sulphurous odor from the mountain. During the following month dense clouds began to rise about its summit. "Old Pelee is smoking again," the people told one another, laughingly; but not a man of them dreamed that their old playmate meant them any harm. On April 22 a light earthquake broke the cable to Dominica. On the 24th a rain of cinders fell on all the northern part of the island. The Sunday following saw many pleasure parties mounting to the crater-lake to watch the playfulness of "old Pelee" at close range. On the 28th great growlings were heard, as if some mammoth

bear were struggling to escape from his prison in the bowels of the earth. From the beginning of May cinders fell almost daily over all Martinique. Steam rose from the crater; bursts of fire, like magnified lightning flashes, played about the volcano's summit; the clouds grew so dense that the days were a perpetual twilight, the water-supply was half-ruined by the soot it carried. On the 5th a great deluge of boiling mud swept down the River Blanche, completely submerging a large sugar-factory on the edge of St. Pierre, and killing several persons. Great rocks came rolling down the mountainside; the cable between Fort de France and Santo Domingo parted; rivers were everywhere overflowing their banks; cinders fell continuously; the vegetables which the market-women brought down from the hills were covered with ashes.

St. Pierre began to lose its nerve. But the optimists asserted that the worst was over. A decrease in the fall of cinders on the following day seemed to bear out their assertions, though trees were breaking under the weight of ashes, and the cable to St. Lucia was disrupted, completely cutting Martinique off from the outside world. The men of St. Pierre felt that they could not abandon their affairs for a mere display of gigantic fireworks; their families refused to leave husbands, and fathers for their own selfish safety's sake; no doubt pride kept many of the inhabitants from fleeing. A scientific commission in the capital assured the frightened city that it was in no danger whatever—scientists have been known to make serious mistakes on similar occasions. The governor and his wife came to St. Pierre to lend the reassurance of their presence, and the city took on a calmer demeanor and went on about its business.

On the night of May 7, a torrential rain, accompanied by unprecedented thunder and lightning, swept over the island. That, the people told themselves, was a sign that the danger was over. The 8th dawned fresh and clear. The vapors from the crater went straight up and floated away on the trade-wind. The inhabitants forgot their fears and began to prepare for a *jour de grande fete*, for it was Ascension Day. Then suddenly, at eight o'clock, two mighty explosions that were heard as far off as Dominica and St. Lucia had barely subsided when an enormous black cloud with bright streaks in it rolled down from the crater at express speed, enveloped St. Pierre, halted abruptly a few hundred yards north of the neighboring village of Carbet, and floated slowly away before the wind. The pride of the French West Indies, with its twenty-eight thousand inhabitants, had been completely wiped out in the space of forty-five seconds.

That night the wreck of a steamer, its superstructureless deck strewn with a score of charred and dismembered bodies, crawled into the harbor of St. Lucia.

"Who are you?" shouted the crowd gathered on the wharves, "and where do you come from?"

"We come from hell," shouted back the only surviving officer. "You can cable the world that St. Pierre no longer exists."

Eighteen years have passed since the destruction of St. Pierre, and it is still little more than a fishing village. From the waterfront one gets an impression of partial recovery; once landed, one finds only a fringe of houses along the sea, frail wooden houses with little remembrance to the old stone city. Sloping wharves of stone, strewn with broken and rusted lamp-posts, with worthless iron safes, and the twisted remnants of anchor chains, accommodate only a few fishing canoes instead of their former bustling ocean-going traffic. Back of the one partly restored street lies a labyrinth of old, gray cut-stone ruins choked with the rampant vegetation which does its concealing work quickly and well in the tropics. From the beach to the sheer green mountain wall behind, a dark-gray lava dust everywhere covers the natural soil, and from this fertile humus a veritable jungle has sprung up. Former parlors are filled with growing tobacco; banana plants wave their huge leaves from out what were once secluded family residences; one can get lost in the hills of lava, so overgrown are they with forests of brush, of manioc, hedgewood, and thorny brambles. The remnants of stone walls ready to fall down at the least tremor of the earth force the cautious visitor to make many a detour. Here are great stone stairways that lead nowhere; there massive buttresses upholding nothing. Ivy and climbing plants drape the low jagged walls of former rollicking clubs and solemn government buildings. Narrow paths squirm through the thorny brush where once were crowded city streets. Of the five large churches that adorned St. Pierre, only a piece of the tower, a fragment of the cursed apse, and a bit of the facade of the great stone cathedral, once among the most important in the West Indies, peer above the surrounding vegetation. The entrance hall and the tiles of the main aisle lead now to a tiny wood-and-tin church built in the center of the former structure. Rusted iron pillars, hanging awry or competely fallen, help the brush to choke up the interior; a pathetic old iron saint, without head, arms, or feet, leans against the outer wall as if he were still dazed by the fall from his niche above. Gaunt black pigs roam everywhere through the ruins, the silence of which is seldom broken except by the wind whispering through the leaves and the murmur of the running water with which the ghost of a city is still abundantly supplied.

If St. Pierre is not yet rebuilt, it is not because of fear, but by reason of the fact that only a scattered handful of its inhabitants were left alive. In the city itself there was one survivor, a negro prisoner confined in a deep dungeon from which he was rescued four days later. Only those who chanced to be away from home or in the far outskirts outlived that fateful May morning.

"THE PILLAR AND GROUND OF THE TRUTH."

R. K. FRANCIS.

Paul, penning these words to the young evangelist, contrasts the Church of the living God with the temple of the lifeless image of Diana, at Ephesus. It is noteworthy that the statement occurs in connection with the Apostle's instructions as to the qualifications of office-bearers in the church, and the need for fidelity and care on their part in view of the increasing corruption. These words of the greatest missionary and preacher Christianity has produced—the man whose zeal and labors for Christ were unbounded—declare the Church to be, in a world of sin, disbelief and division, the witness and light sent by the Christ. The Word which she has received from her Lord she is to give to the world. The fact that we are surrounded by denominationalism does not alter the character and aim of the Church of Christ. Let nothing beguile us from the simplicity, beauty, and strength of that New Testament position, from the primitive and true conception of the Church both in her membership and in her worship.

How clear and wonderful is the position of that Church on earth. She is entrusted with a high mission; she has but one aim and object: to represent, imitate, and obey Christ. Her topic is Christ's return. She is not expecting days of peace and sunshine, but of trial and tribulation; and her safety is in warfare. She is the pillar and ground of the truth. Her great Head, alone, has all authority to prescribe the conditions of her membership, and to fix her ordinances. Introduce your philosophical human speculations about these conditions, or concerning the place and power of Baptism, or with regard to the emblems of the Lord's Supper, and there will be, inevitably, disagreement and disaster.

As churches co-operating for evangelistic purposes, and pleading for the Restoration of New Testament Christianity, it is our glorious duty and privilege to direct our fellow men to Christ Himself as the only source of religious authority and truth. Unless we constantly and continuously do this, we are untrue to our position and disloyal to our Lord.

When discussing questions of religious faith and practice, an appeal is made, at times, to conscience, sincerity, and conscientiousness, for decision as to the correctness or incorrectness of our position. But the Word of God is our guide, "a lamp that shineth in a dark place," the only guide in this dark and benighted world. Conscience cannot be trusted, and every New Testament disciple must cease regarding his conscience as the standard of right and wrong either to himself or others. Conscience, without a knowledge of the truth, is as impotent for guidance, as the eye without light. Sincerity is often quoted as a judge and lawgiver on these questions, but it is a sandy foundation on which to build. Sincerity of motive and great

benevolence may both exist without any operation of the faith, hope and love required by the Gospel. Sincerity, in itself, cannot convert error into truth, nor truth into error, consequently it has little, if any, efficacy upon the heart, and therefore is not a means of salvation. Let us not forget, however, that the insincere acknowledgment of truth is as valueless as the sincere belief of untruth. Charity "rejoiceth not in iniquity, but rejoiceth with the truth." It delights in the character and authority of our Lord drawn in the Bible, and has no regard for any other, though drawn by the wisest of men, and applauded by majorities.

The Ambassadors of the Christ, the Legislators of His Church, His Apostles, have the very same authority to rule now, by their word, in the churches, as they had to rule in the churches of Galatia. What, then, is their teaching? What was their practice with regard to the Lord's Table? These men clearly show that this feast is for the relatives of the Master; for those who can approach, having their hearts sprinkled from an evil conscience and their bodies washed in pure water, and who come in full assurance of faith in our Lord Jesus Christ. To all such we give invitation and welcome; beyond this, no man—nor even an angel from heaven—has any authority to go. The views of fallible minds concerning what is expedient in these matters are as variant as the wind, and can be no guide for the New Testament Christian. The notion, whether advanced in politics, morals, or religion, that error is entitled to our charity because it is unimportant is extremely corrupting in its influence on opinion and practice. As churches, we need to understand thoroughly our own position in order, (1) that questions of *opinion* and *expediency* shall not be made tests of fellowship; (2) that we offend not against the law of love; (3) that we guard against any abuse of liberty by running to extremes. We are in troubled waters just now, in perilous times as a people, and we must speak plainly or our duty is not done.

Usurpation of the King's authority can never bring peace and unity among the citizens of the Kingdom. Neither on the ground of expediency, nor the change of times, have we the slightest warrant to deviate from the practice of the first churches founded on Apostolic precept. How can the Church be "the pillar and ground of the truth," while we adopt and act upon the principle, in word or deed, that it is expedient to deviate from the truth? We lose the true character of the Church when we do so, and bear false witness concerning it.

The Church is not a spirit, it is a body. It is not an invisible creation of God; it is a visible union of men. It is a society, open and visible, with terms of admission and duties of membership. This Church is "the pillar and ground of the truth." Voluntary action on the part of each one entering into this association, and yielding obedience to the conditions of the Gospel is recognition of the authority of the Christ, the Head of the Church. To

attempt to be wise above what is written on these matters is to be not only not content with what is written, but to become venturesome speculators, launching into regions of thought and actions that lie beyond the range of our powers. Those who do so are not safe guides either for themselves or for the churches. Let us have Biblical reasoning upon Biblical facts.

Tunbridge Wells, Eng.

GOOD SUCCESS

There is plenty of success that is not good. The man who sets out to be the most successful forger of his generation may succeed beyond his best hopes; ; but most people would not call his success good. And there are higher planes of success, neither criminal nor essentially bad, yet concerning which we may hesitate to use the word "good." There have been rich men whose money has been made honorably yet who at the end of their lives would not advise others to do the same, and who have come to see that the perils of riches are greater than the blessings.

It is interesting that the Bible never uses the word "success" by itself, but only the expression "good success." And even that term occurs only once in all the Scriptures.

Moses, God's greater leader of Israel, had died. God was commissioning Joshua to take his place and lead Israel into the land that was then and always will be, as no other land, the centre and keystone of the entire earth. These were God's words to Joshua:

There shall not any man be able to stand before thee all the days of thy life. . . . I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

We have, therefore, God's own definition of good success. It is learning His will and doing it. It is had by studying His Word, telling others about it, meditating upon it day and night, turning not from it to the right or to the left, not subtracting from it, but doing all that is required. Good success follows obedience to God. Keeping success follows obedience to God. Keeping His Word ensures the Lord's continuing presence; God does not fail nor forsake those who do His will.

The word success means literally to go through with a thing to the end. It is the "accomplishment of the end aimed at." But the word in itself can stand for either bad or good achievement. A man may set out to murder another man and accomplish his purpose; he has succeeded; but it is not good success. The Lord Jesus Christ, in whom alone is life for men, said: "I am come that they might have life, and that they might have it more abundantly." He accomplished His end, and it was good success. He did it by doing the will of God the Father; the motto and unswerving purpose of His earthly ministry was expressed in His words: "Lo, I come to do Thy will, O God."

True success is an enduring thing. Its one secret is given in God's words to Joshua. The same inevitable principle was declared by Christ fifteen centuries later, in one of His eternal parables: "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

The man in that parable was a successful builder. He carried his purpose through, and the result endured. It was good success, because it was the result of hearing the Lord's words and doing them. Another man was described, who heard the Lord's words and did them not. He was a builder also, but when the test of floods and winds came, his house "fell: and great was the fall of it."

The only manual of good success in the world is the Bible. It is the only book of life and of safe guidance. It is the Word of God, and, like the success it guarantees, "the Word of the Lord endureth forever." There are many who read the Bible, many who teach it, many who memorize it, many who know a great deal about what is in this Book, yet who do not have good success. The Word itself tells us why. It is so easy to read and memorize and know what is there, and not "observe to do according to all that is written therein." But when Christ is received not only as Saviour but also as Lord, and the life is surrendered wholly to His mastery, then He is able to keep His followers in the very centre of God's will, and in a joyous obedience to God's Word. The good success that He then gives is better than the best that man can even hope for.

—Editorial, Toronto Globe.

From Japan: "The Word and Work is fine these days. The last two copies I have enjoyed especially. May the good Lord bless you all in your worthy work.

"We have a helper supported by the Pepperdine fund and we want to arrange for another.

"Brother McCaleb's paper has appeared and we hope that it will do much good among the brethren and may be the means of enlightening many unbelievers."—E. A. Rhodes.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

On foreign fields, the heathen are dying one per second.

On the home field are about 5,700 "loyal" churches of Christ doing nothing to give the gospel to the great majority who have never heard it. Many of them would begin if they had one sermon of the right kind.

A fine service is being rendered the work in South Africa by Bro. Earl C. Smith, 2703 St. Xavier St., Louisville, Ky., who is raising the money to provide Bro. Merritt an automobile. ** A good number of missionaries are sailing this fall, but so far no arrangements are made to put a man in the Philippines, give Bro. Sheriff a helper, provide a teacher-missionary for inland Japan to help educate the missionary children. ** In sending the missionary gift of Gary church, Fla., Bro. H. C. Hinton writes a letter to cheer the worker far afield. ** Bro. Wm. Greenaway recently had a series of week-night addresses on missions at East View with the result that they are now doubling their former contribution—and it's a small church. ** Herman J. Fox came in from his sojourn at Ebenezer, Bohon, Lancaster, Lexington and Winchester with a cheerful report. ** Bro. N. B. Wright has booked passage for China and Wallace Cauble, Sellersburg, Indiana, is treasurer of his funds.

A Texas sister of 65 sends substantial help to four of the missionaries and a good order for "Boosters' Bulletin," the missionary monthly by the editor of this page. Sample on request to 2229 Dearing Court, Louisville, Ky. ** Bro. Broaddus and others have penetrated 600 or more miles of the interior of China with no evidence of anti-foreign feeling and will likely go inland this fall. ** Bros. Boyer and Smith have removed from Garahun and are looking for new recruits this fall. ** Which shall we omit, the Lords Supper or foreign missions? Neither. The church at the beginning practiced both and every church now should have the same mind. ** Several missionaries are receiving less than they should have while we could easily supply their deficits and be the happier—yes, and richer in eternity. ** The brethren at Pinamalyan, Philippine Islands, where 53 have been baptized recently, have built a chapel. "They are able to conduct their own Sunday service with credit." —*Geo. Benson.* ** In Tokyo, there stands a neat chapel with a group of believers, a good-sized dormitory, and near-by the home of Bro. McCaleb—a fine opportunity for some young man who wishes to go out and join in the work.

"Under the direction of white missionaries our native preachers should do great things for the enlargement of Messiah's Kingdom. Undoubtedly they know the secret of how to get at their people better than we do."—J. W. Claassen.

LETTER FROM BRAZIL.

If it is the Lord's will we shall leave Garanhuns this week. Brother Boyer traded his motorcycle for a good second hand Ford, packed all his goods ready for shipping, and left for Paulo Affonso, Alagoas last week. He has gone ahead to arrange houses in which we may live. If we do not receive a telegram that he cannot find a house we shall leave here Thursday on our horses. Our goods will go by ox cart and truck.

Paulo Affonso is the town in which we stayed and preached two weeks during our last trip and where the Lord opened the hearts of three persons to believe and obey Him. There is not only an open door here, but in a number of other cities and towns near enough that we can reach them either by auto or horse. We hope that one of us can be away from Paulo Affonso preaching in these other places the most of the time. We are indeed happy to know that the Lord is now leading us into a real missionary field where the gospel is unknown. We are not preparing to live here forever, but like the Apostle Paul shall always be looking to the Lord to guide us. Therefore I do not like to call this our permanent location. I doubt if it is best for missionaries in Brazil to choose a permanent location. But our address shall be Paulo Affonso, Alagoas, Brazil until you receive further notice. Please send The Word and Work to this address. Virgil F. Smith.

THE BROWN TRAVEL FUND.

Several have replied to the communication relative to funds to enable Brother W. L. Brown to go to Africa for missionary work. Brother Dow Merritt is now alone on the Kabanga station and has heavier responsibilities than should be left to one man—correspondence, supervising the day school, caring for the numerous sick, looking after the church work, and building his house and the new school house. Remember the bricks have to be made and burned on the site in Kabanga mission. Then there is freight to bring from railway 46 miles distant. It's a big job. He needs Brother Brown badly and needs him quickly.

Brother Merritt has already baptized 44. As soon as his house can be used, he will move out of the hospital building. Another house is to be fixed up some also. Much work. The sooner the Browns get there the better.

Can you not raise \$100 for this fund? Ask your friends; get a church collection; write letters; visit neighboring congregations. By several persons taking it up actively, there is no big thing for any one person. Please stir diligently and report to me at once and then press your campaign further. Steamships have the habit of asking advance payments for transportation. Come, let us make short work of it. Please drop me a line and let me know you are working at the job. A. B. Reese, Reeds, Mo.

REPORT FOR JULY, 1928.

Personal: Portland Ave., Louisville, Ky., \$15; Chattanooga Central, Chattanooga, Tenn., \$10; Green's Chapel, Ky., \$10; Jacksonville, Fla., \$18; Borden, Ind., \$32. Total \$85.

For the Kamitomizaka Church: Woodfield, Ohio, \$15.

There was one baptism at Zoshigaya in July, a young man, the only son of the post-office preacher. Tsunenori Aoki gives promise of becoming a useful man. He was blessed in being born in a Christian home and taught the scriptures from childhood.

Brother Hiratsuka says they have had two baptisms at the Kamitomizaka Church during July, six since the first of the year.

We have had the wettest summer in Japan for several years. The doors swell so they won't shut; paint becomes soft and sticky; matches won't strike; shoes mould and turn green; grain sprouts in the patch; fruits and vegetables rot; trees become top-heavy and bend over; growing corn turns pale; envelopes stick, and all the house becomes musty and damp. It is necessary to build a fire at intervals to dry things out. But it doesn't always happen like this. J. M. McCaleb.

Tokyo.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 7, 1928.

PAUL IN EPHEBUS.

Golden Text: We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.—Eph. 2:10.

Lesson Text: Acts 19:8-10, 18-20; Eph. 4:11-16.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

18 Many also of them that had believed came, confessing, and declaring their deeds.

19 And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

Eph. 4:11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ;

14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15 but speaking truth in love, may

Study Questions and Brief Comment.

Read Note on Paul's Work at Ephesus.

Verses 8-10. How long did Paul work in the synagogue? How did he speak? What was his theme? (Comp. Acts 8:12; 20:21, 25). Were all convinced? Did all obey? What did the rest do? What steps did Paul then take? How long did he continue to teach in the school of Tyrannus? What was the result of all this work? Get a picture of Paul's intense labor during this time, in Acts 20:31.

Verses 18-20.. Read the omitted portion, vs. 11-17. What did these people confess? What brought about their repentance? What showed that it was a real repentance? Was this a mighty triumph of the word of God? Eph. 4:11. What five kinds of helpers did God give to His church? (See Notes). What and who were the apostles? (Authoritative messengers of Christ). What were prophets? (Inspired spokesmen of God) Evangelists? (Spreaders of the gospel) Pastors? (Shepherds) Teachers? Which of these five did their work once for all? (Eph. 2:20. Comp. 1 Cor. 3:10, 11; Gal. 1:8, 9; Jude 3). Which sorts would continue to be needed in every generation?

Verse 12. What were these helpers given for? (Three items).

Verse 13. For how long should their ministrations continue? Must it go on in every generation till this end is accomplished for all? Are all five sorts of helpers (v. 11) needed till then? (Yes. See Notes).

Verse 14. What is the weakness of small children in Christ? How only can that be overcome? (By the ministration of the Word) Will the dan-

grow up in all things into him, who is the head, even Christ;

16 from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

(the Head, Jesus Christ). How is it increased and built up? (By that which every joint supplies, and by the due working of each several part). What must be the principle and atmosphere of the church's growth? (Love).

gers described in this verse always beset the church? (Yes. See Acts 20:29-31).

Verse 15. How is the truth to be spoken? How do we grow up into Him who is the Head?

Verse 16. From whom does the increase of the Body come? (From the Head, Jesus Christ). In whom is it "fitly framed and knit together"?

(In whom is it increased and built up? (By that which every joint supplies, and by the due working of each several part). What must be the principle and atmosphere of the church's growth? (Love).

NOTES ON LESSON.

PAUL'S WORK IN EPHEBUS.

The printed text consists of three portions: First (Acts 19:8-10) three verses covering a crisis in his earliest work. Second (Acts 20:18-20) three verses referring to a later phase of the work. Third (Eph. 4:11-16) an extract from Paul's letter to the Ephesians, concerning the church's ministry and growth.

Reading the whole account, Acts 19:1-20:2 we find the beginning of Paul's work in Ephesus (had he ever been there before? See Acts 18:19-21)—which belongs to the period of his third missionary journey (Acts 18:23). Twelve men who knew only the baptism of John who had therefore not known of the Savior who had come and died and risen, nor anything of the gift of the Spirit, were taught the true way of God. (Vs. 1-7). Then he began in the synagogues. Some believed, some were hardened and opposed, and Paul separated the believers from the unbelievers, and moved to the school of Tyrannus, where he taught daily for two years, thus, from this center, reaching all Asia. The character and interest of this work is to be seen in Acts 20:31.—Next comes the episode of the sons of Sceva, traveling mountebanks, who attempted to avail themselves of Paul's authority and the name of Christ. (Acts 19:14-20). This made a deep impression and resulted in a true repentance. Finally, the riot raised by Demetrius, after which Paul left Ephesus. (Acts 19:23-20:2).

FIVE SORTS OF MINISTRATIONS IN THE CHURCH.

First, Apostles. The word means a messenger; but not just any sort of messenger, but an authorized and fully empowered representative, a delegate, an envoy, an ambassador. Such were the apostles of Christ. To receive them was to receive Christ, to reject them to reject Him. (John 20:21-23; John 13:20). Their word was the commandment of the Lord (1 Cor. 14:37) and the acceptance or rejection of their teaching was the test of the spirit of truth and the spirit of error (1 John 4:6). What we know of Christ and the gospel came from them or through them, and they spake, not of their own wisdom, but of the Spirit (1 Cor. 2:12, 13). Before the Spirit came upon them they were not permitted to proclaim the word. (John 16:12, 13); Acts 1:4, 5, 8). They had no arbitrary power to bind or loose: after they had spoken God's word, the gospel, neither they themselves, nor anyone else had power to alter it (Gal. 1:8, 9); nor had they any lordship over the faith which was thus originated in the hearts of men (2 Cor. 1:24).

Secondly, Prophets. The prophet was an inspired spokesman of God. All the inspired men who wrote the Old Testament from Moses to Malachi were called prophets (Heb. 1:1). They spoke as they were moved by the Holy Spirit (2 Pet. 1:21). God put His words in their mouth. (Deut. 18:18. See Exod. 4:15, 16 and 7:1 for an illustration). The New Testament prophets were members of the church inspired to speak the words of God. To some was given the gift of prophecy by the Spirit. (1 Cor. 12:10). A notable instance was Agabus (Acts 11:27, 28; 21:10). See also Acts 13:1; 15:32; 21:9). The use of this power in the assembly is referred to in 1 Cor. 14:1, 3, 4, 31, 32, 34, 39. The gift of prophecy was sometimes counterfeited,

and there was some danger that all prophesyings would be despised because of the false, as seen in 1 Thess. 5:20, 21.

Third, Evangelists. The term signifies preachers of the "evangel," the gospel; spreaders of the good tidings.

Fourth, Pastors. The word pastor means "shepherd." All elders were pastors; though all pastors are not necessarily elders. These are they who feed His lambs, and tend His sheep, and see after God's flock.

Fifth, Teachers. This needs no explanation for we all know what a teacher is. See Acts 13:1.

DO WE HAVE THESE FIVE MINISTRATIONS NOW?

The work of the apostles and prophets was fundamental. They laid the foundation (1 Cor. 3:10, 11)—a work that is never done but once. The church is built upon the foundation of the apostles and prophets. (Eph. 2:20). We still have the apostles and prophets as the Jews had Moses and the prophets (Luke 16:29) though the man Moses and the prophets had long before passed away, for their work, embodied in the Holy Scriptures, was in the Jews' hands. In exactly the same way have we the apostles and prophets, in the New Testament Scriptures. The apostles and prophets gave us the faith which was once for all delivered to the saints. (Jude 3). The work of evangelists, pastors, and teachers, on the other hand, is a work that has to be done all along and all the time. The evangelists took up that full and unchangeable gospel first preached by the apostles, (Gal. 1:8, 9) and carried it abroad to every place. The pastors worked among the Christians, exhorting, encouraging, reproving, by the same authoritative apostolic word. The teachers, likewise, taught the truths revealed through the apostles and prophets. We still need these three classes now, and will ever need them, to teach and apply and spread abroad the truths which are once for all laid down for us in the New Testament. The work of these three sorts of ministers does not require any miraculous supernatural endowment.

Use Lesson Text Questions.

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

October 14, 1928.

SPIRITUAL GIFTS.

Golden Text: Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Cor. 13:13.

Lesson Text: 1 Cor. 12:4-7, 31; 13:1-8, 13.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of ministrations, and the same Lord.

6 And there are diversities of workings, but the same God, who worketh all things in all.

7 But to each one is given the manifestation of the Spirit to profit withal.

31 But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

1 Cor. 13:1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

Study Questions. Read 1 Cor. 12:1-11. Verses 4-6. Are there more than one kind of spiritual gifts? Through whom are they given? Are there many kinds of Christian service? Who appoints to each Christian the service he is to do? Are spiritual gifts natural to men? Who works them in all? (cf. Phil. 2:13).

Verse 7. Were these manifestations of the Spirit given to all true Christians? For what purpose? Were they to be used selfishly?

Verse 31. Are all gifts of equal importance? Which should we earnestly desire? (cf. 13:13). What is the "most excellent way"? (13:1-13).

Verses 1-3. Is it possible to have miraculous gifts and to sacrifice much and yet not have love? Are miraculous gifts of any value without love? Is it any profit to sacrifice unless prompted by love?

3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6 rejoiceth not in unrighteousness, but rejoiceth with the truth;

7 beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

13 But now abideth faith, hope, love, these three; and the greatest is love.

Verses 4-7. Enumerate 15 things said about love and give meaning of each. Does love envy a brother's gifts? Does love exalt self or the one loved? Is love courteous? Does love "look out for number one" or for number two or three? Is love irritable? Does love love even the evil? Does love rejoice when evil befalls the one she loves? What does she rejoice in? How much does love bear? Believe? Hope? Endure?

Verse 8. Does love ever fail? Do prophecies? Tongues? Knowledge?

Verse 13. What three gifts abide? What is the greatest gift?

NOTES AND TEACHING POINTS.

WHAT WERE THE "SPIRITUAL GIFTS"?

They were supernatural endowments or power bestowed by the Holy Spirit upon the members of the church. (See the list of the various gifts in 1 Cor. 12:8-10). So far as the record shows (after the original baptism of the Holy Spirit which occurred on Pentecost and in Acts 10) they were bestowed only through the laying on of the apostles' hands. (Acts 8:14-18). They were given for the profit and edification of the church. (1 Cor. 12). In chapter 14 we see them in use, and the use of them regulated by love and wisdom for the good of all.

WERE THE "SPIRITUAL GIFTS" TO CONTINUE?

At the time when they were given these miraculous "spiritual gifts" were absolutely necessary. There was no New Testament as yet; The gospels and the teachings for Christians in the epistles had not been written. The apostles and inspired preachers were few, and there had been little time to develop preachers and teachers and workers. Therefore these supernatural gifts filled a great need. When the church had got its start and was securely established, and the apostolic teaching had been fully given, circulated (2 Tim. 2:2), written, and accredited, the necessity for direct supernatural help ceased. The natural way rather than the miraculous, is ever the preferred way of God's working. On the morning after Israel entered Canaan and ate of the old corn of the land the manna ceased forever. (Josh. 5:11, 12). But God's presence was with them as before, and His same care over them, though now working more along natural lines. Everything, the church not excepted, originated in miracle, that is, by direct action of God; and continues along the stable rules of "law." When the last apostle passed away the spiritual gifts (which came by the laying on of the apostles' hands) were no longer bestowed. In 1 Cor. 13 the temporary nature of those gifts is pointed out (vs. 8-10). Whether they be mere fanaticism or whether fraud, or Satanic counterfeits—beware of the pretended "Spiritual gifts" of our modern times: they do not minister godliness nor build up Christian life and character, but lead to vagaries and extravagances and wild and foolish excitement.

The day of miracles, however, is not forever past. As the age began in miracle so will it end in miracle. Meanwhile there is natural growth and development. "The earth beareth fruit of herself; first the blade, then the ear; then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mark 4:26-29).

• THE SUPREMACY OF LOVE.

Far above all the spiritual gifts, even in the day when those miraculous gifts were in vogue, was love, without which the best spiritual were worthless. Whether then or now, love is far greater and more important than all

powers, abilities, talents or aught else. It is the chiefest of all Christian graces, and the distinctive mark of Christ's disciples. (John 13:35). "God is love, and he that abideth in love abideth in God and God in him." (1 John 4:16).

Divide 1 Cor. 13 as follows:

1. The Supremacy of Love. (Vs. 1-3).
2. How Love does. (Vs. 4-7).
3. The Permanence of Love. (Vs. 8-13).

QUESTIONS FOR CLASS USE.

1. What is the theme of this lesson?
2. Read 1 Cor. 12:1-11
3. Who bestowed these "gifts"?
4. For what were they bestowed?
5. What is the "more excellent way"?
6. For how much do spiritual gifts count if there is no love?
7. How much does a Christian count for if he has not love?
8. The fifteen things said about love.
9. Is love more permanent than gifts of prophecy and of tongues?
10. What three things abide?
11. Are all three of these great?
12. Which is the greatest?

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 21, 1928.

CHRISTIAN STEWARDSHIP.

Golden Text: First they gave their own selves to the Lord. 2 Cor. 8:5.

Lesson Text: 2 Cor. 8:1-9; 9:6, 7, 15.

1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For according to their power, I bear witness yea and beyond their power, they gave of their own accord,

4 beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5 and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6 Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7 But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he be-

Study Questions.

Verse 1. Did God give a special grace in the churches of Macedonia? Will he bestow that same special grace upon any who will allow Him to do so? (cf. ver. 7).

Verse 2. Can God's people have abundant joy while being proven by much affliction and in deep poverty? Is there any time that we can't abound in joy then? (cf. Phil. 4:4). Can the people of God be richly liberal while being tried by affliction and in deep poverty? Is there any reason for any one ever giving sparingly then?

Verses 3, 4. Did the churches of Macedonia give more than they were able? Did that please God? (Consider, "through the will of God" ver. 5). Were they slow to give, having to be begged and commanded? Did they carefully calculate how much was their part, determined not to exceed that, or did they urge the apostle to receive of them more than he expected them to give?

Verse 5. Does this verse explain how they could (and how we can) be richly liberal, giving more than they were able, while in deep poverty?

Verse 6. Who had sought to work in the Corinthian saints the grace of giving? Should evangelists be helpful to the churches in teaching them the grace of giving?

came poor, that ye through his poverty might become rich.

2 Cor. 9:6, 7, 15.

6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7 Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

15 Thanks be to God for his unspeakable gift.

given beyond their power? Can any one who does so in faith? Why? Is it acceptable giving when one does it grudgingly or because he thinks he has to, rather than because out of a loving heart he desires to?

Verse 15. What does this verse have to do with Christian stewardship? (See Notes).

Verse 7 In what five graces are the Corinthian brethren said to abound? What one did they yet lack?

Verse 8. Did Paul command the Corinthian church to give? Does giving only what you are commanded to indicate sincere love?

Verse 9. What did New Testament Christians know? (Do you know it?) Does it explain why the Macedonian saints would want to give beyond their power? (See Matt. 10:8).

Verses 6, 7. Could the Macedonian Christians have suffered for having

NOTES AND TEACHING POINTS.

THE GRACE OF GIVING..

Giving is a grace because (1) God gives us the means to give (2 Cor. 9:8-10; 1 Chron. 29:14), (2) God gives us the opportunity to give, (3) God gives us the disposition to give. The grace of giving receives every opportunity to give to God's glory with thankfulness. It never complains of too many calls for giving. The grace of giving always finds something to give and the readiness to give it, even in deep poverty. Poverty is no excuse for not giving, and is no hindrance to a willing heart. The grace of giving never has to be commanded, but rather urges its gift of its own accord. "Gifts given because it is duty to give them are not really gifts, but taxes." God accepts gifts according to the willingness and cheerfulness when that is carried into action. The grace of giving results in equality among God's people. (2 Cor. 8:13, 14). To the extent that some of God's faithful ones suffer for the very necessities of life (as some of our missionaries have), while others of us enjoy luxuries we have not the grace of giving. The grace of giving results in increased power to give. (2 Cor. 9:7-11). It also results in increased praise and thanksgiving to God and glorifies His gospel. (2 Cor. 9:11-13.)

THE MOTIVE AND POWER FOR CHRISTIAN SERVICE

Is God's unspeakable gift. Whoever has thankfully received God's unspeakable gift and has become rich because He became poor for our sakes is ready to offer himself as a thank offering to God, and to become poor that those who know not Jesus may become rich. (Rom. 12:1; 2 Cor. 8:5). If we are not missionary it is doubtless because we have never become rich by receiving God's unspeakable gift, and therefore have nothing worth telling the lost. (Consider Rom. 1:14, 15; 2 Cor. 5:14, 15).

QUESTIONS FOR CLASS USE.

- Where was the grace of God notably manifest?
- How?
- Did their poverty prevent liberality?
- Did they give as they were able? any more?
- Did Paul have to beg them for it, or did they beg Paul to take it? (v. 4).
- What did they do first? (See Golden Text).
- When we first give ourselves to the Lord, is the rest easy?
- Was Timothy trying to work up a like disposition among the Corinthians? (V. 6).
- What did Paul tell them to see to? (V. 7).
- Read or quote V. 9.
- How rich was the Lord Jesus?
- How poor did He become?
- For what purpose?
- Can we afford to hold back anything from Him?
- What kind of givers does God not want? What kind does He want?

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

October 28, 1928.

PAUL'S LAST JOURNEY TO JERUSALEM.

Golden Text: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Lesson Text: Acts 20:17-21, 28-38; 2 Cor. 11:28.

17 And from Miletus he sent to Ephesus, and called to him the elders of the church.

18 And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,

19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews;

20 how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,

21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

33 I coveted no man's silver, or gold, or apparel.

34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all.

Study Questions.

Verses 17, 18a. Whom did Paul call to him at Miletus? Did they come?

Verse 18b, 19. What was Paul doing all the time he was in Asia? In what attitude of mind did he serve? What showed his tenderness toward them? Under what difficulties did he serve?

Verse 20. What did he declare unto them? Was there a temptation not to tell some helpful things? Did he yield to the temptation? Does it require boldness to be a faithful minister of God's word? (Acts 4:23-31). Do boldness and tenderness go together? (cf. ver. 19).

Verse 21. To whom did Paul preach? What did he preach?

Verse 28. Unto whom are bishops to take heed? Who makes bishops? Could a person be made a bishop by man's will and appointment? What is a bishop? (An elder or overseer. Tit. 1:5-7). What is their work? Whose is the church? By what means did it become His?

Verses 29-31. Who did Paul know would arise after him? How would they treat the flock? From among whom would they arise? What would they speak? And for what purpose? Therefore bishops should do what? Who is their example in this? Did anyone escape the admonition of Paul?

Verse 32. To whom does Paul commend bishops? What is the word of God's grace able to do for us?

Verses 33, 34. What was the proof that Paul did not covet? Did Paul provide for himself alone or for others also? Is it possible to enter heartily into the ministry of the word even when one has to work hard to make a living?

Verse 35. In how much is Paul an example? (1 Cor. 4:16; 11:1; Phil. 3:17; 4:9; 1 Thess. 1:6). What two things did he say they ought to do? What did the Lord say about giving and receiving?

Verses 36-38. After the speech what did Paul do? What did they all do? What caused them the most sorrow?

Verse 28. Was Paul's attitude toward all the churches the same as his talk

37 And they all wept sore, and fell on Paul's neck and kissed him, 38 sorrowing most of all for the word which he had spoken, that they beheld his face no more. And they brought him on his way unto the ship.

shows that it was toward the church at Ephesus? Should we likewise be interested in the good of all the churches?

2 Cor. 11:28. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.

NOTES AND TEACHING POINTS.

BISHOPS.

The work of bishops is to "take heed unto all the flock" "to feed the church of the Lord." There are five qualifications that are absolutely essential to such a work. They are love, humility, wisdom, boldness, and zeal. The five are one. They must not be separated. Love that isn't humble and bold and wise and zealous is useless. Zeal that isn't loving, humble, bold, and wise, and boldness that isn't loving, humble, wise and zealous are nuisances. "The church of the Lord" won't take food from unloving hands, for "a stranger will they not follow, but will flee from him." (John 10:5). If you would "Feed my lambs," "Tend my sheep," and "Feed my sheep" you must love Jesus more than all else, holding not your life of any account as dear unto yourself. (Jno. 21:15-17; Acts 20:24). Sometimes it is profitable to tell people parts of God's counsel that you naturally shrink from telling, then your love must make you bold enough not to shrink or shun. Humility is love loving Jesus supremely. Boldness is love loving your brother truly and tenderly, even unto admonishing him with tears. Zeal is love going to serve your brother day and night even when you are tired with labor for your bread and the bread of others. Wisdom is love making itself congenial with the unlovely in order to open a way into his heart to let Jesus in to save him. Should we not pray that the Holy Spirit make us more elders?

GIVING.

There is much to give besides money. No willing heart ever finds itself devoid of something to give. Whoever has given anything in the name of Jesus will testify that there is more joy in giving than in receiving.

THE TITLE OF THE LESSON.

Perhaps this lesson is misnamed. Instead of giving a view of Paul's last journey to Jerusalem, it presents chiefly Paul's farewell speech to the elders of Ephesus at Miletus. The account of Paul's last journey to Jerusalem is found in Acts 20:1 to 21:16, and those who wish can take up the whole. However the farewell speech at Miletus is so great and good that we shall do well to center our attention on it.

Use Lesson Text Questions for Class.

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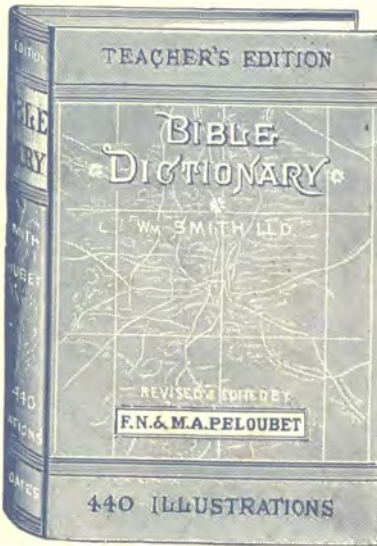
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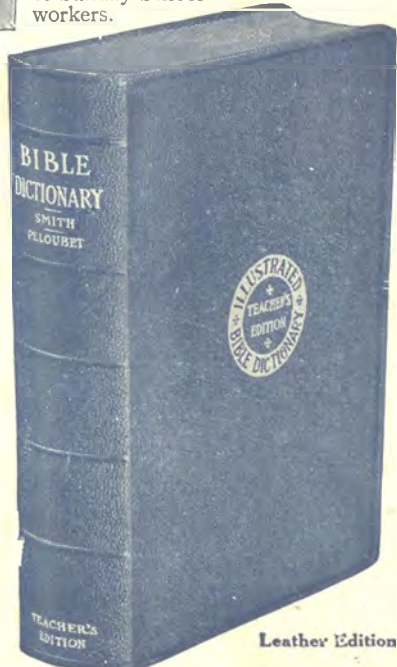
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