

OCTOBER, 1930.

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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THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

LORD OF MINE

I met thee in the Sunlight, Lord of mine,—
They told me I must love thee, but the wine
Of young, glad life throbb'd in my veins, and I,
Content with flowers and sunshine, passed thee by.

I met thee in the Shadow, Lord of mine,
And in thy patient face saw love divine;
But hard my heart had grown with loss and pain,
And, in my grief, I passed thee by again.

I met thee in the Valley, Lord of mine,
And now I know what loss and pain were thine;
For me thou bearest it; to thee I cry:
My Savior and my God, pass me not by!

Whate'er thou sendest, blessed Lord of mine,
Or life, or death, may all thy glories shine,
While I on thine assurances rely
That thou hast e'en forgot I passed thee by.

Henceforth for grace to serve, O Lord of mine
I ask thee. O may my weak heart entwine
About thy strength, till thou shalt bear me high
Where, nevermore shall any pass thee by.

—Katherine Porter

WORDS IN SEASON

R. H. B.

MISSIONARY-WORK IN HARD TIMES

“Jehovah is a god of the hills, but he is not a god of the valleys” said the Syrians of the God of Israel. (1 Kings 20: 28.) Unbelievers and half-believers of our day still talk that way. “The Lord can’t help in such and such a case,” they say—as though there could arise a set of circumstances that God could not cope with. “We cannot go on with the mission program in these hard times.” Well—there is just one question to be asked about that: Is this *God’s* work? Is it the thing He wants done? Is it the task He lays on us? If so, why can not we go on with it? Is He the God of good times only and not a God of the hard times also? Does His power play out in seasons of financial depression? Is His ability dependent on the stock-market and on the status of commerce and industry? In the course of the sixty years during which George Muller proved the power and faithfulness of the living God there were several periods of severe depression; but that God seemed to be equal to all changes, and never once failed him, whether the years were fat or lean. Why should the

missionaries go wanting and unsupported? Why should there be no means and ways to send out more men, if that is what God wants done? Of course when we look at the winds and the waves we are filled with dismay and forthwith go down. But when we look unto Jesus and to the promise of God all things become possible. Let us not quit. God is able to carry His work through, and difficulties only serve to magnify and demonstrate His power, and to draw us into closer dependence on Him. He can bring forth water out of a rock, or blood out of a turnip, as the need may be. Let us pray and work and give and go ahead undaunted, and He will bring it to pass. Our God is not a fair-weather God.

SIMON'S WIFE'S MOTHER

The miracles of our Lord Jesus Christ are not mere wonders. There is a sanity and a reason and a fitness and meaning in them, and they are wholly unlike to legends and folklore marvels and fairy-tails invented and dreamed by men. They bear every one His stamp, the stamp of God. Every one of His miracles is a parable and a prophecy, as well as a testimony and a demonstration of divine power. They were "signs." The healing of Simon's wife's mother, one of his earliest works of mercy, bears several deeply significant features.

1. She did not appeal to the Lord for herself—she was in no condition to do so. She was brought to His attention by others. Matthew tells us that "*He saw her.*" Mark gives the reason, "They tell him of her." And Luke informs us that "they besought him for her."

2. Luke, the physician, describes her sickness most strikingly: "*She was holden of a great fever.*" In the analogy of spiritual disease (for every bodily ailment is a picture of the soul's afflictions) there is palsy, the paralysis of will power; leprosy, the loathsome, contagious, incurable, infection of sin; lameness, blindness, etc. What then is the analogy of *fever* in the spiritual realm? Is it not the anxious, restless, fretful, distracted obsession of the spirit, the passion and craze for pleasure, fame, and wealth, and the distressing cares and anxieties which rave within the soul? This feverishness, alas so common in our day, works perdition. It totally incapacitates for sober thought, and makes any real seeking after the Lord impossible. Such people must be brought to the Lord's attention through the intercession of others.

3. Again His method of healing her was impressive and significant. He "stood over her and rebuked the fever," says Luke; "He touched her hand, and the fever left her," says Matthew; "He took her by the hand and raised her up," says Mark.

4. Now comes the great sequel—when the fever was gone she immediately rose up and ministered unto them. That is God's order. We are saved to serve. We are healed that

we may help. We are delivered and set free that we may do the works of Him who loved us and gave Himself up for us.

THE IMPORTANCE OF YOUTH

What you do in youth is exceedingly important. There is nothing falser nor shallower than the talk often heard, "Oh well, he is young, and young folks will be young folks, etc." Let no one lead you to think that your choice and actions in youth are of no consequence. At no other time of life are your actions of more or of as much importance. Here are three reasons:

1. Because whatsoever a man soweth he shall also reap. And youth is distinctively the sowing time.

2. Because habits and character are formed in youth. As the sapling bends so the tree grows.

3. Because your youth may be the only time you will ever have. You have no guarantee that you will grow old, or that the future will bring you any opportunities after the present is lost. God loves you now. He seeks and wants you now. And here and now you need Him whatever the future may bring. Remember therefore thy Creator in the days of thy youth!

THE AWFUL IMPORTANCE OF THE BIBLE

If a document involving the inheritance of a large fortune in which I am concerned should fall into my hands, I could not be indifferent in the matter. I would examine the document closely and carefully, and I would try by every means to determine the genuineness and validity of the paper, if any doubt were raised about it. Still more deeply and solemnly would we feel if some writings claiming some supreme governmental authority and involving a life-or-death question for us and others, should come our way. Would we not study earnestly and intensely? *Should* we not do so? Would it not be inconceivable and inexcusable levity to neglect that sort of message? But the Bible involves far more than that. The very *claim* of the Book, if we know nothing else about it, would be a challenge to us. It demands that we should faithfully and carefully look into the matter, and see whether indeed this Word has come from God, and what its great message is, and its answer to the supreme question of eternal life or death.

SLANDER

From the word "slander" the devil derives his name, for that is the meaning of the Greek term "diabolos," translated—transferred, rather—into the English as "Devil." Now a slander is a falsehood told to the hurt of another's good name, a defamation, a malicious misrepresentation. It is the Devil's special and peculiar line of activity, and he is past-master of it. He slanders God and slanders men. He slandered Christ and still does so; and there has never been a faithful and earnest

Christian who has not come in for his mead of slander at the hands of Satan's servants. For all the devil's children bear that family resemblance, as if it were branded on their foreheads. "Ye are of your father the devil" said the Lord Jesus to the Jews, "and the lust of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof." (John 8:44.)

God's people must give special heed to shun this grievous sin. Under the influence of evil passions—anger, wrath, enmity, envy, jealousy, hate, the soul is thrown out of its balance and the lips utter what the evil heart dictates. The blinding, overpowering influences of religious prejudice and strife must especially be guarded against. One of the hardest things is to avoid misrepresentation in religious controversy. Some appear to think that slander is all right if it is done in the interest of "the cause" or of "sound doctrine." But God will bring such things into judgment, and all liars shall be cast into the lake of fire.

RIGHTEOUSNESS vs. RELIGIOUS POLITICS

In the midst of theological issues and controversies old-fashioned righteousness is too often lost sight of. It is a bad day when questions about mint, anise, and cummin, take precedence over justice, mercy, and faith. It is a bad day when doctrinal soundness holds a value apart from personal purity and uprightness. It is a bad day for the church when it has so many interests, and "politics" to see after that the chief question about any matter that comes up, is not "Is it true," or "Is it right," or "Will it please and honor God," or "Is it kind and good"—but "Is it expedient," and "What will the effect of it be in this or that quarter," "What will such and such people say," and "What advantage will it be to us." You may be as orthodox as Satan (for doubtless he knows the true doctrine) and yet the Lord may have to say to you, "Depart from me, ye that *work iniquity*," and you may have to go into that eternal fire which was prepared, not for you, but for the devil and his angels, because you are of his kind and order. Those who side with God will go to God. And that's more than a mere doctrinal proposition.

CONTEMPT FOR "ORTHODOXY"

We believe that the present common contempt for "orthodoxy" is largely due to iniquity perpetrated in the interest of sound doctrine, real or supposed. People of the world, despite their spiritual blindness, can see the inconsistency of upholding truth by means of falsehood, and serving the interests of a holy God by trickery, oppression, and wickedness. And they rightly concluded that *such* orthodoxy is worth nothing. They go too far in their conclusions generally: they conclude that orthodoxy itself is not worth having, or even that there is

no such thing; and that uprightness alone is sufficient without faith of any sort. But lay such errors at the door of scheming hypocritical evildoers, professing to be servants of the Most High God. "Will ye speak unrighteously for God?" asked Job of his argumentative friends, "and will ye talk deceitfully for him?" (Job 13:7.) "For thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies." "Whoso privily slandereth his neighbor, him will I destroy . . . He that worketh deceit shall not dwell within my house: He that speaketh falsehood shall not be established before mine eyes." "For Jehovah is *righteous*; he loveth righteousness: the upright shall behold His face."

* * *

LEILA PARRISH

When Sister Leila Parrish fell asleep in Jesus on Sept. 10, the last of three members of the Parrish family who lived together at the home in Kentuckytown, Texas—Sister Ella, Sister Leila, and Brother Tommie, all unmarried—passed away. These three, simple and devoted in their faith, rich in good works, pure and noble in their lives, were among the very best friends God ever gave me, and from their hands I received good, only and always, since the first day I knew them, almost thirty years. Sister Leila was past sixty-eight years old when she departed to be with the Lord. For one thing I am thankful—that once more, while in Texas last July, I was permitted to see her at the old home, and, at her request "Little Brother" (as she always affectionately referred to me) read to her and prayed with her, and my daughter Elizabeth and I sang to her, to her great satisfaction and pleasure. It was a touching meeting, and farewell for ever on this earth. But Sister Leila was cheerful to the last. She chatted hopefully of the little book of poems she wanted to publish—for this was one of her interests, and her little rhymes, though not works of literary genius, breathed that same spirit of simple faith and love which inspired all her life. (Readers will recall the little poem on "Pentecost" by Leila Parrish, which appeared in the August issue of *Word and Work*.)

Sister Leila died as she had lived, trustful, cheerful, glad and submissive to the Lord in whom she had believed. "She sat up in the bed and talked and laughed and told us she wanted to go home, and told us all details of the funeral as she wished it to be. When the doctor came she said, "Doctor, this old lady is thinking of going home tonight, and you needn't make any plans for her to stay, for she wants to go on now." She passed away that night in peace, at the home of her sister, Mrs. Bob Eatherly. She and Brother Joe Parrish are the only remaining members of that good family. Brother F. L. Young, a life-long friend, conducted the funeral service.

R. H. B.

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

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VOL. XXIII.

OCTOBER, 1930.

No. 10

NEWS AND NOTES

A new style of ten point type, ordered by our printers especially for The Word and Work is brought into use with this issue.

From Horse Cave, Ky.: "I have recently held meetings at the following places near Horse Cave: Center, fine attendance and good interest but no additions; Fairview, large crowds and good interest, with 3 baptized. This was my tenth meeting with this congregation in 19 years; Center Point, good attendance and interest, but no additions. I am now in a very interesting meeting at Randolph, Ky. The meeting is four days old with one confession to date. We expect others. The Horse Cave work is holding its own."—Willis H. Allen.

From Oklahoma City: "My father has just preached two weeks here under a tent. The interest was fine; better than we expected. Eight responded to the invitation—six baptized.

"Our work is going fine—beyond our expectation. Need a house for our meetings. Maybe we will get it before long. We need some help from outside our little group to build it."—Earl C. Smith.

From Wilkinson, Miss.: "A splendid ten days' meeting closed here Sunday night, Bro. A. K. Ramsey, of Amite La., doing the preaching."—Sidney Mayeux.

From Amite, La.: "We have lost several members recently by removal to other parts. I closed out at Wilkinson, Miss., last Sunday after ten days, with no additions. Bros. Netterville and Mayeux are doing a good work there and are esteemed highly in the community. A new building centrally located and well equipped is being used now. We expect to hear of much progress in the gospel out there.

"I am trying out new territory beginning tonight. We are praying for open ears and fertile hearts."—A. K. Ramsey.

From Dallas: "Just closed an interesting meeting at Utica, Oklahoma; having 11 baptisms and 2 restorations. They had no money to remunerate the preaching, but the ladies gave us a shower consisting of canned fruits, which amounted to forty quarts, and one dozen smaller cans, besides a new quilt, towels, curtains, etc. We appreciated their hospitality very much."—J. E. Blansett.

From Basil, Kansas: "I preached two weeks at Oklahoma City and left Earl continuing the meeting. The interest was real good all the time with increasing crowds to the last. We baptized 6 and had 1 renewed and one came from the Christian Church. We found about forty who are willing to work out there. Quite a few of the Tenth & Francis folks attended. Capitol Hill gave us a very good co-operation with quite a good attendance. The big problem for the little group is the house. They will make an effort to build a basement.

"I will try to write some paragraphs for next issue. I will be at Linton, Ind., in a meeting the first weeks in October, then a short meeting at Ormsby Ave. in Louisville late in October."—J. F. Smith.

From Portland, Tenn. "On August 14 I closed a 12-day meeting with the little church at Dunmor, Ky. There was some interest but no additions. On Sept. 1 I closed a 16-day meeting at Bush's Chapel, about one mile from South Tunnel, Tenn., with fine interest, and a total of 38 added, 21 of whom were baptized. On Sept. 14, B. C. Goodpasture, of Atlanta, Ga., closed a good meeting of 15 days' duration with our brethren at Portland, Tenn. A total of 24 were added, 21 being baptized. We used a tent 50 x 90 feet, and good crowds attended, as many as 1,700 or 1,800 (estimated) on some occasions. The preaching of course was of the best; the singing was fine, led by the writer, assisted by Elam Derryberry, who lives here at Portland. I am now (Sept. 20) in a meeting at Rock Ridge, 12 miles from Portland."—E. Gaston Collins.

From Franklin, Ky.: "Meeting at Gallatin, Tenn., closed with 11 baptisms. Bro. Geo. Klingman gave us a fine series of night sermons on the book of Acts, and the day studies in Ephesians were also of a high order."—H. L. Olmstead.

From Canyon, Tex.: "I begin work with the congregation at Canyon, Texas, Oct. 1. We are expecting great things for the Lord in this section of the country. Pray for us brethren. Let us press on in this great battle."—John O'Dowd.

Bro. Frank Mullins writes: "I recently closed a two weeks' meeting at Antioch Church, near Frankfort, Ky. Two were baptized and 2 came from the denominations. The finest interest and spirit was manifested throughout the meeting, and it was with regret that we closed. It was attended throughout by a large number of young people and their good attention and manifest interest was exemplary. I believe that the great blessing which both the congregation and the preacher enjoyed was due largely to the good work done by Bro. Tona Covey, who preaches for this congregation regularly, and who had the soil prepared for the seed."

From Birmingham, Ala.: "We are located here. Paul will teach in one of the high schools that has been made vocational—first school of its kind in Alabama. He teaches social science."—Mrs. J. Paul Hanlin.

From Chattanooga, Tenn.: "On Aug. 27 I closed a good meeting at Huntland, Tenn., with 9 baptized and 2 restored. Fine crowds and good interest.

"On September 17 I closed one of the most enjoyable meetings of my life at Woodbury, Tenn. Twelve baptisms and one restoration. This is my boyhood church. Emmett Derryberry of Columbia led the singing. He is a splendid leader.—The Word and Work is great."—E. H. Hoover.

From Abilene, Tex.: "I have just closed a very fine meeting at Nebo, Okla., with 41 baptized and 9 reclaimed. Most of these were grown people, middle-aged, or old—some of them with white hair. This was the best meeting I have held this summer.

"I am glad to be home again and will preach here next Sunday. The Lord is opening up a way for me to do more at home than heretofore."—O. E. Phillips.

E. L. Jorgenson began a meeting on September 29 with High View church near Louisville. Nine confessions and two by membership.

From Davenport, Iowa: "If you know of brethren or sisters who have moved to Rock Island, Moline, or East Moline, Ill., or to Davenport, Iowa, please send their addresses to us. We will be very glad to locate them."—Clyde Copeland, 2127 Farnam St.

The Portland Christian School, Louisville, opened "full up," with some turned away. Keep this work in your prayer list. It is supported by voluntary gifts, without solicitation.

There were 8 baptisms in Bro. F. L. Rowe's meeting at Bohon, Ky., and 3 to "take membership."

Brother Boll is in a good meeting with Old Union church, near Gallatin, Tenn. He goes next to Strathmore, Toronto.

D. H. Friend has been preaching in a tent meeting conducted by his home church, Fifth and M, Louisville.

The Rutherford-Adams meeting with Locust Grove church near Franklin, Ky., was well attended with most excellent results. Nearly 20 were baptized. H. L. Olmstead and Willis Allen were among the visitors who contributed much in song and prayer services.

Brother Rutherford's earlier meeting at Cowan, Tenn., resulted in 10 baptisms and 3 added "by membership."

Bro. Geo. A. Klingman went directly from his meeting at Gallatin, Tenn. to Nashville where he submitted to a successful operation for hernia. He expects to resume his labor with Highland church, Louisville, middle of October. There were 11 baptisms in the Gallatin meeting.

"The meeting at Fisherville, Ky., was attended by large and interested crowds, even through State Fair week. The Lord worked in us and with us, in the confirmation of the brave work and preaching of the regular minister, Stanford Chambers. Two were baptized, and other valuable, visible results accomplished in His name."—E. L. Jorgenson.

Bro. Boll is now in a meeting with Strathmore Church, Toronto. There were 6 baptisms in his meeting with Old Union Church, near Gallatin, Tenn.

From Trinity Springs, Ind.: "There were 2 baptisms in our meeting which was held in August, at Trinity Church."—Ed Dillman.

"I am just in from a meeting at McKinney, near Dallas. Had a good meeting, starting a congregation of 25."—J. Frank Copeland.

From San Antonio: "Our song books came in good condition, and we are having a fine meeting. The song service is inspirational and Bro. Cogdill, of Greenville, is doing some good preaching."—A. Hugh Clark.

With Bro. Billy Mattox of Oklahoma City as preacher, the Lily Dale Church, near Tell City, Ind., has had a remarkable meeting. There were 31 baptisms.

Bro. M. L. Forshee writes, offering his help for meetings or mission work, where needed. His address is Cherry Valley, Ark.

"I am at present 7 miles out at a union meeting-house holding services each night since Monday. Will likely go on through next week. Then Oct. 19 to 26 I preach 10 sermons on Revelation at the home church. After that we settle down to our Bible work through the winter."—Chas. M. Neal.

Home-coming meetings have recently been held at Oak Grove Church, near Louisville, with Bro. Janes as special speaker, also at Dugger, Ind., with Charles M. Neal as special speaker.

Bro. Walter Leamons sends the following reports for September: 4 baptized at Mt. Zion, near Oil City, Ark.; 2 baptized at Sharpe, near Batesville, Ark.; appointments filled at Bethel, Brownstown, Grand Glaise. Bro. Leamons has spent practically all of his time for a number of years in Ozark mission work, and has conducted five mission meetings this year. On account of the drought his support has been very meager, and if there are those who would like to have fellowship in his work, they may address him at Salado, Ark.

The Louisville Bible Classes, conducted by Bro. Boll in the Portland Ave. church building, will open on Tuesday, November 4. The winter's work is divided into three sections of six weeks each, and two separate courses run side by side through each section. Those who cannot attend every afternoon can follow a continuous course by attending on alternate days only. There is no tuition charge, and living expenses at the dormitory are very low. For further information write to R. H. Boll or to this office.

Please note that Hurlbut's Story of the Bible now lists at \$2.50.

"The drought has truly been severe. We appreciate that The Word and Work reminds us to be constant in our duty."—Daisy S. Oldham.

From Harrodsburg, Ky.: "The brethren at Salem church, near Cynthiana, are repairing the walls of their building, and we are also hoping to see a new roof on the Ebenezer church house, near here, before winter.

"We are looking forward to the Bible Class in Acts for the mid-week services which begin at Ebenezer soon. We hope this will prove a real help to our young people."—Wilson Burks.

From St. Louis: "The church at Spring and Blaine secured the help of Brother M. Keeble in a two weeks' meeting among the colored people in St. Louis. So far as I know it is the first meeting of the kind ever held here. The extreme warm weather did not seem to hinder very much. Twenty responded to the invitation."—Mrs. M. A. Steele.

"I have just returned from Bethsaida church near Coal City, Indiana, where I enjoyed a two weeks' meeting with the brethren there. No responses of any nature, but we felt that the church was helped and the splendid audiences in both the day and night services afforded good opportunity to preach the gospel of the grace of God and sow the seed which we believe will eventually bring forth fruit to the glory of God. Fine spirit of fellowship from surrounding congregations, namely, Coal City, Clay City, Summerville, Jasonville, and even as far away as Dugger, Bro. Clark and some of the members of the Dugger church making the trip several times. We enjoyed a short talk from Brother Clark at the afternoon meeting last Lord's day."—Frank Mullins.

From Franklin, Ky.: (Delayed report.) "I was in Kansas visiting my relatives during part of July. While there I preached two sermons at Richland Chapel where I was reared. Also the next Lord's Day at Rose Hill and at night at Douglass. Three persons were baptized. One by baptism and one by membership here last Lord's Day. Three baptisms and one restored in a 'between-Sunday' meeting at a point in Macon Co., Tenn."—H. L. Olmstead.

"I received the Victor record, 'The Riches of Love,' and have never experienced such a thrill." Dr. Horace E. Wood.

The record referred to may be obtained from this office, price \$1.

Montebello, Calif.: (Delayed report.) "By the co-operation and fellowship of the church at Montebello and the brethren at 3535 Siskiyou Street, Los Angeles, I, with a few brethren in South Gate, Calif., held a five weeks' tent meeting in that city which closed Aug. 10.

"The interest was good for a mission point, and several were added by baptism, restoration, and transfer of membership, and a congregation was established.

"The newly organized church will meet each Lord's day for worship 'as it is written,' on 'the first day of every week,' in the Auditorium at South Gate, Calif.

"I hope to be able to order a quantity of 'Great Songs of the Church'—the best song book on the market—for the new church soon. The Montebello brethren like them fine."—J. D. Phillips.

"Only those who have had experience know what it means to be in a foreign country cut off from brethren of like faith. But God's grace is always sufficient and His power is ever near.

"An unusual season, a blessed time of prayer, association, and fellowship was afforded us in the coming of Brother and Sister Benson and family, who came by Peking as they were on their way from Canton to America. Their experiences in actual missionary work; their observations and spiritual outlook were a great help to us. It did us no little good to find that our ideas about missionary methods are the same.

"Brother Benson's zeal is marvelous. And we believe that his zeal is according to knowledge. Sister Benson's faith is outstanding. May God bless them as they continue to work in America for the faith that produces missions and soon send them back to their chosen field of labor.

"We commend these good people to you, believing that their presence among you will be a great blessing, as it was indeed to us."—N. B. Wright.

CHRIST ON DAVID'S THRONE

R. H. B.

About the Throne of David, an able and respected brother writing on Peter's Pentecost sermon presents us with the following bit of reasoning:

Observe the facts of the sermon. First, the life of Christ—"Jesus of Nazareth, a man approved of God among you." Second, the death of Christ—"Ye have taken, and by wicked hands have crucified and slain." Third, the resurrection of Christ—"Whom God hath raised up, having loosed the pains of death." Fourth, the ascension and exaltation of Christ—"Therefore being by the right hand of God exalted." Fifth, the Kingship of Christ—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And to the fact of all this David is called to witness. "Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne; he seeing this before spoke of the resurrection of Christ." Thus the thirtieth verse of Acts the second chapter connects the event of Christ seated on David's throne with the event of his resurrection and not with the event of his second coming. David's throne has, therefore, been **transferred** from earth to heaven and **transformed** from temporal to spiritual. And Peter's inspiration is staked on the fact that Christ is on it.

We are pleased at the good, straightforward manner of these declarations. Simple Christians who have no theory to maintain nor creedal position to uphold care only to know what the truth is. So far as my personal preferences go I would as lief have it the way my brother puts it as any other, very much rather in fact, *if that is the truth*. If "the throne of David" means the present super-exaltation of Jesus Christ to the right hand of God and the throne of the Majesty on High, to absolute, universal authority ("angels and authorities and powers being made subject to him," and seated "far above all rule and authority and power and dominion, and every name that is named, etc"; 1 Pet. 3:22; Eph. 1:21, 22)—if *that* is what is meant by the "*throne of David*," why, of course, He is now sitting on the throne of David. For we all believe that Christ has sat down on the Father's throne, and that absolutely everything is subject to Him, He alone excepted who did subject all things unto Him. (1 Cor. 15:27.) If *that* indeed is the throne of David we are well pleased to have it so. But that is the thing that needs to be shown. We have no personal or party interests at stake, and are entirely willing to have it as God wills and says, however that may be. But if the Word does not say that Christ is now on David's throne, then neither shall we say it, no, not even to promote "unity" or to please anybody. I give my brother who wrote the above quoted paragraph credit for the same honesty and love of the truth.

* * *

What authority then does our brother present for his bold assertions that Jesus Christ is now sitting on the throne of David and that the throne of David has been "*transferred*

from earth to heaven, and *transformed* from temporal to spiritual"? Such statements should not be made except upon a warrant of sure and sufficient scripture-teaching. Where is that teaching? We ask and seek for it in vain in our brother's article. The only ground on which apparently he bases all this assertion is that Peter said that God had raised up Christ to sit on David's throne. On that much we all agree. But that lacks something of saying that Christ is already on that throne. Here are Peter's words:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he foreseeing this before spake of the resurrection of Christ. . ." (Acts 2:30, 31.)

On this the brother says, "Peter's inspiration is staked on the fact that Christ is on it" (i. e. on David's throne). Now perhaps he sees something more in this passage than I have been able to find. If so let him kindly show us and tell us just where inspired Peter says that *Christ is on David's throne*? That Christ had to be *raised up* to sit on David's throne we all believe and know. But that He now sits on David's throne is precisely the thing Peter did *not say*. The two events are not declared to be simultaneous. The Revised Version makes that even clearer:

"Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption."

Peter reasons that for this cause *His flesh* was so carefully preserved from corruption, and He was raised from the tomb incorruptible, since only as to *His flesh* did the Lord Jesus have any relationship to David (Rom. 1:4) and only as to the flesh did He have any claim whatever to David's throne. And God had sworn to David that *of the fruit of his loins* (that is, an actual fleshly descendant) He would set one upon his (David's) throne. Clearly then the Christ had to be raised from the dead in order that He might occupy "the throne of His father David," and "reign over the house of Jacob for ever." (Luke 1:32.) But that He is already occupying that throne Peter does not say. We must be careful not to charge any statement to Peter which Peter never made.

Still less ground is there for the speculative conclusion drawn by our brother when he says that the throne of David has "therefore" been "transferred from earth to heaven and transformed from temporal to spiritual." This may be his opinion and that of many other good brethren; but I do not believe it is warranted by any statement of scripture. It could not be classed as even a legitimate inference, much less a *necessary* one. And though this good brother does not proscribe

his brethren who differ with him—is it true that brethren among us have to confess to such doubtful ideas as these in order to be recognized as sound in the faith and worthy of fellowship? I hope not. I know of no sect in Christendom that would not accord standing and fellowship to those who would sign up their articles, and conform to their peculiar views. But the church of Christ is not so, and let us hope, will never come to that. Enough for us that we stand wholly committed to the word of God, all of it, and that alone, in *faith, doctrine, and practice*. That is the basis of fellowship among Christians. Even at that, because of our weakness we shall make blunders enough in all three of these departments; but standing faithfully by that true principle, and earnestly seeking the truth in love, we can grow into an ever more perfect unity and harmony. I believe that if on such themes as the Throne of David we will drop our own preconceived notions, and also forget the “representative views of the brotherhood,” and address ourselves to learn what God has said, we shall ultimately arrive at both truth and agreement.

But thus far my studies of the scripture have led me to believe that the throne of David was that particular sphere of government which God established over “the house of Jacob,” and which God delegated to David and his house forever. (“The throne of the Kingdom of Jehovah *over Israel*.”) By “the house of Jacob” is meant that nation which descended from Abraham, Isaac, and Jacob. (Jer. 33:26.) David’s realm was “over Israel and over Judah from Dan even to Beersheba.” (2. Sam. 3:10.) “David shall never want a man to sit upon *the throne of the house of Israel*.” (Jer. 33:17.) David’s throne and kingdom was that which Saul had previously had. David never had any other. The brother referred to must have understood this, and must also have felt that the extreme difference in both nature and location between David’s throne and the throne which the Lord Jesus now occupies, had to be accounted for, else he would not have thought it necessary that David’s throne should have to be “transferred” and even “transformed” (beyond all recognition) in order to be what he says it is now. It is certainly a fact that David never sat on such a throne as that which the Lord Jesus has now. It is equally certain that the Lord Jesus never occupied the special throne that was David’s, nor exercised the authority of David’s realm. So different and distinct are the two spheres that the Lord Jesus could hold His present supreme authority regardless of David’s descent without at all infringing on David’s promised rights of sovereignty in Israel. How then could it be said that Christ is now on David’s throne? For the identity of a throne is not determined solely by the occupant of it, but upon the realm over which the throne is established.

As Son of God Jesus holds all things in His hands (John

3:35) and He is Lord over all. As the *Son of man*, He is crowned with honor and glory and the universe is made subject to Him (Heb. 2:5-9). As the *Son of Abraham* He is Heir of the world (Rom. 4:13) and through Him is the world-wide blessing which was promised to Abraham. As the *Son of David* He is the king of Israel, and shall reign over the house of Jacob for ever (Luke 1:32), from which center His dominion shall go out unto the ends of the earth. (Isa. 9:7.)

CONCERNING THE KINGDOM

The same good brother writing of the church says,

Of the church and kingdom Jesus said to Peter: "I will build my church. . . . And I will give unto thee the keys of the kingdom." The keys of the kingdom fit the door of the church, hence they are one. It has been suggested that the words "church" and "kingdom" do not mean the same, therefore cannot be the same. But Mr. Hoover is President, husband, father, statesman, and author—five words with different meanings; yet Mr. Hoover is all of them at the same time. And Christ is the Rock of Ages, the Lion of Judah, and the Lamb of God, all at the same time. So the church is the "called-out" feature and the kingdom is the government feature of the same thing. Christ is the Head of the church and King of the kingdom. We are members of the church (Eph. 5:30) and subjects of the kingdom (Col. 1:13).

Now we believe that Christ is King and that ever since Pentecost His kingdom is established; and that the church represents His kingdom on earth (though their citizenship is in heaven) and that the church is all there is of His Kingdom on earth now, and that all that are in the church are in the Kingdom of God's dear Son, Col. 1:13, and the only way in which anyone can get into the kingdom now is by getting into the church. My brother believes all this and that is a good basis of practical agreement between us, surely. But this is not saying that the church and the kingdom are identical, different names for the same thing. As David Lipscomb said in answer to the question, "Does the kingdom and the church mean the same thing or not?"—

"Not exactly. The kingdom embraces the church, but is, I think, more extensive in its signification. The church embraces the disciples of Christ separated from the world by obedience to Christ. It has both a local and a general application. In its local application it refers to those in a community, separated from the world, meeting together to worship God in His appointments. In a general application, it embraces all the disciples in a country, nation, or the world, separated to the service of God. The kingdom of God embraces everything and person in the universe over which God rules as king. The term **kingdom** is not only more extensive in its reach, but it is viewed from a different standpoint."—(Queries and Answers. Page 247.)

So also my brother, by carefully observing the statements made in the New Testament concerning the kingdom, will be bound to notice that often things are said concerning the kingdom that are entirely inapplicable to the church. The illustration he adduces, concerning Mr. Hoover, does not meet the case. Mr. Hoover may be president, husband, father, states-

man, and author, and we can speak of him from any of those five standpoints; yet no statement could be made under any of these heads that would not be *true of Mr. Hoover himself*. But in the New Testament there are statements made of the kingdom that do not apply to the church at all. For example,

“There shall be the weeping and gnashing of teeth when *ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God* and yourselves cast forth without.” (Luke 13:28.)

Our brother certainly does not believe that Abraham, Isaac, and Jacob, and all the prophets, ever were or will be in the church. But they will surely be in the kingdom. Again, Acts 14:22, “Confirming the souls of the disciples and exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.” But these were in the church already, and in that sense in the kingdom, yea, they *were* the church. Yet the church must also *enter* into the kingdom. Which is proof that the kingdom embraces more than the church.

Or this in Luke 21:31, “Even so ye also, when ye see these things coming to pass, know ye that *the kingdom of God is nigh*.” The things the Lord was speaking of were the signs in sun and moon and stars, etc., connected with Christ’s second coming (Luke 21:25-28). When these come to pass the kingdom of God is nigh. But surely not the church!

It may be objected that this has reference to “the eternal kingdom,” or “the kingdom of glory.” Very well. In any case it shows that the kingdom comprises more than the church. And that is what I believe. The church (the true members of the church I mean—for I suspect men can get into what we call “the church” who will never get into the kingdom, Matt. 19:24; 7:21-23) pertains to the kingdom, and will be the most important part of it in that day, for the church is the Body of Christ, and she is also the Bride who shall sit down on the King’s throne with Him (Rev. 3:21). But the two terms, “church” and “kingdom” do not describe things identical or equivalent; neither do they merely bring out different features of the same thing, as in the Hoover illustration.

These are points worthy of serious consideration; but they do not constitute just occasion of alienation among brethren, simple Christians who stand for the word of God alone. We are free to seek God’s teaching together. Let us do so. The truth is worth having.

Whether you follow the International Lessons or not, be sure to read Bro. Boll’s paragraph on Maryolatry in Lesson 2 for this month, and the paragraph on Temperance, Lesson 4.

Two tracts, written by R. H. B., and of uniform size and price, are in continual demand at this office: “Why Not Be Just a Christian?” and “The Church I Found and How I Found It.” 5c each, 50 for \$1, \$15 the thousand.

THE NEED OF A MISSIONARY CONSCIENCE

N. B. WRIGHT

I am glad that I am a member of the church of Jesus Christ. My many earnest, devoted, and self-sacrificing brethren in the church are a source of joy to me. I am glad that I am a member of the church because of what it stands for, and for my brethren because they give their lives to declare to a perishing world the Word of our God.

What do we stand for? And what does the Christian world at large stand for? The religious world has gone astray from the truth on the subject of baptism. I am glad that I stand with others just as a Christian and can, because of such a stand, declare the whole truth of God. Again, the religious world has too little conscience about the faithful observance of the Lord's Supper. Thank God, some of us have not been so careless. We also hear from the mouths of many popular leaders such words as these relative to the question: "Join the church of your choice." We who stand for all the words of Jesus Christ do not use such language. The reason is that among us there is a *conscience* on this subject. Preachers, to the last man, insist on the faithful observance of the Lord's supper. Elders, preachers, and membership teach and preach that the church is not a denomination, and call people to be "Christians only." And where there is a *conscience* on a given subject, there is a great universal effort to teach and practice those particular truths. Here are the abundant fruits of conscience.

Are elders, preachers and individual Christians thinking as much about missions as about these other matters? The lack of zeal in the home land, the scarceness of workers on the fields, and the vast fields untouched is answer sufficient. Does this lack of conscience exist because the Bible has little to say on the subject of missions?

In the New Testament we read: "All have sinned, and fall short of the glory of God." Condemnation has come upon all men, for all have sinned. Is there a way of escape? Thank God, His grace has provided a way. Jesus Christ is the propitiation for our sins; and not for ours only, but also for the *whole world*. (1 John 2: 1, 2.) Wherever, therefore, we find a man, we know that that man has sinned. And the Lord Jesus Christ is God's sacrifice for sin. Therefore every man needs a savior. Jesus Christ is that Savior. A Missionary conscience is Scriptural.

Preaching Brother, you have gone tens of times to Matt. 28 and Mk. 16 to teach the lesson of Baptism. You did so because you had a *conscience*. But have you risked the frown of the elders, loss of prestige, and the possibility of not being asked to hold another meeting for the sake of telling the church about their duty to all mankind? We read in the Bible of men who loved the glory of men more than the glory of

God. Let us not be among that number. There are more Scriptures that teach mission work than there are that tell us to observe the Lord's Supper. The latter we should do and not leave the other undone. Why should we have a conscience on the one and not on the other? Do we not stand for the *whole* Bible?

Let us look at the condition of the world. In China, where one-fourth of our brothers live, only a handful of men embrace the faith. By far the greater part of mankind are not even nominal Christians. There are millions of Mohammedans, Buddhists, Confucianists, etc. There are multitudes of men who have not so much as heard of the Savior. Here are the appalling facts that are the result of a lack of missionary conscience on the part of those who have known the Lord. If we fail, the condition will grow worse. If we get us such a conscience, and if every Christian will become faithful to God in obeying His Word, there will be corresponding results.

Let each Christian read for himself what God has to say about missions. Then let him prayerfully act upon that which he has learned. Let each preacher, because he is a follower of Jesus Christ and a leader of the Lord's people, realize his responsibility, and act with the same conviction as he does about the other truths he holds dear. When Christians come to such a conviction, congregations will have fellowship with God in His world-wide soul-saving work. It is a matter of each Christian glorifying God through the church by obedience to His will.

BOOK REVIEWS

The New Sanhedrin, or, The Revision of the Trial of Jesus and Other Prophetic Lectures. By David L. Cooper, 80 pages. Price 50 cents.

A powerful interest was aroused a year and a half ago over the announcement of the purpose to re-constitute, after a lapse of nearly nineteen centuries, Israel's representative council, the Sanhedrin, and that with the special intent of reviewing and re-trying the case of Jesus of Nazareth, condemned by the Sanhedrin in Jerusalem, A. D. 30.—Brother David L. Cooper who is in touch with some of the chief originators and agitators of this movement, tells some intensely interesting and wonderful things at first hand concerning it in the above named pamphlet. The booklet also contains additional chapters on Israel's dawning era of faith, penitence, confession, and restoration; and some teaching and discussions especially calculated to reach the Jew.—The pamphlet would gain much if the first two chapters were put in the back, and it began with chapter three. We would suggest to the reader to begin with Chapter Three, "Israel's Future Confession."

Order through Word and Work.

R. H. B.

Brother W. S. Long, of Cornell Ave. Church, Chicago, has written and published a fine little pamphlet on "How May I Know The Bible Is from God?" It contains 12 pages of matter, size 5 x 8, and is entirely suitable to give out in quantities to young men and women, or others who may have come under the influence of unbelieving teachers or friends. Ten or twelve features distinguishing the Bible from all Human literature

are interestingly presented, and its history briefly traced. The high estimates quoted from the world's great men would seem well calculated to influence the mind of youth favorably toward God's word. The price of the pamphlet is 10c each, \$1 the dozen, and it may be ordered from The Word and Work, or from the author, at 7222 Constance Ave., Chicago. E. L. J.

COURSE OF STUDY

Charles R. Brewer.

Beginning the latter part of September the Central Church plans to offer a few courses of study for brethren who wish to preach or prepare themselves for other work in the church. In doing this we have no intention or desire to draw students from any other school or college, or in any way to work in competition with them. The purpose is to offer opportunities for study to those who are not attending college; but we are willing to spend some time at hours that will not conflict with whatever work they may be doing in studying the Bible or other subjects that will help to equip them for greater service in the kingdom of God. Three types of brethren may be included in this group. First, those who are not able to go to school, but can do this studying in addition to their daily employment; second, graduates from college who wish to take additional training for preaching or teaching in the church; third, older preachers who would like to spend a part of the winter in studying the Bible with other brethren.

Brethren who work in Nashville are urged to enroll in these classes. Those who come from a distance may obtain room and board at very reasonable rates in the boys' home at the church. We can offer assistance to a limited number in getting employment that will enable them to make their own way while studying with us.

The courses will include intensive and survey studies in the Old and New Testaments, history, singing, and probably English and public speaking. The work will be under the direction of the elders of the congregation. The teaching will be done by brethren Hall L. Calhoun, Charles R. Brewer, L. H. Errod, and B. H. Murphy. These brethren all have college degrees, and have had years of experience in teaching in Bible colleges and other schools. Other teachers and courses will be added as the needs may demand. Those who are interested and desire further information are requested to write one of those named above. Or you may simply address your letter to the Central Church of Christ, Nashville, Tenn.

THE HOT SPRINGS CHURCH

From Hot Springs, Ark.: "The Hot Springs Church is finished except we have no seats. There is a debt of \$2,000 on the building and no funds to meet it."

"Bro. W. W. Beede, who had a home in Hot Springs, was very anxious to see the cause of Christ built up in that city. He and his good wife gave the lot and \$600 to apply on the building.

"On May 17 Bro. and Sister Beede were on their way from Beedeville, Ark., to Hot Springs to be at worship on Lord's day and to start the work on the new church building. They had an automobile wreck in which Sister Beede was killed instantly and Bro. Beede's legs were broken in six places and both arms were broken.

"Bro. Beede cannot help in this work for some time at least, as his hospital expenses were over \$3,000. Brethren we will lose this nice property unless we can get help. What shall we do about the matter? Brethren from almost every state come to Hot Springs for treatment, and we need the Hot Springs church. Can you not send one Lord's day contribution to W. H. Stewart, Box No. 76, Hot Springs, Ark? Just a small amount from each one who reads this appeal will pay what is due on this property."—R. H. Johnson.

THE JEWS AND JESUS

According to the *Brooklyn Eagle* of Feb. 24, 1930, Dr. S. Parks Cadman was asked a question, "Is the salvation of sinners wholly dependent on belief in Jesus Christ? If that is so, what would become of the Jews?" and in reply said: "I think that the Jews, as far as they love righteousness, are just as safe as we are. Every man, Jew or Gentile, will be judged by his observances. May I say a word about belief. Unbelief, in the New Testament, does not refer to intellectual defense. It refers to the man who knows what is right and does not do it. Let the Jew live up to his own prophets. He then need have no fear about the future."

If the Jews in this day, as far as they love righteousness, are just as safe as Christians are, then that has been true all along, and Saul of Tarsus, whose manner of life from his youth up was after the strictest sect of the Jew's religion (Acts 26: 5), and who was instructed according to the strict law of the Jews, and was zealous for God (Acts 22:33), and who lived all of his life in all good conscience before God (Acts 23:1), was just as safe before his conversion to Christianity as he was afterward. If Dr. Cadman wishes to take a silly position like that, it is his privilege. It will only brand him as an unbeliever in the New Testament.

Paul testified to the zeal the Jews had for God, to their love of righteous living, but said the trouble with them was their zeal was not according to knowledge, in that they were attempting to find salvation by living up to a code of righteousness, while they were ignorant of God's righteousness (Christ), "for Christ is the end of the law unto righteousness to every one that believeth." Paul said without faith in Christ they were lost, and said, "My heart's desire and supplication to God is for them, that they may be saved" (Rom. 10: 1-4). One would think from Dr. Cadman's answer that either he is ignorant of the tenth chapter of Romans, or else does not believe it.

Paul, in preaching to devout Jews at Antioch of Pisidia, said: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39). Over against this Dr. Cadman says: "Let the Jew live up to his own prophets. He then need have no fear about the future." If Paul had been faithless enough and spineless enough to have preached Cadman's gospel at Antioch of Pisidia, he would not have been driven out of town by the mob that hounded him even to Lystra, where he met a worse fate at its hands.

These liberals do despise to have the "text" quoted; they prefer to quote their own opinions and experiences, but men of faith put their confidence in the statements of the text of God's revealed Word.—*Christian Standard*.

PREPARING THE WAY

Charles E. Gruver

We had just left the Moreheads' home (Ota, Japan) and were motoring along one of Japan's narrow mountainous roads. O. D. Bixler was at the wheel, while his family and I were the other occupants of a six-horse-power motor car. We had just rounded a blind corner when we came upon a number of road workers engaged in straightening out the curves, widening the passes, and levelling up things in general.

It was beautiful work they were doing. They had cut the mountain slope on the upper side of the road to a forty-five degree angle, shaving the surface smooth, and in order to prevent washing and landslides, were preparing to sod the entire surface. I wondered at the meaning of their painstaking work, and was told that the Emperor was expected to visit their city next year, and that these men were preparing the road.

Since that experience I have been better able to appreciate the message of John the Baptist when he was announcing the coming of the Messiah, saying, "Make ye ready the way of the Lord." John knew the Lord was soon to come, but he did not want his countrymen to suffer the embarrassment of allowing the Savior to pass over unsightly roads; therefore he urged them to make ready the way of their hearts for Jesus.

John also said, "Make His paths straight." He urged his Jewish brethren to correct the curves in the pathway of their lives. He taught them to straighten up and turn their eyes straight toward the face of the coming Lord. How can a man ever reach any worthy goal so long as he constantly turns aside to dilly-dally with this sin and that? There is no economy in leading a crooked life.

FLAVIUS JOSEPHUS TURNER

On July 23, 1930, Flavius Josephus Turner fell asleep in Jesus. He was truly one of God's great and good men, and knowing him as I do nothing too good can be said of him. He was one of the most lovable, humble, patient, and strong Christian characters that I have ever known. Uncle Joe, as we affectionately knew him, was the youngest son of R. W. Turner of Andalusia, Alabama, one of the pioneer gospel preachers in Alabama, being a co-worker with brethren Samuel Jordan and J. M. Barnes; was born on October 26, 1864, grew to manhood and taught school at Andalusia, later moving to Montgomery, Ala. A short while later he married Miss Mamie Ivey and moved to Selma, Alabama, where he entered the Postal service of the Government and remained continuously in such service until October 26, 1929, when he was retired on maximum pay without a demerit against his record. Over thirty years ago he confessed his faith in Christ and was baptized into Him, and none could be found, I am sure, that would say he was ever untrue to that confession. He is survived by his wife and five children, four boys and one girl, one of the boys being R. W. Turner of Birmingham, Ala., who has served the Tarrant City congregation in this vicinity for five continuous years as their minister. We sorrow not as others who have no hope, believing that if we are faithful the sad separation of today will be overshadowed by the glad reunion of tomorrow. Bro. W. C. Graves of Birmingham, Ala., spoke words of comfort to the loved ones left behind.

A Niece.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Born to Harry and Pauline Fox on september 2, a son, Charles Arnold. This is their "Charles VII". * * Brother McCaleb, beloved on three continents, sails for 68 Zoshigaya, Tokyo, Japan, October 30.

"Let us pray for workers for the white people in Africa." —Addie Brown. * * Sister Sherriff wrote to around 30 donors in two mails. * * Communists in Russia are doing what they can to eradicate religion from their country. Bitter persecution exists and exponents of the religion of Christ are denied cards for the purchase of foodstuffs. * * These women are slower in responding than the men because they are more ignorant.—Ethel Mattley.

"Japanese continue to come to our home and Herman visits with them when his health permits."—Sarah Fox. * * The Japan missionaries have 17 children and no schoolteacher. * * The Jews failed to contribute their full tithe. God said they robbed him and told them to bring the tithe to the store house and see if He did not bless them. Remember it was not a matter of waiting until times were better, but of treating God right and bringing better times. * * "I have just stopped to entertain 30 callers who were returning from the worship of a mountain god 10 miles away."—O. D. Bixler. * * The circulation of the Word and Work is good for the missionary cause, and it is good for the cause of the Lord in general. Roll up the subs. * * "Bitter, dangerous, hateful opposition, but they can do no more than the Lord will allow them to do." —Dallas Johnson. * * Louisville Christians have lately enjoyed meeting Sister Emma Beach, of Chattanooga, on her way to join the Bixlers in mission work in Japan. * * Firm Foundation issues a special missionary number. Practically all the papers are missionary and nearly all have missionary departments. * * Sister Claud Neal, Louisville, supplies school books for the Bixler girls in Japan. Wouldn't you like to supply clothing for an adult, a good book for some missionary, or some bandages, drugs, or something else? Don't ship goods here without directions to that effect as it is usually postage wasted, the rate being the same from here to the field that it is from you. But send some things. Information gladly furnished. Write the writer at 1046 Dudley Ave., Louisville, Ky. * * The Browns named their baby James Allen. * * What kind of Christians would we be if we diligently practiced missions and almost entirely omitted the Lord's supper? We would be very much the kind of Christians that observe the Lord's supper with diligence and leave out the plainly taught work of missions. * * Sister Brown says her older children can speak the language of Africa quite well.

BRAZIL MISSION

"We have studied 6 chapters in Romans and 2 chapters in John with with the Christians in Floresta. Evangelistic gatherings have been held in the hall and in the open air here. Meetings in the open have been much more effective. A number of the beautiful little Testaments sent out by the "Million Testaments for Latin America Campaign" came to the government employes of this town. Many of them were burned without an examination; others are being carefully read.

The Christians here are from the poor and ignorant classes which remind me of Jesus' prayer in Matthew 11:25, and Paul's words to the Corinthians, (1 Cor. 1: 26-31). It makes us praise God to see the understanding He has given to many who are wholly without worldly knowledge and who have had no teacher except the Word of God and the Holy Spirit. It has been manifested in their lives. The men were nearly all gamblers, fornicators, smokers, and drunkards before their conversion. Thank God these things have passed. Three or four meetings have been regularly conducted each week. That these men, some of whom have learned to read since believing on Christ, make public speeches and pray publicly is the occasion for much laughter, sarcasm, and mockery by unbelievers. Thank God for all persecutions! It strenghtens and humbles. Please pray earnestly for us and them as we give them the Word of God which builds and sanctifies.

From here, Lord willing, we shall make a journey into the state of Ceara, the border of which is 100 miles from Floresta. It is well populated and well served by railroads compared with other North Brazil states. We hear from reliable sources, that there are only two evangelical preachers in the entire province. We believe that the time has come for us to leave Matta Grande and to open work in a new field. God may send us to Ceara. Will you pray with us that His will may be known and done?
Virgil Smith.

FROM MISS EWING

By the goodness of God and the efforts and prayers of many, I am now taking leave of America to resume my duty in Japan. It is with strength of body and spirit and gladness of heart that I go, and I wish I could make all who have helped me know just how thankful I am. I ask all who read this to accept it as a message of praise and thanks to God for the blessed privilege of being just a missionary. There are some who are sad at parting and who think of distance and trials, but we have God's word of comfort which says, "Be strong and of good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9.) This passage has prompted many to do things for righteousness' sake with strength of heart.

During my stay in America there have been many who shook my hand with the words, "I wish I could go and do what you are doing." Some have said, "I wish I had gone when I was young, and done what you are doing," and still others have said, "I'm going to help save those who have never heard the gospel." Others still, have said, "I pray for more workers to go."

God ever works through human instrumentality. He sends His messages through human lips. He walks upon His errands of mercy, upon human feet; He reaches forth to lift through human hands; and one of the sublimest facts of all is that God—even God—waits for your and my prayers, and when hearing them, He does great and marvelous things—because we ask.

Pray ye therefore the Lord of harvest, that he will send forth laborers into His harvest." We have the Great Commission—it is his command to you and to me. You who wish to go—what are you waiting on? If a soldier in an army should stand still, when his captain said, "Forward, March," what would it mean?

I pray for those who want to serve God, that they may have strength and guidance. I beg my friends to pray for me that I may have the same.

"Master, at Thy footstool kneeling,
We, Thy children, humbly wait;
Lead us, send us, bless us, use us,
'Till we enter heaven's gate."

My visit in America and the work I tried to do was a wonderful blessing to me. Thanks to one and all for your part in it.

Hettie Lee Ewing.

PHILIPPINE MISSION

Our work is going along slowly but steadily. My time is mostly spent in teaching Bible classes. I am seeking to plant the seed and trust the Lord to make it grow. If I can teach faithful men and send them out to preach they will be able to do far more good than I can.

One of the strongest Christian Church preachers is now ready to take his stand with us and is commencing work at once. He is a man of experience and can be depended upon to spread the truth. He is a native with a family and a good influence. Pray for us that we may be diligent and faithful in all things.

Political unrest over independence is increasing. Such conditions are not conducive to sober reflection on spiritual affairs. But we press toward the mark.

H. G. Cassell.

THE GARRETTS AT HUYUYU

By this time Brother and Sister Dewitt Garrett should be settled at Huyuyu Mission, South Africa. And none too soon, for from various sources comes the report that Brother John Sherriff is again confined to his bed and no other white brother to carry on the work.

Realizing this might happen at any time due to Brother Sherriff's condition, and characteristic of their unwavering faith, Brother and Sister Garrett left before their regular support was in sight. Their support has been less than \$60 per month for July and August. Brother Sherriff suggested \$150 for a married man and family.

We use this means of getting the need before those whom the Lord can use to supply the needed amount. The gospel has always meant sacrifice—to him who gave it, to him who preaches it, to him who receives it; but we can praise Him that the greater the sacrifice the more precious the blessing. Interest your friends in foreign mission work. Several small gifts given regularly does as much as the larger gift given only occasionally. If you would be used of the Lord to help support the Garretts please send a gift at once to Frank Mullins, 664 N. 26 St., Louisville, Kentucky.

Frank Mullins.

SINDE MISSION

If we were a dozen or more workers we could find hosts of openings just in and out of Sinde. We are stocked up with work, overstocked. The girl who used to help Sister Lawyer so much and who led many in her village to Christ died the day her baby came. We could not stand to see them bury the bright little tot with her, so little "Onesimus" has been with us five weeks. To show what work can be done, Bro. Brown just baptized 31 in recent village work. More to the work! More funds to help!—Mrs. Geo. M. Scott.

We had a wonderful trip to Sinde and Kabanga Missions. The workers are all well, and doing much work. We had a great meeting together, with "seasons" of prayer. Good crowds at the native meetings. The missions have grown a great deal in the two years we have been away—coming nearer to the goal which we have had—and which we hope the Lord has.—W. N. Short.

THE LORD'S DAY LESSONS

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FIRST LORD'S DAY LESSON OF OCTOBER

Lesson 1.

Oct. 5, 1930.

ZACHARIAS and ELIZABETH

Golden Text: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke 1:6.

Lesson Text: Luke 1:5, 6, 57-66, 76-80.

Luke 1:5. There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, what he would have him called.

63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.

65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

76 Yea and thou, child shalt be

Study Questions and Brief Comments.

(In preparation of the lesson read all of Luke 1 carefully.)

Verses 5, 6. What is said of the life and walk of Zacharias and Elisabeth? Does that mean much? (On "the course of Abijah" see 1 Chron. 24: 1, 3, 10.) In the omitted portion we learn of the angel's appearance to Zacharias announcing the birth of John (Luke 1:7-25).

Verse 59. Who came on the eighth day? Why on the eighth day? (The covenant of the circumcision, Gen. 17:12, and the Law, Lev. 12:3, both required it.) What did the neighbors and relatives intend to call the child?

Verses 60-63. What did his mother say the child should be called? What objection did the friends make? To whom did they appeal? What did Zacharias write? Who had ordered this name for the child? (Luke 1: 13.) What does the name John mean? ("The favor, or lovingkindness, of God"—or, "The gift of God's grace.")

Verse 64. How and why had Zacharias' mouth been closed? (Luke 1: 20.)

Verses 65, 66. How were all affected? Did the report of these events go out? What did the people say about the child John? Why was he so remarkable?

Verse 76. From what is this verse taken? (From Zacharias' song. Read it all, vs. 68-79.) Was this an inspired song? (V. 68. Comp. 2 Pet. 1:21.) What did Zacharias prophesy about the child? What did the Lord Jesus Himself say about him? (Luke 7:26-28.) What particular task was to be John's?

Verse 77. In what should the people have knowledge of salvation? How did he minister remission of sins to

- called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
- 77 To give knowledge of salvation unto all his people
In the remission of their sins,
- 78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
- 79 To shine upon them that sit in darkness and the shadow of death;
- the people? (Luke 3:3.)
Verse 78. Who is the "Dayspring from on high"? (The Son of God.) What prompted His visit to us? (The tender mercy of God.)
Verse 79. On whom would this Dayspring shine? For what?
Verse 80. Where did this strange child dwell? Until when?
-
- To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

NOTES ON LESSON 1.

THE LESSONS BEFORE US

This is the first of the series of New Testament character studies which make up this quarter's lessons. Following we shall study Mary, the mother of Jesus; Simeon and Anna; Simon Peter; Thomas; the Centurion of Matt. 8; the Rich Young Ruler; Zacchæus the Publican; Stephen; Saul of Tarsus; Timothy. We learn better from living examples than from abstract thought and teaching; and in the lives and characters of these persons some of the most wonderful teachings of God are embodied. We look forward to a very helpful and enjoyable study together this quarter.

ZACHARIAS AND ELIZABETH

This old couple represents the best and choicest fruit of the Old Covenant teaching and discipline. Two chastened spirits, humble of heart, pure and obedient in life—"righteous before God" and "walking in all the commandments and ordinances of the Lord blameless." It was a mark of God's approbation of such a life and walk as theirs that He selected them to be the parents of His forerunner John, than whom no greater was ever born of woman. John was the fourth of the five children of promise in the Scriptures. The others were (1) Isaac, (2) Samson, (3) Samuel. And the fifth, born of a virgin, with no human father, our Lord and Savior Jesus Christ.

THE RIGHTEOUSNESS OF ZACHARIAS AND ELIZABETH

Zacharias and Elizabeth lived in the Old Covenant dispensation, under the law. Paul tells us that by the righteousness of the law no flesh shall be justified in God's sight; for by the law cometh the knowledge of sin; and the law worketh wrath, for where there is no law there is no transgression. Although he himself, so far as the righteousness of the law was concerned, was (like Zacharias and Elizabeth) "blameless," yet he came to learn that even such a record could not bear the test of God's judgment. For all our righteousness is as filthy rags before Him—deficient, imperfect, at best; and had they had nothing but the law to appeal to, they would have been utterly condemned. But even in the old dispensation the devout Israelite, well aware of his complete failure looked unto the mercy of God by faith. (Ps. 130). They hoped in His loving-kindness (Ps. 33:8)—even as David of old speaks of the blessedness of the man "unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not reckon sin." (Rom. 6:6-8 and Ps. 32.) After the Lord Jesus had come, the one and only thing was to abandon all claims to the righteousness of the law and to be justified by faith in Christ. (Gal. 2:15, 16.) Thus Paul himself, though "as touching the righteousness which is in the law found blame-

less," counted all that but refuse that he might "gain Christ and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:6-9.)

THE UNBELIEF OF ZACHARIAS

"Whereby shall I know this?" asked doubting Zacharias. God counts unbelief sinful when people could and should know that the message is God's. So upon Zacharias the angel laid the penalty that he should be "silent and not able to speak until the day that these things shall come to pass, because thou believedst not my words which shall be fulfilled in their season." (Luke 1:20.) How Zacharias' tongue was loosened is told in the printed text.

THE SURE WORD OF GOD

"My words, which shall be fulfilled in their season." (v. 20.)

"For no word from God shall be void of power." (v. 37.)

"Blessed is he that believeth; for there shall be a fulfilment of the things which have been spoken to her from the Lord." (v. 45.)

Do you believe the word of God? Read 1 Thess. 2:13.

QUESTIONS FOR THE CLASS

1. Who were the aged couple of whom this lesson tells?
2. What place and station did Zacharias fill?
3. What is said of their life and character? (Golden Text.)
4. Who made promise of a child to the old priest?
5. What was the child to be named?
6. Why was Zacharias unable to speak when he came out?
7. When was his tongue loosened?
8. What did he say about John in his song of praise? (vs. 78, 79.)
9. What did he say about Christ in the same song? (Vs. 78, 79.)
10. Where was the child John during most of his youth?

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

Oct. 12, 1930.

MARY, THE MOTHER OF JESUS

Golden Text: Mary kept all these sayings, pondering them in her heart.—Luke 2:19.

Lesson Text: Luke 2:15-19; John 2:1-5; 19:25-27.

Luke 2:15 And it came to pass, when the angels went away from them into heaven, the shepherds said one unto another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17 And when they saw it, they made known concerning the saying which was spoken to them about this child.

18 And all that heard it wondered at the things which were spoken unto them by the shepherds.

19 But Mary kept all these sayings, pondering them in her heart.

Study Questions and Brief Comments.

In order to get a full impression of Mary's character we must read Luke 1:26-56 also.

Verse 15. When and where was this? Tell the circumstances. See Luke 2:1-14. Was the shepherds' desire to "see this thing" prompted by faith or by unbelief? (By faith, evidently.)

Verses 16-19. What did the shepherds tell Mary and Joseph, and others who were present? What are we told of Mary? Compare Luke 2:49-51.

John 2:1, 2. What took place in Cana? Who was there? How came it that Jesus went?

Verses 3, 4. When the wine failed, to whom did Mary turn? What was His answer to her? What did He mean by that? (See Notes.)

John 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 and Jesus also was bidden, and his disciples, to the marriage.

3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.

4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

19:25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27 Then saith he to the disciple,

Verse 5. What did Mary say to the servants? Is that the very best advice to anyone in any case? Why? (Matt. 7:24-28.)

John 19:25. Where and when was this? Who was standing by the cross? Is there any indication of Mary's womanly strength in the fact that she was **there**, and that she was **standing**—not fainted and fallen? What prophecy concerning Mary was fulfilled there? (Luke 2:34, 35.)

Verses 26, 27. Who was the disciple whom Jesus loved? (Universally conceded to be John.) What did Jesus say to His mother? What did he mean? (Henceforth John will fill the place.) What did he say to John? What did he mean? How did John understand it? (He took her home with him thenceforth to take care of her.)

Behold, thy mother! And from that hour the disciple took her unto his own home.

NOTES ON LESSON 2

MARY OF THE HOUSE OF DAVID

Mary the mother of Jesus was of the blood and family of David. This fact is not stated in so many words, but is established by necessary inference. For the Lord Jesus was "of the seed of David according to the flesh" (Rom. 1:3), and having no human father, derived His fleshly descent through Mary. The angel who announced the birth of the child Jesus to her said, that "the Lord God shall give unto him the throne of his father David"; and David could have been His father (forefather) only through Mary, as seen by the same announcement. (Luke 1:32-35. A further account of the "virgin birth of Christ" appears in Matt. 1:18-23.)

THE CHARACTER OF MARY

"Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38) was Mary's answer to the angel's message. These words were characteristic of her—setting forth her faith, her humble submission to the will of God. All we learn of her betokens that ornament of a "meek and quiet spirit which is in the sight of God of great price"; after which manner the holy women which were of old adorned themselves. (1 Pet. 3:4, 5.) (How have the ideals of womanhood decayed!) That she was very poor and lowly is seen from all the circumstances, and is told by herself in her song, Luke 1:46-48—

"My soul doth magnify the Lord
And my spirit hath rejoiced in God my Savior
For he hath looked upon the low estate of his handmaid:
For behold, from henceforth all generations shall call me blessed."

Aside from a few simple facts and utterances we know very little of Mary. The language of the gospels taken in its simple meaning leaves the fair impression that after the birth of Jesus, Mary as Joseph's wife became the mother of Joseph's children (Matt. 1:25; 13:55, 56; Mark 6:3). This, however, is fiercely and violently denied by Romanists and some others; but, so far as we can see, for no better reason than human tradition and

opinion, and a prejudice due to a wrong estimate of the honor of a wedded life. The last mention of Mary is in Acts 1:14, where she is seen in the company of the waiting, praying disciples, expectant of the Spirit which came on Pentecost.

"MARIOLATRY"

Around the person of Mary tradition and superstition have woven a maze of legends and fables. The Church of Rome has virtually deified her, and though they profess no more than to venerate her, what they do is nothing less than worship. One needs only to glance through Alphonsus Liguori's book, "The Glories of Mary" to be abundantly satisfied as to that point. Even the average Roman prayer-book shows as much. Those baseless fables tell of Mary's "Immaculate conception"—that she was born without "original sin;" and of the "Assumption of Mary," that she was carried up into heaven, where she now sits as "Queen of heaven," enthroned with her Son, hearing the prayers of sinners and interceding for them. But the faithful word of the gospel whether the Protestant translation or Roman Catholic version knows of nothing of the sort. In God's word we learn that Mary had no peculiar prerogatives beyond the fact that she was the blessed mother of our Lord. In the one and only instance when she attempted to use her influence with Jesus she met with a rebuke: "Woman, what have I to do with thee? mine hour is not yet come." (John 2:4.) The rebuke was not so harsh probably as the language sounds to our ears; but it unmistakably indicated that she must not intrude upon the sphere of His Divine work. But Mary assured that He would do something for them in their need, said to the servants, "Whatsoever he saith unto you do it"; which advice we wish all her devotees might yet take to heart today. When on one occasion His mother and His brethren stood without and sent to Him, calling Him away from His work (Mark 3:31) the Lord Jesus answered, "Who is my mother and my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:48-50.) Which does not merely mean that by doing the will we can stand as near to Him as His mother and brethren, but that the Lord Jesus recognizes no other relationship. His mother and brethren themselves can get recognition on no other terms, and have no peculiar rights or privileges on account of fleshly kinship. "Blessed is the womb that bare thee and the breasts that thou didst suck," exclaimed a woman in Christ's presence. But He said, "Yea rather, blessed are they that hear the word of God and keep it." (Luke 11:27, 28.) But we have Bible evidence that Mary indeed was one of those who "hear the word of God and do it"; and on that ground she was one of His, just as the rest of His disciples—no more so, and no less. The Lord Jesus was never guilty of "nepotism." But if Peter refused the homage and worship of Cornelius (Acts 10:25, 26) and the angel the like act from John (Rev. 19:10; 22:28), how would not the meek and humble Mary now spurn and repudiate the knee-bowing adorations and prayers offered her by a mistaught people!

QUESTIONS FOR THE CLASS

1. Of whom does the lesson treat?
2. Where was Mary's home? (Luke 1:26.)
3. Of whose family was she? (Notes.)
4. Where was Christ born?
5. To whom was the announcement made?
6. What did the shepherds do?
7. What are we told in v. 19?
8. Where was Cana?
9. Who attended the marriage feast there?
10. To whom did Mary turn for help when the wine failed?
11. What was His answer to her?
12. What advice did Mary give to the servants?
13. What was the outcome? (See John 2.)
14. Where was Mary when Jesus hung on the cross?

15. What did the Lord say to her?
 16. What did He say to "that disciple"?
 17. What did he do?
 18. What can we learn of Mary's character?
 19. Should we kneel or bow or pray to Mary? (Notes.)
 20. Who is the Lord's mother and brother and sister? (Matt. 12: 50.)

THIRD LORD'S DAY LESSON OF OCTOBER

Lesson 3.

SIMEON AND ANNA

Oct. 19, 1930.

Golden Text: Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Lesson Text: Luke 2:29-39.

Luke 2:29 Now lettest thou thy servant depart, Lord, According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for revelation to the Gentiles,

And the glory of thy people Israel.

32 And his father and his mother were marvelling at the things which were spoken concerning him;

34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

35 Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36 And there was Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day.

38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Study Questions and Brief Comments.

Verse 29. Who spoke these words? (Simeon. Who and what he was is told in Luke 2:25-28. See Notes also.) On what occasion was this? (The presentation of the child at the Temple. (Luke 2:22-24.)

Verses 30-32. What had his eyes seen? How had his eyes seen God's salvation? (In seeing the child Jesus.) How wide is the range of this Salvation? Compare Acts 13:47. What would He be to the Gentiles? What to Israel?

Verse 33. Who were His "father and mother"? Was Joseph His actual father? (See Luke 3:23; Matt. 1:18.) Did they have a full conception of the greatness of this child? (NO—they marvelled when they heard it.)

Verse 34. What did Simeon say to Mary? In what sense would He be for the falling and rising of many? (Comp. John 1:11, 12; Rom. 9:32, 33.) Was He much spoken against? (Heb. 12:3.)

Verse 35. Would Mary herself also suffer on His account? (John 19:25.) What is meant by the latter clause of this verse? (Christ's presence among men brings out what is in their hearts. Comp. John 3:19-21.)

Verses 36, 37. Who also was present on that occasion? What is told us of this remarkable woman? (Eight items.) How were the days of her old age occupied?

Verse 38. Of what (or, rather, of whom) did she speak? To whom did she speak? (Comp. "looking for the consolation of Israel." Luke 2:25.)

Verse 39. Where did they go after this? What episode related by Matthew is passed over by Luke? (See all of Matt. 2.)

NOTES ON LESSON 3

SIMEON

There were some, comparatively few, who were truly "waiting" and "looking for" the fulfillment of God's promise. Of this elect company was Simeon. He was "looking for the consolation of Israel," so long foretold in the prophets. (Isa. 12; Isa. 40:1; 49:13.) This waiting attitude toward God has a deep influence on the life. It disengages our affections from the things that now are, and turns them to that which, according to God's word, is to come; from the things that are seen, which are temporal, to the things which are unseen, which are eternal. (2 Cor. 4:18.) It makes us, like Abraham, Isaac, and Jacob, "strangers and pilgrims on the earth" (Heb. 11:8-16), and enables us to bear many things in view of that home and inheritance yet to come, and which truly is coming. It centers all our hope on God. So Anna also in our present lesson was one of those waiting ones and spoke to those who, like herself, were looking for the redemption of Jerusalem. Of Joseph of Arimathea also we read that he was a good and righteous man," and "looking for the kingdom of God." (Luke 23:51.) God's people who in this day are truly and sincerely waiting for the coming of our Lord Jesus Christ are of that same noble class and company. "Nevertheless, when the Son of man cometh shall he find faith on the earth?" (Luke 18:8.)

It is further told us of Simeon that "the Holy Spirit was upon him." The Spirit came on Pentecost in a greater and different way, and has made His abode in the church (1 Cor. 3:16) and in every individual Christian (1 Cor. 6:19) ever since. But even in the Old Dispensation the Holy Spirit worked among men, inspiring the prophets (2 Pet. 1:21) and enabling men to work and to do battle for God. Upon the Lord Jesus the Holy Spirit rested without measure. (John 1:33; 3:34.)

WHAT GOD REVEALED TO SIMEON

It was revealed to Simeon by the Holy Spirit that he should not see death till he had seen "the Lord's Christ" (equivalent to Jehovah's Anointed in Psalm 2:2) who was the One for whom all Israel professedly was waiting. So one day, by the Spirit's direction, Simeon went up to the Temple, and when Joseph and Mary were bringing in the Child to present Him before God old Simeon was there, and received Him into his arms, and broke forth into inspired song. Simeon's song is found at the beginning of our scripture-lesson, vs. 29-32. What does he call the Child Jesus?

ANNA

In verses 36, 37 we are told eight things of Anna, which mark her as a very unusual woman of God. Evidently she too knew the Babe, for "coming up at that very hour she gave thanks to God, and spake of Him to all them that were looking for the redemption of Jerusalem." The promise of the redemption of Jerusalem, like that of "the consolation of Israel" (v. 25) was often reiterated in the prophets (Isa. 1:27; 52:1-10; chapter 60), and both have reference to one and the same time. The promises all were to be realized through the coming of this child (Isa. 9:6) and the whole work of the Lord Jesus Christ. They are not yet fulfilled to Jerusalem nor to the nation of Israel as such, but in God's time and way will be. (Rom. 11:21-32.)

QUESTIONS FOR THE CLASS

- Of what two persons does this lesson treat?
- What kind of man was Simeon? (Four items in v. 25.)
- For what was he looking? (v. 25.)
- (Who had promised anything like that? See Notes.)
- (What effect does the looking and waiting for God's promise have on the life? See Notes.)
- What had God revealed to Simeon? (v.26.)
- How did Simeon come to the Temple just at that time? (27.)
- For what did Mary and Joseph bring the Babe to the Temple? (v. 22.)

- | | |
|---|--|
| 9. What did Simeon say when he took the Babe in his arms? | v. 36? |
| 10. What did he call the Child? | 16. What three items in v. 37? |
| 11. To whom was He to be a light? | 17. When did she come up? |
| 12. What would He be to Israel? | 18. Of whom and to whom did she speak? |
| 13. What did he tell Mary? | 19. When did Joseph and Mary return? |
| (a) about herself | 20. To what place? |
| (b) about the child | 21. What has the Golden Text to do with this lesson? |
| 14. Who was Anna? | |
| 15. What five items about her in | |

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

Oct. 26, 1930.

SPIRITUAL WEAPONS IN A WORLD WAR

Golden Text: Every man that striveth in the games exerciseth self-control in all things.—1 Cor. 9:25.

Lesson Text: Gal. 5:13-26.

Gal. 5:13 For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18 But if ye are led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness,

20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21 envyings, drunkenness, revellings, and such like; of which I forewarn you even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 meekness, self-control; against such there is no law.

24 And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.

25 If we live by the Spirit, by

Study Questions and Brief Comments.

Gal. 5:13. To whom is this said? (To "brethren," Christians.) By whom and to whom was this written? (By the apostle Paul to his Galatian converts.) To what were they called in Christ? Could such freedom be abused? How? What should Christians be one to another, and from what motive?

Verse 14. In what sentence is the whole law fulfilled? (Comp. Rom. 13:8-10.)

Verse 15. What did the apostle warn against? What would be the outcome of such conduct?

Verse 16. What is the all-powerful antidote and preventive against the lusts of the flesh? What is it to walk by the Spirit? (Rom. 8:5, 12, 13, 14.)

Verse 17. Are the flesh and the Spirit opposed each to the other? If one has the Spirit and walks by the Spirit will he do the things that otherwise he naturally would?

Verse 18. What really shows that a man is emancipated from the law?

Verses 19-21. How many items of the works of the flesh are mentioned? (Fifteen) Is that a complete list? (No—he adds "and such like.") What solemn warning does Christ's apostle give us regarding these things? (Comp. 1 Cor. 6:9, 10; Eph. 5:5, 6.) Am I guilty of any of these?

Verses 22, 23. How many items of the fruit of the Spirit? (Nine.) Can one have the fruit of the Spirit without the Spirit? Can one have the Spirit and fail to manifest the fruit? (Yes—see vs. 15, 25, 26.)

the Spirit let us also walk.

26 Let us not become vainglorious, provoking one another, envying one another.

Have I the Spirit? Is the fruit of the Spirit manifest in my life? What is said of such? (No law can condemn them.)

Verse 24. How have we crucified the flesh? First, in principle—because Christ was crucified representatively

for us, therefore in Him we who are His are looked upon as having been crucified with Him (Rom. 6:3-6, 11; Gal. 2:19, 20). Second, By making it an actual fact in our lives (Col. 2:12; 3:1, 5).

Verses 25, 26. Do we live by the Spirit? (All who are truly Christians and have spiritual life have received it through the Spirit.) What then must we see to? Are the things described in v. 26 of the Spirit or of the flesh?

NOTES ON LESSON 4

A "WORLD'S TEMPERANCE LESSON"

This lesson interrupts the series of New Testament character-studies which make up this quarter's Sunday School Lessons. It is intended to be a "World's Temperance Lesson." It is anything but that. "Temperance," and "Prohibition" is on the whole a great blessing and advantage to any country wherever it prevails. But there are professed Christians who with commendable but misguided zeal are trying to put evil out of the world by legislation, and would bring in righteousness by the strong arm of the law. That cannot be done, and the attempt is sure to give rise to other and perhaps greater troubles in the end. The only real power and spiritual weapon against sin is the gospel, and it avails only in the case of those who believe it and receive it. The preaching of the gospel besides saving those who accept it, has certain side-effects in the world. It elevates public opinion. It creates certain standards of righteousness and kindness in men's minds. This in turn influences legislation and has a good effect (though superficial in its nature) upon government, business, and all human affairs. So we rejoice in prohibition as a side-product of the gospel in the world. But our work is to proclaim the gospel and turn men to Christ, that they may be saved, forgiven, cleansed, born again, and made new creatures in Christ Jesus. That is the work which God has committed to us. It is not our task to resort to carnal force and compulsion by law in order to make men better, and to uplift mankind. So, though respectful toward the prohibition movement, and toward every other such helpful movement and effort, we regard it as no part of our commission from the Lord to inaugurate or to maintain such movements. Every true Christian will by word, influence, and example stand for his Lord, and therefore against every form of evil, intemperance included.

LESSON TEXT

It is especially important to note that the scripture-lesson is addressed to the church, not to the world. The apostle is writing to Christians, to the "sons of God by faith in Christ Jesus" (Gal. 3:26), not to unregenerate, unsaved humanity. Whether the lesson-committee was intending to put this scripture selection up to the world as a "temperance lesson," is not clear, but if that is the intention it is wrong. People of the world do not become Christians by following the teaching given to Christians—in fact they cannot follow it until they have become Christians. Only those who have believed and obeyed (Gal. 3:14; Acts 5:32) receive the Spirit; and only those who have the Spirit can walk by the Spirit and bring forth the fruit thereof. There is a tendency in modern religious teaching to ignore the distinction between the church and the world, between the children of God and unregenerate man. But God has placed a sharp line between these. We must watch and guard it.

EVILS OF DRUNKENNESS

An old legend tells of a man who was given the choice of which of the "seven mortal sins" he would commit. He chose drunkenness because

it seemed to him the least of them. But, alas, under the influence of drink he committed all the other six. None but those who have seen it know the manifold curse of drink. If by influence, by example, by suasion, by reproof, rebuke, or teaching, a Christian can turn his fellow-kind from drink, his sense of duty and his love for Christ and for mankind will prompt him to do his utmost. Nor do we lend countenance to wicked newspapers and politicians who would cater to this vice and use their power to throw ridicule and reproach on "prohibition." Our sympathies, words, efforts and prayers are all against the drink evil. Nevertheless we wash our hands of all politics and of carnal force of every sort. The weapons of our warfare are **spiritual**, and mighty through God to the pulling down of strongholds. (2 Cor. 10:4.)

THE TRUE CHRISTIAN LIFE

The scripture lesson is very good indeed. It points out the principle and power of the Christian life. The "mind of the flesh," writes Paul, "is enmity against God, for it is not subject to the law of God, neither indeed can it be. And they that are in the flesh cannot please God." But are we not all in the flesh? No:—"Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. 8:8, 9). Now if the Spirit of God dwells in us we are no longer to do the bidding of the old fleshly nature. "We are debtors, not to the flesh to live after the flesh: for if ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom 8:12, 13.) If then we walk by the Spirit (prompted by the Spirit's mind and will) we shall be going counter to the mind of the flesh; and vice versa also. The walk after the flesh is manifest in the "works of the flesh"; but to walk by the Spirit results in the manifold "fruit of the Spirit." Go over those nine items one by one; note also that it is the **fruit** (not the fruits) of the Spirit, that is described for us in vs. 22, 23—as though all those virtues constituted but the one fruit.

QUESTIONS FOR THE CLASS

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|--|--|
| 1. Where is the Scripture lesson found? | 8. Is drunkenness one of them? |
| 2. In the lesson text—was Paul writing to the brethren in Christ, or to outsiders? | 9. What is said of those that practice such things? |
| 3. By what does he tell us to walk? | 10. How many items of the fruit of the Spirit? |
| 4. What two things are contrary to each other? | 11. Are there nine different fruits, or do they all make up one fruit? |
| 5. Can we walk by the flesh and by the Spirit at the same time? | 12. Do Christians live by the Spirit? |
| 6. What is the best way to avoid doing the lusts of the flesh? | 13. If they live by the Spirit what ought they also do? |
| 7. How many of the works of the flesh are mentioned? | 14. Against what un-Christian conduct does Paul warn us? |

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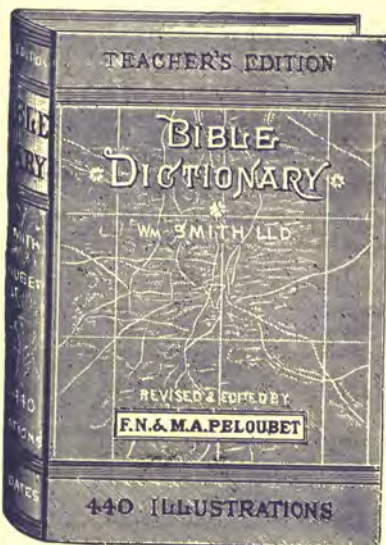
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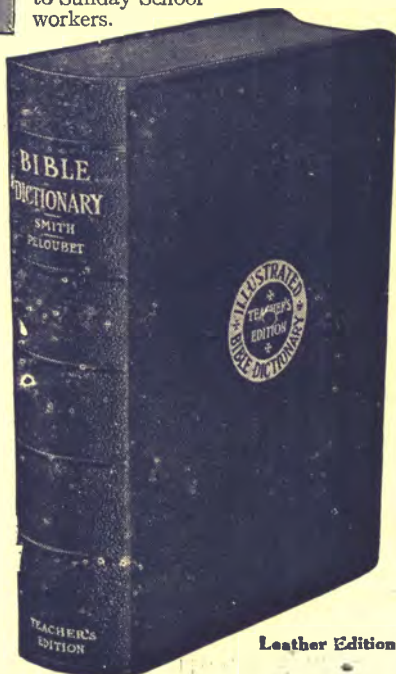
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