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THE WORD AND WORK

WHERE JESUS REIGNS

Where Jesus reigns there's joy untold;
There's wealth that's richer far than gold;
There's service glad and courage true;
There's power to be and strength to do;
There's sacrifice and sweet content;
There's grace Divine in mercy sent,
There's triumph over self and sin;
And blessed peace abides within.

—Sel.

WORDS IN SEASON

R. H. B.

INDIVIDUAL AND COLLECTIVE

We have two kinds of responsibility—the one individual; the other collective. The one says, "Take heed to thyself." And that is *first*. The Scripture teaches, (though not in those words) that "every tub must stand on its own bottom." "Every man shall bear his own burden." Every man must himself, personally and individually, come to God and deal with God, through Christ. It is one of the distinguishing features of the New Covenant that each and all who come under its provision shall know the Lord, "from the least to the greatest of them." No one can believe for you; no one can repent for you; no one can in your stead obey or follow or worship or serve. It is up to you, to the individual himself, and regardless of what others may or may not do, God expects you to be on His side, true and faithful. Let others do as they may, "as for me and my house, we will serve Jehovah." Yea, and even if "my house" would not fall in with me, yet I must serve the Lord. This is never to be forgotten or compromised.

CORPORATE RESPONSIBILITY

But there is another side to the matter. It is not sufficient that I see to myself alone: I am also my brother's keeper. I have a responsibility toward others who are in Christ, indeed toward the whole church, as such. My own success and victory is more or less bound up with that of others, just as each member of the body is involved in the good or ill that befalls the rest, or any one of the rest. There is a corporate responsibility. No soldier in warfare would think of praying for his own victory alone. He knows that his victory must come with the victory of the regiment, the division, yea, the entire army to which he belongs. Thus we have interests in common. We must work each for all, all for each, and all for the whole. This is the idea of *Christian fellowship*.

THE POWER OF CHRISTIAN FELLOWSHIP

Maeterlinck in his book on Bees, calls attention to the co-operation, the solidarity of interest, the unison of aim and effort,

in a bee-hive; and remarks that the force of all the units working together is much greater than the sum total of the powers of each of the individual members of the hive. That is always true; and most especially in the case of God's people. One shall chase a thousand, and two shall put—not two thousand, but *ten thousand* to flight. (Deut. 32:30). It is not a case of simple multiplication but, as it were, of geometrical progression. The power of each individual is much greater in conjunction with others than it is by itself. Individual, private prayer, alone with God, is in any case good and indispensable. Yet—"if *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:19, 20). It is for the same reason that the Lord reminds the faltering Hebrews not to forsake their own assembling together. (Heb. 10:25). Two smouldering chunks brought together will make a blaze, whereas if left lying apart each will go out. We do need the fellowship of kindred minds, and the communion and mutual helpfulness of the saints, and so much the more as we see the Day approaching. For the last days are perilous.

THE NECESSITY OF FELLOWSHIP

The first converts of Pentecost "continued stedfastly in . . . fellowship." (Acts 2:42). There is no such thing as a healthy, normal Christian life and growth without the fellowship of the saints. There is no possibility of the perfecting of the individual apart from the body. In communing and fellowship with those who are Christ's we find help and strength. *There* is love called forth, *there* is giving and receiving, *there* is exercise and discipline. The faith of my brother enters into the fibre of my soul, and his strength becomes mine. Our independence is limited. Although I can see the sun, moon, or stars,—if no one else could see them I might almost begin to doubt my own eyes. But what my brother holds in common with me I possess the more fully for myself, because we both have it. My brother's courage stiffens my backbone; his kindness humbles me and helps me to be kind to another, and I relight my dying lamp of joy and hope at the fire of his firm confidence in the grace of God. He is in turn helped by me, and each exhorts the other, corrects the other, instructs the other. For *the truth* is great and many-sided, and never lies with one individual alone, but with the many in fellowship with God and with one another. Each learns, each counterbalances, supplements, checks or encourages; each also, having some outstanding gift and ability for the blessing of all the rest, becomes a help, while he also needs what the rest have to give.

THE IDEAL AND THE ACTUAL

This, to some of us, may seem only an "ideal" not a practical thing. And it must be admitted that actual conditions fall incomparably below the standard God pictures to us in His word. But the standard is not therefore impracticable and unpractical.

If the ideal is not held up, and if there is no serious attempt, nor faith nor courage to realize it, we shall never even approach it. Take this for instance: "Speaking truth in love, may grow up in all things into him who is the head, even Christ; 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." (Eph. 4:15, 16). Here is the picture of Christian fellowship in its working. Or, again, ". . . the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." (Col. 2:19). The last quoted passage is from Paul's epistle to the Colossians, who were being troubled and confused by subversive teachings. In his prayer for them Paul discloses the safeguard and remedy—namely *Christ* "in whom are all the treasures of wisdom and knowledge bidden." And it is worthy of our special notice that (according to Paul's prayer) this saving, enlightening knowledge of Christ comes to us in the loving fellowship of the members of the Body—"their hearts being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." (Col. 2:2, 3). So does he show elsewhere that we cannot have the realization of the *love* of Christ which passeth knowledge except conjointly with all the saints—in the fellowship of the brethren. This is not a thing one can have in a corner to himself; but that—"ye being rooted and grounded in love, may be strong to apprehend *with all the saints* what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." (Eph. 3:17, 18).

THE GROUND OF FELLOWSHIP

The ground of our fellowship, our mutual love, care, concern, and helpfulness is our common relationship to Christ—the common life we all have from Him, the one Spirit, the faith, hope, love, the word of the truth of the gospel. And there is that *walk* in Christ, without which fellowship cannot continue. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus his Son, cleanseth us. [Gr. "goes on cleansing us"] from all sin." (1 John 1:7). There is a class with whom we cannot, must not, have fellowship: "from these turn away." (2 Tim. 3:1-5). Without a touch of spiritual pride or self-exaltation, we may and must discriminate. We should pray for such, seek to help them, turn them, win them, save them. But fellowship with such we cannot truly have, even though they have not been formally withdrawn from. (1 Cor. 16:22). But we should seek and foster fellowship with those who know and love the Lord. "Follow after righteousness, faith, love, peace, *with them that call on the Lord out of a pure heart.*" (2 Tim. 2:22).

THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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

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No. 5.

PUBLISHER'S PAGE

The publishers feel profoundly grateful to God and to all helpers for the fellowship that has enabled us to send The Word and Work free to an extra list of two thousand preaching brethren for the past four months. There had been much misunderstanding, and in some quarters misrepresentation, as to the attitude of this paper on prophecy (even yet some think we are "date-setters!"). The opportunity to remove misapprehensions, and thus advance the cause of unity and truth, was joyfully grasped, and many letters indicate that this result has been achieved in a remarkable degree.

But it was not the prophetic lessons alone (Rev. 12-20 was covered in these issues) that we wished to set before our preaching brethren. There is need of a better understanding of what it really is to preach Christ and the Gospel; of the doctrines of grace, and hope, and trust; and there is deep need among preachers of a spiritual message, in contradistinction to merely argumentative and controversial religion. Many have written that the magazine has brought food for their very souls on these lines.

Below are extracts from some of the good letters received last month:

"I have read Brother Boll's Revelation articles these three months, and am wondering if I can get the back numbers. Wish I had subscribed sooner."—P.

"You have been sending the paper three months which I appreciate. I think it the duty of all preachers to pay for their papers if they can. Enclosed is check for \$2, for myself and one subscriber."—R.

"I enclose \$1 for the 'Preacher Fund.' It is a gracious thing you are doing and I am very grateful. We need the inspiration that comes in The Word and Work."—B.

"I want to have fellowship in sending Word and Work free to preachers. I send \$5, and my daughter sends check for five."—G.

"I enclose \$1 for the 'Preacher Fund.' Wish it were more."—W.

"Keep the work going on! God's word cannot return void. Enclosed is \$10 from the church here."—W.

"The Word and Work is simply fine! Its freedom from wrangling and strivings of men makes me appreciate it the more."—R.

"Enclosed is \$5 from the disciples assembling here."—K.

"I am again contributing \$10 to the 'Preacher-List Fund.' When you began this venture, I felt that 150 Christians would surely be interested enough to give \$10 each, and so supply the \$1500 needed for a year."—C.

Enclosed is \$10 for the fund. I am sure the Lord is blessing this step of faith."—A.

Exactly \$300 has been received for this fund, against a cost of \$400 for the four months. There have been 43 gifts, from 31 different givers, the amounts ranging from \$1 to \$50. April showed the greatest interest though not quite the largest total—\$89 in 18 gifts. Will not those interested pray that the accumulated shortage of \$100 on these four issues may be quickly met, that we may have courage to step out again by faith very soon? And let every helper rejoice in what has been accomplished so far.

Meanwhile, our special summer offer of four months for 25c—beginning with this issue—(direct or gift subscriptions) provides that none need miss an issue.

E. L. J.

NEWS AND NOTES

In order to stimulate summer business The Word and Work offers a summer subscription (4 months) for 25c. A dollar bill sent at our risk will acquaint four friends with the magazine or put four preachers on the list for four more months.

From Glenmora, La.: "The work of our Lord in this field and at Monroe is encouraging. Plenty to do. Spiritual growth manifested. Interest in foreign missions is manifested, and though they are not all able to give to the support of home work as they feel it deserves, I believe this is best; for the branches that bear fruit will bear more fruit (John 14:1-4; Phil. 4:17).

"Brethren visiting Monroe will receive a hearty welcome by the Church. They have services in the American Legion Building, corner of Wood and St. John Streets." W. J. Johnson.

From Linton, Ind.: "The church of Christ at Linton at this time is realizing the blessing of the Lord. Four made the good confession and were baptized since our report last month. Besides work in our own field, an offering has been made for our Sister Kennedy, and a donation to the Potter Orphan Home at Bowling Green." E. E. Kranz.

From Toronto: "On Sunday, April 20, there were sixteen who came forward expressing a desire to reconsecrate their lives to the Lord. There was also one baptism. Truly God's power is being made perfect in weakness here.

"The Meaford meeting is to begin May 4. I am especially desirous of the prayers of all who are interested in the Canadian work. Will you join us in praying for revival here?" Wallace Cauble.

From Apache, Okla.: "Please announce through your paper that I am available for protracted work for all of May, June, last two weeks in July, first half of August, and the last half of September, on through the fall. I have a son in North Carolina, and would like to visit him this fall, and if any churches in Tennessee, Kentucky, East or West Virginia, would want a meeting, I would like to hear." J. W. Ballard.

From Mountain View, Ark.: "Two baptized, one restored, and church set in order yesterday at Bickel's Cave." Walter W. Leamons.

From Portland, Me.: "Bro. Morgan Carter was here for four days and spoke to the church on Friday night to a fair sized audience. We have arranged for him to be here over one Sunday each month, which will enable him to be in Portland about ten days each month. The Sunday that he speaks in Portland I shall speak in Boston, according to our present arrangements. Bro. Carter is a good man, full of zeal, and has great desire to bring folks into the church." Philip Bornwasser.

From Bathurst Street, Toronto: "We trust that Bro. Jorgenson had a pleasant return journey and that he is well. Certainly his excellent teaching brought joy and strength to the brethren here." Wm. G. Hammond.

From Harrison, Ark.: "Please announce in The Word and Work that my address is changed from Harrison, Ark., to Ft. Payne, Ala., Box 127." W. F. Lemmons.

Some of our readers think that more space should be given to missionary letters. They will enjoy that department this month. Mexican Missions news was too good to leave out.

We could use just now, on exchange, two or three dozen old edition, of "Great Songs of The Church."

J. R. Clark and Will Reader began special meetings at Oak Grove church, near Louisville, on April 29.

Indiana Hamilton, treasurer, Norman, Okla., sends detailed financial statement for the Bible work of A. R. Holton in Oklahoma University. Miss Hamilton will be glad to supply a copy to any who may inquire.

One more article, June issue, will conclude the editor's Revelation series. Who helps to make a permanent book of these essays? Advance orders will help, 50c each.

"My son, Evan E. Wright, has recently held a two-weeks' meeting at Winter Haven, Fla., one near Winter Garden, and one at Clay Sink, near Richloam. These meetings were revivals—reviving churches that had, through carelessness and rivalry, let the service of God die down to cold embers. He aroused them to service and baptized some." J. Madison Wright.

We have in stock the following tracts and books: 4 copies "Is There Salvation Within The Roman Church?"; MacFaul, 50c each; 2 copies "Bishop Stossmayer's speech in The Vatican," 6c each; "Light In A Dark Place," Neal, 50c; 2 Bound Volumes of The Word and Work for 1926, 1 for 1927, \$1.50 each; 1 Home Reading Bible, large type, \$3; "Unfulfilled Prophecy" (Boles-Boll Debate), \$2.00—free for two new subscriptions; "Isaiah," also "Jeremiah," Boll, 5c each in any quantity.

Quantity orders for the alphabetical hymnal, "Great Songs of The Church," since last report: Coshocton, O.; Clovis, N. M.; Memphis, Tenn. (Union Ave.); Sarnia, Ont.; Selma, Ala.; Ridgely, Tenn.; Tiptonville, Tenn.; St. Elmo, Tenn.; Winnepeg, Man.; Wichita, Kan.; Austin, Tex.; Detroit (Grand River); Decatur, Ala.; Nashville, Tenn. (Joseph Ave.); Cleburne, Tex.; Camp Taylor, Ky.; N. Bergen, N. J.; Montgomery, Ala., (West End); Wellington, Kan.; East Chattanooga, Tenn.; Riesel, Tex.; Portland, Tenn.; Moundsville, W. Va.; Whitewright, Tex.; Altoona, Pa.; Hayden, Colo.; Junction, Tex.; Big Clifty, Ky.; Chicago, Ill., (Cornell Ave.)

The Victor record "Songs of Adoration" and "Riches of Love," both male quartets, may be ordered from this office. Price \$1. "The Record is wonderful," says E. P. Mead.

H. L. Olmstead had a good meeting at Hamilton Ave., Detroit, in April. Brother Friend and Brother Olmstead are now in a week's meeting at Franklin, Ky.

There were 12 baptisms and two restorations in G. A. Klingman's recent meeting with Highland church, Louisville. The preaching, a series of discourses on the Conversions in Acts, was of a high order.

The Word and Work is pleased to commend and supply K. C. Moser's new booklet of Outlines and Comments on Romans. 25c each, \$2.50 per dozen for class use. The work is reviewed in this issue.

A supply of Pierson's "Life of George Mueller" is being imported. Read this wonderful story, and build yourselves up in your most holy faith.

One confessed her Lord in the meetings at East Jefferson Mission, Louisville, Stanford Chambers preaching.

Janes Printing Co., equipped with a good plant and beautiful new machinery, is "open for business." Patronize them, and keep your money circulating among the Lord's people!

Brother Boll is in a meeting with excellent interest at Mt. Pleasant, Tenn.

One agent has turned in 134 subscriptions to The Word and Work since January 1.

See the editor's review of Brother McCaleb's delightful book, "On The Trail of The Missionaries," price \$2.00.

Telegrams request prayer for A. K. Ramsey, of Amite, La., who went under the knife for appendicitis on April 30.

Remember Herman J. Fox in prayer for recovery. He has been in hospital with a bad back.

We supply Communion Service Sets, Maps, Baptismal Pants—anything for the church or Bible Class room—at standard prices.

A TRIP AND SOME MEETINGS

J. F. SMITH

A short meeting at Evansville, Ind., and a three-Sunday meeting at Winchester, Ky., occupied the writer's time last month. The meeting at Evansville, short and held in stormy weather, was good as I see it. In 1924, under the auspices of the church at Tom Bean, Texas, I did what I could to start what is now a very faithful little church at Evansville. It has made some growth in number and considerable growth in spiritual zeal. A small group of wage-earning people, living in rented properties, have built a nice little meeting-house at heroic sacrifice, and are restless to go forward in usefulness. Their church debt is a handicap, but I am expecting great things of this little church in the near future.

The meeting at Winchester was very good, the co-operation was all that I could expect. Brother Charles M. Neal, the local minister, is a fine co-worker and a fine Christian man who has done a great work at Winchester. His mid-week Bible class work has been especially useful to the Lord's work. There were eleven responses during the meeting, several baptisms. The constant attendance of a number from Lexington was appreciated by the preacher.

By the courtesy of Brother Boone, a number of us had an automobile trip from Winchester to the old Cane Ridge church building where Barton Stone began the restoration movement. This old church house, built of native logs, was erected in 1798, but is in very good condition yet, though not in use. Some of the greatest meetings conducted by some of the greatest preachers this side of the apostles were held in this building. Stone, Campbell, John Smith, Walter Scott, and Moses E. Lard have preached there. The graves of Stone and other pioneers of the restoration movement are there. I felt that I was walking on holy ground at this old church site.

Brother Botts, one of the faithful elders at Winchester, is responsible for my having an interesting visit to the cemetery at Lexington where the graves of J. W. McGarvey, Raccoon John Smith, and other famous men are seen. Here also, is the old College where McGarvey and Grubbs spent most of their lives in training young people, some of whom became truly great in the Lord's service. This visit was a pleasant experience to me.

On my trips to and from Winchester I had short stops in Louisville, to preach twice at Ormsby Avenue, and to hear Brother George Klingman preach a fine sermon at Highlands, where he was conducting an interesting meeting. There I met many, many old friends and quite a number of preachers: Boll, Jorgenson, Friend, Mullins, Chambers, Neal, Yeager, Rose, Greenaway and Janes. I am especially under obligations to Frank Mullins, the faithful preacher for the Ormsby Avenue Church, and to Don Carlos Janes for getting me around in their cars. Of course

the most pleasant thing of the Louisville stop, was the visit with my daughter, Allie Smith, who is teaching in the Portland Christian School. Somehow I always get good out of a visit in Louisville.

A short visit was made at Blackwater, Mo., where I preached twice. I was impressed with the zeal of the little church, especially with the fine interest among the young. I will be glad when I can touch this fine little church again.

YOUR MISSIONARY PRAYER LIST

STANFORD CHAMBERS

Of course you have a prayer list, else how can you be "watching thereunto in all perseverance and supplication for all the saints"? (Eph. 6:18). Having great interest in God's great cause, and believing the promises of His word concerning His people's prayers, your prayer list is overcrowded. You need more than one. Lest the missionaries be crowded back or crowded out, since it is so urgent that they be sustained who are on the firing lines for us, this is to suggest a special prayer list for our worthy and noble missionaries. Their number is not legion, but a group of finer quality it would be hard to find. They are worthy of your prayers and mine. If we forget them, we are not worthy of them.

CAN YOU ANSWER THESE QUESTIONS?

Earl C. Smith

1. On what principle is a man under law justified?
2. Could any one be justified on that principle?
3. Is it possible for those not under law to have the law written in their hearts?
4. Does "law," in the scriptures, ever mean anything besides commandments or statutes?
5. Why was the law given?
6. Are Christians under law?
7. Does law have any power to keep a person from sinning?
8. How can a person be released from the dominion of the law?
9. Can a person under law bring forth fruit unto God?
10. Can the law produce what it requires? Why not?
11. How can the righteousness required by the law be attained?
12. What is the law of Christ?
13. Are Christians under it?
14. Can anything be by grace and by works too?
15. Can anything be by faith and by works in the same sense?
16. Can anything be through law and through faith too?
17. Can anything be by grace and by faith too?
18. Does grace have any power to keep one from sinning?
19. Does grace require anything of us? What?
20. What is the difference in the law principle and the grace principle?

Scripture References: Rom. 2:12-15; 3:20, 21, 24, 27, 28, 31; 4:4, 5, 13-16; 5:13, 20; 6:14, 15; 7:1, 4-14, 22, 23; 8:2-4; 9:30-32; 10:4-13; 11:6-13; 13:8-10;

Gal. 2:16, 19, 21; 3:2-5, 10-12, 18, 19, 21, 23-26; 4:28; 5:4, 14, 18, 24;

6:2. 1 Cor. 9:20, 21, Eph. 2:8-10; Phil. 2:12, 13; 3:7-9; 2 Tim. 1:8, 9; Tit.

3:1-9. Heb. 7:12; 8:6-13; Jas. 1:25; 2:10, 11, 14-26; 4:11, 12; 1 John 3:1-10.

ALL THINGS NEW

R. H. B.

(Thirteenth in The Revelation Series)

In the final vision of the Apocalypse we behold the dawn of the last, eternal Day. The great conflict is past. All the powers of evil have gone down in everlasting defeat; all rebellion is extirpated forevermore. The old heaven and old earth are removed, and all the old order of things has ended. The new order that opens now concerns a new heaven, a new earth, a new Jerusalem, and a never ending day of glory and bliss, of which all former blessedness was but the dim type. Such is the content of the last, and very important section of the Revelation. This then is the fruit and outcome of God's long work in creation and redemption. Here at last is realized the promise incorruptible, undefiled, unfading; here is seen the glory of his inheritance in the saints,—things that eye hath not seen, nor ear heard, and have never entered into the heart of man, but which God has revealed to us beforehand—things which God has prepared for them that love him.

Beginning with chapter 21 we shall find first a summary statement (vs. 1-8); then a vision and detailed description of the New Jerusalem (21:9-22:5); and finally the "Epilog" of the book (22:6-21). These three portions we will take up in order.

NEW HEAVEN, NEW EARTH, NEW JERUSALEM

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away." For from the face of him who sat on that great white throne (in chapter 20:11) the earth and the heaven had fled away; "and there was found no place for them." This last-quoted language is so strong as to indicate a *total annihilation* of the first heaven (sky and starry universe) and of the first earth. However the language would perhaps not demand that the very substance and material of the earth should pass out of existence, but rather that the present order of things should utterly pass away, and the earth and all the material universe should undergo a profound change and renovation. For "there were heavens from of old, and an earth, compacted out of water and amidst water by the word of God; by which means the world that then was, being overflowed with water perished: but the heavens that now are and the earth, by the same word, have been stored up for fire." (2 Pet. 3:6, 7). It is in a similar sense that in "the day of the Lord" (which term includes all the future era in which the Lord holds control and executes judgment) "the heavens shall pass away with a great noise, and the elements (or, margin, *heavenly bodies*) shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up (the most ancient manuscripts read "*discovered*")—but according to his promise we look for new heavens and a new earth wherein dwelleth righteousness." (2 Pet. 3:10-13). But—whether it be the old earth transformed and renovated, or an out-and-out new creation—

there is to be a new heaven and a new earth. "And the sea is no more." Which fact of itself involves a great change of conditions, for no such animal life and vegetable life as we are acquainted with could exist if there were no sea.**

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." This is the celestial city, "the city of the living God, the heavenly Jerusalem" (Heb. 12:22), the "Jerusalem which is above which is the mother of us all," forasmuch as she represents the final embodiment of the covenant of grace. (Gal. 4:24-26). This, too, is the "place" which the Lord Jesus has gone to prepare for his own. (John 14:2). As a consequence of the descent and presence of this new Jerusalem in the midst of the new earth and its inhabitants, all evil is forevermore banished (21:3, 4). But to this point we shall return again later. "Behold I make all things new" says he that sitteth on the throne. And John is again commissioned to write: "Write: for these words are faithful and true." And to us who this day are privileged to read those wondrous words He says: "They are come to pass"—prepared already, and fixed and settled in the unalterable purpose of him who is the "Alpha and Omega, the beginning and the end," who giveth life to the dead and calleth the things that are not as though they were" (Rom. 4:17). "He that overcometh shall inherit these things; and I will be his God and he shall be my son." Already we are children of God (1 John 3:2) and sons by position and calling (Gal. 3:26). But the perfect title is for those who *overcome*, whose final "adoption" comes in the redemption of their bodies, when they shall rise in His image and likeness. (Rom. 8:23). "But for the fearful" he continues—the cowards, who were afraid or ashamed to stand up for Jesus—"the unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." That will be their portion and inheritance, the while the overcomers inherit the glories of the New Jerusalem.

THE NEW JERUSALEM

The second part of our lesson begins here presenting a fuller description of the heavenly city. (21:9). One of the seven angels that had the seven last plagues conducts John "in the Spirit" to a mountain great and high, commanding a view of the city of God.** From this vantage point, John witnesses again

*That distinguishes this new heaven and new earth from that of Isaiah's prophecy (Isa. 65:17-25) which refers to the millennial era, the days of "restitution" and Messianic reign. Old Testament prophecy does not extend beyond that. For like reasons, as shown in respective contexts, the New Jerusalem here spoken of is not the earthly Jerusalem, restored and exalted as seen in O. T. prophecy, which latter is referred to as "the beloved city" in Rev. 20:9.

**Why one of the seven last plague angels? Because those seven were closely connected with the judgment of the Harlot, who is identified with the city of Babylon—the counterpart and counterfeit of the pure Bride and the true City. See Rev. 16:7-17:1, etc.

the same view as in verse 2, "the holy city coming down out of heaven from God," and of the City he now proceeds to give a more particular description. The City is arrayed in a radiance of glory: "her light was like unto a stone most precious, as it were a jasper-stone clear as crystal"—even the glory of God, who, Himself, is spoken of as "to look upon as a jasper-stone and a sardius." In the same light of glory shines the City of God.

The City has a guarding enclosure, a wall "great and high." Yet admittance is to be had through the gates, twelve in number, and guarded by twelve angels. Upon the twelve gates are written the names of the twelve tribes of Israel.* These gates, each a solid pearl, face toward the four directions (for the City lieth four-square) on each side three gates. The twelve foundations of the wall, however, bear the names of the twelve apostles of the Lamb. For the wall, which presents both a barrier and an entrance to the city, rests upon the apostles; that is to say upon their work of the authoritative proclamation of the gospel of Christ.

Manifestly great importance is attached to this wall (which is distinct from the City itself) for presently it is again referred to and further described with much detail. He tells us that it measured 144 cubits (in height, surely)—about 216 feet, if "the cubit of a man, that is to say an angel" is, as ours, 18 inches; or 364 feet if, as some contend, the "sacred" cubit was 22 inches; It is built of jasper—the stone rated as "most precious" (perhaps our diamond) and its foundations adorned with twelve sorts of precious stones all of which are especially named. Its gates are of pearl, each made of one piece (by which it is not necessary to understand the exact sort of material of our pearls, produced in the same way; but that which in appearance and preciousness corresponds to what we know as the pearl).**

The City itself, measured by the angel's golden reed, lying foursquare, a perfect cube in form, extends in length and breadth and height 12000 furlongs (1500 miles: a furlong, equal to the Roman "stadium," $\frac{1}{8}$ of a mile). In it is no temple; the Lord God the Almighty himself and the Lamb constitute the temple thereof. Neither has it any need of external illumination—neither sun nor moon nor lamp, "for the glory of God did lighten it, and the lamp thereof is the Lamb."

The thoughtful reader will see in this the anti-type of the Most Holy in the ancient Tabernacle and Temple, which like this City, was a perfect cube, and the place of the presence of God,

*As none can pass unto the City except through the wall and its gates, so none can enter in the salvation of God independently of Israel; "for salvation is from the Jews." (John 4:22). The covenants of the promise are primarily Israel's, and even what we, the Gentiles, today enjoy, is drawn from the root and fatness of their olive-tree. (Rom. 9:4; 11:15-24).

**No doubt that is the case in regard to all the other precious substances and materials mentioned. "Pure gold," for instance, which is transparent as glass (21:21 mg.) is a thing unknown to us. But in their purity, their precious worth and incorruptible beauty these materials correspond to gold and jewels such as we have knowledge of.

who was there enthroned upon the cherubim of the Mercy-Seat (Exod. 25:22). The Most Holy was shut off from every source of natural light, illumined only by the Shechinah of God's glory. Of all this the City is the only final, perfect anti-type. Even the glowing descriptions in the Prophets of the restored and exalted earthly Jerusalem are but dimly typical of the glory of this City of God. "The name of the city that day" says Ezekiel, "shall be (Hebrew, *Jehovah-Shammah*) *Jehovah is there.*" (Ezek. 48:35). But here meets God with man in perfect union and communion such as had never before been known. "Let them make me a sanctuary that I may dwell among them," the Lord commanded Israel in the wilderness (Exod. 25:28). But now, in the City whose builder and maker is God, no longer in type and shadows, but in actual fact and fullness this has taken place. "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God." And that means the end of all tears, of death, of mourning, and of pain. (Rev. 21:3, 4).

In that new earth there are peoples and nations, redeemed forever, and leading a glorified existence—yet distinct from the Bride, the Lamb's wife herself who is identified with the City. For there are ranks and distinctions among God's redeemed ones. The redeemed nations of the new earth walk by the light of the City; and their kings bring the glory and honor of the nations into it, as the sacred tribute and sacrifice of praise. None have access into it, though its gates stand open always by day (for there is no night there) save those whose names stand written in the Lamb's book of life.

From the Throne of God and of the Lamb, which is in the center of the City flows forth a river of water of life, bright as crystal, down the midst of the City's street; and the Tree of Life (now become as a manifold growth) on both sides thereof, bearing twelve manner of fruits, yielding its fruit every month, and the leaves thereof are for the healing of the nations.* All curse is lifted; and God's servants shall serve him and they shall see his face (which is the creature's highest possible privilege) and his name shall be on their foreheads.

Yet, that "lake of fire" is not said to have passed away with the first heaven and first earth: 21:8 speaks of it as if it were yet existing; 21:27 implies that even then there are beings whose names are not among the redeemed; and 22:15 plainly says so. For cast forth without, and denied admittance are "the dogs, and the sorcerers and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." And may I not add, O my brethren, "Such were some of you; but ye were washed, ye were sanctified, ye were justified, in the name of the Lord Jesus Christ, and in the Spirit of our God," and

*In view of 21:4 the better rendering would be "for the health of the nations," as some translations have it. For even in the glorified state, and forever, man's blessedness is in dependence on and in communion with God.

"made heirs of eternal life." (1 Cor. 6:11; Tit. 3:7). "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

THE EPILOG

Seven short sections conclude this great book. (22:6-21).

(1) Verse 6, 7. The assurance of the perfect trustworthiness of this prophecy and repetition of the benediction on him who keeps its words (cp. 1:3).

(2) Verses 8, 9. A second time John is overwhelmed with the glory of the vision and would have worshipped the very angel who showed him these things.

(3) Verses 10-15. Admonitions. The book is not (like Daniel's prophecy, Dan. 8:26) to be sealed up. It is of present urgency. Its time is at hand—ever imminent. Its instructions and warnings are always needed. Soon comes the hour when men's characters shall be fixed beyond possibility of change, except that each will be in the goal of his chosen path, in lower depths or purer heights (v. 11). The Lord Jesus himself speaks in verses 12-15, promising his imminent return, and a reward to every man according to his work.

(4) Verse 16:—The "Signature" of our Lord Jesus.

(5) Verse 17. While the latter part of this verse is invitation to the sinner to come while yet he can and may, the cry of the Spirit and the Bride (in which each hearer is asked to join)—"Come"—is addressed to the Lord Jesus, pleading his soon return.

(6) Verses 18, 19. The solemn testimony and warning lest anyone add to or take away from the words of this prophecy.

(7) Verse 20. The last word: "He who testifieth these things saith, 'Yea, I come quickly.' And to this the heart of John responds: 'Amen: come Lord Jesus.'"

The grace of the Lord Jesus be with the saints. Amen.

(Concluding article next month: "A Survey of The Book.")

"THY KINGDOM COME"

Lord, when we pray, "Thy kingdom come!"

Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer.

Thou couldst have sent an angel band
To call thy erring children home;
And thus through heavenly ministries
On earth thy kingdom might have come.

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease
Thy kingdom should delay to come?

—UNKNOWN.

HAPHAZARD

W. L. BROWN

Are we not all guilty of doing things for the Lord in a haphazard way? "Haphazard" means "random" and random means "without definite direction or method," aimlessly." Its opposite would be "systematic."

In all created things God has ordained system. Everything in the universe operates and is governed by system; our very bodies are systematic in nature. There is no reason therefore why man should not be systematic in his service to God.

In the matter of giving, I fear we are all guilty of serving the Lord at "random," "aimlessly." We give without purpose in heart. Our giving is prompted by a matter of formality rather than a matter of purpose. We have too much accidental giving. We need to quicken our consciences and come to a realization of our disobedience to our God.

Aside from giving one tenth to support his religion each year the Jew gave a tenth for a feast at Jerusalem, and he gave to the poor and needy to relieve their wants. It is said by Bible scholars that in all the Jew gave practically thirty-three and one-third percent of everything that came into his possession. Every seven years the Jew was forbidden to raise a crop. No plow was allowed to be put into the ground; yet Jehovah cared for him and he was abundantly blessed.

In order to move them to do this and to stir their hearts, God gave to them many promises. Whenever Jehovah has asked man to render a service he has given to him certain promises for his obedience thereto.

"There is that which scattereth and increaseth yet more." Prov. 11:24.

"Honor Jehovah with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty." Prov. 3:9, 10.

"Bring ye the whole tithe into the store-house, that there may be food in my house and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." Mal. 3:7-11.

The New Testament system of giving. In commanding Israel under law Jehovah said, "Thou shalt"; but in the new Covenant Jesus says, "If ye love Me, ye will." Consider Christ and his sacrifice: He gave all to redeem man from sin.

I can express the life of Christ in one word: "Give." It is like God to give.

"Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheer-

ful giver." 2 Cor. 9:7. That which one sets before one's self as an object to be attained is a "purpose."

How many of us, when we come together on the first day of the week, have, before coming, purposed in our hearts how much we are going to give?

"Upon the first day of the week let each one of you lay by him in store, as he may prosper." 1 Cor. 16:2.

We are not fair with God: He has prospered us with many blessings, yea, He has showered blessings upon us; He gives us health, food and covering; in Him we live, and move, and have our being.

PROMISES TO THE CHRISTIAN

"Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." Luke 6:38.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Jehovah has made similar promises to the Christian, similar to those made to Israel, but alas, we have failed to appreciate them, and we too, have become weary in well doing and have turned aside from hearing the words of Jesus.

It is time we were on our knees to acknowledge to God our careless, cold and indifferent way of serving, to ask Him to forgive us, and to surrender our lives to Him, together with our possessions.

Take my life and let it be,
Consecrated, Lord to thee;
Take my silver and my gold,
Not a mite would I withhold.

May God bless us all that we may no longer live unto ourselves but unto Christ Jesus our Lord.

"Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Kalomo, N. R., S. Africa.

THE AFFLICTION OF JOHN E. DUNN

Brother John E. Dunn for several weeks has been critically ill at his home, 915 Browder Street, Dallas, Texas. At this writing his condition is slightly improved, but he is far from being a well man.

Brother Dunn is known of by most of the churches of Christ the nation over. He has been preaching the Gospel for about thirty-eight years, and has fought many a hard battle for the cause of our Master.

Though Brother Dunn realizes the nature of this affliction the main burden of his heart is the condition and welfare of the church of the Lord Jesus Christ.

Brother Dunn's faith reaches out far beyond the constrictions of this present world. These are the words I heard him use at his worst—recently: "I am not afraid to meet my Savior whom I have been serving a long period of years." Blessed hope of the Christian!

Our good Brother would very much appreciate a letter of sympathy and brotherly love from his many friends and brethren among the churches of Christ. Let us pray that the Lord may restore him to health and usefulness on the battle lines of faith again.

Eugene V. Wood.

A PLEA FOR RICHMOND, VA.

"Come over into Virginia and help us!" It is easy to cry for help, and there are doubtless many calls that are the result of foolish moves or a desire to have some one else do the work, but any one who will earnestly consider the status of the Church in Virginia, and the situation at Richmond especially, will quickly see the worthiness of this call.

Richmond was encouraged to purchase a meeting house which is undoubtedly a real buy at the price they paid for it. For some reason expected support did not materialize, and the few members living about Richmond, are faced with the burden. There are only seventeen members in regular attendance, nine of whom work for a living, and five of these make but a scant living. They have done well, but are deserving immediate help. About May 1st they must pay a note of \$500, and shortly thereafter another of \$266; then on July 1 a note of \$1,282.50 with interest. They have paid about \$5,000 on the property.

There are many congregations that are in good shape and have large membership, and could easily spare these faithful few at Richmond a few hundred dollars to lift them out of this emergency, and then send them ten or twenty dollars a month for twelve full months, to use in the support of the good and tried evangelist who is now available for the field.

Many who read this have it in their hearts to send to Richmond. Please do it now. Mail your check to W. Y. Jenkins, Jr. Ashland, Va., and with it, if possible, your promise to send a certain amount monthly for evangelistic work. This need has been endorsed by W. S. Long, G. A. Klingman, F. L. Rowe, and many others. Now let us get into action and furnish Richmond the help needed while it will do good!

Harrisonburg, Va.

Ira B. Henthorn.

"GRANDMA LIPSCOMB"

In her ninety-first year, our aged and faithful sister W. H. Lipscomb, passed into the rest that remains for the people of God. A most remarkable character was this sainted mother, living seventy-seven of the number of her years as a member of the Body of Christ. She set more by the date of her birth from above when she was born of the water and the Spirit than that of the flesh. In all her ways she acknowledged the Lord and the guidance of His Word, and was unwilling to lean upon her own understanding. In matters pertaining to the work and worship of the church, and the practices of this earthly life, her question was, "What does the Book say?"

Sister Lipscomb was one of a type which, I fear, is growing rarer. Her conception of woman's rights was the prized privilege to spend and be spent in loving toil and unselfish sacrifice for her home and loved ones. She loved the Lord and served God, walking blamelessly in His commandments. In the midst of her generation she walked as a child of light making known in every place the savor of the knowledge of Christ and His Church. People invariably associate the Church of Christ here in Jacksonville with Sister Lipscomb.

She was the sort of woman pictured in Proverbs 31; and the sort of mother whose memory will linger as a hallowing benediction in the hearts of her children and acquaintances.

"Give her of the fruit of her hands; and let her works praise her in the gates." She came to her grave in a full age, like as a shock of grain cometh in in its season. She quietly and peacefully fell asleep in Jesus, March 28, 1930.

"In the lonely hour of sorrow;
Hide Thou me;
Till in glory dawns the morrow,
Hide Thou me;
In the sight of Jordan's billow,
Let thy bosom be my pillow;
Hide me, O Thou Rock of Ages,
Safe in Thee."

H. N. Rutherford.

BOOK REVIEWS

"On The Trail of The Missionaries." These are no days for long books, but on finishing Brother McCaleb's volume on his trip around the world one is sorry that there is no more of it. And it's a good-sized book at that (275 pages). Brother McCaleb has a quaint and smooth style and he knows how to hold one's interest from beginning to end. He seizes on precisely the features we want to know about. We follow with him on his journey around the globe, from mission field to mission field, from one station to another, and see the work that is being done and what is needed. In a few simple words, like a skilled sketch artist, he sums up the situation, and portrays the situation, not in abstract generalities, but by a few significant facts and some interesting details that raise a picture before the eye. We feel we've been aboard ship with him, and have gone ashore along the road, and have seen the strange lands and missionaries, and have heard the mute cry for help from the helpless who sit in darkness and in the shadow of death. You put down the book feeling you have been entertained, uplifted, inspired—you know not how; for he has not preached to you—just told you some things in his simple inimitable way. For pleasure and profit you will find Brother McCaleb's book, "On The Trail of The Missionaries," remarkably fine and excellent. Order from The Word and Work, \$2.00. R. H. B.

Moser On Romans. Romans is probably the profoundest book of the New Testament, and no other is more important. In it the Gospel is set forth, the Divine philosophy back of it; the great need and how God met it; the grace of God; the blood of Christ; saving faith; deliverance from sin; the work of the Holy Spirit in the Christian; God's dealings with Israel; the manner of the Christian life—so thoroughgoingly does the inspired apostle present the doctrine of the New Covenant to us in Romans.

Many brethren have found difficulty in studying Romans, and I have heard of a number of Sunday Bible Classes that attempted Romans and could not master it. To all such I would recommend Brother Moser's splendid little study-pamphlet on Romans, as a brief and very helpful aid to the study of this wonderful epistle. Brother Moser has caught the Spirit and trend of the book, and sets forth guiding posts and lines and landmarks that are bound to be of great help to any that will study Romans. Of Romans it has truly been said—"If you get Romans, God will have you." It is supremely worth your study. Brother Moser's pamphlet will be of great assistance to you in the study of it. Order from The Word and Work, 25c. R. H. B.

THE STORY OF MEXICAN MISSIONS IN TEXAS

Howard L. Schug

The New Testament has always been our model and pattern for missionary service for the extension of Christ's church throughout the world, and it must remain so always. The zeal and devotion of the early disciples, their self-denial and consecration, their mutual love and fellowship which they expressed in a very active unity, praying for each other, helping each other, contributing to each other "giving until it hurt and then giving until it did not hurt any longer"—a unity that resulted in rapid growth of the new truth and fellowship—all these are exemplified beautifully in the Mexican missions of the past year, in those responsible for the work, in the workers, and in those who believed. In this present age a church that gives ten per cent. for missions, feels that it is doing well enough. I believe that the early church reversed this, giving at least ninety per cent for others. And they grew and were blessed because of that. I believe that the Mexican work has succeeded for that very reason.

The Sweetwater church of Christ has been responsible for one full-time missionary, Brother Daniel R. Sanchez. The El Paso church has been responsible for Brother John Wolfe. Other churches have helped. The church meeting in the auditorium of Abilene Christian College has aided in the support of Bro. Hilario Zamorano. Colorado, San Benito, Harlingen, Ranger, Sinton, and other places have helped freely in finances, in prayers,

and in brotherly fellowship. The self-denial, zeal, and consecration of such workers as Brothers Sanchez, Brother Wolfe, Brother Zamorano, and Brother Jesse Gill, need to be seen and felt to be appreciated. The prayers, letters, counsels, dollars and cents, and the love that these and many other self-sacrificing Christians have sent to every frontier of the work cannot be measured. In fact each one would prefer that God alone should have the praise, but they have all aided in the victory.

In November, 1928, when Brother Wolfe began his work in El Paso, there were about eighty members of the church of Christ among the Mexicans in Sweetwater, Abilene, Colorado, and Sinton, and a few scattered members in other places where they could find no scriptural worship in their tongue. But now there are scattered over Texas some two hundred and fifty members, besides those in Old Mexico. Harlingen has 14 members who meet in a rented hall. Bro. Steve D. Williams leads the American congregation there and Brother Sanchez founded the Mexican church there in 1929. Bro. Rosendo Cantu, of San Benito, preaches to the Mexican church.

San Benito has 33 members who meet in a rented hall. Bro. Foy E. Wallace, Sr., was one of the leading spirits to encourage this work and to sacrifice for it. Bro. Sanchez started the Mexican church here in 1929. Bro. T. C. Saucedo preaches for them and for ten members at Mercedes.

Sinton has a fine congregation of about 30 members. This congregation was revived, "taught the way more perfectly," and restored to activity, by Bro. Hilario Zamorano, about two years ago. Bro. Moody is a good friend and helper in the American church. The Mexican brethren have a fine new church building and Bro. Jorge Sanchez preaches to them.

Corpus Christi has 19 members meeting in a rented hall. Bro. Sanchez founded this church in January, 1930. Brother L. E. Carpenter is preacher to the American church, and a strong friend of the Mexican congregation.

Bayside has a congregation of 25 members. They need a church house. Brother Jorge Sanchez preaches to them.

Sweetwater, Colorado, and Big Spring are the field ("husbandry") of Bro. Jesse Gill, through whose efforts, aided by the American congregation, and by Bros. Sanchez and Zamorano, many members have been led to Christ. The American congregation has helped the Mexican brethren build a fine little church-house at Sweetwater, where there are about 40 members; Colorado has 15; Big Spring, 4.

El Paso has about 25 members and is steadily and firmly growing, led by Brother Wolfe. Through Bro. Wolfe's earnest, efficient and consecrated efforts, they are planning to reach out into New Mexico and Old Mexico.

Abilene, the oldest field of all, has a good church building. The twelve members are led by Bro. Hilario Zamorano and Bro. Schug.

There are also scattered members at Barstow, Eastland and Bess, that need a preacher and shepherd.

These reports are very encouraging, but we must not close our eyes to the great needs of the field. Some of the preaching brethren are not fully supported; some smaller congregations are burdened too heavily; some centers of Mexican population (five large cities in Texas, especially) have not even started; there are probably a half million Mexicans on this side of the Rio Grande and there are sixteen and one-half millions on the other side. Can we shove the responsibility of their salvation over on the Catholics and others who use unscriptural names and ways or are we responsible for them? Let us work and pray for their salvation.

BENSONS COMING HOME

Five years spent by the Bensons in China has made a great start. Oldhams will stay by the post, while the Bensons visit us to tell us of the possibilities of that field and its imperative needs. We have never had a faithful missionary come from China to tell us the story. We shall hear it gladly.

It will take about \$800 to pay expenses of the trip home. We must hurry. They want to start home the last of June. Send your contribution at once.

J. N. Armstrong.

INCREASING INTEREST AT HEBREW MISSION

STEPHEN D. ECKSTEIN

Every situation and every people present a peculiar problem. True, all need the same gospel, but the presentation must vary. The Jew will not be approached in the same manner as other races or nationalities. He will come to a Mission Hall for discussion and preaching. This method has proved very satisfactory, and by its antagonism is being gradually removed. The one who devotes his life to the Cause of Israel's evangelization realizes that God's hand is guiding such activities among the old Chosen Race.

Our hearts are filled with joy and profound gratitude to God for the privilege of having had Brother Geo. A. Klingman to speak at our Hebrew Mission in Dallas. We take great pleasure in saying that Brother Klingman, who is a master in Hebrew, thrilled the hearts and captivated the spirits of the audience. His message which was strong, passionate, persuasive, and full of grace, brought spiritual refreshment and blessing, and enriched us much by way of instruction and edification. His theme was, "The Hope of Israel." The Scripture lesson was read in their own tongue.

He spoke to our hearts with vividness. It was not human altruism, but the Gospel of the Cross of Calvary. In conclusion the writer spoke briefly in their own tongue, and tenderly pleaded for His acceptance. After the service, a scholarly Jew, past three score and ten years, said to Brother Klingman that he was greatly impressed by his clear and earnest address. There were also present two middle-aged Jewish men who are graduating from one of the South's leading religious institutions. They are preparing themselves to engage in work among their Brethren.

The large and constantly increasing attendance of the brethren of our Lord according to the flesh shows conclusively that their minds are striving to understand things concerning the Christ. The M-shee-ach, to use their own vernacular, is indispensable. That we have good results, and that it has taken deep root in the heart of the Jew, can be clearly noticed. Where the outward ceremonials have left the deepest recesses of their hearts untouched, the incomparable power of Calvary has strengthened their prospective faculties, and has in earnestness led them to investigate our claims regarding Jesus of Nazareth.

I pray that the Church may rally to the support of her divinely imposed duty to offer the Gospel to the Jew also.

Box 1011, Dallas.

O grant us light, that we may see
Where error lurks in human love,
And turn our doubting mind to Thee,
To love Thy simple word the more.

—L. TUTTIET.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

For several weeks, up to March 18, no mail from the outside world had been reaching our missionaries in inland China. ** "I am more persuaded now than ever that the qualification of a good missionary is to know how to pray."—*Addie Brown*. ** We regret to hear that Harry Fox is rapidly losing the sight of one of his eyes.

Margaret Broaddus reports a threat to bomb their town with ten planes at once. ** Missionary work is of such a nature that even small congregations and poor churches may engage in it. ** "With four classes in the school and meeting every night, my time is so full I find little time for writing."—*O. S. Boyer*. ** From Bro. Winnett's letter we learn that a postmaster in Tokyo is giving up his work to devote his time to the Lord. ** Over 500 persons attended the funeral of Bro. Kamikura, one of the Kamatomizaka elders. ** "A much greater work is being done in Japan than I expected to see."—*Charles Gruver*.

Here is an urgent and serious need—that teacher for the missionary children in Japan. Please pray. ** "It is going to be slow work up here."—*E. L. Broaddus*. ** Bro. and Sister Benson plan to return to the States this summer. They will be of great help to the missionary cause. ** Sherriffs have been eagerly awaiting the arrival of the two missionary families in Africa, but alas! the money was not provided for one of them to go. ** Let us pray for the recovery of Sister Cassell, whose failing health adds to his burdens and makes a still greater need for workers in the Philippines. ** "They say 18,000 men have lost their lives in the fighting near Canton this time, but what is life in China? almost the cheapest thing we have on the market."—*Ethel Mattley*. ** Another very urgent and pressing need is a sufficient balance to enable Bro. Merritt to complete his house. Borer dust from the overhead timbers caused Sister Merritt to have asthma and they must get a ceiling on that house promptly. ** "Am still improving and am happy as a lark and thankful."—*Sarah Andrews*. ** "Bro. Johnson and his native helper slept in a jail while on an evangelistic trip in Brazil. ** What would occur if each missionary-minded person who reads this Word and Work would take it upon himself or herself to persuade some other person or some other congregation to give to some of our needy missionaries? Reader, suppose you try it and see how it works. ** Brother Benson reports two baptisms in Canton, one was baptized recently at Bro. Rhodes' station in Japan, Brother Winnett was to baptize four in Tokyo, and Brother Johnson reports two baptized at Florest, a town in which he and Brother Smith sojourned a short while. ** "A missionary here reports a favorable change in attitude of the Chinese people locally."—*N. B. Wright*. ** "We are often in danger."—*Virgil Smith*.

MATTA GRANDE MISSION

Baptisms have been very few so far this year. There are a number of sincere inquiries in different points. Baptism here is generally the beginning of a severe testing. Persecution crowds upon the newly-baptized from all sides—from relatives, friends, and neighbors. One whose faith and repentance are shallow, or one whose knowledge is uncertain, withers and sinks under the burden. One who believes from the heart, truly surrenders to the Lord in repentance, and knows that God saves, needs only to read God's commandment and he is ready to manifest his conversion. So we are going about telling the people of God's power and readiness to save, the abundant manifestations and proofs of His love for the sinner, His marvelous grace, and the way of salvation expecting that those who are convinced will seek to know further and to do His will.

The last four months Brother Johnson and I have spent traveling from place to place with the gospel. Eleven places have been visited with from one to ten sermons in each. In every place there are some whom we must remember in our supplications to God and our plans for future campaigns.

The lives of native Christians give both joy and sadness. Some are growing upward; some have slipped and others are slipping. Several who could not tell one letter from another a year ago are now reading with joy the word of God. We are hoping you brethren in the States will constantly keep us before the throne of grace in prayer. Virgil F. Smith.

KABANGA MISSION

We have our house all completed but the inside. We are finishing this as fast as we can find the means to buy supplies. We started making brick for this building two years ago, and began asking for the money for it three years ago. We would like to get into it this year if we can. At present we are in the hospital building, which was never meant for a dwelling. It is very inconvenient and crowded. Ten boys were baptized here in February. I had a letter from one of the leaders in the congregation at Munyama and he wrote that many had repented there. We will have to leave some one in charge of a meeting here and go to see these people. Brother and Sister Brown and family are in Livingstone, and will not likely return before the second week in April. J. D. Merritt.

FROM BROTHER SHORT

"All the way through the west was a profitable trip. We saw many brethren, and encouraged the mission cause very much, we believe. Had fine visits at Vancouver, and at Victoria, brethren came to the boat to visit us. We did not have the time that we needed, but Africa is calling and we must hasten on. Pray the Lord of the harvest that more laborers be sent into the harvest." W. N. Short.

REESE REPORT

Lloyd O. Sanderson

My first year's work for the Reeses has ended, and I have handled \$920.27 for them, \$57.68 of which was spent on Brother Reese's property at Morrilton, and \$129.49 applied by Brother Janes, on the Reese travel deficit. This left \$733.10 to be forwarded. Considering all contributions, the average has been about \$76.68 a month.

This amount is much too small for the family which devotes its entire time to the Lord's work. These capable and worthy servants are toiling night and day, with only a few hours for sleep, trying to assist God's people in carrying out the great commission. Do we appreciate their sacrifice for the Lord and for us? You cannot find a more worthy family, a greater opportunity, or a more needy work. Send your offering to me at 831 West Monroe, Springfield, Mo. and Brother Reese will acknowledge receipt of all funds.

The "African Messenger" will be sent free to those who ask.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF MAY

Lesson 5.

May 4, 1930.

PROMOTION IN THE KINGDOM.

Golden Text: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Lesson Text: Matt. 20:17-28.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him.

21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

24 And when the ten heard it, they were moved with indignation concerning the two brethren.

25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26 Not so shall it be among you: but whosoever would become great among you shall be your minister;

27 and whosoever would be first among you shall be your servant:

Study Questions and Brief Comments. Verses 17-19. Where was Jesus going? What was awaiting Him in Jerusalem? To whom did He tell this? When did Jesus first begin to foretell this? (Matt. 16:21). Did they take in the meaning of it? (Luke 18:34).

Verse 20. Who came to Him just at that time, and for what? Who were "the sons of Zebedee"? (James and John).

Verse 21. Did the Lord promise to grant her request before she told what it was? What was the request? What fleshly motive shows in this? (Selfish ambition). What good was in it? (Faith in Christ's greatness and coming glory, and desire to share in it).

Verse 22. Is Jesus talking to the mother here, or to the sons? Did they know all their petition involved? What would they have to be able to do? Did they think themselves able? What was "His cup"? (Vs. 18, 19).

Verse 23. Would they have to drink His cup in any case? But in whose hands was it to appoint them to that high place? For whom was that honor?

Verse 24. How did the ten feel when they heard of this? Why the indignation? Does selfish ambition provoke strife? (Jas. 4:1).

Verse 25. How did the Lord proceed to settle the trouble? What arrangement existed among the Gentiles?

Verses 26, 27. Does the same principle control in the Kingdom of God? Who is great among those who are Christ's? In what way does one get to be chief among them?

Verse 28. For what did the Son of man not come? For what did He come? How would He do with His life? For what would He give it?

28 even as the Son of man came For whom? For how many? (1 John not to be ministered unto, but to 2:2). What is a ransom? minister, and to give his life a ransom for many.

NOTES ON LESSON 5.

BETWEEN

The whole lesson covers Matt. 19:30 to 20:28, connecting with the matter about the rich young ruler. (See preceding lesson). Peter said, "Lord, we have left all and followed thee; what then shall we have?" The Lord assured him that no man can make a sacrifice for Christ and not receive a hundredfold. But in rewarding the Lord would regard the quality of the service rather than the quantity. Many that are first would come last in the scale of rewards. The glad, willing service of the 11th hour man, who worked but one hour, would receive a far greater reward in proportion than that of the man who had dickered with his Lord for his wages, though he worked all day. That is the point of the parable of the "Labours in the Vineyard" in its connection. (Matt. 20:1-16).

PROMOTION IN THE KINGDOM

If the Lord had been discouraged and lost patience we could not have wondered. As He goes on His way to Jerusalem to give up all, the two sons of Zebedee are thinking about self-advancement, and even attempt to cut in ahead of the rest for the chief honors of the Kingdom! But how patiently and kindly Jesus deals with their wrong attitude, "with all longsuffering and doctrine." "Ye know not what ye ask." Did they know that to ask for the highest place was to ask for the deepest suffering? For the Kingdom of God is not based on the principles of earthly kingdoms. Men do not advance themselves in it by exalting themselves and scrambling for the chief places. The Kingdom of God is the kingdom of love; and love must bear and suffer and sacrifice. He who stooped lower and carried the heavier burden here gets the higher place.—The ten others were indignant, because in their hearts, too, the same selfish ambition reigned. But the Lord explained to them that promotion in His Kingdom did not mean being bowed to and served by others, but making oneself a servant to all, for love's sake and for Jesus' sake. The rule and authority of the kingdom will be administered unselfishly in the interest of the governed, and by those whose love and faithfulness has been tested in afflictions. (Rev. 2:26-28; 3:21; Rom. 8:17).

TEACHING POINTS

The Parable of the Laborers in the Vineyard, and its connection with the Rich Young Ruler. (This may be omitted).

The Lord's last journey to Jerusalem. The fore-announcement of His sufferings.

The request of the sons of Zebedee. How they used their mother to present it to Jesus. What their request was, and what of good and what of bad was behind it.

The Lord's answer to them: (1) What was involved in their request; (2) that the appointment to chief place was exclusively in the Father's hands.

The indignation of the ten. Cause of it. How the Lord Jesus met the trouble.

The character of the Kingdom of God, as seen in the Lord's teaching to the ten.

The Golden Text: for what Jesus did not come, for what He did come. The purpose of His death set forth.

The character of the Kingdom exemplified in the King.

(Use the Study Questions for Class)

SECOND LORD'S DAY LESSON OF MAY

Lesson 6.

May 11, 1930.

JESUS ACCLAIMED AS KING.

Golden Text: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matt. 21:9.

Lesson Text: Matt. 21:1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethpage, unto the mount of Olives, then Jesus sent two disciples,

2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee,

Meek, and riding upon an ass, And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them,

7 and brought the ass, and the colt, and put on them their garments; and he sat thereon.

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Study Questions and Brief Comments.
Verse 1. When was this? (His last journey to Jerusalem). At what place had they arrived? What step did Jesus take there?

Verses 2, 3. Where were these two sent? What did He tell them they would find, and what should they do? In case of anyone's questioning their action, what should they say?

Verses 4, 5. This was the preparation for the fulfilment of what? What was the prophecy? Where found in the Old Testament? (Zech. 9:9). Who is the "daughter of Zion"? (A poetic name for Jerusalem). Who was coming to her? How would He come? In pride and splendor?

Verses 6, 7. Did the disciples find as Jesus had said? What was the meaning of spreading their garments on the beast and on the way? (Acknowledging Him as King. 2 Kings 9:13). Verse 8. What did the multitude do? What did this signify? (Ovation and homage to the King.)

Verse 9. What did the multitude in front and rear cry out? What does "Hosanna" mean? ("Save now!" Ps. 118:25). What did they mean by "the son of David"? (The great King of David's line: the Christ. Matt. 22:42, Comp. Mark 11:10). With what other prophetic quotation did they acclaim Him? (See Ps. 118:26).

Verse 10. What effect did this procession produce in Jerusalem? What question was asked? (Consider John 1:11 here).

Verse 11. Did even the acclaiming multitude know Him as what He really was? (Who was objecting to all this? Luke 19:39; Matt. 21:15).

NOTES ON LESSON 6.

THE "TRIUMPHAL ENTRY"

A **Triumphal Entry** it should have been but was not. It was a formal presentation of the King before His sufferings; for His rejection by Jerusalem was a foregone and foreknown conclusion. Note what went before:

1. The Raising of Lazarus, John 11, which created a great stir among the people, and explained the enthusiasm of "the multitude." See John 12:17, 18. This raised the enmity of the chief-priests and Pharisees to the highest pitch. (John 12:10, 11, 19).

2. Precautionary Teaching to His Disciples—lest they might think that the kingdom should immediately appear. Luke 19:11-27.

3. Jesus' Lament over Jerusalem (Luke 19:41-44) as He drew near to the city.

4. The Pharisees' opposition to the popular enthusiasm. (Luke 19:39. Comp. Matt. 21:15).

THE QUOTATIONS FROM PSALM 118.

These were, "Hosanna" ("Save now") from Ps. 118:25: "Save now we beseech thee, O Jehovah: O Jehovah we beseech thee, send now prosperity." The second, "Blessed be he that cometh in the name of Jehovah," v. 26. Later the Lord Jesus quoted verses 22, 23, applying it to Himself; and verse 26a, looking forward to another day when Israel, crushed under her chastening, shall see Him again and hail His appearing with the joyous acclamation, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). Psalm 118 is prophetic of penitent Israel's deliverance by her coming Messiah.

The old prophets foretold "the sufferings of Christ and the glories that should follow them." (1 Pet. 1:11). They wondered what time and what manner of time this might be to which the Spirit pointed. They often saw the sufferings and the glories blended together in one picture, and did not know that a long interval would come in between the two. We have an instance of that here, in Zech. 9:9 and 10.—

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt, the foal of an ass."

This was of his humiliation. The next verse the glory which has not yet been fulfilled, but will be fulfilled as literally as the foregoing:—

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem: and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth."

QUESTIONS FOR CLASS.

1. What is the title of the Lesson?
2. What event is taken up?
3. When was this?
4. On what errand did Jesus send the two of His disciples?
5. How did He know the ass was there?
6. What if the owners protested?
7. How did they prepare the ass for His riding?
8. What did the placing of the garments mean? (2 Kings 9:13).
9. What did the multitude do?
10. What did the multitude cry?
11. Where in the O. T. are these words found? (Ps. 118).
12. What effect did this have on the city?
13. What question did they of the city ask?
14. What answer did the multitude give?
15. Have I in my heart given the Lord Jesus the high place that belongs to Him?

THIRD LORD'S DAY LESSON OF MAY

Lesson 7.

May 18, 1930.

JESUS TEACHING IN THE TEMPLE

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.—Matt. 22:37-39.

Lesson Text: Matt. 22:15-22, 34-40.

15 Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art

Study Questions and Brief Comments.
Verses 15, 16. Who took counsel against Jesus? What did they seek to do? Who would go with them? With what speech did they begin? Was what they said really true? Did

true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a denarius.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22 And when they heard it, they marvelled, and left him, and went away.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35 And one of them, a lawyer, asked him a question, trying him:

36 Teacher, which is the great commandment in the law?

37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the great and first commandment.

39 And a second like unto it is this, Thou shalt love thy neighbor as thyself.

40 On these two commandments the whole law hangeth, and the prophets.

they believe what they said? (V. 18). Verse 17. What was their question? If Jesus had said "yes" what would they likely have done? If Jesus had said "no" what would they likely have done?

Verses 18, 19. What did Jesus perceive? What did he ask them? What did he call them? What did he ask to see? What did they bring him?

Verses 20, 21. What question did he ask about the coin? What did they say? What was his answer to their first question? (Verse 17).

Verse 22. Did the Herodians accomplish their purpose? (Verses 15, 22). What four things—does it say—"they" did?

The Omitted Verses 23-33—record an effort of the Sadducees "to ensnare him in his talk." They were just as unsuccessful as the Herodians. This section ought to be read and studied in this lesson.

Verses 34, 35. Seeing the failure of the Herodians and Sadducees what sect of the Jews now made an attempt "to ensnare him in his talk"? Whom did they choose as spokesman?

Verses 36, 37. What was the catch question asked of Jesus? What did Jesus reply? (Memorize His reply).

Verses 38, 39, 40. What did Jesus say concerning his answer just given? What further information did he give them? What did he say hung on these two commandments?

Conclusion.—The Herodians, Sadducees and Pharisees have all failed "to catch him in His talk. Jesus now proceeds to catch them in their talk. Be sure to read the closing verses—41-46.

NOTES ON LESSON 7.

ORGANIZED OPPOSITION

Pilate and Herod became friends in condemning Jesus. (Luke 23:1-12). The warring sects of the Jews likewise united in their effort to catch Jesus in His talk and thus condemn Him before the authorities and shame Him before the people. This lesson shows how utterly they failed. When His time had come they still failed but were permitted to crucify Him by their time-serving and unjust rulers. A fine example of organized opposition is shown in the book of Nehemiah. A study of this will be worth while. Note (1). Opposition by ridicule (Neh. 4:1-3); (2). Opposition by anger (Neh. 4:7-9); (3). Opposition by instilling discouragement (Neh. 4:10-14); (4). Opposition arising from within by the greed of the natural heart (Neh. 5:1-13); (5). Opposition by trickery (Neh. 6:1-14). It will be fine to note in each case the resource by which the opposition was overcome.

FIRST THINGS FIRST

"Which is the first"—would be a profitable question for Christian professors everywhere to consider. In our relation to God the "First" is presented by Jesus in "the great and first commandment." The "First" in

relation to our fellows is the second commandment, "Thou shalt love thy neighbor as thyself." Remove these "Firsts" from their respective spheres and the law and the prophets and all things else will fall and fail.

It is ever the failure of men to substitute other and smaller things as the center. Around these newly erected centers—names, doctrines and ordinances—men build the various parties and sects of today. Christ is the real center, if He be displaced by any mere thing then parties must rise. So long as this condition prevails we must remain a divided people. There is no better way to Christian unity than to recognize Christ as the center and then strive to approach Him. All doing thus must naturally approach each other. As the spokes of a wheel are united to each other in the hub so will divisions cease and unity prevail if Christ only is First and Center in all our thoughts and relations.

QUESTIONS FOR CLASS USE.

1. How many sects of the Jews joined in this effort to catch Jesus in His talk?
2. Can you name some things in which Pharisees and Sadducees differed? (Acts 23:6-9).
3. What was the chief characteristic of the Herodians? (Worldliness).
4. What can you say of the character and sincerity of these three sects as shown here?
5. Of what "leaven" does Jesus warn the disciples? (Matt. 16:5-12; Mark 8:15.)
6. If the Jews used Cæsar's money and accepted his protection was it not proper that they should render him some return?
7. If we use the God-given capital of life and life's environment, is it not proper that we should render to Him of the returns? (Prov. 3:9, 10).
8. If the great and first commandment is always given first place in our relation to God will there ever be any strained relations among those who are God's people?
9. If the second commandment is given first place in our relations with men will there ever arise alienation among those who have any desire to do right?
10. Is it possible to live this second commandment while refusing to accept the great and first commandment?

FOURTH LORD'S DAY LESSON OF MAY

Lesson 8.

May 25, 1930.

JESUS DESCRIBES THE FUTURE OF THE KINGDOM

Golden Text: Take ye heed, watch and pray: for ye know not when the time is.—Mark 13:33.

Lesson Text: Matt. 25:1-13.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went to meet the bridegroom.

2 And five of them were foolish, and five were wise.

3 For the foolish, when they took their lamps, took no oil with them:

4 but the wise took oil in their vessels with their lamps.

5 Now while the bridegroom tarried, they allumbered and slept.

6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, give us of your oil; for our lamps are going out.

Study Questions and Brief Comments.

Verse 1. What is the parable of this lesson called? What does it set forth? To what time does it refer? ("Then" in verse 1 with verse 13 and Matt. 24:3). In what important business were the ten virgins engaged?

Verse 2. Into how many groups were the ten divided? How was each group designated?

Verse 3. What did each of the ten take? (Ver. 1). How much oil did five of them take? Would lamps without oil be profitable at night? Would it be foolish to do that now?

Verse 4. Did the other five take oil? How much? The absence or presence of one thing proved the folly or wisdom—What was that one thing?

Verse 5. Did the Bridegroom come

9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore, for ye know not the day nor the hour.

Virgins seek to do? What took place while they were gone? Who went in to the marriage? What was then done?

Verses 11, 12. Who then came? What did they request? What was the significant answer? Could the Lord ever say—even to disobedient children—"I never knew you?" What does He say to these?

Verse 13. What important word of exhortation is given in Christ's application? When should this duty be practiced? Why? (Matt. 24:42-44).

NOTES ON LESSON 8.

THE PLACE OF OUR LESSON

Our lesson is a part of the Olivet Discourse which is given in Matthew 24 and 25. This discourse is in answer to the three-fold question in Matt. 24:3, and therefore pertains to the destruction of Jerusalem, the coming of Christ and the consummation of the age. The destruction of Jerusalem and the end of this age will have several things in common. This to some proves to be confusing. Most of chapter 24 and all of chapter 25 has to do with the end of this age. Chapter 25 consists of three divisions as follows: (1). Profession tested, (Matt. 25:1-13). (2). Service tested, (Matt. 25:14-30). (3). The Nations tested, (Matt. 25:31-46).

A DOUBLE COMPANY

The kingdom of heaven in its mystery form (Matt. 13:11) runs through this present dispensation. In many ways it is much the same as the church (Matt. 16:18, 19), but is more inclusive, (Matt. 8:11; 19:13-15). A feature which is very noticeable is that it is made up of a double company—the true and the false. It is made up of wheat and tares (Matt. 13:24-30); Of good and bad fish (Matt. 13:47-50); of true and false brethren (Gal. 2:4, 5) and the Lord alone is able to discern who are his (2 Tim. 2:16-19). Our lesson presents the kingdom as made up of this same double company. Very much alike by profession and very different by possession.

LAMPS WITHOUT OIL

All are virgins by profession just as some are servants who do not really serve. (Matt. 25:24-30). All ten were virgins; all had lamps; all slumbered and slept; all arose, and all ten virgins trimmed and lighted their lamps. But five of them took oil in their vessels with their lamps; and five took no oil with them. The testing time alone will reveal the foolish holder of a lamp who possesses no reserve supply of oil. (Matt. 13:30). Oil—whatever it may represent—is the all important thing. In this we have profession:—all were professors; and possession:—only those with oil possessed the vital thing which made their lamps shine and gained them admittance. Those whose oil failed were such as did not "hold fast the beginning of their confidence firm unto the end" (Heb. 3:14); who had not the sort of faith that could endure the stress of an unexpected delay. (Heb. 10:37-39).

when expected? How many of the ten slumbered and slept? Can a nodding or sleeping person watch as well as one awake? Does the Lord delight in sleeping disciples? (Matt. 26:40; Rom. 13:11-13; 1 Thess. 5:4-8).

Verse 6. Could any difference be discovered while the ten were asleep? What occurred at midnight? What were the ten virgins asked to do?

Verses 7, 8. What did all the virgins do? What was it which manifested the difference in the two groups? What did the five foolish virgins ask of the other five?

Verse 9. What wise answer did the wise virgins give them? What suggestion did they offer?

Verse 10. What did the foolish virgins seek to do? What took place while they were gone? Who went in to the marriage? What was then done?

Verses 11, 12. Who then came? What did they request? What was the significant answer? Could the Lord ever say—even to disobedient children—"I never knew you?" What does He say to these?

Verse 13. What important word of exhortation is given in Christ's application? When should this duty be practiced? Why? (Matt. 24:42-44).

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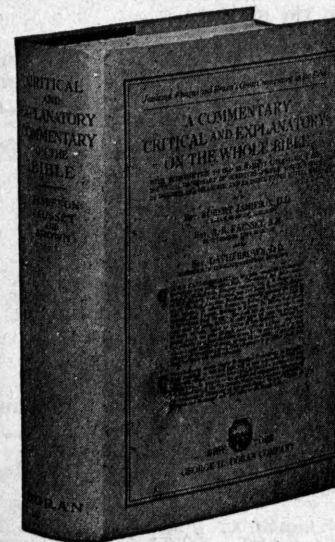
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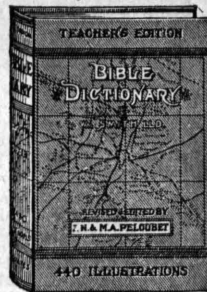
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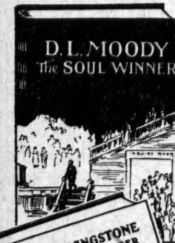


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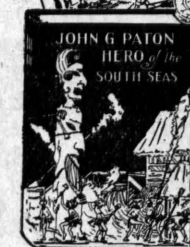
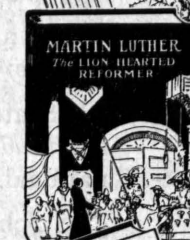
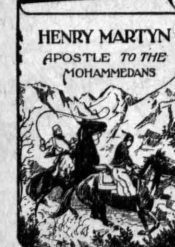
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