

OCTOBER, 1931.

**THE**  
**WORD AND WORK**  
 SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*  
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Harding Graduate School  
 of Religion Library

# Tracts and Pamphlets

By R. H. Boll

We have prepared for mailing an envelope containing one each of the five tracts advertised on this page. This sample set of tracts may be had for 25c, stamps or coin. There has been much demand for this envelope during the past few months.

## "WHY NOT BE JUST A CHRISTIAN?"

This eight-page tract has attracted wide attention, and is perhaps unsurpassed as a pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand is not only unanswerable from the logical viewpoint, but unlike so many works on the same subject, it is written in the unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without special church notice printed to order upon the outside page.

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A series of short studies through the entire Book of Isaiah. The studies each form a neat 24-page pamphlet, in large type, equally suitable to home or class use. A similar booklet of short studies through Jeremiah by the same writer, is obtainable at the same price. 5c each; 50 for \$1.00.

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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.

## "HOW TO UNDERSTAND AND APPLY THE BIBLE"

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago and which has recently been reprinted:

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

The price is 10c each, 25 for \$1. It shows how the Bible itself "divides" itself, and will put the reader on track of a good understanding of God's will.

THE WORD AND WORK, LOUISVILLE, KENTUCKY

# THE WORD AND WORK

## WORDS IN SEASON

R. H. B.

### GOD'S HAND IN JUDGMENT

This is the hand of God! Joel pointed out to Israel the unusual, the unprecedented character of their affliction, and concludes that it can be nothing else than *God's* doing. Was there ever anything like this? In your days or your father's have you seen or known the like? First, the palmer-worm that well-nigh destroyed everything. In the wake of the palmer-worm came the locust and ate what was left. And where the locust left anything the canker-worm followed up and finished that. And if the canker-worm overlooked anything, the caterpillar cleaned up the rest. Joel shows that this is a foretoken of "the day of the Lord." "Sanctify a fast," he cries, call a solemn assembly, gather . . . all the inhabitants of the land unto the house of Jehovah your God, and cry unto Jehovah!

### A PREMONITION OF THE GREAT DAY

For worse things are coming. The day of the Lord, the day of wrath and of vengeance is at hand: "as destruction from the Almighty shall it come . . . a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains." He sees the invading hosts of calamity. "The earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining. And Jehovah uttereth his voice before his great army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it?"

### THE WARNING FOR OUR DAY

If the peculiar and unique calamities of Joel's day were meant as a forewarning of the day of the Lord, we should feel that we now have something to think about. It is certainly as true of the situation of our day, that neither we nor our fathers have known anything like it. The unusual character of the great "depression," worldwide in extent, and the unemployment, the want and loss and distress of the many that goes with it, and the critical conditions existing in the world—the menace of Bolshevism—the tension among the nations—the mutual hate, distrust, suspicion, the fear of a world war (for a *world-war* it must needs be) in which all the pent up race-hatred and class-hatred will come to expression and which in all likelihood will destroy all civilization not to say all the race, and underneath it all the rising tide of wickedness and lawlessness, and immorality calling aloud for judgment—these constitute such a situation so extreme that surely the thought-

ful everywhere can see in it the hand of God. As in Joel's day, judgment is on foot and on the way. The crisis is verily upon us.

#### THE ONE CHANCE

"Yet even now," says Joel. Even though the flood of wrath be seen rolling in upon the doomed world and upon our nation, it is not too late to do something. The "even now" (as the R. V. rightly gives it) admits the desperate situation, yet holds out hope of mercy and help and of reversal of the sentence—upon one condition: "Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting and with weeping and with mourning and rend your heart and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger and abundant in loving-kindness, and repenteth him of the evil. *Who knoweth* whether he will not turn and repent, and leave a blessing behind him, even a meal-offering and a drink offering unto Jehovah your God?" (Joel 12:12-14.) Forgive and have mercy He certainly will, if we repent even if the judgment or evil is not rescinded; but in addition to that *He may* do even another thing—He may restore to us the years that the locust hath eaten, and bring back better times, times of righteousness and peace and prosperity.

#### AN INTERNATIONAL CALL TO REPENTANCE

A group of business and professional men of the city of Lethbridge, Alberta, Canada, have seen this great truth, and "have drafted a declaration addressed to Canada and the United States, and sounding an international call to prayer." "A copy of this declaration," says the *Sunday School Times*, "that came to hand was signed by a long list of Canadian and American nationals doing business in the city of Lethbridge. Other copies with other signatures are in circulation."

The declaration reads as follows:

We, the undersigned, managers and senior members of business and professional enterprises in the city of Lethbridge, Alberta, hereby declare,

#### A. THE FOLLOWING UNDISPUTED FACTS

1. That there now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given.
2. That this depression is accompanied by an overproduction of most of the world's staple products.
3. That coincident with this over-production is the distress of unemployment and individual want seriously affecting millions of families in all the great civilized and producing countries of the world.
4. That the world as a whole, and especially its so-called civilized nations, have at their disposal everything needed to produce the highest degree of prosperity ever conceived by the mind of man.
5. That the best intellects the world possesses confess their impotence either severally or jointly to find a solution for the problem which has thus presented itself.

#### B. OUR OWN BELIEF

1. That the foregoing facts constitute the most astounding phenomenon in the history of the world.
2. That this phenomenon calls for an explanation which divine wrath alone can give.
3. That it is for our sins that this distress has been brought upon us.
4. That God Almighty has allowed us to erect this, our Modern tower of Babel, to the end that he may show forth his power.
5. That we shall find no relief until we confess our sins to each other and humble ourselves before him and ask for his forgiveness and his wisdom.
6. That relief will come promptly and fully whenever we do so humble ourselves.

#### C. OUR CONFESSION

1. That we business and professional men, both individually and as a class are responsible for this distress and this punishment.
2. That we have not loved our neighbors as ourselves nor considered their distress as our distress.
3. That we have been conducting our business, both individually and collectively, as though profits were our only objective and human needs only the means thereto.
4. That we have been discussing our problems, both private and public, without so much as recognizing even the existence of our Maker, much less acknowledging his power to help us.

#### D. OUR DESIRE

1. To have our respective governments appoint a day of prayer and fasting.
2. To have our respective national leaders lead us to humility and prayer for grace and wisdom to the end that we may find the divine solution of our problems and relieve distress the world over.
3. To have our brethren throughout our land join us in this Declaration and its promulgation.

#### E. OUR PROMISE

1. To do our part heartily as unto the Lord as our respective national leaders may appoint for us to do to accomplish fully the purposes for which this declaration has been made.

Here and here alone lies the solution of the tangled problem. Only by this road can a better day come. Worse than all the evil that now hangs over the nation would it be if prosperity should return without recognition of God, without repentance, without profound moral transformation. Nothing would so harden the hearts of the people, and they would again plunge, and more deeply, into materialism, selfishness, and sin, unto a judgment more awful than that which threatens now. From which good Lord, deliver us and our children!

\* \* \*

#### "POWER TO THINK"

"My Father, I thank thee for power to think!  
 May I not abuse the mighty gift!  
 May my very thinking be a sacrifice!  
 May a sympathetic ministry begin in my mind!  
 May my thought be an apostle of Christ!  
 May all my thoughts wear white robes!"

—Jowett.

# THE WORD AND WORK

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

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

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## NEWS AND NOTES

This is the season of revivals and much "good news." Read and rejoice!

From Willisburg Ky.: "We had a nice opening crowd here last night. Extra good crowds both times Sunday at Ebenezer church."—Wilson Burks.

From Ferriday, La.: "Rejoice with us! I had the pleasure of baptizing my eldest child, Herman, yesterday, also a girl 12 years old, at Clayton, La., where we met with a small congregation the two past Lord's Days.

The Canadian paper, "Christian Monthly Review," and The Word and Work, both for \$1.50 the year.

"For the past two years I have been preaching in Mississippi and still preach at Natchez third Sundays and at White Apple fourth Sundays. The harvest is plentiful, laborers are few. Pray and help. We enjoy Word and Work."—Sidney Mayeux.

J. F. Smith is planning an extensive trip in the interest of missionary work, and of our publications. Send invitations to him at Basil, Kansas or to this office.

Donors to Bro. Dewitt Garrett, Africa, will please file Bro. F. M. Mullins' present address. It is 5404 Garland Ave., Dallas, Texas.

From Dugger, Ind.: "Closed a 13-day's meeting with the Antioch church, near Dugger, last night. Meeting was rich in fellowship as many from other congregations attended throughout. We hope the brethren were strengthened in Christian character, love and loyalty to the Lord.

"The Dugger annual meeting yesterday was great. There were 210 at Bible School, a goodly number at worship, and 18 congregations represented at the afternoon meeting. Bro. E. E. Beck, of Chicago, spoke at the worship hour. Six speakers and others had part in the afternoon program. The singing was unusual."—J. R. Clark.

Buy tracts for use in your protracted meetings. Sample set, 25c.

From Morrilton, Ark.: "Reached home after an absence of nine weeks spent in meetings in Mississippi, Georgia, and Florida—good meetings, and a pleasant visit among old and new-made friends.

"Harding College opened her eighth years work on Tuesday, September 22.

"Some students have to be late in reaching us. Others that we do not know about may also be late. All who reach us by October 6 can make the year's work. So come along."—J. N. Armstrong

Do not overlook our "Kingdom" and "Revelation" books, by R. H. Boll. 84 pages each, three of either, or mixed, for \$1, currency or check.

From Chattanooga: "I am closing out my work with Central Church, Chattanooga Nov. first. Have been with this church for the past 16 years. I think I shall locate at Johnson City, Tenn. or at Lexington, Ky. Word and Work is highly appreciated by many in Central Church."—E. H. Hoover.

"Great Songs of The Church" is the most economical hymnal in the long run. Its contents can never be exhausted nor its songs wear out.

From Horse Cave, Ky.: "The meeting at Bearwallow was a very interesting one. Bro. Rutherford did some splendid preaching, and his lessons were very helpful. My Son, Hugh, conducted the song services. Three persons confessed their wrongs and were re-instated in the fellowship of the church.

"I am now in an interesting meeting at Ridgely, Tenn., with Brother E. V. Wilson assisting in a fine way."—W. H. Allen.

J. Madison Wright, of 2816 Osceola Ave., Columbus, Ohio, passed through our city recently, homeward from a good meeting at Union Hill, Tenn. There were 4 baptisms. Five out of 6 meetings held during the summer were in destitute fields. This is real missionary work.

Bro. Wright's son, Ernest, who is an ordained minister of the Word, is now teaching at Sherman Institute, Riverside, Calif.

J. R. Clark's meeting at Berea, Ind., resulted in 8 confessions and 2 added by membership, with good attendance throughout.

From Gary, Ind. comes the good news that those implicated in the division of some years ago have confessed their wrongs and now they have two simple congregations of Christ in Gary, at peace. Brother Benson, serving as mediator, worked hard and patiently with good results.

We can again supply Pierson's book, "Geo. Mueller of Bristol"—\$1.50 each.

The Christian Monthly Review, published in Toronto, is a fine, clean, newsy monthly journal, of interest to all who are interested in the work in the Dominion. It can be had in clubs with The Word and Work at \$1.50 for both. Send your subscriptions to this office.

From Pulaski, Tenn.: "We lost our church building by fire August 30. Fire caught from a burning building next door. The outlook is a bit dark, but we know there is one that sees the sparrow's fall. Pray that we may have faith to trust Him. We will meet in the court-house until we make further arrangements.

"I have just closed a very interesting meeting about five miles out from Pulaski. Twenty-six were baptized and one restored. In about a year's time I have baptized 75 people at this place. They range in age from 12 years up to 80 years old. We have a working band of young Christians at this place. I will hold two more meetings in Tennessee, one at Samoth, Ill., and one at Eubank, Ky."—M. Clymore.

An unusual number of new churches are ordering their Bible class helps from this office for this quarter. We are putting out the largest edition of our quarterly that we have ever issued, and thousands of pieces published by other standard houses. We greatly appreciate this patronage, and it helps very much.

"We have finally got settled again, and I am now working with the Mt. Auburn church here. Only a few in number, but the love, faith, hope, and zeal of these few seem to indicate much glory for the Lord and many souls saved. Baptized a young married woman last Sunday—the first since I have been here, and come one said the first since the work began at Mt. Auburn. We had a special prayer service Saturday night for the work. It seems the Lord placed His seal upon the work in answer to our prayers by drawing unto himself this young woman as the first-fruit at the morning service the day following. We hope to continue this

prayer meeting each Saturday night. The Lord knows so much better than we how the work should be accomplished and how to supply our needs, and how to strengthen and sustain, how to open doors, how to gain victory over the devil, how to bless His word, how to open a way when it seems impossible to us. In fact He just knows our every need and is so able and willing we rejoice in having this opportunity of talking the matter over with Him. We are God's fellow-workers.

"For those wishing to have a part in the work the Lord has given Bro. and Sister Garrett in South Africa and any others wishing to write, my address is now 5404 Garland Ave., Dallas, Texas. All having fellowship in the Garrett work should send their gifts as early in the month as possible. And pray stedfastly for them."—Frank Mullins.

From Abilene, Tex.: "Bro Boll closed a meeting here last night which lasted for two and one-half weeks. We had the largest crowds we have ever had at the South Side church. I am sure there has been much good accomplished. We also had eight additions to the church, all grown people except one. Bro. Boll was feeling fine and did some excellent preaching. Bro. William Klingman conducted the song service and it was fine. Bro. Boll leaves Abilene each year with a great number of new friends."—E. P. Mead.

From Vonore, Tenn.: J. Clifford Murphy of Pulaski, Tenn., has just closed a meeting at this place. Bro. Murphy came as a missionary, being sent here by brethren in Middle Tennessee. He was the first preacher of the simple church of Christ to hold a meeting in Vonore. A congregation with 13 charter members was established. A three nights' discussion was held with a Baptist preacher. Following this three grown people were baptized.

"We hope other preaching brethren will come over and help us. The church meets every Lord's Day."—E. E. Huff.

From Harrodsburg, Ky.: "We had a wonderful meeting at Ebenezer. Large crowds from start to finish, above the average interest. Brother Olmstead preached some great sermons of truth to us. Eight baptisms and real interest manifested by others."—Wilson Burks.

From Trenton, Tenn.: "The meeting at Dorris Chapel eleven miles west of Trenton closed Thursday night. Ten were baptized, 1 restored, 1 took membership. Good interest and excellent attendance throughout.

"The meeting at Nelsonville, Ky., closed August 20. Seven were baptized, 3 restored in that meeting. Attendance and interest fine, both day and night."—J. Scott Greer.

From Glenmora, La.: "If readers of this notice have friends or relatives at Alexandria or Pineville who are members of the church of Christ, we shall appreciate their informing us concerning them, as we are planning a meeting to begin at Alexandria soon. We desire to see the cause planted there. Pray for our success in this effort."—W. J. Johnson.

From Abilene, Texas: "I am anxious to go anywhere the Lord may call or duty demand to preach the pure gospel of Christ, either in meetings or local work, so please call me regardless of purse or price, and hard financial conditions. Address 1026 Hickory St., Abilene, Texas."—Gary O. Wood.

From Toronto, Canada: Bro. F. L. Brooks spoke to a large and interested audience at Strathmore one Sunday night in August. His message was much appreciated. Bathurst Street brethren have spoken of much blessing through his preaching there. He is an inspiration to me in the pulpit and in private conversation."—Wallace H. Cauble.

"Bohon church near Harrodsburg, Ky., has in its membership some excellent Christians, some of them outstanding. Marked devotion and real interest in the Word are manifest; missionary interest increases;

other good works are to the credit of this church. Were the Lord Jesus writing them from heaven He would in all likelihood say to Bohon, 'I have this against thee.' And I suspect most of the members could guess pretty well what is would be. God grant that love and good works may abound more and more. 'Behold, I have set before you an open door.' Brother Jorgenson has very helpfully ministered in healthful teaching at Bohon and is appreciated by the many.

"The writer reaped a bit from last months paragraph, 'A word to Farmers,' receiving both fruit and honey from Bohon Sisters. Wonder how many other preachers have seen results from that article? Bohon sets an example."—Stanford Chambers.

From Chicago, Ill.: "A two weeks meeting was held in August at the Glen Park Church of Christ, Gary, Ind. There were 6 baptisms, 2 restorations, and 3 to place membership with the congregation. Much good was accomplished. The meeting was conducted by Brethren Long, Pierson, and Beck of Chicago, G. A. Benson, missionary to China, and J. W. D. Skiles of Louisville, Ky. Any of the brethren living in Gary can find the above congregation at 3949 Massachussets St. For particulars write R. S. Fields, 3940 Maryland Ave., Gary, Ind."—H. S. Dougherty.

From Amite, La.: "Closed a ten-days' meeting in an arbor in Washington parish on Sept. 9. One man, 72 years of age, baptized, eleven members now there, three widows and three young girls among them. We need a house for public meetings there: who can help some?"

"Baptized three at Shilo yesterday afternoon. Work for the Master in this section in good spiritual condition. In a radius of fifty miles fifty persons have been brought to Christ since the first of June, practically all the work being done at the expense of the preachers engaged in it. Pray for us here."—A. K. Ramsey.

From Wichita Falls, Tex.: "The meeting at Dyer, Tenn., closed Tuesday night, Sept. 15. There were three baptisms and one restoration during this meeting. Bro. T. W. Flowers of Nashville, Tenn., led the singing."—J. Scott Greer.

#### News of the Louisville Sector

Bro. Boll's meeting at Abilene was largely attended. A thousand or more attended regularly the second week. He is now in a meeting at Mt. Pleasant, Tenn., with overflowing attendance and 21 baptisms at last report.

Brother Max Langpaap of Honolulu has spoken and shown his beautiful pictures in several Louisville churches lately.

O. E. Phillips: 11 baptisms at High View; 3 baptisms, 5 reclaimed at Shawnee Church, Louisville. He is now in a meeting at Franklin, Ky.; next at Gallatin, Tenn.

J. E. Blansett of Dallas: 2 baptisms, 3 restorations, 11 added by "membership" in the meeting at 5th and M St., Louisville.

G. A. Klingman: good meeting and 2 baptisms at Sellersburg.

D. H. Friend: 4 baptisms and fine attendance at East View meeting; now in tent meeting at Camp Taylor church, with large attendance.

M. E. Haines: 12 additions in all at Utica, Ind.

A. B. Lipscomb: fine interest and excellent preaching during the Worthington meeting. A helpful atmosphere pervaded all services.

C. S. Omar: 17 baptisms at Cedar Springs; now at Fisherville.

Wallace Cauble of Toronto: unusual interest in the meeting across the river at Pekin, Ind. Eleven baptisms.

Stanford Chambers: fine meeting at Hazelwood, with 14 responding to the invitations in all.

E. L. Jorgenson begins union Song Rally in Springfield, Mo., about Oct. 29. The National Ave. church sponsors the work.

## WHAT TO DO WITH OUR ENEMIES

R. H. B.

Probably all of us have enemies. Even if we follow after peace with all men, somebody will doubtless play the enemy's part toward us. If we are true to principle, if we are faithful to Christ, we shall have enemies. That cannot be wholly avoided. But what we do with our enemies is of the greatest consequence. Your enemy may be your downfall. He may also be your uplift. He may become your condemnation, or he may be the occasion of a blessing to you—all depending on your attitude and dealings with him. Now the Lord has given us some clear and simple instructions as to what we shall do with our enemies. And what He has commanded He will always enable us to perform.

1. *Love your enemies.* Human nature of course prompts us to hate them; but the Divine nature is to love. If then we have been born of God and are His children, we can and must so prove it. It is not sentimentality that is here enjoined, nor fulsome affection. It is not that we should *like* them, or fawn upon them. Love is a different thing. The Lord Jesus shows us the way of this love, when He says, "Love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you." And *why* shall we do this? "That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." "Be ye therefore imitators of God *as beloved children.*" (Eph. 5:1.) Are not children supposed to resemble their fathers? And if we are begotten of God should we walk in the ways of men? "For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only *what do ye more than others?* Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect." By which He means not so much *the degree* of perfection (as is often thought) but *the kind* of perfectness which is found in God. Nothing else and nothing less than His character is to be our pattern. But God shows love to his enemies and "is kind toward the unthankful and evil." (Luke 6:35.)

2. *Not to retaliate evil upon our enemies but to do them good.* Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst give him to drink: for in so doing thou shalt heap coals of fire upon his head." If you allow the hate and malice of others to engender hate and malice in your breast against them, you are being overcome by their evil. But as light is mightier than darkness so the power of good prevails over the evil that would assail you. Wherefore he adds, "Be not overcome of evil, but overcome

evil with good." (Rom. 12:19-21.)

3. *Forgive them.* So long as they hold their enmity you cannot bestow forgiveness upon them, any more than God can grant His forgiveness to the sinner who does not repent. But the forgiveness is already provided in God's heart, waiting for the opportunity to be freely bestowed. The Lord, is "ready to forgive." (Ps. 86:5.) So be thou also. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15.) Of all men, we who *have been* forgiven are bound to forgive. Do not therefore take your fellow-man by the throat and say, "Pay what thou owest," lest the Lord re-open your old account. "Shouldest not thou also have had mercy on thy fellow-servant even as I had mercy on thee?" (Matt. 18:23-35.)

## SPURGEON ON BAPTISM

EARL C. SMITH

Some years ago I read a sermon by Chas. H. Spurgeon on Mark 16:16 that impressed me very deeply. His remarks concerning the relation of baptism to faith and salvation are true and faithful. He said, "Please observe that I did not make the text. Perhaps, if I had made it, I should have left out that piece about baptism; but I have had no hand in making the Bible. I am obliged to take God's word as I find it. 1. Baptism follows faith. Never neglect the order of things in the Bible. If God puts them one, two, three, do not you put them three, two, one. 2. Baptism is often linked with faith. It might have been put 'He that believeth and cometh to the communion table shall be saved,' but it is not so written. The Lord's supper has never had given to it in the word of God the position of being put side by side with faith as baptism is in this and other passages. 3. It is not possible that there can be anything saving in the baptism itself. 4. Baptism is put in this relation because it is the outward expression of the inward faith. 5. Baptism is often the test of obedience. 'Oh,' says one, 'you know that baptism is a non-essential.' Have I not begged you to cease such idle and wicked talk as that? What do you mean by non-essential? 'I mean that I can be saved without being baptized.'" I have no notes here but as I remember it Spurgeon said, "Suppose one can be saved without being baptized, yet baptism is an absolute essential to obedience." Then my notes show that with reference to the statement that baptism is a non-essential Mr. Spurgeon said, "Will you dare to say that wicked sentence over again."

Spurgeon could not be cramped into the bounds of any sectarian creed.

### THE ASCENSION OF CHRIST

*"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God."*

No one can study the appearances of the risen Christ and fail to see the whole purpose of the Lord Jesus was to prove infallibly to His disciples that their risen Lord was the same Jesus whom they had known for three years, and whose body had been laid in Joseph's tomb. For over a month He remained with them until they knew in very truth that He was alive. He appeared to them singly as to Mary and Peter, to the two on the way to Emmaus, to the eleven as they sat at meat, and to the whole assembly of believers—five hundred at once. He showed them His hands and His feet, He ate with them, He let them touch Him, until even Thomas was convinced that He who had risen from the dead was the same Jesus they knew and loved. Then, when they knew this, and when their hearts were comforted and thrilled with the glorious truth that Jesus lived, He was received up into heaven and sat down on the right hand of God.

I wonder if the transcendent importance of the Ascension has been understood by the Christian Church. Among the doctrines of major importance in the redemptive work of Christ, not one of them is less understood and more neglected than the triumphal ascension of Christ into heaven. We hear sermons on the Incarnation, the Temptation, the Crucifixion, the Resurrection, but how many of us ever heard a sermon devoted to that wondrous event, the Ascension? And yet it is one of the main piers in the great bridge of redemption thrown across the gulf of sin by Jesus Christ. There are four piers in this bridge: Incarnation, Crucifixion, Resurrection, Ascension. Were that last pier not there, the bridge would fail to reach from the need of man to the Throne of God. The redemptive work of our Lord does not end at the Cross, nor even at the open tomb. It is not Christ hanging on the Cross, nor standing outside the empty grave that completes redemption, but Christ the God-man seated in the Glory. As Jacob's ladder reached from the helpless man in the wilderness to the Throne of God in heaven, so the ladder of redemption must reach from paradise lost to paradise regained. Annie Johnson Flint has beautifully expressed it thus:

If the Christ who died had stopped at the Cross  
His work had been incomplete,  
If the Christ who was buried had stayed in the tomb  
He had only known defeat;  
But the Way of the Cross never stops at the cross,  
And the Way of the Tomb leads on  
To victorious grace in the heavenly place  
Where the risen Lord has gone.

Let us ponder some of the great facts involved in the ascension from Olivet.

#### I. IT WAS A VINDICATION OF CHRIST'S CLAIM TO DEITY

When Jesus Christ ascended to heaven, it was to enter the inner sanctuary of God's presence and to sit on the Throne of God. This was the prerogative of Deity alone and is so stated in John 3:14. "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man who is in heaven." No man hath ascended, because no mere man of his own volition, by his own power, or by virtue of his own righteousness, could ascend to the presence of God. Others had been taken up to heaven. Enoch was not for God took him. Elijah was taken by a whirlwind into heaven, but Jesus said, "I go to the Father."

That the Ascension of Christ proves His Deity is seen in this same passage where Christ's claim to Deity is made in the same breath as the declaration of His right and power to ascend to heaven. "The Son of man which came down from heaven, even the Son of man who is in heaven." There we read of Christ on earth and yet in heaven at the same time. How could it be? The obvious meaning is that Christ as God is omnipresent. He was on earth in bodily form, and yet because He was God He was in heaven also, since God's presence in one place does not mean His absence from another.

#### II. IT MEANT THE INAUGURATION OF HIS HEAVENLY PRIESTHOOD

"Christ is entered into heaven itself, now to appear in the presence of God for us." The majestic epistle to the Hebrews deals with the presence of God. At the crucifixion He offered Himself a ransom for sin. Now He ascended to present that offering before God. He is our Apostle and High Priest. As Apostle He was sent forth from the Father to speak for God to men. As High Priest He goes to the Father to speak for men to God.

It was necessary for the Old Testament High Priest to enter into the holy place with the blood of atonement. To present that blood he had to absent himself from the eyes of men and disappear behind the veil. He was more useful to the people within the veil than he was outside. So Christ has now entered upon His holy heavenly task as High Priest. He has disappeared from our gaze for a little while but He is ministering before God continually as our intercessor.

My friends, we shall never know on this side of heaven all we owe to the priestly ministry of the interceding Christ. When we look back from the heights of glory and see the pitfalls from which we were kept, only then shall we understand the meaning of His priesthood. How expedient then that He should ascend to heaven, since His heavenly ministry could be begun in no other way.

### III. IT MADE POSSIBLE THE ADVENT OF THE HOLY SPIRIT

Anticipating His ascension, Christ had said, "If I go not away, the Comforter will not come unto you. But if I depart I will send him." The descent of the Spirit at Pentecost was the result of Christ's ascension. Had the Savior risen from the dead and remained on earth, His ministry would have been limited to the sphere of His immediate and visible presence. But now, instead of being localized in one place on earth, through the descent of the Spirit, Christ is everywhere. He is seated at the right hand of God, the place of power and divine authority, and all the omnipotent energy of the Godhead is manifested by Him through the Holy Spirit on earth.

Think of the train of blessing that followed the advent of the Spirit, and let us remember that all was dependent upon the Ascension. It was only when He ascended up on high that He gave gifts unto men—chiefest of them being the gift of Pentecost. It was only when Elijah went up to heaven that the descending mantle of power fell upon the waiting Elisha. And Elisha went from that ascension mount to fulfill his mighty ministry and to work double the number of miracles that Elijah had wrought. How gloriously, wondrously true of the Christ. "Greater works than these shall ye do," said our heavenly Elijah, "because I go to the Father." And all the mighty acts of the Apostles were wrought in the power of that baptism of the Spirit given by the exalted Christ. To the wondering multitude at Pentecost Peter said, "Being by the right hand of God exalted, He hath shed forth this which ye now see and hear."

When we remember therefore the mighty change wrought in the disciples by the Spirit of God; when we think of the signs and wonders that credentialed the apostolic claims and levelled mountains of prejudice, superstition and heathenism by the fact of a conquering church; when we remember the miracles of church history, men convicted, drawn to Christ, regenerated, transformed, kept, and used; and when we rejoice that the same Spirit of God by whose power all was possible is to abide in the Church right to the end of the age, then let us thank God for the Ascension of Christ. It was Olivet that made Pentecost possible.

### IV. IT WAS CHRIST'S GUARANTEE OF A HEAVENLY HOME

Since Jesus Christ has gone to heaven, we shall go there also for He prayed: "Father I will that they whom thou hast given me be with me where I am." That God will answer this prayer no Christian doubts. To His disciples He said, "I go to prepare a place for you." That Christ will keep His tryst with His bride no believer questions.

The resurrection of Christ guarantees our resurrection, but what would resurrection mean if there were no heavenly home where we could meet our Savior and rejoin our loved ones?

The resurrection brings us through the grave and leaves us there, Christ's Ascension to heaven guarantees our ascension there to the presence of God the Father. All that the first Adam could show his sons was an alienated God and a dark pathway to the grave. The second Adam, by his death and ascension, brings us through the grave and up the golden pathway to the throne, presenting us there before the Father's face in eternal recognition.

"Thou art gone up before us, Lord,  
To make for us a place,  
That we may be where now Thou art  
And look upon God's face."

Now since Christ has gone to heaven, therefore, heaven is our home. Had Christ stayed on earth we might have set our affections on earthly things, but if He is there we are going there also. Are we building for that day? Oh, how the things earthly occupy our thoughts and monopolize our energies. What will it all amount to—the time and labor spent on earthly toys during our brief sojourn here? Soul of mine, art thou laying up treasures on earth where thou wilt soon leave it, or art thou laying up treasures in heaven's bank where thou wilt enjoy it forever?

### V. IT IS THE PLEDGE OF CHRIST'S RETURN

The Ascension of Christ assures His return for He said, "If I go, I will come again." Before He can come in glory He must go to receive that glory. He must be crowned before He can come to reign.

It was at His ascension that angels gave the promise of His return and said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." There are four marks of His ascension that will find a correspondence in His second advent.

1. *He ascended bodily.* It was the body in which Christ lived, died and was buried that was raised from the dead. And it was in this same resurrected body, a real body of humanity, that Jesus ascended into heaven.

And He will descend bodily. "This same Jesus shall so come in like manner." Not in the incomprehensible form of God, but in the form of humanity the glorified Son of man will come. How wonderful! Many Christians spiritualize the fact of our Lord's second coming. They think the Lord Jesus has lost his humanity. And if He is without any visible corporeity now, it is easy to explain His second coming as a spiritual experience instead of a personal and physical event. But here is where the ascension is the key to a wonderful truth. He ascended bodily. "And this same Jesus . . . shall so come in like manner." That tells us in unmistakable language that He will return in bodily form.

2. *He ascended visibly.* His hands were uplifted in bless-



ing upon them when they noticed His feet beginning to leave the earth. Then before their wondering eyes they saw Him ascend in the air and disappear in the clouds of heaven.

And He will return visibly. "Every eye shall see Him." He will be visible to the whole world. His coming to earth with His saints in power and great glory will not be done in a corner. It will be open and visible as at His ascension.

3. *He ascended in a cloud.* "A cloud received Him." And God has repeatedly declared that when Christ comes He will come "in the clouds of heaven." "Behold, He cometh with clouds."

4. *He ascended from Olivet.* From the vine-clad slopes of the historic Mount of Olives He went away and to Olivet He shall come again. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east . . . and the Lord my God shall come and all the saints with thee." Blessed hope of the church, and only cure for the ills of this sin-stained earth. Jesus is coming again. Praise God for the Ascension of Christ! It was Christ's pledge of His return.

#### VI. IT MEANT THE GLORIFICATION OF THE SON OF MAN

When Christ was received up into glory He sat down on the right hand of God. The right hand is the place of honor, power and authority. Hence at His ascension we see Him crowned with glory and honor. This glory was His before the incarnation. He wore that glory as Son of God. It was the glory which He had with the Father before the world was. When Christ came to earth He voluntarily laid aside—not His deity—but his glory and on His ascension He reassumed that glory given to Him by His Father in answer to His prayer.

But mark the new and wondrous aspect of this glory. The right hand of the Godhead was Christ's as Son of God. When He assumes that glory He takes it as the Son of Man. It was in His glorified humanity that Jesus Christ took His place on the throne.

Think of it! A glorified man is actually upon the throne of God. The Lord of all. Ruler of angels and archangels, the Prince of the kings of the earth is a glorified man, the man Christ Jesus. "There is nothing new," said Solomon, "under the sun." No, Solomon, but blessed be God there is something new about it. A glorified man sits on the Throne of God. Jesus Christ on earth was Deity in humiliation; Jesus Christ in heaven is humanity in glory.

Oh, how the wonder of this ought to enthrall us. The man Christ Jesus, clothed in our humanity is in heaven crowned with glory and honor. Different in essence from us because He is God, He is yet the same in form because still Son of Man. Not only was He born as man, not only as man did He die, but as man He rose and ascended. So that Jesus Christ made

in the form of man was not a temporary accommodation but an everlasting abiding fact.

Yes, it is as Son of Man that Jesus Christ wears His glory today. When Stephen saw into the glory he cried out in rapture—"Behold I see heaven opened, and the Son of Man standing on the right hand of God." When John in the Patmos vision saw the crowned Christ in the midst of the glory he "saw one like unto the Son of Man."

And it shall be as Son of Man that Jesus Christ will appear in glory at His second advent. To His disciples He said "They shall see the Son of Man coming in the clouds of heaven with power and great glory." What everlasting condescension. What an eternal monument to the unchanging love of God for men. Jesus Christ was the manifestation of God on earth in time: He is the manifestation of man in heaven and that forever.

#### VII. IT MEANS THE EXALTATION OF THE REDEEMED SONS OF GOD

When the ascended Christ was received up into glory He went there as our representative. The glorified man sitting on the throne is our Brother. He ascended as "the first-born among many brethren." He sits there as the federal head of a new redeemed race of glorified human beings. Christ accepted before God and exalted to the place of glory and honor, means the acceptance of all the redeemed Sons of God before the throne. He was not only our representative at Calvary, He is our representative in glory. If we are identified with Him at the Cross, we shall be identified with Him on the throne. "To him that overcometh I will grant to sit with me on my throne."

What a gospel to preach! What a Savior to exalt! What a grace to magnify! What love to extol! Jesus Christ, the Son of God, became Son of Man, that the sons of men might become sons of God. This the ascension declares and makes possible. "O the depth of the riches both of the wisdom and knowledge of God."

Do we not now begin to see, not only how glorious, but how basic to the plan of redemption is the wondrous fact and doctrine of the ascension? How much it means to the believer. How much it meant to Christ. No wonder He earnestly prayed that the Father would glorify Him. No wonder the Apostle Peter declared in triumph: "The stone which the builders rejected is become the head of the corner. This is the Lord's doing and it is marvellous in our eyes." No wonder the Apostle Paul cried out in adoring wonder: "Great is the mystery of godliness, God was manifest in the flesh and received up into glory." Let the Christian Church likewise rejoice, worship, and adore because of the train of blessing that flowed from that ascension.—John Linton, in *Evangelical Christian*.

## WAS IT CHEAPER?

J. N. ARMSTRONG

In 1908-1909 a promising young man, already preaching effectively, had offered to him an opportunity to attend a great state university and he seized the chance with much satisfaction.

The year before he had attended a humble Christian College with which I had no connection. This college had no educational rating and of course, no prestige, but it did honor God and taught His word daily. This really was its only attraction or appeal.

The young man to whom I have referred had an aunt living in this university town that offered him free board and room—an appealing offer. He accepted and entered the university. He paid little tuition, or none, and a small fee. Who would not have considered it an opportunity? Attend that small Christian school with this offer before him? Not he.

During the first months of his stay in the university he made arrangements to preach on Sundays for some faithful churches at nearby places. But before the first semester was ended he ceased to visit these churches and, I understand, without explanation to the churches. Later the reason was known.

At the end of the year and even before, the young man's faith was shattered and he was an avowed agnostic. The best he had was an "I-do-not-know." Through these years, I understand, his religious faith has been a thrown-aside garment, discarded, folded up and laid on the shelf with nothing better in its stead than his "I-do-not-know." What a loss!

No doubt in many of his lonely hours, he has bewailed his fate and longed for the simple trustful faith he once had—now dead forever!

How many youths have gone this way we shall never know till after while! No doubt there are thousands of them scattered along the shores. But I close repeating my question, "Did it pay?" Was the aunt's offer a blessing? Was it cheaper for the young man to attend that university than to have paid board, tuition, and fees at that humble Christian College, without standing and without prestige?

No Christian in this country can encourage his children to attend any other than a Christian College for under-graduate work without reflecting on the estimate he places on Christianity and its influence in the lives of the young and also upon his intelligent love for his children. Parents who do so need to be taught to love their children. (Titus 2:1-4.)

Write Harding College for its latest catalog and other literature. See what Harding College holds for its students before you decide where your children should attend college.

J. M. HOTTEL

In the prime of his life and power our brother, Merle Hottel, was taken away out of our midst. He was a man of God, a devoted and earnest servant of the Lord Jesus Christ, in whom he believed and to whom he belonged, having been bought with the Blood. His life was clean as the newly fallen snow, and the gospel he preached not only by word of mouth but in his daily life and conduct among men also. He was a hard worker. Whatever his hand found to do he did it with his might, and as unto the Lord. When he labored with his hands, it was conscientiously, faithfully, untiringly. As a teacher in the Lawrenceburg High School he filled his place with diligence and conscientious care. He worked *too* hard, one of his fellow-teachers told me. And as a preacher he proclaimed the gospel ably and faithfully. His untimely departure is a great loss to us who knew and loved him, and to the church of God. But to him it means rest from his labors, and a confident and joyful waiting with all the saints for the adoption, to wit the redemption of our body. Though his day was short he fought the good fight, he finished the course, he kept the faith.

Brother Hottel's young wife, daughter of the beloved T. A. Dunagan of Horse Cave, Ky. (who several years ago went before to be with Christ) and the little children bereaved of their good father, are surely in the Lord's loving care. May His goodness comfort and watch over them in coming days.

R. H. B.

MRS. J. H. STRIBLING

Very unexpectedly Sister Stribling, beloved wife of J. H. Stribling of Lawrenceburg, Tenn., slipped away on the night of June 24, and now she sleeps in the peaceful little cemetery on the hill, by the side of her little daughter who years before had led the way; the while her spirit awaits the coming of our Lord Jesus Christ, among whose people her name also was one of those that was written. (In a corner of the same lot, a little removed sleeps also my little daughter to whom Brother and Sister Stribling, in unforgettable kindness, once gave a room and resting-place along with their own.)

The funeral was by Sister Stribling's own request a very quiet little meeting, hardly to be called a funeral, with no announcement or publicity, and no ado. On the evening following Sister Stribling's death, a few friends met with the sorrowing family, and Brother T. C. King said a few words in his good, loving simple way; and the earthly remains of the wife and mother of Brother Stribling's home was quietly laid to rest. Peace be to her resting place, and peace to the bereaved hearts of her loved ones, the while we wait for the light of the morning, when we shall meet again our own, whom "we have loved long since and lost a while."

R. H. B.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

DON CARLOS JANES

Have you wasted a cent today? \* \* "I am nearly swamped with letters to answer."—*W. L. Brown*. \* \* Bro. E. A. Rhodes, supported by Portland Ave. Church, Louisville, has recently gladdened his friends by arriving back in this city.

It is very easy to let a cent slip away into the waste account. \* \* Says Bro. Oldham: "As the Father sent Jesus to accomplish a certain definite work, so we his followers have been chosen for a definite service." \* \* Editor has experienced an exceptional scarcity of letters from the missionaries this month. \* \* The special missionary rallies held by Detroit churches in September are a suggestion for other cities. \* \* Sister Johnson, Brazil, spoke of living in the main as the Pilgrims did when they first came from England. \* \* H. C. Winnett married Sister Naomi Logan, of Miami, Fla. and they wish to go to Japan as soon as possible.

If each member of simple churches of Christ is wasting even as little as a cent a day they are letting the support of a thousand badly needed missionaries go into waste instead of into deposits in the Bank of Heaven. \* \* Bro. B. D. Morehead has visited hundreds of churches since his return from Japan and has had fine results. He now edits a department in *The Sower*, published by Charles Neal, Winchester, Ky. Send a dollar for a year's subscription and get more than a dollar's value. \* \* Bro. Max Langpaap writes cheerfully of his visits in Tennessee and Kentucky. \* \* We shall be glad to receive funds for sending Bro. and Sister A. M. Simpson to Africa. \* \* Said an experienced man: "One thousandth part of the annual increase of wealth of the Christians of the U. S. would furnish all the money that is needed to carry on the entire foreign mission enterprise." \* \* Forty million go to sleep nightly in India on dirt floors. \* \* The resources of the world and more are in the hands of God. If we would prosper, let us make friends with Him. \* \* Information about shipping parcels to the missionaries and making clothing for adults or children will be gladly given. \* \* Heathenism provides poorly for its people. Formerly men sometimes drowned in pools of mud and water in the main streets of Peking. \* \* India is afflicted with the usual evils of heathendom with the added weight of caste, "perhaps the strongest barrier to human progress ever raised." \* \* If an elephant knew his strength, would he stand hitched to a stake? If we knew God's "strength" to bless and the fulness of our present blessings, would we let the missionary work disgracefully lag? \* \* Nearly 1,600 foreign missionaries have gone out from Moody Bible Institute, of whom 7 have died martyrs.

### RHODES TRAVEL FUND

When tried and proved servants of God, already trained to the work, able to use the language of the foreign land, are anxiously waiting and praying to get back to the place of their labors, it is as little as we can do to make it possible for them to return. Such is the case of Brother and Sister Rhodes. More than a year ago they were compelled to come to the home land to recuperate their health. Now, having regained health and strength, they are eager to go back at the earliest moment to their work in Japan where for about twelve years they have been faithful and able missionaries. Their travel fund is not yet made up. Several hundred dollars more are needed. We are confident that the necessary sum will soon be received. If to help an evil worker on his way is to have share in his evil work (1 John 2:10) then to further and help a faithful man in the work of the Lord—that special work which the Lord has so emphatically laid upon His church: the giving of His gospel to all nations—to help such a one in the doing of that work is to have share in it with him. The word of the Lord Jesus that those who give aid to one of His servants because they are His servants and engaged in His work shall in no wise lose their reward, is our inspiration. Let us according to our means get behind Brother Rhodes and his noble wife and set them forward in their journey that they may carry the gospel for us that we may be sharers in this work in the sight of the Lord.

R. H. B.

### United Missionary Meeting

Brother Janes, our missionary editor, brings back a good report of his recent trip to Detroit. Fifteen churches in and out of Detroit were represented in special missionary meetings, Bro. Morehead of Japan, and Bro. and Sister Benson of China, and Bro. Janes participating. There were separate meetings in various churches; men's meetings with round table discussion; stereopticon lectures; display of curios; the colored brethren lending interest by their chorus; the brethren engaged in prayer, teaching and general encouragement to do greater foreign missionary work. There was no tendency toward legislation or any ecclesiasticism but distinctly the opposite. Such fine meetings help to increase our missionary interest and deserve further report than our limited space permits. Among the preachers present were Adamson, Witty, Taylor, Rockliff, Shepherd, Keenan, McGary, Clifton, and Conrad.

### B. D. Morehead Report

B. D. Morehead reports having recently visited the following churches: Washington, D. C.; Strathmore Blvd., Toronto; Beamsville, Canada; Bathurst St., Toronto; Wychwood, Toronto; Salem Church, Cynthia, Ky.; Huntington, W. Va.; Pursley, W. Va.; Woodsfield, O.; St. Marys, W. Va. He says, "I am much encouraged by the open doors the brethren are giving and responses made."

Brother Morehead sends this letter for publication:

"Dear Brother Morehead:- Fortune smiled upon us today—my men's class was present 100 per cent (18). Before Bible school began we were discussing our giving \$10 per month for the Student Evangelist training at King Bible School. One man proposed that we try it with just \$5 per month. Some favored that. I wanted to trust it and begin with \$10. We decided to ask each one what he could give. We have enough pledges to total \$11 and others said they would give something. I have instructed our Bible school treasurer to forward \$10 each month for that purpose. We pay all our regular offerings in advance—you will receive the Sept. offering about the first of the month or before. I am very much pleased.

"Everybody seems to have been delighted with your visit with us. We are certainly glad you came. It has helped us so much and helped the work also. May the good Lord bless you on the rest of this trip and in all of your work."—Chas. M. Neal.

# THE LORD'S DAY LESSONS

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

## FIRST LORD'S DAY LESSON OF OCTOBER

Lesson 1.

October 4, 1931.

### THE MACEDONIAN CALL

**Golden Text:** Go ye therefore and make disciples of all the nations.

—Matt. 28:19.

**Lesson Text:** Acts 16:6-15; Romans 15:18-21.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8 and passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel to them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into

**Study Questions and Brief Comments** (For the setting of the lesson see Notes.)

**Verse 6.** Which of Paul's missionary journeys was this? (The second.) Who went with him? (Silas.) Who had gone with him on the first? (Barnabas.) Why the change? (Acts 15:35-41.) Why did they not preach in the provinces of Asia? Where did they go?

**Verses 7, 8.** From what district were they shut out? Who directed their movements? To what city did they come? (Locate it on the map.)

**Verse 9.** How did Paul get further directions? Relate Paul's vision.

**Verse 10.** What did they conclude from Paul's vision? Where is Macedonia? (In Europe, across the sea from Troas.) Note the change from "they" in vs. 6, 7, 8 to "we" in v. 10—what does that indicate? (That Luke, the writer of this history, joined the party at Troas.)

**Verses 11, 12.** At what place in Macedonia did they stop first? Trace the journey from Troas to Philippi. What is said about Philippi?

**Verse 13.** Where did Paul and his companions go on the sabbath? What did that indicate? (There was no synagogue in Philippi.) Whom did they find at the place of prayer?

**Verse 14.** Which one of these is specially named? What is said about her? What is said concerning her?

**Verse 15.** What was the result of giving heed to the things which were spoken by Paul? (She was baptized.) How did her love for the Lord show itself at once?

**Rom. 15:18, 19.** Who was working through Paul? For what end? How did Christ work through Paul to bring

my house, and abide there. And she constrained us.

Rom. 15:18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,

19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

20 Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation;

the Gentiles to obedience? (By word and deed, in the power of signs and wonders, in the power of the Holy Spirit.) What extent of territory did Paul's work cover?

**Verses 20, 21.** What was Paul's aim? Why did he not want to build on another man's foundation? (It was part of his peculiar work to lay the foundation. (1 Cor. 3:10, 11; Eph. 2:20.) Where is the quotation from? (Isa. 52:15.)

21 but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.

### NOTES ON LESSON 1

#### CONNECTING WITH LAST QUARTER'S LESSONS

The lessons of the preceding quarter followed the wonderful story of Acts from the first, through the fifteenth chapter. The review lesson we studied last Sunday was entitled, "The Spread of Christianity in Asia." So it was: all the gospel-spread of those earlier chapters was confined to the continent called Asia. It included the work in Jerusalem, Judea, Samaria, Syria, and Paul's first missionary journey, which reached as far as Derbe and Lystra, cities of Asia Minor. But now we are to witness the gospel going over to Europe.

#### GOD'S PREPARATION TO SEND THE WORD TO EUROPE

Before the gospel could wisely be sent westward into Europe, and the great Gentile centers there the Jewish-Gentile question must be settled—namely whether the Gentiles must be circumcised and brought under the law of Moses (thus really incorporating them in the Jewish nation) or whether they should be left free and independent, obtaining the salvation of Christ on equal terms with the Jews. This matter was settled in Acts 15.

Next it was needful that Paul should have a companion less influenced by Jewish prejudices than Barnabas. God providentially used the disagreement between Barnabas and Paul concerning John Mark, to bring about a selection of Silas.

Then it was necessary that Paul should be directed to Europe. He started out along the road he had gone before, re-visited Derbe and Lystra (there picking up Timothy, Acts 16:1-5) then on through Phrygia and Galatia. Although they must have passed through "Asia" (which was a Roman province by that name located within the peninsula of Asia Minor) they were forbidden by the Spirit to preach there. On they went, and would have gone up to the northern province of Bithynia, but the Spirit prevented. There was nothing else to do but to continue westward to the sea-coast. There, at Troas, by Paul's vision of the man of Macedonia, they were directed to cross over to Europe, to Macedonia, the northern Roman province of Greece.

#### AT PHILIPPI

Philippi, chief city of Macedonia, was a Roman "colony" (i. e. a settlement of veteran Roman soldiers). There was no synagogue there, so Paul, always bent on giving the Jews the gospel first, sought and found what was in such cases their customary place of meeting and worship: a place of prayer by the riverside. (Comp. Ps. 137.) Only women were gathered together there. To them Paul preached. Of one of them, Lydia,

a purple-seller from Thyatira, it is said that the Lord opened her heart to give heed to the things that were spoken by Paul. How did the Lord open Lydia's heart? We do not know. Any one of several circumstances may have been used of the Lord to accomplish such a thing. (Note how further on in the chapter it was certainly the marvel of that earthquake that opened the jailor's heart to the word.) Likely it may have been, as many think, something about Paul's manner of address or something he said that providentially arrested her attention and won her heart to the message. It was not necessarily a miraculous work of God upon her mind or spirit. But let us not overlook the fact that the Lord did open Lydia's heart, whatever way it was done.

#### QUESTIONS FOR CLASS

1. How far did last quarter's lessons in Acts carry us? (See Notes.)
2. In what continent was the earlier spread of the gospel? (Asia.)
3. To what continent is the gospel going in this lesson? (Europe.)
4. To what country in Europe? (See title.)
5. Who took it there?
6. Who went with Paul?
7. Who prevented their preaching in Asia?
8. Why did they not go up into Bithynia?
9. To what sea-coast town did they come?
10. What vision did Paul have there?
11. What conclusion did they draw from the vision?
12. At what city in Macedonia did they stop?
13. Where did they go on the sabbath?
14. Whom did they find there?
15. What woman is specially mentioned?
16. What is said about her?
17. Who opened her heart?
18. For what end and purpose?
19. How did God do this? (Notes.)
20. What did she insist on doing immediately after she was baptized?
21. How did Christ work through Paul?
22. Where did Paul prefer to preach always?

## SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

### PAUL IN PHILIPPI

October 11, 1931.

**Golden Text:** Rejoice in the Lord always: again I will say, Rejoice.

—Phil. 4:4.

**Lesson Text:** Acts 16:22-34; Philippians 4:4-7.

22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23 and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 and suddenly there was a

**Study Questions and Brief Comments**  
**Verse 22.** Who had stirred up this trouble and why? (See Acts 16:16-21, and Notes.) How did the magistrates treat Paul and Silas? Did they have a right to do this? (v. 37.)  
**Verses 23, 24.** Were they severely beaten? What was done next? What charge was given the jailor concerning them? What would he naturally think? (That they were important and dangerous prisoners.) What did he do to make perfectly sure of them?

**Verse 25.** What astonishing sounds were heard about midnight? Who had taught them that sort of thing? (Matt. 5:10-12.) Who was listening to these strange sounds? Had any-

great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30 and brought them out and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32 And they spake the word of the Lord unto him, with all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

Philippians 4:4 Rejoice in the Lord always: again I will say, Rejoice.

5 Let your forbearance be known unto all men. The Lord is at hand.

6 In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

come? (Gal. 5:22.) What is meant by, "The Lord is at hand"? (Either that the Lord is always near by, 2 Tim. 4:17; or that the Lord may come at any time, Jas. 5:8.)

**Verses 6, 7.** In how many things should we be anxious? In how many things make our requests known to God? What will follow if we do this? Is this God's good prescription for anxious hearts? (Comp. Isa. 26:3.)

thing like that ever been heard before in that prison? (Certainly never.)

**Verse 26.** What happened at just that juncture? What strange effect did the earthquake have in the prison?

**Verses 27, 28.** Why was the jailor about to kill himself? (Roman jailors were responsible with their lives for their charges.) How did Paul prevent the suicide?

**Verses 29, 30.** When the jailor recognized Paul's voice and realized the situation, what did he do? Why did he "fall down" before Paul and Silas? (He sensed the power of God back of these men. Comp. Dan. 2:46.) What did he bring them out of? (See v. 24.) What great question did he ask? Were these men qualified to answer it correctly?

**Verse 31.** What was their answer? Could the jailor just then have obeyed that? Why not? (See Rom. 10:14.) What was first necessary? (Rom. 10:17.)

**Verse 32.** What therefore did Paul and Silas immediately do?

**Verse 33.** Did this "word of the Lord" which Paul and Silas preached to the jailor contain something about baptism also? How do we know? Was the jailor baptized in prison? (He "took them.") How long did he delay baptism? What does his washing their stripes imply? (Faith, penitence, love, humility.)

**Verse 34.** What was the next move? (Probably Paul and Silas had had nothing to eat since before the trouble.) How did the jailor and all his house now feel? Why? (Comp. Acts 8:39.)

**Phil. 4:4, 5.** Who wrote this? (Paul.) To whom? To the church at Philippi. Had he himself set them the example of rejoicing in the Lord always? Also of "moderation" (i.e. self-control)? Whence do these virtues

#### NOTES ON LESSON 2.

##### WHO STIRRED UP TROUBLE?

Paul was a great trouble-maker. He went into peaceable communi-

ties and almost always there was a riot and tumult before he got away. Is that true? No—Paul was the messenger of the gospel, Christ's ambassador of peace. But Satan, the prince of this world, the antagonist of God and God's gospel, through his servants stirs up trouble wherever the gospel is faithfully preached, and wherever the work of God is done. Thus it was in Philippi.

The story of the demon-possessed girl (Acts 16:16-21) is one of deepest interest. We see in it the following facts:

1. That fortune telling is of the devil. Where it is a fake it is a deception practiced on poor gullible people. Where it is real (as in this case) it is the work of an evil spirit, a demon. Surely no enlightened Christian would traffic with Satan by consulting fortune tellers! (See Deut. 18:10-12.)

2. That Paul would not accept the testimony borne by the demon-possessed girl, though it was perfectly true. (Acts 16:17.) We do not "accept the truth regardless of where it comes from." He who accepts help, light and patronage from evil powers places himself at their mercy.

3. At the word of authority in Christ's Name the "spirit of divination" left the poor slave-girl who had been thus oppressed by Satan. Immediately her masters perceived that she had lost the ability to tell fortunes.

4. The accusation brought against Paul by her enraged masters did not represent the real cause of their complaint. It was a pretext. That happens very often.

5. Out of all this fury of sinners and this humiliation and suffering of His servants, God brought great and wonderful good. "Thanks be to God who always leadeth us in triumph and maketh manifest through us the savor of his knowledge in every place!" (2 Cor. 2:14.)

#### THE EPISTLE TO THE PHILIPPIANS

It was fitting that the Holy Spirit should give this message concerning Christian joy through an epistle to this very people who had witnessed such a stirring example of it in Paul's own life. Rejoice in the Lord **always!** The key-note of the Philippian letter is joy in the Lord. The words "joy" and "rejoice" occur sixteen times in these four short chapters. Note that it is a joy in the Lord—what He is to us. It is of the Holy Spirit (Gal. 5:22) and comes of faith in our Lord Jesus Christ. (1 Pet. 1:8.) It is independent of outward circumstances. (See Habakk. 3:17-19.) It is the Lord who giveth us "songs in the night." (Ps. 42:8; Job 35:10.)

Note also the Divine prescription by which He heals every heart's burden and anxiety, and gives His peace instead. (Phil. 4:6, 7.)

#### QUESTIONS FOR CLASS

- |  |  |
|--|--|
| 1. In what city did we leave Paul in preceding lesson?           | Christian joy was witnessed in that prison?              |
| 2. Where is he in this lesson?                                   | 12. What extraordinary thing happened?                   |
| 3. In what bad situation do we find him?                         | 13. What effect did the earthquake have?                 |
| 4. Who had stirred up this trouble?                              | 14. What was the jailor about to do?                     |
| 5. What was the cause of it?                                     | 15. Relate the story of the jailor's conversion.         |
| 6. Relate the story of the fortune-telling girl. (Acts 16:16ff.) | 16. How did he show his faith and love?                  |
| 7. What was done to Paul and Silas?                              | 17. What is the last thing said about him and his house? |
| 8. What charge did the jailor receive?                           | 18. Give the Golden Text.                                |
| 9. Where did he put the two prisoners?                           | 19. What is God's remedy for anxiety?                    |
| 10. How did he fasten them down securely?                        |  |
| 11. What wonderful demonstration of                              |  |

## THIRD LORD'S DAY LESSON OF OCTOBER

Lesson 3.

October 18, 1931.

### PAUL IN THESSALONICA AND BERCEA

Golden Text: Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.

Lesson Text: Acts 17:1, 5-11; 1 Thessalonians 2:7-12.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

5 But the Jews being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assailing the house of Jason, they sought to bring them forth to the people.

6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the multitude and the rulers of the city, when they heard these things.

9 And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

1 Thess. 2:7 But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9 For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

Study Questions and Brief Comments  
Verse 1. Where did they go from Philippi? Locate Thessalonica. What was in Thessalonica? (Read verses 2-4 in class.) How long did Paul work in the synagogue? What did he preach and teach there?

Verse 5. Who stirred up a riot against Paul? What class of people did they employ for that?

Verses 6, 7. Did they find Paul? What accusation did they cry out against Paul and his companions? Was not this in a way a great compliment to Paul and his helpers? What other charge did they set up?

Verses 8, 9. How did the rulers and the people feel about that? What did they do?

Verse 10. Where did the brethren immediately send Paul and Silas? Locate Berea on the map. What did they do upon arrival there?

Verse 11. What is said of the Berean Jews? Why were they more noble than those of Thessalonica? Did they receive the message blindly, or did they investigate? What was the result of this noble attitude? (See verse 12.)

1 Thess. 2:7, 8. Who wrote this? (Paul.) To whom? (To the Thessalonian church.) Of what does he remind them? How did he deal with them when he was among them? How dear had they become to him?

Verse 9. Did Paul burden any of them? How did he avoid it? (Comp. Acts 20:34.) Would he have had the right to accept support from them? (See 1 Cor. 9:12-15.)

Verse 10. How had he and his helpers conducted themselves toward them? (3 items.)

Verses 11, 12. How did Paul deal with them? Did he deal with them in mass or as individuals? What was the great burden of his exhortation? Into what does God call us?

10 Ye are witnesses, and God also, how holily and righteously and

unblamably we behaved ourselves toward you that believe:

11 as ye know how we dealt with each one of you, as a father with his own children, exhorting

you, and encouraging you, and testifying,

12 to the end that ye should walk worthily of God, who calleth you into his eternal kingdom and glory.

#### NOTES ON LESSON 3.

##### IN THESSALONICA

Thessalonica had what in Philippi Paul did not find: a synagogue of the Jews. As always Paul began his work there. What he taught there is told us in Acts 17:2, 3. But the Thessalonian Jews were not open to the truth (v. 11). So, as always, when the Jews rejected Paul turned to the Gentiles. 1 Thess. 1:9, 10 shows that the church at Thessalonica consisted chiefly of Gentiles. The Jews then staged a riot and the brethren sent Paul and Silas away by night to Berea.

##### IN BERECA

Berea is never afterward referred to, and no epistle was addressed to the Bereans. Nevertheless it was fertile ground for the gospel, and a great church was established there. For ever, so long as God's word endures, the honorable and upright attitude of the Bereans toward the truth will be a standard and inspiration to many. (1) They were open-minded: they "received the word with all readiness of mind." But, (2) they were not credulous or "easy marks": they investigated; "examining the scriptures daily whether these things were so." (3) God's word praises this attitude, stating that in this the Bereans were "more noble". (4) The result of this honest inquiry was that "many of them therefore believed; also of the Greek women of honorable estate and of men not a few." But the gospel-rejecting Jews of Thessalonica came to Berea and stirred up trouble and riot against Paul and Silas there. Now Paul flees alone and goes far away down the coast to the great city of Athens, where he made his famous speech on Mars Hill.

##### THE LETTER TO THE THESSALONIANS

Part of our printed lesson is taken from Paul's first epistle to the Thessalonians. It is a wonderfully sweet and precious little letter. In it we get an insight into the sort of work Paul did—the fervor of his love, his great concern and solicitude, the self-sacrifice and devotion with which he laid himself out for his converts. Also one can see the singular richness of the teaching which he had given them. He had taught them about the true God, about Jesus Christ His Son, His death for us, His resurrection, His present position in heaven, His sure coming again, and many details of doctrine that cluster around these main facts. Truths which we may think of interest only to mature Christians, Paul gave earnestly to these babes, and then implied that there was more yet that they needed, which he hoped to impart to them soon (1 Thess. 3:10.) The Thessalonian letters are worthy of all study we can put into them.

#### QUESTIONS FOR CLASS

1. To what place did Paul go from Philippi?
2. What was in Thessalonica?
3. How long did Paul teach in the synagogue there?
4. What was the theme of his preaching? (Acts 17:2, 3.)
5. Were the Jews in Thessalonica responsive to the gospel?
6. What did the unbelieving Jews do?
7. What accusations did they raise against Paul and his helpers?
8. Why did Paul leave Thessalonica?
9. Where did the brethren send him?
10. What was the attitude of the Bereans toward the word?
11. Why does God's word tell us that they were "more noble"?
12. What was the result of this noble attitude? (Acts 17:12.)
13. How did Paul and his compan-

14. How dearly did he love them?
15. How did he deal with each one of the Thessalonians?
16. What has the Golden Text to do with this lesson. See Acts 17:11.

## FOURTH LORD'S DAY LESSON OF OCTOBER

### PAUL IN CORINTH

#### Lesson 4.

October 25, 1931.

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

**Lesson Text:** Acts 18:1-11.

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

2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

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

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

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

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

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

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

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

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

**Study Questions and Brief Comments**  
**Verse 1.** On Paul's sojourn at Athens and Corinth see Notes. Find Athens and Corinth on a map. What sort of place was Corinth? See Notes.

**Verses 2, 3.** With whom did Paul fall in at Corinth? Why had they left Italy? Why did Paul abide with them? Did Paul have a trade?

**Verse 4.** How is Paul's earlier work in Corinth summed up here?

**Verse 5.** Did Paul seem to gather fresh force and courage when Silas and Timothy arrived? What emphatic testimony did he bear to the Jews?

**Verse 6.** What effect did this have on the Jews? What did Paul do in return? (Comp. Acts 12:46.) Why was he clean of their blood? (Comp. Acts 20:26, 27.) To whom would he thenceforth preach?

**Verses 7, 8.** Where did he thenceforth carry on his work? What was the result of his labor in Corinth? What did many of the Corinthians do?

**Verses 9, 10.** Who spoke to Paul? How and when? What did the Lord say to him? Was Paul in need of such encouragement? (See 1 Cor. 2:3.) In what sense did the Lord have much people in that city? (Prospectively.) How only could this people be gathered out of the world? (By the preaching of the gospel.)

**Verse 11.** How long therefore did Paul stay there?

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

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## NOTES ON LESSON 4.

## PAUL AT ATHENS

From Berea (where we left Paul in last lesson) when the Thessalonian Jews came and raised trouble, the brethren sent him away to the coast, and those who conducted him brought him as far as Athens. Look at the map. You will see the two great divisions of Greece, Macedonia, the northern province, in which Philippi, Thessalonica, and Berea are located; and the southern province Achaia, in which you will find Athens and Corinth. It is a long way from Berea to Athens. There the brethren who accompanied Paul, left him—alone, Timothy and Silas having remained in Berea. Athens was the center of the world's education and wisdom. It was the also center of idolatry. How Paul faced the situation and taught both Jews and Greeks, how he was tackled by the philosophers, and his great speech on Mars Hill ("Areopagus") on the Unknown God is told with vividness in Acts 17:16-34. Be sure to read it. What was the result? Such as the Savior's word in Matt. 11:25 would lead us to expect. No church was established in Athens so far as the record shows.

## CORINTH

A great, wealthy business town wholly sunk in idolatry and full of the vice and immorality that go with it, was the apostle's new field. How he felt while there can be gathered from 1 Cor. 2:3. What he preached at Corinth is set forth in 1 Cor. 2:1-4; also 1:18-25, and especially in 1 Cor. 15:1-4. It was "the word of the cross," "Christ, and him crucified," the "gospel." This message, apparently so weak and foolish, had a power over the hearts and minds of men, and produced a profound effect among the inhabitants of that wicked city, such as all the teaching and philosophy of the world had never been able to produce. (1 Cor. 1:18-21). As a result of Paul's preaching "many of the Corinthians hearing, believed, and were baptized." They became new creatures (2 Cor. 5:17), they were washed, justified, sanctified (1 Cor. 6:11) and individually and collectively became a temple of the Holy Spirit. (1 Cor. 3:16; 6:19.)

## "I HAVE MUCH PEOPLE IN THIS CITY"

There were many in Corinth, who would when they heard the gospel turn to Christ. The Lord Jesus knew who they were, and in this prospective sense called them His people. May it be He has such a people in your city and your neighborhood, who can be called out of darkness into God's marvellous light? And are there perhaps some in this and foreign countries who have not had much opportunity, of whom the same can be said? Who will go gather them out for the Lord Jesus?

## QUESTIONS FOR CLASS

- |   |   |
|---|---|
| 1. To what place did Paul go from Berea? (See Notes.) | 9. Were the Jews in Corinth submissive to the gospel?             |
| 2. Where is Athens?                                   | 10. What did Paul say to them?                                    |
| 3. What great sermon did Paul preach there? (Notes.)  | 11. Where did Paul carry on his work after he left the synagogue? |
| 4. What results followed? (Notes.)                    | 12. What was the result of his labors?                            |
| 5. What companionship did Paul find at Corinth?       | 13. Who spoke to him in a vision?                                 |
| 6. What was Paul's trade?                             | 14. What did the Lord say to him?                                 |
| 7. Who came while Paul was there?                     | 15. How long did he stay in Corinth?                              |
| 8. Where did Timothy and Silas come from?             |   |

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