

JUNE, 1931.

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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INTRODUCTION

Seeking, yet possessing all; possessing all, yet seeking, growing, pressing on! Read the Editor's "Words in Season"; also "In Times of Darkness," page 162.

Earl Smith begins a series of short but unusually fine articles on Faith. Page 163.

Jonah Skiles writes on a neglected subject—the subject of neglect of church surroundings. Page 163.

"Everlasting Gospel," page 165, is a strong essay from A. Campbell, written in the years of mature study on the Revelation. Incidental to its fine teaching on the Christian and civil government, it brings out some of the crystal-clear pre-millennial teaching of this great student. At the coming of Christ, then and not till then, the Kingdom of the world shall become the Kingdom of the Lord and his Christ. This is the "Millennium." Such is A. Campbell's outspoken belief in this essay.

"News and Notes," Don Carlos Janes' "Missionary Notes," six good missionary letters, and the Editor's exposition of the Uniform Lessons, complete the issue.

Publisher.

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THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

A MORNING PRAYER

Lord, I my vows to Thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill;
Direct, control, suggest this day
All I design, or do, or say,
That all my powers, with all their might,
In Thy sole glory may unite.

—Selected

WORDS IN SEASON

R. H. B.

THE GROWING FAITH

Martin Luther is credited with the paradoxical saying that "He who *is* a Christian is not a Christian." That is one of those "words of the wise and their dark sayings"—purposed dark, so as to arrest attention and provoke thought, and by this means fastening the lesson upon the mind. But now—just what did he mean? Well, very much the same that Paul meant when he said, "If any man thinketh he knoweth anything he knoweth not yet as he ought to know." (1 Cor. 8:2.) No man is blinder or farther from the truth than he who imagines he knows about all that needs to be known. Of course we can know, must know, some things. But the way of knowledge is, like the path of the righteous, "as the dawning of light, which shineth more and more unto the perfect day." So faith. It is never stationary or complete. It must continually feed on new truth, and new aspects and applications of the old. It must go on growing, in exercise, through trials and tests, in endurance and achievement (and there will be "growing pains"), and find by new and varying experience what is the length and breadth and height and depth, tasting and seeing, to know the love of Christ which passeth knowledge. Like the manna it cannot be stored in vessels, but must be gathered fresh every day. It is utterly impossible to maintain spiritual life on cut-and-dried stuff. Truth can not be immured in creeds. Light can not be shut up in a box and preserved apart from its source. Yesterday's good can not avail for today. "The Lord filled up my cup twenty years ago, and it has been full ever since," said an enthusiastic speaker at an experience-meeting. On which a pessimistic brother remarked: "I bet it's got wigggle-tails in it." Very likely.

PROGRESSIVE LIFE

So it is with all Christianity. If we seek merely to keep it, it stagnates. We have been saved, but we are being saved and are yet to be saved. We have put on Christ, but we must still put Him on. We received a righteousness from God by faith, yet we hunger and thirst after righteousness. We were sanctified once for all in Christ, but we must follow after sanctification, without which no man shall see the Lord. We have never arrived—we are in process and progress, forgetting the things that are behind and stretching forth to the things that are before.

THE CHRISTIAN'S INFINITE POSSESSION

But we are not merely seekers. In a supremely important sense we *have* all the truth, all light, everything. We have *Christ*. That settles the whole matter once for all. However much we may have to explore Him and follow on to know Him, yet having Him we have everything in possession from the first. "For in him are all the treasures of wisdom and knowledge hidden." "In him dwelleth all the fullness of the Godhead bodily; and in him ye are made full." (Col. 2:4, 9, 10.) In him we *have* EVERY spiritual blessing. (Eph. 1:3.) We may go on for ever appropriating them and possessing our possessions, but all is ours to begin with. He is made unto us wisdom from God and righteousness and sanctification and redemption—and all of these reckoned to us in perfection. There are those who go on "always learning, never able to come to a knowledge of the truth," for they have no basis. But the man in Christ is on the Rock. He has all the truth. That good confession, that Jesus is Lord and that He is the Christ, the Son of the living God, sums up the whole. Who has this never needs aught else for all eternity. He that drinketh of this water shall never thirst; it becomes in him a well of water, springing up unto eternal life. Nothing can ever supersede it; nothing can add to it. The treasurehouse contains infinite wealth, beyond all we are able to ask or think, but it is all ours once for all.

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A MODEL LETTER

Quite accidentally I saw a letter written by one of God's servants to a church which asked him to undertake a work on its behalf, and I asked permission to use part of it in *Word and Work*, omitting names. It sets a high standard of faith and devotion to the Lord and His work; and I can add that its writer—a young brother with a family—*means every item of it*. I quote from it, as follows:

First: I shall exercise my freedom in the Lord to preach or teach what I think the Lord wants me to, when and where I think He wants me to. And of course this means God's word, which begins with Genesis and includes all of the Bible which ends with the last word of the book of Revelation.

Second: I do not care to be bound as to agreements of time I shall labor with you, neither restricted in the use of the time while I am with you. Being bound only to the Lord, thus being free to come and go subject only to His will. And of course it leaves the church free to terminate my work with you at whatever time she thinks best.

Third: as to financial matters: I claim the right to trust the Lord absolutely for keeping my family and self. Thus shall I be fully assured that whether the church be rich or poor, able or unable, "our needs shall be supplied according to His riches in glory in Christ Jesus," for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." This does away with any further necessity of discussing with me financial matters as regards salary, and leaves the church entirely free unto the Lord to do what she thinks will please Him, and you can be fully assured it will be pleasing to us whether it be nothing, little or much. We are confident that if He wants us to work there He is able to sustain us. We rejoice in the faithfulness of God and would not exchange the peace and joy of trusting Him even for our daily food and every day necessities of life for the riches of the world.

I have tried to make these things as clear as I could and to the point as much as possible. I would appreciate it if you would put them before the church and urge them to prayerfully consider them before they come to any definite decision as to my coming there. I ask only one thing and that is unreserved, unrestricted freedom in the Lord, subject only to Him according to His word. If this is granted, then the church so far as my side of the matter is concerned may consider the matter settled and we can look to the Lord to remove all difficulties in their appointed time. Whatever your decision is I assure you my love and my prayers for each individual, praying that the rich blessings of God rest upon you and that He prosper the work there for His glory in building a great lighthouse in

As to the time I should be able to take up the work, I am not prepared to say at present, and this is another matter for your consideration. I have two meetings here which will take up the month of May. Then the following Sunday, June 14, I am to begin a meeting in Louisiana, followed by another there which would keep me till the middle or last of July. Then I have promised to go into the mountains of Tennessee for some meeting work though not definitely arranged, except that I have promised to go if arrangements are made. This would take the time up until almost Sept. 1, before I could settle down so far as I can see now. These are all places that I could not very well ask some one else to go to, there being no definite promise from the people as to remuneration and one would need to trust the Lord for even the expenses of the trips, they being poor fields from a financial viewpoint, but hungry for the gospel. However, I might be able to arrange some time before these meetings and between them to get started with you, and then as soon as possible get settled in the work there. Suppose you write me the final decision of the church as soon as possible and also the time they would like for me to begin work there, and we will take it up with the Lord and He will work it out as is best.

This is surely an unusual "letter of acceptance," but wholly in harmony with the spirit of Paul. The same earnest spirit that actuated this brother to ask for freedom in the Lord will certainly make him no less careful to consider the good of the church with which he is to be associated in labor. Any church may well give such a man such freedom as he asks.

"Songs for Children," the 14 best for the primary age, in pamphlet form, with words and music, 5c each, 50 for \$1, from this office.

"Popular Mechanics," the well-known mechanics magazine, may now be secured for \$4 for two years. Order through this office.

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

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NEWS AND NOTES

From Morrilton, Ark.: "Bro. John Cohen, a young Jewish preacher from W. Va. was here from April 16 to 21. He lectured at chapel service of Harding College each morning and preached to large and attentive audiences each night. The last night the house was packed, when he set a table for the Jewish Passover, as it is set in the Jewish home today, and explained in detail how it is observed. He has a brilliant mind and is an entertaining speaker. But above that, his humbleness, faith, love and zeal was an inspiration to the church. There was one baptism and one confession of wrong."—J. D. Allen.

From Cleveland, O.: "Bro. H. H. Adamson is now in a meeting with Shaw Ave. Large and interested audiences. Seven added to date."—C. G. Vincent.

"I appreciate the good work you are doing."—S. T. Haven, Colo.

From Salado, Ark.: "Thus far I have booked eight meetings in Ark. and one in Tenn. Have time for a few more. Let me hear from you."—Walter W. Leamons.

From Oklahoma City: "Our work in Oklahoma City is going along fine, I think. Billy Mattox will hold a meeting for us in June."—Earl C. Smith.

"I plan to begin, Lord willing, at Pensacola next Sunday, May 3. Bro. J. C. Hollis of this city will be at Jacksonville at same time."—H. N. Rutherford.

"The Word and Work is great; keep the good work going."—J. Edward Boyd, La.

"We enjoy the paper very much."—Jessie Baillie, Canada.

"May God bless you in putting his Word in lessons to be taught pure and unadulterated. I am buying these quarterlies in hope of reaching the down-trodden people whom no one seems to care for. Many have no clothes and shoes sufficient to go to church, and no money to give. Yet they can come to my home and be welcome and won't be asked for a penny. The thought of helping them study God's word and bring their children just fills my very soul with joy. I fear there are many poor folks that are just as neglected and they soon lose interest. Somebody should hunt them up and encourage them."—Mrs. O. E. Worley, Natchez, Miss.

From Dallas: "Peak and Main St. Church of Christ for the month of April added to its membership 13 names: 10 by transfer, 3 by baptism, and 2 restorations."—J. E. Blansett.

From Dallas: "I am holding a meeting with the Mt. Auburn church here, preaching at night and conducting a Bible Study in the day time.

There is a fine interest, especially in the Bible class"—Earl C. Smith.

Canadian and American brethren may now enjoy a monthly exchange of news and helpful teaching by subscribing to **Christian Monthly Review** (of Toronto) and to **The Word and Work** at the special club rate of \$1.50 the year.

more churches, Toronto, during the month of April. He is now in a meeting in Nashville, Tenn.

"The Word and Work is a great help to me. Wish it were read and appreciated much more than it is."—H. C. Hinton, Fla.

The meeting in the interest of the young people, held at Ormsby Ave., Louisville, on May 12, and addressed by Bro. Glenn, was an inspiration. About 20 churches were represented.

On Tuesday night, May 19, Shawnee church was host to singers of the Louisville district in a union song revival.

Bro. Frank Mullins closes his present term of work with Ormsby Ave. church by preaching in special meetings beginning May 17.

Bro. G. A. Klingman is in a meeting in Danville, Ill.

ONA MARTIN WATSON

Taken away by a very brief illness, almost suddenly, one of our dear and beloved sisters of Portland Avenue church, Sister Tom Watson, left us. She was one of the truest and best of the Lord's daughters—a woman frail of body but a tower of strength in the faith, and a power for good in the church, in the home, and wherever her influence extended; and withal very gentle, humble, and loving. Her husband, who is a pillar in the church of Christ, will miss her sorely; and the two young boys (alreaady Christians) who have for a time lost their mother—though her prayers and her memory will follow them through life. The church itself is bereaved, for Sister Watson was a blessing to all the congregation and to all who knew her. In living hope she fell asleep in Jesus, to await with all that are Christ's the glorious day of His appearance, when He shall "fashion anew the body of our humiliation and make it like unto His glorious body." "Grace is deceitful and beauty is vain," says the word of wisdom of old—"but a woman that fears Jehovah, she shall be praised." Yea, and that with a praise better far than the best that human hearts and lips can bestow—"in that day."

R. H. Boll.

"LYRICS OF LIFE"

Many readers of *The Word and Work* have known of M. S. Mason, or heard of his tragic death on Oct. 1 of last year. The Arkansas Christian Orphan Home at Fort Smith, Ark., in which Bro. Mason was greatly interested, is now soliciting gifts to erect a Mason Memorial Building for the children there.

Students of Freed-Hardeman College, at Henderson, Tenn., have equipped a Bible Room in Brother Mason's memory. The Senior class omitted class rings and pins in order to prepare this memorial.

Sister Mason, whose address is 740 Normal St., Springfield, Mo., can still supply those who order Bro. Mason's book of poems, "Lyrics of Life," at 50c each. Sister Mason is a woman of rare Christian grace, who will use well, to God's glory, any funds that may come into her hands.—E. L. J.

IN TIMES OF DARKNESS

R. H. B.

To every Christian there come seasons of darkness, when it seems that God is far away and has hid His face from us; when it is difficult to pray; when the springs of joy fail and the lamp of hope burns low; when the remembrance of our miserable failure overshadows the soul and we feel that we can only be outcasts. I do not say that it ever has to be or ought to be so; nevertheless so it is sometimes. John Bunyan represents the pilgrim imprisoned in the castle of the Giant Despair—by his own fault, to be sure (for what business had he in By-path Meadow?)—but there he is and does not get out until he recalls to himself the “Key of Promise” which opens all the locks and dungeon doors. It seems quite easy to make fun of the periodic desolations in our forefathers’ religious experiences—even enshrined in their hymns: who has not heard the wondrously deep and tender poem,

“How tedious and tasteless the hours
When Jesus no longer I see”—

but I venture the assertion that every serious minded Christian passes through such seasons of spiritual depression sometimes—and not always rarely, sometimes far too often. Those are also times of spiritual danger. The adversary will be whispering, “What is the use”; and “Do as you like—why stickle at this or that—it makes no difference anyway.” At the best it tends to paralyze one for the time, and you may lose zeal and interest in measure, and love becomes cold, and Satan tries to shake one’s convictions.

Well what can be done about it? The best remedy is to *go right on*—without joy, without enthusiasm, without hope, if need be, without feeling or satisfaction—go on with the thing you know to be right, though for a time you see not a particle of use for it—do good, read, pray, give, obey, show kindness for Jesus sake, refuse temptation. “Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God.” (Isa. 50:10.) When the skies clear up again (and they will likely clear soon) the fact that you have stood fast through the season of darkness will bring you a peculiarly rich reward of peace and joy and confidence for the days to come.

“It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God.”—*Selected.*

“The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.”—*Selected.*

FAITH AND WORKS

EARL C. SMITH

The Golden text of the epistle of James is, "I by my works will show thee my faith." There are two facts implied in that statement and two practical inferences that may be drawn from it. The first fact is that true faith always, without a single exception, produces a certain kind of works. The second fact is that that kind of works is never produced where there is not faith. For if faith, true faith, ever once failed to produce this definite type of works or if this type of works were ever produced where there is no faith, then works could not show faith. The first inference is that if a man preaches to produce faith without showing any concern about producing works it is not to be inferred that he does not believe in good works, for he is proceeding in the only possible way to produce Christian works. But, secondly, if a man preaches as if he were uncertain and anxious about his producing good works it is very doubtful that he believes after all that good works is the invariable sign of true faith.

IS IT RIGHT?

J. W. D. SKILES

The writer has often had a mingled feeling of disgust and despair because of the brethren's lack of attention to neatness, cleanliness, and orderliness. Often church buildings and church yards are not properly cared for. Building upon building is in dire need of repairs—the paint has become dingy or has gone entirely, the roof leaks, the steps are weak and tottery, window lights are broken, the wall paper is spotted and streaked, the carpet on the floor is in rags. Then the yard in many cases is without a lawn (except weeds), and if there is a lawn it is seldom if ever trimmed. Frequently too the yard is used for a parking space for automobiles and the bareness reminds one of the country school yard or perhaps the dirty, grassless yards seen around the homes of the shiftless poor. We would not keep our individual homes and the yards surrounding them in such a condition. Shall they who love the Lord allow His house to get in such a disorderly condition?

Again, it seems that we are content to build our church houses anywhere without regard to suitability of location—wherever someone gives a lot or wherever we can buy a piece of property cheaply. No one would locate a business house on the same principles. Yet the business of the Church is the most glorious enterprise of all. Often we hear the phrase, "a sensible building" implying that the building is very practical and not ostentatious. In fact, however, when such a phrase is used, one often discerns the building is to be cheap. "Oh!" but you

say, "Brother, we must not put our money into vainglorious buildings, but we must put it in missions, preaching the gospel, and charity." Not one word of criticism could be offered if we gave our money to those ends. But the facts sometimes show that we fear only to go down in our pockets to pay for suitable church buildings.

The church building should be placed in the best location obtainable, should be the best obtainable in material, architecture, and comfort, and the grounds and buildings should be kept up with even more care than we bestow on our homes. It is a poor religion wherein there is no esthetic element.

How frequently we see a church interior bare and dirty! There is no reason why the floor and windows should not be kept scrupulously clean, and the benches and pulpit neatly stained, or painted as the case may require. Sometimes even the communion service is unpolished or dirty. Do such things really have to be? Often, too, the minister is very untidy in his appearance. Can a message have the proper effect if he is uncouth? The Sunday School teachers and attendant at the table should be careful that no lack of personal neatness detract from the simple beauty of the worship. One would give his personal appearance utmost attention before appearing before an earthly king, and how much more should he be before coming before the King of Kings?

Then with regard to decency and order in the service: the general feeling seems to be that in order not to have our services formal or stereotyped, there must be a complete lack of organization. Before the worship begins, we move about noisily and talk loudly—much more so than we would in a lecture hall. The song leader then loudly calls for attention, announces a number, and leads well, or not so well. If we are to sing without instrumental music, some provision should be made for training the song leaders. If the song is pitched too high or too low, or is sung too fast or slow, the worship suffers. This is mentioned not to criticize any earnest song leader who may make mistakes, but because the opinion seems to prevail that so long as we are singing without instrumental music we are doing the best possible regardless of what sort of melody we are making. And who has not seen small children allowed to run about the building while worship is going on? Certainly this is a detraction and a distraction no matter how "cute" the children may be. The preacher too often adds to the discord by his evident lack of preparation. Can we not cultivate in our meetings a feeling of quiet meditation and orderliness? If we shall attain to this we shall find the worship in our hearts becoming of a higher order. There is something in surroundings that are conducive to meditation and worship. Shall we not endeavor to obtain these surroundings through cleanliness, neatness, orderliness, and thoughtfulness?

“EVERLASTING GOSPEL”

“The Christian religion and the true church have been always oppressed. . . . There never has been a genuine follower of Jesus Christ that was not an afflicted and oppressed man, either in person, property, or character; and while the dragon’s head has life in it, it will not, it cannot otherwise be. . . . All that is wanting for Christians to be more hated, and to be more slandered and persecuted, is more similarity to Jesus in character, or a little more power on the part of those who surround the throne of political power. No kingdom in this world has yet become the kingdom of Jesus Christ.”—Alex. Campbell, *Mill. Harb.* 1833, p. 71f.

The angel of this everlasting gospel announces the good news that the suffering days of Christians are numbered—that the hour of judgment has come—that the Lord is about to recompense his enemies, and to commence his reign over all the kingdoms of the world. We closed our first essay on this subject, saying that not one of the kingdoms of this world had become a Christian kingdom—no kingdom of this world has yet become a kingdom of Jesus Christ. Let us now examine this assertion with all attention.

Christians there are in many of the kingdoms of this world. In all the American states, in all the European kingdoms, in some of the Asiatic and African nations; but not one of these states, nations, or tribes, as such, is a kingdom of Jesus Christ: for one of the very plainest reasons in the world—not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King and administers his laws. Not one of them became a kingdom by adopting his constitution, and avowing allegiance to him as Governor in all things.

Says one well versed in the policies of nations, and in the laws of Christian ethics, and all the writings of the Christian teachers, “No nation can be governed by the New Testament alone, nor by the principles which it inculcates; for were we to take Jesus for our King, the Romans or some unchristian kingdom would come and destroy our country and government; for Jesus would not allow us to have a sword or a cannon by which to avenge our wrongs—nay, he would have us to turn the other cheek when smitten in the face; and when compelled to go one mile, to make it two.” Grant it in all its force; and what follows? That no one kingdom can become a kingdom of Jesus Christ until all kingdoms become his; and then it follows that the New Testament is only adapted to Christians while citizens of other kingdoms, being under the governments of those who know not God, and obey not the gospel of his Son. Hence the New Testament is only written and adapted to Christians in a suffering state—not as triumphant, not as having the reigns of government in their hands.

But the time will come (and that very soon—sooner than many can be persuaded,) when “the kingdom, and dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the people of the saints of the Most High,

whose kingdom is an everlasting kingdom; and all dominions (kingdoms) shall serve and obey him." But this not until one like the Son of man shall come on the clouds of heaven, and come to the Ancient of Days, and he brought near before him; and there be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him.

The government of no nation is now in the hands of those who acknowledge the rights of Messiah—nay, the best government of this world, (our own,) may be in the hands of a Turk, a Jew, or an Atheist, for aught our Constitution cares. And this very government is indebted for its comparative excellency to the follies of other governments in making a court religion, and in causing all, both small and great, to hew to the idol or creed which those in power prefer. The New Testament being only adapted to Christians in a suffering state, it never can mount the throne, nor become a court religion; and, therefore, any religion called Christian, which has been by law established, has been an impudent imposition or base counterfeit, and not the religion of Jesus Christ. When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state.

We again repeat it, from the sermon on the Mount, to the 4th verse of the 20th chapter of Revelation, every address delivered to Christians contemplated them as suffering adversity. At different periods of the prophecy we have the anticipated triumph spoken of; we hear the echo from afar, saying, "Alleluiah! for the Lord God omnipotent reigns!" "Rejoice over her, ye saints, and apostles, and prophets, for God has avenged you on her." "The kingdoms of this world have become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever." But till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendant. Now is the time for fighting the good fight, the time that tries men's souls, the time for the perseverance of saints, the time for suffering with him, that with him we may reign.

No kingdom now on earth can be regarded as a kingdom of our Lord, because they were all founded by the sword. Ambitious aspirants, political demagogues, successful warriors, triumphant military chieftains laid the foundation of them all. Although revolution may have in some instances changed the sceptre, still they were all founded of our ancestors; of institutions founded by the valor and sealed by the lives of our fathers. A seven year's war was the price of our political redemption, and fifty years' taxation the expense of our liberties. The groans of the dying and wounded, the tears of widows and orphans, the millions of dollars, and the years of travail are yet remembered, at which our political birthrights were valued. But do we forget, or do we not believe that "all

who take the sword shall perish by the sword"? Is not this the universal fate of all the nations of the world? And can we expect an exemption from this unchangeable law? We cannot. The injustice, cupidity, ambition, oppression, which are found in our political institutions, will doom this nation to the vials of vengeance, and cause it to go the way of all the earth, before the triumphant day of the Lord come. How rapid is the progress of corruption, and how certain its consummation!

This is the age of improvement in every thing—but morals. Labor-saving expedients spring up like the grass that grows upon the field: but is human labor lessened? Are the toils and drudgery of life diminished by it? Not in the least: for as soon as one invention is adopted, it opens a new field for speculation, new objects of enterprize, and the ever active passions in the human breast impel the children of the flesh into everlasting toils. There can be no radical amelioration of society under the influences which now govern the world. The bonds of friendship, the leagues of society are founded in cupidity or ambition, or in family pride. The social qualities of our nature are all touched with this political magnet, and all our affections move on the hinges of time and sense.

Our religion, if from it were subtracted the cupidity of its teachers, the pride of party, the rage of proselytism, and all the machinery which these propel, would be fritted down to dimensions which would make the humblest Christian in the land hang his head and be ashamed of himself.

But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed.

Let it be noted, then, that the first and capital item in the everlasting good news, is, that the hour of God's judgment has arrived; that the day of vengeance has come, and that every nation, and kindred, and tongue, and people are concerned in it, and to share in its terrors. But how can this he called good news-matter of joy to any people? On this question let us ruminare for another month.—*Alexander Campbell, in Millennial Harbinger, 1833, pp. 119-122.*

THE CHURCH I FOUND AND HOW I FOUND IT

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Let us pray that God may send laborers among the thousand million who have never heard of him. * * The Lord condemns those who "say and do not." We say "We follow the scriptures" and do not follow in thousands of cases when it comes to missions where the needs are the greatest and the helpers the fewest.

Let us pray that all the missionaries may be supported in reasonable bodily comfort. * * That little church at Shady-side, O., has sent \$506.78 abroad in the last four years and they have done well at home also. * * Some baptisms: 1 by Bro. Cheung, China; 2 by Harry Fox; about 20 reported by Bro. Scott; 23 in the Philippines; 9 at Huyuyu; 25 by Bro. Reese. * * "Herman has been trying to get a plot of ground on which to build a preaching hall."—*Sarah Fox*. * * Bro. Malcolm Simpson and Sister Annie Laurie Kirtley, of Louisville, desire to reach the foreign field this year and they will bless any country they reach.

Let us pray God to help the missionaries start their converts off properly in the matter of caring for the work of the native church in foreign lands. * * The Lord calls for, commands workers for the field. Who will help Bro. Broaddus in China? * * "We enjoy our work so much."—*Marie Cassell*. * * And there should be additional workers with the Cassells in the Philippines. * * What will result if all who read this pray diligently and continuously for more missionaries? * * Those three families in Brazil are starting in a fine way, but how greatly they need more missionaries associated with them! * * One night Boyd Reese went out on the porch with the lantern to get a drink and found a snake which his father shot. A rifle as well as a Bible is a part of a preacher's equipment in Africa. That great continent cannot be evangelized by the mere handful who are there. Let us send some more workers. * * A crocodile caught Reese's dog. * * The present donors to foreign missions need to awake to their responsibilities in praying up and talking up more donors. There are hundreds of churches which would give if they were taught. *You* may do some of that teaching. * * Morehead, Benson, and Cypert are finding churches that will give. Every congregation should be at it. * * Brother Wright tells of priests blowing horns about ten feet long in rehearsal for a devil dance. * * This office is in urgent need of the balance of the Emergency Fund. Our readers can provide it within a week. * * Shall we send missionaries to India this year? Pray, pray. The Lord of the harvest can raise them up.

WONG CHAU MISSION

Miss Ruth Wong has come to work with me and is a companion as well. She spent three years in Canada and knows some English and foreign customs. We live together. She likes the work up here better than at the coast so we are of one heart.

A week ago she and I left Kwai Hsien for Wong Chau. The water in the West River is low and the boats were far too heavily loaded so we were five days going that distance.

While in Wong Chau I leased a house for five years beginning April 1. The place is large enough and has air but the upstairs is not very high. There is place for a small garden and also a few chickens. I have living quarters and a helper for new workers, but where are they?

While in Wong Chau we met the last man baptized in Naam Heung. He is a fine young fellow, studying in the middle school. This morning we were out talking the gospel in a family where the grandmother and son are already Christians. One of the women has thrown away her idols but is not quite ready to be baptized. We did not want to force her to do that which she did not want to do. Chinese women surely are ignorant, but it does one good to see how they open up after they become Christians.

I am helping Mr. Liu four dollars a month and he is to get the rest that he needs from selling scripture portions. Last year he was thrown out of work. After pawning all his belongings and using the money he began selling scripture portions and has for a year been able to make enough money to pay for his rice. After a field has been worked for a time it is harder to sell so many. He was delighted that he could go on with his work and left here this morning for Wong Chau.

Pray for us as we do for you at home.

Wong Chau, China.

Ethel Mattley.

KING BIBLE SCHOOL

We have had an unusually cold winter in Japan this year; some say the coldest in thirty years, and consequently there has been much sickness. We've had our share too. Harry was sick when Clinton took down the second time, and as I had my hands more than full trying to nurse both patients, I sent for Sister Beach. She stayed a week with us and was a great help. We are all glad to have a trained nurse among our number.

Harry went to Tokyo Monday to have a physical examination and stay at the sanitarium for a few days' rest. I wish he could stay two or three weeks but he feels that he cannot. Although he has enjoyed teaching his classes this winter it has been hard on him and he has been under such a nervous strain. Anyone who has not been on the mission field himself, cannot imagine how many things there are to wear on a person's nerves.

We do need a teacher so bad. Harry and I are helping the boys some with their studies, but they are not getting what they should have. One of the students in the dormitory is teaching Harry Robert and Logan to read and write in Japanese. Of course they know how to speak already.

Ota, Japan

Pauline H. Fox.

HUYUYU MISSION

The native men of Africa do not want their women to be educated. They want them to keep on working in the gardens, to keep on living in the same old filth and dirt and disease of their heathen ancestors. If we teach the men we must also teach the women or our labor is practically lost. The denominations recognize this and take girls and boys both in their schools. At present none of our mission stations take girls, due perhaps to lack of equipment and the difficulties involved. But the girls must be lifted up out of the mire if the boys are to stay clean. Though we can do nothing else at present, we can pray that the girls also may have opportunity to be taught.

Here is a question that was asked in my Bible class a few days ago by one of the more advanced boys: "In Salisbury and Bulawayo there are no white churches of Christ, only native, why is that?" Who can answer that question without a blush of shame? Why is it that "the loyal churches of Christ" of America have not evangelized every English-speaking city on the face of the earth during the last decade? Will it be done during the next ten years? I pray that the present time of distress and suffering may draw the Lord's people closer to Him and cause them to put forth a supreme effort to carry the gospel throughout the whole world.

We had 12 baptisms here March 1, several members have confessed sins, and two who had been withdrawn from were restored recently for which we thank God. Pray for us that we may be filled with the Holy Spirit and guided in this work at all times and that our Heavenly Father may continue to supply all our needs even as He has promised. God's way of supplying money to carry on His work is sufficient for this servant. He knows, even better than we ourselves, what things we have need of, and will grant them in His own good way:

"He knows, our Heavenly Father Knows,
And tempers every wind that blows."

There is nothing like depending on God for the necessary things of this life and having Him for our shield and refuge in times of difficulties and troubles.

Salisbury, S. R., Africa.

Dewitt and Dollie Garrett.

INTERIOR MISSION OF NORTHERN BRAZIL

We arrived at Crato, Ceara, on March 27. Brother Johnson and Mark Boyer came to Floresta on the motorcycle and from there shared with us the truck ride to Crato. They put the motor in the truck and rode on top of the load. Three times we were so badly stuck in the mud that it was necessary to unload. Two nights we traveled until three o'clock in the morning. The road was bad and in many places dangerous but the Good Shepherd who always goes before His own brought us over it all without injury.

We expect to begin public work here next week if it is the Lord's will. Already the Lord has given opportunity to witness some in a private way which is one of the most effective ways to preach the truth. We have found five or six believers who, I think, will be our co-workers. We hope to have a Sunday School from the very beginning.

Crato is a city of thirty or forty thousand inhabitants. Just five miles away on the railroad is Joazeiro, a yet larger place. On the more than four hundred miles of railroad from here to Fortaleza there is only one Protestant church. The Gospel has never been preached in this field by any one. The closest Protestant preacher lives about one hundred miles from here. He has been until now the only Protestant worker in the interior of this state which ranks second in population of the North Brazil states. The next closest workers are a young Presbyterian preacher who is not yet ordained and two English missionaries who live some two hundred miles from here. The Englishmen are as undenominational as we are.

The Catholic Church is very strong in this section. Crato is the home of a large Catholic college, a theological seminary and a bishop. They have already begun propaganda against us. A woman who was washing our clothes and carrying water for us went to make confession but was told by the priest that he would not hear her confession if she did not stop doing work for us. She quit but the Lord has given us another. A very friendly lady who heard her say she was not coming back sent another who is doing well so far. The editor of the local paper is a skeptic but a believer in religious freedom. He has defended us and severely criticised the Catholic priests in the paper. He gave a very good short account of the Protestant reformation.

Virgil F. Smith.

WORKERS FOR THE FIELD

E. L. Broaddus

A special call has gone out for more workers and the questions come flying back, "What kind of workers are needed?" "If a single woman is sent to the field what can she do?" "How much support should be guaranteed before leaving the States?" And many other questions.

We need God-fearing, spiritually-minded men and women who have a desire to work and are not afraid to trust God to the utmost in everything.

In China the customs are far different from those in America, and it is impossible in many places for the men to reach the women. Therefore it is necessary to have women who are free to spend their time working among women in their homes and holding special meetings and classes for them. Chinese women will not at first come to meetings where men attend. Last October we tried to have cottage prayer-meetings in the homes of some of the men who were Christians in Hengchow. The men had to sit in one room and the women in another and the preacher stood near the door inside the men's room. In this way we were able to reach a few women of the man's family. Many of the native preachers' wives do not know enough about the Bible to lead others to Christ, but should be trained, so we need single women with no other cares to do much of the work. We advise single women to work in pairs as it is lonesome for one, and besides one can specialize in work among the women while the other can work among the children. Many years of experience on the part of denominations have proved that single women are better for Kindergarten work. Married women have done much work along this line, but home cares, especially if they have children, take much of their time, and they have to neglect their work and leave it more or less in the hands of their native helpers. Married women have a great work in teaching the mothers how to keep their homes, care for the sick, and train their children in the way they should go. The work needs example as well as teaching by word of mouth. Married women can also be a great help to the single women who are working in the same district without overlapping in their duties.

Men are needed for evangelistic work, opening up new fields, and such like. Either single men or married men are suitable for this work. Men are also needed to work with and train native preachers. A single lady and a married couple are needed at once to work the Wangchow district with Miss Mattley. There is a great field in medical work for both doctors and nurses and in the educational field there is plenty of room for both men and women, single or married. The Kwong Sai University expects to re-open this fall and we should at least have two men and two women to work among the students. A couple is needed in Hong Kong.

As to guarantee of support: Jesus in sending out the seventy missionaries (Luke 10:3, 4) said, "Go your ways; behold I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes." Later he sent others telling them to take along what they had, and I am sure none of them had very much. The last command our Lord gave on this earth also carried with it a guarantee: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: **and lo, I am with you alway, even unto the end of the world.**" Men or women afraid to trust this guarantee are not needed in China. We do not have any record of Paul's having any guaranteed support, and we know from his writings that he did not have. He knew what it was to have plenty and what it was to have so little support that he had to work for his food. I do not like to mention personal experiences, but we came to China four years ago this fall with no guarantee. One church had said they would give one hundred dollars on our travel

fund and a certain amount each month. Twenty-eight hours before our boat was to sail from San Francisco we discovered this promise had not been kept. The money was provided and we paid it back a little at a time out of what came for us after getting on the field. We did not receive any great amount, and a few times our personal account got into debt due to extra expenses, but the Lord always provided a way and we have never been hungry or in need and have had plenty to carry on the Lord's work. My brethren have trusted me with their means. I thank God for each one of them and pray God to give me wisdom in handling what they have given. I know my Heavenly Father liveth and will supply all things both for our personal needs and for the work through His own dear children. Let us therefore press on, trust the brethren more, and above all things rely on the Great Promise.

DAIGO MACHI MISSION

Herman wants to write and will when he can. Until then please excuse my feeble notes, for we want all to know as soon as possible how we appreciate their help. Always know that each time we thank you so much. We want to be found doing our best for the unsaved here.

All over Japan the cherry blossoms are in full bloom. They are a beautiful sight. It is warm enough now to do without fire most of the day. Am glad to see spring come because we had a severe winter, the coldest in 40 years.

Remember us always in your prayers. They mean so much to us.

Sarah Fox.

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THE LORD'S DAY LESSONS

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FIRST LORD'S DAY LESSON OF JUNE

Lesson 10.

June 7, 1931.

JESUS CRUCIFIED

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

Lesson Text: Luke 23:33-46.

33 And when they came unto the place which is called the skull, there they crucified Him, and the malefactors one on the right hand and the other on the left.

34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35 And the people stood beholding. And the rulers also scoffed at him saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36 And the soldiers also mocked him, coming to him, offering him vinegar,

37 and saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due rewards of our deeds: but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest in thy kingdom.

43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45 the sun's light failing: and the veil of the temple was rent in the midst.

Study Questions and Brief Comments

Verse 33. What was the name of the place where they led Him? What did they do there? What is meant by "crucify"? Who was crucified with Him? How were the crosses arranged?

Verse 34. What was the first thing the Lord Jesus said when He was crucified? On what ground did He request the father to forgive them? Compare 1 Tim. 1:13. Is ignorance an excuse? What did they do with the Lord's garments? Note the prophecy of this in Psalm 22:16, 18.

Verse 35. Who witnessed all this? What did the rulers do? What reproach did they cast upon Him. If the Lord Jesus had saved Himself, could He have saved us?

Verses 36, 37. Were the soldiers more excusable than the rulers? Why? How did they mock Him? What did they say to Him?

Verse 39. What did one of the crucified criminals say to Jesus? (Note that both of them at first railed on Him, Matt. 27:44, but the one must have afterward bethought himself and repented.)

Verses 40, 41. What did the penitent thief say to his companion? Did he recognize the justness of his own fate? Did he recognize the innocence and righteousness of the Lord Jesus?

Verse 42. What remarkable thing did this penitent thief say to Jesus? What did this show? (Faith.)

Verse 43. What was the Lord's answer to the dying thief? When would the thief be with Jesus? Where?

Verses 44, 45. What time was it now. (About noon by our time.) How long did the darkness last?

46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

What was the cause of the darkness? What strange thing happened in the temple at the time Jesus died?

Verse 46. What, according to this record, was the last thing Jesus said?

Having said this, what did the Lord do? Consider here John 10:13.

NOTES ON LESSON 10

BETWEEN THE LESSONS

In the latter part of chapter 22, from which our last lesson was taken, we read of Peter's denial (verses 54-62); also of the abuse heaped upon the Lord Jesus by the servants of the High Priest (verses 63-65) and the mock trial before the Sanhedrin (verses 66-71). As early as possible He was taken before Pilate, the Roman governor. His examination before Pilate and then before Herod and again before Pilate (who repeatedly avowed that he found no fault in Him) and His final sentence by Pilate, are recorded in Luke 23:1-25. On the way to the place of crucifixion, a man named Simon of Cyrene was compelled to help the Saviour carry the cross. A multitude of the people, and especially of the women who bewailed and lamented Him, followed from Jerusalem. The Lord Jesus spoke a very notable and significant word to the latter (verses 26-32).

TEACHING POINTS

The seven words on the cross. While the Lord Jesus hung on the cross, He spoke seven times: three times in the light, four times during the period of darkness. The three things He spoke in the light had reference to others. The first, the prayer recorded in this lesson (verse 34); the second, the word He spoke to the dying thief (verse 43); the third; the word concerning His mother (John 19:26,27). The four words in the darkness were, first, the great cry, "My God, my God, why hast thou forsaken me" (Matt. 27:46); second, "I thirst" (John 19:28); third, "It is finished" (John 19:30); fourth, "Father, into thy hands I commit my spirit" (verse 46).

THE PENITENT THIEF

There can be no question or doubt that the Lord Jesus promised salvation to this penitent and believing sinner. Some, in the fear lest the necessity of baptism might be denied, have gone so far as to deny this simple and evident fact. We should never have such a profane anxiety for the truth of God, lest like Uzzah, we put forth unhallowed hands and touch the Ark to our own loss and ruin. The new covenant in which baptism is incorporated had not even gone into effect as yet (Heb. 9:16, 17). Hence, this incident can have no bearing on the question of the necessity of baptism. Others, again, have not hesitated to pervert this passage in order to uphold their notions of "soul-sleeping"—even making a question of it, changing the punctuation in such a fashion to make it read like this: "Verily I say unto thee today, Shalt thou be with me in Paradise?" This is both wicked and ridiculous. Let us have nothing to do with such methods.

The death of our Lord. How important the death of the Lord Jesus on our behalf is shown us in many passages, as for example, in 1 Cor. 1:18 to 2:5. See notes in preceding lesson on the agony in Gethsemane. In this connection study the Golden Text and the whole passage in Isaiah 53:4-6.

SECOND LORD'S DAY LESSON OF JUNE

Lesson 11.

June 14, 1931.

THE RESURRECTION AND THE ASCENSION

Golden Text: It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

Lesson Text: Luke 24:25-40, 50, 51.

25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets prophets have spoken!

26 Behooved it not the Christ to suffer things, and to enter into his glory?

27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they were going; and he made as though he would go further.

29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to abide with them.

30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, and said unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit.

38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39 See my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 And when he had said this, he showed them his hands and his feet.

50 And he led them out until

Study Questions and Brief Comments

Verse 25. Who is speaking and to whom and where and when? See the notes on "Between the Lessons." What did the Stranger say to the two travellers? Why were they foolish? Did they believe nothing that the prophets had spoken? Where was the trouble? (They were slow to believe in all that the prophets had spoken. They believed just so much of it and, like ourselves, they explained the rest away.)

Verse 26. What part of the old prophecies had they been slow to believe? (The predictions of Christ's sufferings.)

Verse 27. Where did the Stranger begin to interpret the prophecies? Concerning whom were those prophecies?

Verses 28, 29. As He was explaining the passages to them, where did they arrive? How did the Stranger do? Were they willing for Him to go on further? What did they say to him? Did he yield to their invitation?

Verses 30, 31. How and when did they recognize Him? What happened immediately when they recognized Him?

Verse 32. What did they say to each other? How did His scripture-interpretation affect their hearts?

Verses 33, 34. What did they do immediately? How far was it from Emmaus to Jerusalem. (About 9 miles.) To what company did they come in Jerusalem? What did they of the little company say to them?

Verse 35. Then what did the two themselves rehearse to the little company in Jerusalem?

Verse 36. What unexpected thing happened while they were still speaking these things? What did the Lord say to them?

Verse 37. What was the first effect when they saw Him there in their midst? What did they suppose?

Verses 38, 39. What evidence did the Lord Jesus give them that it was He Himself and not a spirit? Why would His hands and His feet show that? Compare John 20:27. What more did He invite them to do? What did the risen Lord have that a spirit has not?

(Verses 41-49 are very important

they were over against Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52 And they worshipped him and returned to Jerusalem with great joy,

and should be read in this connection. See Notes.)

Verse 50. Where did the Lord Jesus lead them? What did He do at the last?

Verse 51. What happened during this benediction?

53 and were continually in the temple blessing God."

NOTES ON LESSON 11

BETWEEN THE LESSONS

The preceding lesson ended with the death of the Lord Jesus. In the rest of that chapter, we hear of the profound effect that Christ's death produced on the centurion, and also on the whole multitude; and how Joseph of Arimathea obtained the body of Jesus and came and buried him in a tomb that was hewn in stone where never man had yet lain. The beginning of chapter 24 brings us to the resurrection morning—how the women found the stone rolled away from the tomb.

THE FIRST PART OF TODAY'S LESSON

Our lesson begins in the middle of the beautiful story of the two disciples who were walking together to Emmaus. The story begins back at Luke 24:13. The two were walking along, talking about the great things that had occurred in Jerusalem, when a Stranger came up with them who interested Himself in their conversation. The Stranger was the risen Lord; "but their eyes were holden that they should not know him." In the conversation they told the sad story of Jesus' death and burial and of the now blasted hopes concerning Him, also mentioning the strange report of the women who had that morning reported concerning the empty sepulcher and the resurrection of the Lord. It is at that point that our printed lesson begins.

THE GREAT COMMISSION

The printed lesson omits verses 41 to 49. In these verses we learn first, that when the disciples still disbelieved for joy and wonder, that He gave them yet further proof of His actual bodily resurrection and presence with them by asking them for something to eat and eating a piece of broiled fish before them. Whether verses 44 to 49 were spoken at that occasion or at some time after, does not matter. But the words themselves are of the very greatest importance. First, he refers them once more to the things which were written in the Law of Moses and the Prophets and the Psalms concerning Him, and opened their minds that they might understand the scriptures. Then He gave them the "Great Commission." Immediately afterwards He charged them to tarry in Jerusalem until the Holy Spirit come upon them and they should be clothed with power from on high. That was fulfilled soon, on the day of Pentecost.

(USE STUDY QUESTIONS FOR CLASS)

THIRD LORD'S DAY LESSON OF JUNE

Lesson 12.

June 21, 1931.

THE SIN OF CAUSING OTHERS TO STUMBLE

Golden Text: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14:21.

Lesson Text: Romans 14:13-23.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a

Study Questions and Brief Comments
(For all needed explanations concerning this lesson, see Notes.)

stumblingblock in his brother's way, or an occasion of falling.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18 For he that herein serveth Christ is well-pleasing to God, and approved of men.

19 So then let us follow after things which make for peace, and things whereby we may edify one another.

20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

Verse 13. Are we very ready to judge others? Why should we not judge one another? (Rom. 14:12.) What ought we rather to see to? What is a stumblingblock? What is meant by an "occasion of falling"?

Verse 14. What did the apostle know of a certainty? Of what was he speaking? (Concerning meats and ceremonial matters. See first part of the chapter.) But though nothing is unclean of itself, if a man believes a thing to be unclean, yet eats of it, has he not defiled himself in his conscience?

Verse 15. If by example of eating meat my brother is led to do the same (contrary to his conscience)—is that the way of love? If Christ died to save him, shall I by my indulgence in meats destroy him? (See v. 20.)

Verse 16. What does this verse mean? (My knowledge and liberty is good but I will not expose myself to blame by an indiscreet use of it.)

Verse 17. Are the questions of what we shall eat or drink of importance in the kingdom of God? What are the essential things?

Verse 18. What is said of a man who follows after those things? (Comp. Prov. 3:3.)

Verses 19, 20. What exhortation is based on the foregoing teaching? When does even a thing clean in itself become evil to a man?

Verse 21. Is it good therefore to refrain from even permissible indulgence if there is danger of causing a brother to stumble?

Verse 22. What is the faith referred to here? (See v. 14a, and "All things are clean" in v. 20.) Could a man know that, and keep it to himself? What does the latter part of this verse mean? Blessed is the man who knows that the thing he approves of is right.

Verse 23. But if a man is in doubt about any practice of his what is said of him? Why is such a one condemned? What general verdict concerning everything that is not of faith—that is, whatever is done without assurance that it is right according to God's word and will?

NOTES ON LESSON 12

THE SETTING OF THE LESSON

The lesson is taken from Romans, the 14th chapter. "Romans" is an epistle written by the apostle Paul to Christians. In the first chapters the salvation which comes through the gospel is explained (chapters 1-5) and also the gracious provisions God has made by which one saved from his past sins can now live a new and holy life. (Chapters 6-8.) The

last section (chapters 12-16) contains instructions and exhortations to Christians, based on all the great things God has done for them and given them. The introductory sentence shows that: "I beseech you therefore brethren by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service." (Rom. 12:1.) The teaching then that follows is for those who have known and received the mercies of God—that is, His redeemed people. It is from this section that our present lesson is taken.

LOVE, FORBEARANCE, AND MUTUAL CARE

The fourteenth chapter of Romans deals with certain great principles. If among the brethren in Christ there are some who hold strange notions—such as that it is wrong to eat meat or certain kinds of meat, or that they should keep certain days as holy days—these "weak" brethren ought not to be disfellowshipped on that account. Neither should they be set upon because of such peculiarities, or held in contempt by those who know better. On the other hand they (i.e. those weak brethren) should not judge or condemn their brethren who do not fall in with those scruples of theirs. That is that.

However there is still another angle to the case: the stronger and better enlightened brethren must for love's sake take heed not to make their liberty a stumblingblock to the weak, and, if need be, even refrain from the enjoyment of their privileges, lest they give the weak an occasion of falling. Since we are free, we are just as free not to eat as to eat, and love ought to prompt us to exercise our liberty in favor of the weaker brethren, not against them. For we that are strong must bear the infirmities of the weak and not to please ourselves. This is the great point in our lesson today.

THE APPLICATION TO US

This principle has many applications in our daily lives—especially in regard to what is sometimes called "borderland practices." By that is meant things that are called in question, but perhaps cannot be proved to be evil. Some amusements for example; or certain personal indulgences. It might be shown, for instance, that the drinking of wine was not absolutely forbidden in the New Testament. But in our day and circumstances a Christian who would drink any sort of intoxicating beverage would most certainly make himself a stumblingblock to both his brethren and to outsiders, and would compromise his influence as a Christian and bring reproach on the Name of his Lord. The same thing is true in regard to card-games, and certain forms of public amusements. In some surroundings it would even include some things which are wholly innocent in themselves. Let the Christian watch and be careful for his Lord's sake, and for the sake of the souls of others. The question is not merely, "Is it right?" or, "Is it permissible?" but, "Is it to the interest of my Lord, and for the good of others?" If this does not appeal to unconverted or half-converted people, those who love the Lord Jesus Christ, and have tasted that the Lord is gracious, will be glad to be controlled by this principle of love and righteousness.

(USE STUDY QUESTIONS FOR CLASS)

FOURTH LORD'S DAY LESSON OF JUNE

Lesson 13.

June 28, 1931.

REVIEW: Jesus the World's Savior: Suffering and Sovereignty.

Golden Text: God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

Reading Lesson: Rev. 5:6-12.

6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been

slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came, and he taketh it out of the right hand of him that sat on the throne.

8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

9 And they sing a new song, saying,

Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation,

10 and madest them to be unto our God a kingdom and priests; and they reign upon the earth.

11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a great voice,

Worthy is the Lamb that hath been slain to receive the power and riches, and wisdom, and might, and honor, and glory, and blessing.

THE QUARTER'S LESSONS

- I. Jesus Teaches Humility. Luke 14:7-14.
- II. The Prodigal Son. Luke 15.
- III. The Rich Man and Lazarus. Luke 16.
- IV. How to Pray. Luke 18.
- V. Jesus in the Home of Zaccheus. Luke 19:1-10.
- VI. The Parable of the Pounds. Luke 19:11-26.
- VII. Jesus Enters Jerusalem as King. Luke 19:29-48.
- VIII. Jesus Preparing for the End. Luke 22:7:23.
- IX. Jesus in Gethsemane. Luke 22:39-54.
- X. Jesus Crucified. Luke 23:33-46.
- XI. The Resurrection and the Ascension. Luke 24:25-51.
- XII. The Sin of Causing Others to Stumble. Rom. 14:13-23.

SUGGESTIONS FOR A GOOD REVIEW LESSON

1. **One good way to review the quarter's lessons** is to take up the Golden Text of each lesson, to discover what bearing it had and what connection with that particular lesson.

2. Since here we finish our studies in Luke, some classes will want to **look back over the whole gospel of Luke**. Observe the following chief divisions of it:

I. The Preparation: Birth of John; the birth of Jesus; the ministry of John and Jesus' baptism. (Luke 1-3.)

II. The Earlier Ministry: Temptation; Work in Galilee; Choosing of Apostles; The Sermon on the Plain. (Luke 4-6.)

III. The Second Period of His Ministry. (Luke 7-9:50.)

IV. The Last Journey to Jerusalem. (Luke 9:51-19:28.) Much is contained in this section, and much that Luke alone gives.

V. The Passion, Resurrection, and Ascension. (Luke 19:28 to close.) This section begins with the "Triumphal Entry," and includes His last days in Jerusalem, His Sufferings, and all the rest that is recorded in Luke.

3. **For little children.** Tell briefly the whole story of Jesus.

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