

NOVEMBER, 1931.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

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

(In Clubs of Four or More, Seventy-five Cents)

Entered at the Louisville, Ky., Post Office as second class matter.

IN THIS ISSUE

Poem: For Others	277
Words in Season—R. H. B.	277
News and Notes	280
The Project Pre-eminent—S. C.	282
Praying for the Government—R. H. B.	284
Some Thoughts in Paragraphs—J. F. Smith	286
“Give Ye Them to Eat”—S. C.	287
Can You Take This Step?	287
Working Inside the Church	288
Mrs. J. B. Dinning	288
On Foreign Fields—	
Missionary Notes—D. C. J.	289
A Challenge to the Church—H. G. Cassell	290
The Lord's Day Lessons—R. H. B.	291

COMPANION BOOKS TO THE BIBLE

FOR BIBLE READERS AND TEACHERS FOR HOME AND SCHOOL

By far the best Bible Dictionary for every day use — *Amos R. Wells, Litt.D., LL.D.*



PELOUBET'S BIBLE DICTIONARY

By **REV. F. N. PELOUBET**

Founder "Notes on the International Sunday School Lessons"

LATEST and MOST UP-TO-DATE BIBLE DICTIONARY Published

This Dictionary is the latest and best single volume Bible Dictionary published. It brings to the great body of teachers and intelligent Christian households, a work fully abreast of the latest modern scholarship, illuminated from every possible source that can aid the ordinary reader to know and love and understand the word of God.

MAKES THE BIBLE PLAIN TO EVERY READER

It enables anyone to understand every passage in the Bible. In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc.

Cloth, 812 pages, 568 illustrations, 14 maps. Price \$2.50
Genuine Flexible Leather, round corners, red edges. Price \$5.00

Great Songs of The Church

DE LUXE GIFT EDITION

Of the Alphabetical Hymnal

Bound in genuine dark-red leather, flexible, gold edges,

THUMB-INDEXED

"The most beautiful song book in America."

Obtainable in either round or shaped notes. \$3.75 post paid.

A BEAUTIFUL, SUITABLE GIFT!

Nothing more suitable from a church or class to its preacher or song leader!

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE

By **JESSE LYMAN HURLBUT.**

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation.

The world-old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.

Cloth, 757 pages, 16 color plates, 250 illustrations. Price \$2.00
Genuine Flexible Leather, round corners, red edges. Price \$5.00

THESE BOOKS ARE OBTAINABLE WHEREVER GOOD BOOKS ARE SOLD

SEND ALL ORDERS TO

THE WORD AND WORK, PUBLISHERS

THE WORD AND WORK

FOR OTHERS

Forgive us that we do not see
Our brother's grief, our brother's need.
Forgive us; help us then to be
No more so blind, a friend indeed.
Help us to give the handclasp warm,
Forgetting pomp and pride and form;
The smile to cheer the heart that's sad,
And living, make some sad heart glad—
Our brother's.

Help us to share that brother's load,
Though our own task may heavy seem
For charity will feed our souls,
Along the way, a living stream.
The only love we care to keep,
Or dare to keep, is that we give;
So let us sacrifice and share.
As we would die, so let us live—
For others.

— Selected

WORDS IN SEASON

R. H. B.

THE ACCEPTABLE TIME

Everything has its acceptable time and season. There is a time even for the grace of God when it is freely offered, and during which a man may come just as he is and be saved. But that time is necessarily limited. The offer of grace must expire and judgment must follow for those who have refused God's mercy. "We entreat," says the apostle, "that ye receive not the grace of God in vain," for (as the scriptures say) "*At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold now is the acceptable time, now is the day of salvation.*" (2 Cor. 6:1, 2.) That acceptable time is not only limited, but the limit of its duration is not known. Therefore it never *certainly* goes beyond the present day in any man's case. Therefore the now is the only time. We forfeit the grace if we do not accept it in its time. We must take the salvation in the day of salvation. We must seek the Lord while He may be found, and call upon him while He is near. (Isa. 55:6, 7.)

This solemn truth is impressed upon us over and over again. "The harvest is passed, the summer is ended, and *we*

are not saved," says Jeremiah (8:20). Now the summer is the time of grace, and the harvest the season of God's ingathering. *Their* summer was ended, and *their* harvest time was past. They had let their chance slip by. So did the Lord Jesus also lament over Jerusalem, saying, "If thou hadst known in this thy day, even thou, the things which belong unto peace! but now they are hid from thine eyes;" and "because thou knewest not the time of thy visitation." (Luke 19:42-44.) Jerusalem had let her good time pass, and now it was too late, too late!

Lord are they few that be saved?" asked one of the Lord Jesus. It was but a speculative question. Far more important is it to know how many are lost because they have dallied. "When once the master of the house has risen up and shut to the door" we may begin to stand without and to knock at the now closed door, and cry, "Lord open to us"; but He shall answer, "I know you not whence ye are." There and then "shall be the weeping and the gnashing of teeth." (Luke 13: 23-28.)

Reader, if you are not surely right with God, read no further. Go, repent, and make things right, and accept God's free mercy through Jesus Christ while it is yours for the asking.

. . .

THE TALE BEARER

The tale bearer is a member of a large tribe, represented in every community. They go up and down, sowing discord, fanning the flames of enmity and strife (lest by any means they should go out); they kindle fires where there are none, and lay on fuel where coals are dying. They are unselfish devoted workers. For the mere joy of telling it, they run (for their feet are swift) to carry the report of precious hits of news they have heard to the person whom it will hurt most, to embitter his heart, and stir up dormant hatred. They crate alienation between friends and brethren; and they frustrate attempts at reconciliation. At just the time when the parties to a strife are about to bury the hatchet, the talebearer remembers something and gets busy. He has heard that the one said thus-and-so, and he hastens to tell the other of it. But he *never* gets it exactly right. In fact some of those tale-bearers are great artists. They know how to make their stories thrilling and colorful, and how to adorn them freely with curly-cues of their own design. They can dig up old bones and revamp them to look like new. Anything to start something and to stir up an interest. They hate dull peace and tranquility. Some of the most zealous ones will even go to party number one and sympathize with him and draw him out until he opens up and speaks his mind about party number two; then hurry to the latter and preface their speech with—

"Well, I hate to have to tell you this, but really you ought to know—etc., etc."

Is it not a fair judgment that is pronounced upon the tongue in James, as that unruly member, that world of iniquity among the members, that setteth on fire the wheel of nature, and is set on fire by hell?

But back of the tongue is the evil heart that prompts it. Among those who shall dwell in God's holy tabernacle there will not be one who taketh up a reproach against his neighbor or slandereth with his tongue, or doeth evil to his friend. (Ps. 15.) O the grief and trouble that is caused in the world by evil tongues! Every Christian must carefully guard that he fall not into this snare.

"Thou shalt not go up and down as a talebearer among thy people." (Lev. 19:16.)

"For lack of wood the fire goeth out, and where there is no whisperer contention ceaseth." (Prov. 26:20.)

"An evil-doer giveth heed to wicked lips; and a liar giveth ear to a mischievous tongue." (Prov. 17:4.)

* * *

A PROPHECY

"O thou that hearest prayer, unto thee shall all flesh come." (Ps. 65:2.)

Here we have a distinguishing name of God. He is the Prayer-Hearer. There is no other that can and does hear prayer.

Here also we have a prophecy—that ultimately all flesh shall come to the one and only God, to Him that heareth prayer. (Comp. Psalm 86:7-10.)

And therein lies wrapped up yet another prophecy—namely that mankind will end up in utter failure; and after they have tried all and have come to the extremity of need, they will cry to Him. In that day He will hear and answer. "Behold is it not of Jehovah of hosts that the people labor for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:13, 14.)

TWO THINGS TO DO WITH SIN

There are only two things God can do with sin. One is, to pardon it; the other is, to punish it. Those who will not have the pardon must suffer the punishment. One of the most severe features of the punishment arises out of the fact that those who receive the punishment had pardon offered to them, but spurned it. When the punishment comes, along with it, they carry the memory that pardon was offered them, and they refused it, and because of this fact, they are compelled to say Amen to their condemnation.—*Selected.*

THE WORD AND WORK

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

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

Address Business Letters simply, The Word and Work, Louisville, Ky.
(Office, 1045 Everett Avenue)

Subscription: \$1 a year; Clubs of Four or More, 75c each

VOL. XXIV.

NOVEMBER, 1931.

No. 11.

NEWS AND NOTES

Wait and watch for our December Holiday Issue. It will be mailed early for the Christmas Books and Gifts business.

From Texarkana: "It is good to be back on 'my pioneer preaching grounds,' assisting the noble saints regain their strength in every righteous way. We are making spiritual progress, and the Lord is blessing us. Five baptized, two by transfer, and one restored in two Lord's days. We expect others.

"When I reached El Paso in Sept., 1928, the Mexican situation challenged my attention. With the help of Bro. John Wolfe the work was soon under way and a bright young Mexican, Antonio Rand, was converted from Adventism and became an efficient worker.

"The burden of my heart in Texarkana is the negro. Bro. G. P. Bowser (colored) has just closed a successful meeting among his people. Several baptized and a small band gathered together to worship. The white members supported the meeting in many ways."—J. Emmett Wainright.

From Crato, Brazil: "We meet up with Spiritism very much in this country. If the Lord so leads me, I want to prepare a small booklet about the spirits of the Bible. People fall into this error because they do not know what the Bible teaches about Satan and the angels.

"The other day we received from Evangelical Publishers, Toronto, a very attractive announcement of 'Great Songs of The Church.' We are happy to know that so many are purchasing it for it will be a real blessing to all. Every morning we sing one or more of its most excellent hymns. When Bro. Johnson was here we studied sightsinging with him and have been able to learn a number of hymns by ourselves.

"I trust that the Lord will abundantly bless every part of your work in His vineyard."—Virgil F. Smith.

E. L. Jorgenson will conduct a "Song Revival" in Springfield, Mo. (National Ave. Church) from Oct. 29 to Nov. 5.

"Recently debated with a Russellite at Deer, Ark. From there to Limestone, where I baptized 6. Also baptized one and one was restored at Appleton. Bro. G. W. Toland has just closed a good meeting at Dover. I go next to Pottsville, Ark."—Walter W. Leamons.

From Pulaski, Tenn.: "The walls of our church building were not damaged in the fire, so we have let the contract to get a new roof on as soon as possible and thus protect what was not damaged. We will need a new top floor, but the sub-floors and sleepers were not damaged to speak of. Our furnace is in good condition. It looks now that we will be able to get the building in shape to meet in it again. There will be many things that we won't be able to get for awhile.

"My meeting in Illinois resulted in 10 baptisms. All were baptized

'the same hour of the night.' I begin a meeting tomorrow at Providence a congregation 5 miles out from Pulaski."—Maurice Clymore.

Brother Boll's Bible Classes for Christian Workers open early in November. Write for further information.

From Sinde Mission, Africa: "Something doing over here for the Lord. Since the first of August, 45 have been baptized, 14 by natives, 7 by Bro. Scott, and I the rest.

"Re-roofing my house and widening the porch, putting in a kitchen, bath and two bedrooms. This will be a much needed and appreciated addition to our two little rooms. Eight enrolled in white school and 53 in black."—A. B. Reese.

"Total responses to the invitation during the three week's meeting at the Camp Taylor church of Christ, Louisville, were 49: 27 baptisms, 15 memberships, 7 restorations. D. H. Friend preached the first two weeks and had to leave for another meeting. Our meeting was continued with R. H. Boll, Max Langpaap, Orville J. Stivers, Geo. A. Klingman, and R. E. Daugherty preaching. The writer preached on Sunday mornings, led the singing, and conducted a children's meeting each night. We had 133 in the children's meeting one night. The men of the congregation conducted a prayer meeting each night before services. Now the elders are starting on a personal tour of the congregation to make a sort of spiritual inventory. We are expecting to do great things for the Lord at Camp Taylor because everybody is working earnestly and together. Next Sunday will be my first anniversary at Camp Taylor. During that time our Sunday School has increased from 42 to 145 and there have been 104 responses to the invitation. Any congregation can increase if the individual members will work the way the brethren at Camp Taylor are working."—Jonah W. D. Skiles.

From Basil, Kansas: "Earl C. Smith is here in a good meeting. Fine crowds and fine preaching."—J. F. Smith.

From Amite, La.: "Bro Sitman preached two weeks at Oak Grove with 23 responses to the gospel invitation. He is now at Big Creek."—A. K. Ramsey.

From Franklin, Ky.: "Bro. O. E. Phillips's meeting at Franklin was well attended and his sermons did us all a world of good. Visible results, one baptized, and one from the General Baptists. One baptism since the meeting as a result of the work done during the meeting. At Gallatin the general attendance was better than at any time since the present building was erected, and we have had some great crowds there in the past. Visible results, 25 baptized, 2 restored and 4 for membership."—H. L. Olmstead.

From Cynthiana, Ky.: "The Salem meeting is progressing in fine order. Brother Boll is preaching great messages of truth, and the attendance is good in spite of an epidemic of whooping cough."—Wilson Burks.

The Highland Church, Louisville, is in a fine meeting, with a full house in attendance. Brother Klingman preached the first week, until O. E. Phillips could reach the city. Brother Phillips was held over in Gallatin, Tenn., by unusual interest there.

Subscribe for the Canadian magazine, **Christian Monthly Review**, in connection with **The Word and Work**; \$2 for both from now to December 1932!

Geo. Benson of China visited a number of Kentucky churches recently, including Ebenezer and Bohon churches near Harrodsburg.

This office can supply one set of Bound Volumes of **Word and Work**, complete from 1916 to 1929, except 1917. Write for prices.

THE PROJECT PRE-EMINENT

STANFORD CHAMBERS

(Reprint from *School and Society* magazine, Oct. 1931.)

It is now nearly forty years since McMurry stated in his "General Method" that his purpose was "to apply the lever and to lift into prominence the moral-character-building aim as the central aim in education." At that time it had "no recognition in our school course." Theoretically it is now the goal of all education.

The National Education Association put down ethical character as one of the seven cardinal objectives, emphasizing at the same time its importance as follows: To consider moral values in education is to fix attention upon what should be the paramount aim. A schooling that imparts knowledge or develops skill or cultivates tastes or intellectual aptitudes, fails of its supreme purpose if it leaves its beneficiaries no better morally. . . . The greatest need of our boys and girls is character.

Harold Saxe Tuttle, in *Education* (November, 1930) says, "The general educational journals are devoting increased space to problems of character, while popular magazines are invading the field of education in a growing demand that the schools live up to their opportunities." The same writer states truly that all the leading educators of to-day place character first among educational aims. On the theory side of education then moral character comes into its own.

In achievement, however, not so. The moral status is anything but satisfactory. The product is admittedly disappointing. Mrs. Florence E. Allen, judge of Ohio State Supreme Court, in *The New Century S. S. Teacher's Magazine*, says, "When we look out into the nation around us, when we see the Supreme Court of one great state wiping out an entire city election because the whole proceeding was permeated with bribery and fraud; when we see the Supreme Court of another state holding its governor guilty of a felony; when we see in a metropolitan city armored cars manned by bandits patrolling the streets, large groups of lawless people putting themselves above the law, can we say that we have worked out our spiritual enterprise as efficiently as we have built the framework of our government?" S. O. Courtis, in *SCHOOL AND SOCIETY* (Vol. 26, p. 322) says: "Society is ill, very ill. Crime, ugly and menacing, persistently growing, is gnawing like a cancer at the very vitals of civilization." J. V. Collins, in *Education* (April, 1931), says, "We teach morals and our product is satisfied if it can evade punishment for wrongdoing." Again, "A large part of our population lives on a low level." William McAndrew is quoted in *Journal of Education* (July 20, 1931), as saying before the National Education Association at Los

Angeles, "We seem to be all for learning—for grades. But the fact is that the crookedest crooks in our government have been well educated, and despite the early concept of our educational system there are more crooked officials, more corrupt judges, more crime and rotten politics in this country than in any other country in the world." Dr. J. E. Adams, in *Kentucky School Journal* (Oct. 1929), proves by statistics that America is the most lawless civilized nation on earth today."

A situation and a challenge! The daily detail of debauchery and the inordinate craving for such carrion, a time of moral degeneracy with its crime wave whose peak is formed by eighteen year olds!—this moral breakdown, all too general, and this juvenile delinquency in particular, brings the matter of character forcibly forward as education's biggest problem and one which is becoming more and more formidable. Education can change the situation, but this it will not succeed in doing satisfactorily until moral character is not only theoretically the goal, but becomes, by whatever desperate effort required to put it there, the center upon which all activities are focused. Blind optimism and "the world's getting better" doctrine will hold many awhile longer in a fool's paradise, but unless there is a turn in the present trend a certain disillusionment is impending.

The project of all projects! Consciously or not we are ever on the project. Let it become the project preeminent, the great composite that it is, and worked at with deserving earnestness and enthusiasm, and a change will inevitably come. But for near-sightedness, every project decided upon, planned and worked would be consciously and purposefully related to this one major and made to contribute its full share toward the paramount objective, at the same time none-the-less serving its subordinate purpose. With the situation and the need impelling toward it, have we not here a logical basis for the integrating of all educational work? If not, why not? And when all educational forces of all levels are really working on this project of projects; when all curricula are formed accordingly, materials selected, courses laid out, standards adjusted, measurements characterized, methods adapted, activities pursued, atmosphere created, cooperation won, and *help from on high appropriated*—then shall education "more than scratch the surface of moral training." With an efficient, adequate, unified force putting forth concerted effort utilizing all powers at its command, persistently, patiently, perseveringly working to the one great end, we shall presently experience a relief from "an intolerable situation," our civilization will be delivered from its threatening ruin, and education will be able rightly to rejoice as never before in the product of its labors and in the fulfilment of that prophetic supplication, "Yea, the works of our hands, establish thou it."

PRAYING FOR THE GOVERNMENT

R. H. B.

Did Paul actually mean to imply that *the Christians' prayer would affect governments, political situations, and world-movements?* Surely so; for he exhorts "*first of all that supplications, prayers, intercessions, thanksgiving, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.*" (1 Tim. 2:1, 2.) It is in the interest of the church and the spiritual life of all Christians that peace and tranquility be prolonged to the limit of possibility. For war and times of unrest, riot, rebellion, revolution are full of spiritual peril and distraction. God can and does keep His own even through such trials, but how much better for all concerned are the good days of tranquility and peace. Now Paul exhorts Christians, not only to pray, but that prayers, intercessions and thanksgivings be made by them for all men. Here is the exercise of the Christian's priesthood. The priest is one who has access to God. He must use this advantage not for his own good alone (for no priest was ever appointed merely for his own sake) but for the good of the many who cannot come to the throne of grace. All Christians are priests; and the power of intercession for the world is theirs.

PRAYER PREVAILING

And does their prayer actually control world-conditions? Is it so that by praying for kings and rulers, and for all men, wars and tumults may be delayed or even avoided? That is the exact implication of the apostle's language. And it is in harmony with what the word teaches elsewhere. "Pray ye that your flight be not in the winter, neither on a sabbath," said the Lord Jesus to His disciples concerning the destruction of Jerusalem (Matt. 24:20). Did He mean to say that their prayer would control the movement of the besieging armies? Evidently so. Our unbelief would keep us from attaching such power to the prayers of God's people; nevertheless, so it is. The fervent prayer of a righteous man availeth much in its working. It is a power far greater than any other he can exert. There has been much discussion pro and con of the enlightened teaching of David Lipscomb as to the Christians' non-participation in civil government. Many still think the *vote* to be the Christian citizen's exceedingly important political function. But the Christian's prayer on behalf of his country and the governments of the world is little set by, and no such ado is made about it as about the trifling power of his vote—more than likely cancelled by some other Christian's counter-vote; but in any case a comparatively small item indeed. If we really believe God's word, and are really concerned for the welfare of our country and of the nations of

the world (for it is becoming more and more evident every day that the weal or woe of one country affects that of all the rest)—then let us get right with God that we may be able to pray, and let us pray. Let “supplications, prayers, intercessions, thanksgiving be made for all men; for kings and all that are in high place.”

FOR KINGS AND RULERS IN THIS CRISIS

Just now I know of no other service so urgent and practical as this intercessory work of the Christians at the throne of grace. If ever the kings and rulers of the world needed to be divinely directed and controlled it is certainly now. For the situation in the world is tense and critical in the extreme. Every nation of the world is beset with heavy problems, too difficult to handle; and the international relationships are such that any small cause may bring on a cataclysm that would threaten the destruction of civilization, if not the whole race. This is not the exaggerated statement of sensationalists, but the solemn, sober judgment of prominent leaders and statesmen. If there ever was need of the priestly ministry of God's people on behalf of those who are in authority, it is now. God has given our nation a great, good man for its chief executive. I speak as one absolutely free from all political bias and preference. We have cause to thank God for President Hoover. Let us pray for him according to God's direction. He is in the thick of the “killing job” of the American presidency. Hundreds of problems press upon him. Upon some of his decisions may turn the welfare or ruin of the country, and perhaps of the world. Let us pray that God may uphold him in physical and mental and moral strength, and grant him wisdom and guidance from on High. Let us pray for the legislative and executive and judicial powers in our government. It is an evil day, and the Lord is looking for intercessors. He can and will do much in response to the prayers of His people that could not be done otherwise. The Day of Wrath, though it cannot be averted can be delayed; and even in the worst case (as illustrated in Abraham's intercession for Sodom, Gen. 18) the most favorable terms can be obtained for humanity in general and for our loved ones in particular. (Gen. 19:29.) “Lord, teach us to pray!”

“I like this typewriter immensely and thank you over and over again.” *Christine Jones.* * * Experience has proven in numerous cases that it is better to sell tracts and scriptures to the heathen than to give them away. * * We have gathered reports from various missionaries from June to August, showing 58 baptisms. * * That was an exciting experience when Bros. Reese, Brown, and Merritt killed two male lions. From missionary Letters.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

"Go to the ant." Prov. 6:6.

Most of us are familiar with Solomon's injunction to take the ant as example of industry. But there are other lessons not so familiar or well known that may be learned from this little creature, the humblest perhaps, in God's creation. How many people know that the ant is the most unselfish thing a-live, that it lives for only one purpose which is to give. A great English author is quoted as saying, "The ant gives without reckoning and asks for nothing in return. She can live a whole year on nothing save a little moisture and can remain as active and alert as if living in the midst of plenty. She seeks and amasses only for the communal sac as if her sole aim in life was to be an organ of charity. Indefatigable in every form of service, she finds her one pleasure in offering to others the entire fruit of her labors." Surely the ant's example is food for reflection when nearly all of us because of a much reduced income are doing without many things that we thought a year or two ago we must have and find ourselves more happy and in many cases even more useful to the Lord. The Lord knows how to develop the hearts of those who love Him.

. . .

Sister J. P. Sewell reports an interview with a young Christian mother in a recent article in the *Old Paths* quoted as follows: "We were talking of how a Christian should bear trouble. Her comment was, 'I am not able to say as I have never had any trouble.' Her husband had been out of work for months and she had to work long hours over tub and ironing board, she had to skimp and save to make ends meet, she had to see her children go without many of the pleasures and privileges that other children have, but she didn't call that trouble. She was grateful that she had health, a good husband, four fine children and were living where they could all attend church."

This question of trouble or joy is largely a matter of the condition of our hearts. Jesus said, "My yoke is easy and my burden is light." Hardship and service with a conscience toward God is sweet and delightful.

Notwithstanding the great need that we have for the Bible to lift fallen humanity from ruin, and to guide in the affairs of life, many have sought, and still seek, to destroy it. But they have hurled their fiery darts against it, only to realize the feebleness of their attack. As the mighty Gibraltar, it stands and will abide forever. Progress in every line of development, both of social and commercial interests, is due to its influence.—H. G. Cassell.

"GIVE YE THEM TO EAT"

STANFORD CHAMBERS

So said the Lord Jesus when He was moved with compassion for the five thousand men besides women and children who continued with Him the day through without food, who now hungered, and who might faint on the way before they could obtain food for themselves. "Give ye them to eat." And so did they, as He supplied. The disciples were His channels of blessing; He was the Blessor.

"But rather let him labor working with his hands the thing that is good that he may have to give to him that hath need." This is no less the will of the Lord now than when it was penned by the apostle. It enjoins our preparing ourselves to be able to give. "The poor ye have with you always;" occasion and opportunity are ever at hand for ministering to others in the name of our Lord Jesus Christ and by so doing bring glory to His name. Men's needs are God's opportunity and ours.

IT IS A SIN TO WASTE

"Gather up the broken pieces which remain over, that nothing be lost." Thus spake the Master who could turn water to wine or stones to bread. Though He could speak the word and bring forth abundant and inexhaustible supply, He would have nothing lost. A disciple should be as his Master in this respect. What professed Christians spend foolishly and waste would take care of many of God's poor. And just now as the winter is being faced by thousands of the unemployed, who have neither work, means or food, it would be exceedingly sinful for disciples of Jesus to let anything by way of food, clothing, or fuel go to waste. "Buying up the opportunity" that now presents itself would prove most excellent spiritual exercise.

CAN YOU TAKE THE STEP

At the close of a service a stranger accosted the late D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think instead of preaching the death of Christ on the cross, it would be far better to preach Jesus the teacher and example." "Would you then be willing to follow him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger, "I will follow in his steps." "Then," said Dr. Stearns, "let us take the first step. 'Who did no sin. Can you take this step?' The stranger looked confused. "No," he said, "I do sin and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Savior." And this is every man's need. (See Rom. 3:23-26.) Selected.

Some have found The Word and Work to be a much appreciated gift.

THE GREATEST NEED

"The first great and primary business to which I ought to attend every day is to have my soul happy in the Lord. The first thing to be concerned about is not how much I may serve the Lord, or how much I may glorify the Lord; but how I may get my soul into a happy state, and how my inner man may be nourished. For I may seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this may not be attended to in a right spirit."—George Mueller.

WORKING INSIDE THE CHURCH

Men must be brought to realize also that their great moral and spiritual work must be done inside the church. There are more pagans today using the service clubs as an excuse and as a solace to their burning consciences than ever before in the history of the country. The service luncheon club has no authority. It does not teach accountability; it does not speak against the great sins, the moral wrongs, and the social collapses of the day; but it does offer an opportunity to feed a hungry child, to furnish crutches to a crippled man, or to buy a bathing pool for some athletically inclined group. Men eagerly enter into the performance of those superficial duties, thinking they will thereby soothe their consciences and be able to say to the world: "We are doing good." But while they are doing good in a superficial way, they are abandoning the church; they are neglecting their church obligations; they are getting away from God, escaping responsibility, and repudiating the doctrine of accountability to God.

The church is the only place for the Christian man. In the name and authority of Christ, he can accomplish in the whole field of Christian activities all that God would have him accomplish.—Mark A. Matthews in *King's Business*.

Mrs J. B. Dinning

One of the few charter members of the Locust Grove congregation, Sister Ella Dinning, wife of J. B. Dinning, was called home to be with Christ early in the month of October. She was the mother of ten children, nine of whom are left to mourn their loss. She was grandmother to twenty children and beloved by all.

She lived on the "sunny side" of life and her good humor and kind disposition endeared her to a large circle of relatives and friends. Her husband, one of the pillars in the house of God at Locust Grove, while he sorrows, does not mourn as those who have no hope. He has the respect and tender love of the children to comfort him, and the sympathy of a wide circle of friends and brethren in Christ; and above all, he has the promises of God.

H. L. Olmstead.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

A small denomination having in 1930 a world membership of only 314,253 gathered into 6,741 churches had 1 member for each 6,231 of the world's population and averaged over 78 accessions (about two average congregations) every day. They were operating in 141 countries in 417 languages with 21,461 evangelistic and institutional laborers through about 400 institutional organizations having an aggregate investment of \$53,314,348.60 . . . A new language was added every 16 days and for the past 9 years a new language has been added about every 14 days. . . . During the past 30 years, they have sent out 3,618 laborers into evangelistic service in foreign fields, an average of about one worker every three days. The sun never sets on their efforts to preach Christ, nor does he ever set on their additional recruits outward bound to foreign missions service in all the world. . . . Sales of denominational literature for the year in 146 languages were \$1,715,709.89; since 1863, \$88,472,925.29. If you should buy one copy of each leaflet, tract and book they publish the cost would be \$1,814.73. Total contributions for all lines of work since organization 67 years ago with 125 churches having about 35,000 members are \$179,545,693.31, of which 73.15 per cent came from North America. They have almost 11,000 evangelistic laborers of whom approximately 25 per cent are in North America and 75 per cent in foreign lands. World membership including converts from heathenism, gave to foreign missions \$4,020,398.21. . . . The North American membership, 120,560 persons in 2,227 churches, gave for all lines of evangelistic work \$8,144,449.50, an average of \$67.56. Their foreign missions gift was \$2,732,241.24, a yearly average gift of \$22.66 for every man, woman and child in the membership. In six years 702 workers went forth from the home base of whom 126 went out in 1930. Some churches of Christ, undenominational, who hold that body to be in error at many points especially in its denominational organization, and who stand for a complete return to the teaching and practice of the church at the beginning (when the whole creation was evangelized in 30 years), had in 1926, 6,226 congregations with 433,717 members in the U. S. having 5,127 church edifices (besides parsonages) with a total value of \$16,855,208 and other related property making the grand total \$19,555,208. They had about 38 foreign missionaries (counting wives) in 6 fields and average about 12 cents apiece in the year to support them. In about 40 years they have had around 80 missionaries. . . . But simply *reading this* is not sufficient.

A CHALLENGE TO THE CHURCHES

H. G. Cassell

From every source comes the report that crime is becoming more and more a major problem in the life of the nations. This need not surprise people for by tracing backward we are able to see that the present condition of criminality is the only thing we can reasonably expect. Men in the ministry have pleaded for a more liberal attitude. Even in religion men despise law.

For years there has been a determined effort to overthrow governments, or their authority, by the destruction of religion. It is religion that makes liberal governments possible, and when the masses of the people become irreligious the foundations of government are weakened.

It does not take a trained observer to see that the social and economic structure of the so-called Christian states is being destroyed by the destruction of industrial prosperity, through speculation and ever-increasing unemployment, depriving the masses of the opportunity to work. The artificial raising of wages has increased the cost of the necessities of life, and has brought about a general economic crisis which has disorganized the financial system of the nations, threatening bankruptcy.

The social and political chaos created by these conditions causes multitudes to wander about not knowing where to go or what to do, and in their perplexity they turn to crime.

Dr. R. S. Snyder, of Westminister church, Utica, N. Y., spoke of the situation in part in these words:

"Certainly, America, The Republic of the West, the mightiest experiment of free government known to history, the land of the Pilgrim's pride, land where our fathers died, Washington's land and Lincoln's, our holy land, is not what it ought to be.

"The Scaracen of this modern century, the rum seller, the gambler, the scurvy politician, the dishonest merchant, the mischief-making artisan, the greedy and unscrupulous capitalist, the bribe giver, and the bribe taker, the law breaker and the law hater, the home destroyer, the foe and the enemy of God, of Christ's church, of the school, the state and every decent thing—these are the enemies that work iniquity and make lies to shine forth in our beautiful land today. Oh, that we had the power and the might to break the mailed fists that are hanging over us with such threatening devastation as it is today.

America in Danger

"America is in danger. Men are blind who doubt it. America may yet be lost. He who denies it does not keep his eyes on the swirl and trend of things. He has never put his ear to the ground and heard the roar of the fires which seethe and hiss under the thin crust of our civilization. He has never stood at the center of our great cities where vice has built her most splendid palaces and wickedness has thrown up his long lines of force, where the rulers of the darkness of this world have massed their cohorts behind ramparts well nigh impregnable, and felt upon his cheek the breath of the world's inferno, been awed and subdued by the glitter and scarlet, the majesty and power, the horns and crowns of the beasts against which the land must wage war."

It is, indeed, time every man and woman in the church let it be known that they are soldiers of Christ. Mere profession has made it possible for the foe to prepare himself and his forces in high places. Only daily, prayerful consecration to God and His holiness will save the day. Do you love pleasure more than you love God? Then fight the good fight of faith!

What would be a more suitable gift for these unusual times than good, thought provoking, faith inspiring reading matter? Our December Holiday Issue of Word and Work will have some helpful suggestions along this line. It will be mailed early.

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 NOVEMBER

Lesson 5.

November 1, 1931.

WORLD'S TEMPERANCE SUNDAY

Golden Text: Be not drunken with wine, wherein is riot, but be filled with the Spirit.—Eph. 5:18.

Lesson Text: Galatians 5:13-26.

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

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

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

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

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

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

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

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

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

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

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

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

25 If we live by the Spirit, by the Spirit let us also walk.

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

Study Questions and Brief Comments

Verse 13. Who had called them? (God.) How? (By the gospel. 2 Thess. 2:14.) For what? (Comp. Gal. 5:1.) What possible misuse of our freedom is here warned against? What must control our freedom? (Love.) What will love lead us to do? (Comp. Matt. 20:27, 28.)

Verse 14. In what one sentence is the whole law comprised? (Comp. Matt. 22:37-40.)

Verse 15. What will professing Christians do if they do not love one another? What will the outcome of such a course be?

Verse 16. To whom does the apostle speak? (Christians. See Gal. 3:26, 27.) Does every man have the Spirit? (No—only those who are Christ's.) Can anyone "walk by the spirit" unless he has the Spirit? (No.) What is the best and only way to avoid fulfilling the lusts of the flesh?

Verse 17. What two contrary sets of lusts (desires) are here spoken of? What prevents the faithful Christian from doing the evil the flesh would lead him to do? What leads the unfaithful to walk contrary to the Spirit?

Verse 18. Who are those who are really free from the law?

Verses 19-21. Are the works of the flesh easy to recognize? What are they? What kind are the first three? (Works of immorality.) What is sorcery? (Witchcraft and the like. See Deut. 18:10-20.) Is drunkenness one of the works of the flesh? What are revellings? (Comp. 1 Pet. 4:3, "revellings, carousings.") What is said of those who do the works of the flesh? (See also Eph. 5:5, 6.)

Verses 22, 23. How many items of the fruit of the Spirit are mentioned?

What is fruit? Where does the Spirit bear this fruit? Are such truly free?

Verse 24. What have they done who are of Christ Jesus?

Verses 25, 26. Do all who have spiritual life (that are called Christians) have this life through the Spirit? What ought all who live by the Spirit do? What ought they not do?

NOTES ON LESSON 5

A LESSON ON CHRISTIAN LIVING

This lesson, taken from the epistle to the Galatians, is written to Christians, not to the world at large. It has no bearing on the general theme of "temperance" and "prohibition," except in so far as it shows that no drunkard shall inherit the kingdom of God. It is not a lesson for the world; it is a message of warning and admonition to the church—to Christ's own people (v. 24). In so far as Christians need to be cautioned lest they abuse the liberty they have in Christ and become stumbling-blocks to their fellow-men, the lesson applies. It is an exhortation to those who have the Spirit to walk by the Spirit. But it was not meant for a general moral lecture for those who have never come to Christ, and who have never received the Spirit of God. But it is of greatest value and meaning to those who are Christ's, and to all men in that it sets before their eyes what is the high standing, the obligation, and the true walk of God's people.

THE GOSPEL VERSUS WORLD-REFORM

Christians are law-abiding, obedient to the civil government under which they live. (Rom. 13.) If for no other reason they carefully abstain from any infringement on the laws which deal with the manufacture, sale, possession, and use of intoxicants. They have also another reason. The drink evil has been, and still is, one of the curses that afflicts mankind. By teaching and example the Christian will reprove this, as well as other of the works of darkness, which destroy the lives, homes, and happiness of his fellow-men. It is quite certain that all the world-reforms are "by-products" of the gospel. The preaching and living out in any community of the gospel of Christ has its influence even among those who do not obey the gospel. It raises the standards of morals and public opinion, and helps people to see the folly and hurtfulness of sin, and the advantage of virtue. Thus the dissemination of God's word in any country or community brings blessing indirectly to all men. But such reforms are not salvation. Though the drink be to a great extent stopped by law (which is a great help indeed) the sinful disposition of man will find other outlets. The years of the eighteenth amendment have been a great benefit to many, and we are thankful for that particular relief. But we do not notice that people care more for the Lord or are on the whole better or better off. Only one thing can really help—the salvation of the Lord, by which the individual's heart is reached and a new life begotten in him through the gospel. The Christian's business is not to agitate world-reform, but to proclaim the gospel in word and life. This only is our commission from the Lord.

(USE STUDY QUESTIONS FOR CLASS)

"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.

Order from THE WORD AND WORK, Louisville, Ky.

SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

November 8, 1931.

PAUL AT EPHEBUS

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even prove them.—Eph. 5:11.

Lesson Text: Acts 19:8-20.

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

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

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

11 And God wrought special miracles by the hands of Paul:

12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirit: the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14 And there was seven sons of one Sceva, a Jew, a chief priest, who did this.

15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

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

19 And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it

Study Questions and Brief Comments

Verse 8. Where is this? (Ephesus.) Where is Ephesus? (City in the province of Asia.) Was this Paul's first visit to this city? (No. Acts 18:19-21.) Read Acts 19:1-7, concerning the twelve disciples Paul found at Ephesus. See Notes also. Where did Paul preach at first? Was that Paul's rule everywhere? What did he speak to them about?

Verse 9. What effect did this faithful teaching have on some? (Comp. 2 Cor. 2:16 and Rom. 11:7.) What did these hardened ones do? What move did Paul now make?

Verse 10. How long did this continue? How wide-spread was the effect of the work?

Verses 11, 12. Who wrought the miracles? Through whom? What kind of miracles? ("Special"—i.e. unusual.) Why that? (Special need and occasion.) What were some of those uncommon things?

Verses 13, 14. What is an "exorcist"? (One who casts out demons.) What did certain vagabond Jews dare to do? Did they have any right to do this? Why not?

Verse 15. What did the evil spirit reply?

Verse 16. What happened? In whose hands only is the name of the Lord Jesus effective for good?

Verse 17. Who learned of this incident? What was the result? what is the meaning of "the name of the Lord Jesus was Magnified"?

Verses 18, 19. What effect did this have on careless Christians? How did they manifest their repentance? Why did they bring and burn their magical books? (Comp. Deut. 18:10-12.)

Verse 20. What is said here of the Word of the Lord? Comp. Acts 6:7 and 12:24.

fifty thousand pieces of silver.

20 So mightily grew the word of the Lord and prevailed.

NOTES ON LESSON 6

PAUL'S SECOND AND THIRD MISSIONARY JOURNEYS

When did Paul's second missionary journey come to an end? See Acts 18:22. This is a splendid place to glance back over that very important and eventful trip. Note the following items:

1. He starts out with **Silas** as his companion. Who had been his companion on the first journey? (Acts 13.) Do you remember what brought about this change? (Acts 15:36-40.)

2 They went **overland**, through Syria and Cilicia, visiting the churches and strengthening them in the faith. Thus they came back to Derbe and Lystra (the last point visited in the first journey). What memories cleaved to Lystra! (Acts 14:8-22.) There they picked up another companion: a fine young man named **Timothy**, of whom we hear much later. Trace this on a map.

3. **The Divine guidance** which suffered them not to stop till they reached the coast at **Troas**; from which point they are directed by Paul's dream-vision to Europe, to **Macedonia**. Follow their movements on the map.

4. **Work in Macedonia:** at Philippi; at Thessalonica; at Berea. What do you recall of the events at each place?

5. **In Achaia:** to Athens first, thence to **Corinth**. Use map.

6. **The return** to the home base (Antioch, Acts 13:1f) by way of Ephesus.

PAUL'S WORK IN EPHESUS

In the course of his second missionary journey, Paul had touched at Ephesus, but did not have time to stay. (See Acts 18:19-21.) But now on his **third missionary journey** Paul came to Ephesus and began a far-reaching work there.

First of all he found there twelve men who had been baptized into John the Baptist's preparatory baptism—a baptism which looked forward to a savior yet to come—long after Christ had come, suffered, ascended, and had instituted His own baptism. John's baptism was valid in its season; and those who were baptized into John's baptism then, did not (so far as the record shows) have to be baptized again when Christ came. But these disciples at Ephesus had been baptized with John's baptism (possibly by the insufficient ministry of Apollos, whose knowledge reached no further, Acts 18:24-26) long after John's baptism had gone out. (Acts 19:1-7.)

The gist of Paul's great work is contained in the printed text. There was some great reason for the special abundance of signs and miracles that accompanied Paul's labor in Ephesus. Possibly it was because there the magical arts were especially prevalent and God manifested the contrast of His works over the miserable works of darkness ("black art") that had infatuated the minds of the Ephesians. (Comp. the Golden Text.)

The riot of Demetrius was the occasion of Paul's departure from Ephesus. (Acts 19:23-24.) Something of the terrible earnestness of Paul's labor in Ephesus can be gathered from Acts 20:17-21, 26, 27, 31.

(USE STUDY QUESTIONS FOR CLASS)

"ISAIAH"—and "JEREMIAH"

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.

Order from **THE WORD AND WORK, Louisville, Ky.**

THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 7.

November 15, 1931.

PAUL IN JERUSALEM

Golden Text: Thou shalt be a witness for him unto all men of what thou hast seen and heard.—Acts 22:15.

Lesson Text Acts 21:27-39.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36 for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he said unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

Study Questions and Brief Comments (On the interval between this lesson and the last, see Notes.)

Verse 27. Where is Paul now? (See title.) Where in Jerusalem? (In the temple.) What was he doing there? (See Notes.) Who saw him in the temple? What did they do?

Verse 28. What accusation did they cry out against Paul? Was any of this true?

Verse 29. What made them think that Paul had defiled the temple? Did they have any ground except their surmise and supposition? (Hate makes men liars and slanderers.)

Verse 30. What was the immediate effect? What did they do to Paul?

Verses 31, 32. What were they trying to do? What prevented?

Verse 33. What did the chief captain order done to Paul? Why? (Thought him to be a dangerous criminal.)

Verse 34. Could he learn from the mob what Paul's crime was? What did he command to be done with Paul?

Verses 35, 36. How great was the violence of the crowd? What did the mob cry out all the while? Of what does that remind us? (See Jno. 19:15.)

Verses 37, 38. What did Paul say to the chief captain? Why was the chief captain surprised? What had he thought?

Verse 39. How did Paul introduce himself to the chief captain? What request did he make of him? (On Paul's speech from the castle stairs, and the sequel, see Notes.)

38 Art thou not the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

NOTES ON LESSON 7

FROM EPHESUS TO JERUSALEM

The preceding lesson left Paul in Ephesus. Now he is in Jerusalem. How did he get there? The journey is told with much detail in Acts 20 and 21:1-16 which you should certainly read in order to get the connection between the lessons. Especial attention is called to the notable meeting at Troas (Acts 20:7-12) and to the truly wonderful farewell speech to the elders of the church at Ephesus. Verse 24 (of Acts 20) sets forth the principle of Paul's great ministry.

PAUL WARNED AGAINST GOING TO JERUSALEM

One thing is peculiar—that along the way Paul received inspired warning not to set his foot in Jerusalem and what things would befall him there if he did. So strong and insistent were these warnings that some have concluded that Paul was going to Jerusalem against God's will, in stubborn self-will. But that is a mistake, as the statements of Acts 20:22-24 and 21:12-14 show. God had not forbidden him to go, but let him know beforehand what he should have to suffer if he went. The choice was left with Paul, and no doubt, as always, the brave servant went where he believed the Lord's interest could best be served, regardless of consequences to himself.

PAUL ENGAGING IN TEMPLE WORSHIP

Just before our printed lesson comes the account of Paul's conference with James and the elders after his arrival in Jerusalem and how they advised him to participate in the temple-worship in order to prove to the Jewish brethren that he had not condemned their religious customs. Some have thought that Paul played false to his principles when he followed the advice of James and the elders of the church and participated in the temple service and ritual. That, if it had been a wrong, would have been a great and monstrous wrong, amounting to a renouncing of Christ in order to gain favor with men. That James and the elders would have advocated such a wicked compromise would be unthinkable, and it would have been wholly unlike Paul to be guilty of such a thing. The fact is that the procedure they suggested to Paul was perfectly proper. The Jewish Christians of Jerusalem all kept up their temple-worship and service. It was their national privilege, and God had not esstopped them from it. They no longer looked upon it as a ground of justification (Gal. 2:15, 16; Acts 15:11) but they still continued in it as national custom. Paul did so as he saw good (Acts 18:18) and unto the Jews he became as a Jew that he might gain the Jews (1 Cor. 9:20). But, Gentiles had gone out of their appointed course to accept circumcision and adopt Jewish customs. It would have been a departure from Christ—as if to say that He and His salvation alone were not sufficient, but the Law and Ritual must be super-added. The Jews who had the law were permitted to continue in it; but the Gentiles must not step over and adopt it. But at the destruction of Jerusalem the final blow was given to the still surviving forms of the Old Covenant worship among Jewish Christians.

THE SEQUEL

Paul's speech on the castle-stairs (Acts 22:1-21) resulted in a renewal of tumult and riot, so that the chief captain took Paul into the castle. There Paul escaped a scourging by appeal to his Roman citizenship. Next day the chief captain ordered the chief priests and the council to convene in order that Paul might be tried before them and the chief captain might learn what Paul was accused of. This, too, was fruitless. How the Jews plotted to kill Paul, how the plot was discovered, and Paul carried in safety to Cesarea to the governor, how his accusers came thither and Paul's defense, and all the rest of the remarkable events in Cesarea (notably Paul's speech before Agrippa) and why his journey to Rome was determined on, is told beautifully in Acts 23 (v. 11 to the end) and chapters 24, 25, 26.

(USE STUDY QUESTIONS FOR CLASS)

FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 22, 1931.

PAUL IN ROME

Golden Text: I can do all things in him that strengtheneth me.—Phil. 4:13.

Lesson Text: Acts 28:16-24, 30, 31.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after those three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had whereof to accuse my nation.

20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22 But we desire to hear of the what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 And some believed the things which were spoken, and some disbelieved.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him.

Study Questions and Brief Comments (How Paul finally got to Rome see Notes.)

Verse 16. What kind arrangement was made for the prisoner Paul when they came to Rome? Comp. v. 30 below. Was much leniency shown him all along? (Acts 24:23; 27:3.)

Verses 17, 18. What did Paul do after three days? What explanation did he give these chief Jews of his position as a prisoner?

Verse 19. Why did he have to appeal to Cæsar? Was it his purpose to accuse his nation before Cæsar?

Verse 20. Why, really, was Paul bound with a chain? What was the hope of Israel? (Jesus Christ, of the seed of David, raised from the dead.)

Verse 21. Had the Jews of Rome heard anything against Paul? Did that give them and Paul a fairer opportunity?

Verse 22. Were they glad to hear what Paul had to say? What did they know about the church of Christ? What two misconceptions did they have? (1. That Paul's doctrine was merely his own think-so; 2. that the church is a sect.)

Verse 23. Did many come to hear? how long did Paul teach and reason with them? On what themes did he speak to them? From what basis did he reason? (The scriptures: "the law of Moses, and the prophets.")

Verse 24. What was the result? Was it Paul's fault that some disbelieved? Was it the gospel's fault? **Be sure to read and study verses 25-29 also. See Notes on that.**

Verses 30, 31. How long did Paul thus continue? To whom did he preach? What did he preach and teach? How? Did anyone hinder him?

31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

NOTES ON LESSON 8

HOW PAUL GOT TO ROME

Again the lesson makes a great leap—from Paul's sojourn at Jerusalem to his presence in Rome; that is they jump from Acts 22 to Acts 28. The Notes of the preceding lesson followed Paul to Cæsarea where for several years he was kept at a Roman prisoner under the governor's care, first under Felix, then under Festus. When Festus, in order to please the Jews, suggested that Paul go to Jerusalem to be judged there, Paul refused and appealed his case unto Cæsar. "Thou has appealed unto Cæsar, unto Cæsar shalt thou go," said Festus (Acts 25:12). For so was the Roman law for a Roman Citizen. The Lord had told beforehand that He would see him in Rome (Acts 23:11)—but how strange were the circumstances of his going there, and how perilous and adventurous the journey! Read Acts 27, and first of Acts 28—the story of the shipwreck, off the island of Melita (Malta) and how Paul's presence on the ship cheered and saved his companions in travel. Also his arrival at Rome, Acts 28:11-15.

THE CLOSE OF THE BOOK OF ACTS

The last two verses of our printed lesson are the closing words of the book of Acts. It would be a fine thing now, and in connection with the rest of the lessons of this quarter, to review the book of Acts, and get as it were a bird's eye picture of it. Take Acts 1:8 as the key-text and ground plan of the book. Then take up the substance of the book under the three main heads suggested there:

- (1) The Gospel in Jerusalem
- (2) The Gospel in Judea and Samaria
- (3) The Gospel in the uttermost parts of the earth.

The first item includes everything in chapters 2 to 7. The second item is set forth in Acts 8; and is followed by several chapters which prepare the way for the third item—the call of an apostle to the Gentiles (Gentiles are the nations of all the world, as distinguished from the Jews); the ingathering of the first Gentiles; the establishment of a great Gentile church (Acts 9-11). The third item takes in Paul's missionary work. (Acts 13 to 28.) Throughout a progressive hardening and rejection of the nation of Israel is evident. No nation as such now accepts the Lord, but individuals elect from among Jews and Gentiles, of which He makes up the church. (Rom. 9:23, 24; Rev. 5:9, 10.)

QUESTIONS FOR CLASS

- | | |
|--|---|
| 1. Where did we see Paul last? | chain? |
| 2. Where is he now? | 11. Had the Roman Jews had any |
| 3. Can you tell how he got from Jerusalem to Rome? (See Notes.) | word of complaint against Paul? |
| 4. What sort of treatment did Paul get as a Roman prisoner? (v. 16.) | 12. What did he desire? |
| 5. How long did he rest in Rome after his strenuous journey? | 13. What "sect" was this which was everywhere spoken against? (The church of the Lord.) |
| 6. Whom did he call together? | 14. Did they come to hear Paul? |
| 7. How did he explain the fact that was a prisoner? (v. 17.) | 15. How long did he reason and persuade? |
| 8. What was Paul obliged to do? (v. 19.) | 16. What was the great argument he raised? (Scriptures.) |
| 9. Did he wish to accuse his nation? to Cæsar? | 17. What was the result? |
| 10. Why was he bound with a | 18. Read out loud verses 25-29. |
| | 19. How long did Paul carry on thus? |
| | 20. What did he preach? |
| | 21. Was he forbidden to do so? |

Order all your Bible School supplies (leaflets, cards, etc.) through us. It makes ordering simpler for you and helps us carry on.

Order from THE WORD AND WORK, Louisville, Ky.

FIFTH LORD'S DAY LESSON OF NOVEMBER

Lesson 9.

November 29, 1931.

PAUL'S LETTER TO PHILEMON

Golden Text: There can be neither bond nor free . . . for ye are all one man in Christ Jesus.—Gal. 3:28.

Lesson Text: Philemon 4-20.

4 I thank my God always, making mention of thee in my prayers,

5 hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, in Christ.

7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,

9 yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:

10 I beseech thee for my child, whom I have begotten in my bonds, Onesimus,

11 who once was unprofitable to thee and to me, but now is profitable to thee and to me:

12 whom I have sent back to thee in his own person, that is, my very heart:

13 Whom I fain would have kept with me, that in my behalf he might minister unto me in the bonds of the gospel:

14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15 For perhaps he was therefore parted from thee for a season, that thou shouldest have him forever;

16 no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

17 If then thou countest me a partner, receive him as myself.

18 But if he hath wronged thee at all, or oweth thee aught, put that to my account;

19 I Paul write it with mine own hand, I will repay it: that I say not

Study Questions and Brief Comments (Who was Philemon, and what was the letter to Philemon about? See Notes.)

Verses 4, 5. Who wrote this letter? (Paul.) To whom? (To Philemon.) What good things had he heard about Philemon? What therefore did Paul do? (v. 4.)

Verse 6. What did Paul pray for? What is needed to make our fellowship in the faith effective for Christ? (We must know the good things He implants in us.)

Verse 7. What did Philemon's love bring to Paul's heart? What benefit did the hearts of the saints receive through Philemon? (Comp. John 4: 14.)

Verses 8, 9. Did Paul as an apostle have the right to **command** Philemon? But what did he prefer to do? Why? How does he appeal to Philemon's heart? (Paul the aged, a prisoner for Jesus' sake.)

Verse 10. For whom does Paul beseech? Who was Onesimus? (See Notes.) What does he say of him here?

Verse 11. What had Onesimus once been? What was he now?

Verse 12. Where was Paul sending Onesimus? Why? (Notes.) In sending him Onesimus what did Paul send, as it were?

Verses 13, 14. Why did he not keep Onesimus with him? Is it right to presume on the goodness of others, or to force the doing of a good deed on anyone?

Verses 15, 16. Why, perhaps, may Onesimus have been parted from his master? What was he before? What would he be henceforth? Why "in the flesh"? (As a slave he belonged to Philemon's household.)

Verses 17-20. How should Philemon receive this returning run-away slave? What did Paul stand security for? How much did Philemon owe to Paul?

unto thee that thou owest to me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

—o—

NOTES ON LESSON 9

WHO WAS PHILEMON?

And who was Onesimus? And what was this letter of Paul to Philemon about? The answer must be gathered chiefly from the contents of this letter itself. Philemon was a Christian, probably a man of some wealth, for he was a slave-holder. Onesimus was a slave belonging to Philemon, who had run away (an unpardonable offense according to the standards of that day). Paul was in Rome, a prisoner. Onesimus came to him and was converted by him. Now Paul sends him back to his master Philemon, bearing this wonderful little epistle, in the small compass of which the whole depth and power of the Spirit of Christ is revealed.

THE LETTER TO PHILEMON

Several things in this letter demand our notice. There is

1. **The Stern Righteousness of the Gospel.** Onesimus had been a runaway slave—a reckless, hopeless desperado; but has now through Paul's loving ministry become a believer, a brother in Christ, a changed man. But now he **must** return to his master. Nothing else would do. In the Roman empire the slaves had no rights, no appeal; and the punishment of a runaway was fearful, often death under the lash. But whatever risk there may be to it, Onesimus **must** go back.

2. **The Loving Intercession of Paul** on behalf of the poor Onesimus. What courtesy, what careful tact, what considerateness of Philemon's heart and feelings, and what Christian love pervades this precious little message. How thoughtfully, affectionately—how irresistibly Paul pleads for "his child Onesimus," whom he has "begotten in his bonds." (Comp. 1 Cor. 4:15.)

3. **Paul Stands Good for Onesimus.** He sends him back to his master, as it were his own heart. He asks that Philemon receive Onesimus as though he were Paul himself. He engages to make good himself any loss Philemon may have suffered by Onesimus' failure. So does the Lord Jesus Christ identify Himself with us before His Father. For, as Martin Luther said, "We are all His Onesimi."

SLAVERY AND CHRISTIANITY

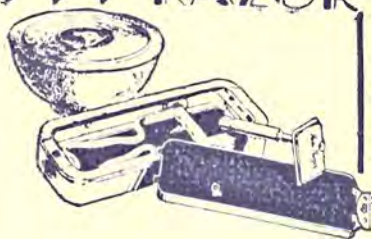
It is remarkable that the gospel makes no direct attack on slavery or any other existing social evil. The walls of Jericho cannot be overthrown by direct assault; they must be compassed about by faith seven times. So it is with all the evil customs and institutions of the world. The gospel works quietly from within; it does not attack from without. There is no word here condemning slavery, condemnable as it was. Nevertheless it is the silent influence of the gospel that deals the deathblow to this evil. The abolition of slavery and of other public and social evils is a by-product of the gospel in the world. But Christians are not social reformers: they are messengers of God's good tidings.

QUESTIONS FOR CLASS

(These questions to be answered with help from the Notes.)

- | | |
|--|--|
| 1. Who was Philemon? | 8. What marks of love and wisdom can you point out in Paul's letter to Philemon? |
| 2. Who wrote the letter to Philemon? | 9. How did Paul send him? (v. 12.) |
| 3. Where was Paul at the time? | 10. How must Philemon receive him? (v. 17.) |
| 4. Who was Onesimus? | 11. What did Paul offer to do? (vs. 18, 19.) |
| 5. Where had he come in contact with Paul? (In Paul's Roman imprisonment.) | 12. How does that resemble Christ's work for us? |
| 6. Did Paul convert Onesimus? | |
| 7. What must Onesimus do now, seeing he is a Christian? | |

ROLLS RAZOR



THE ONE BLADE SAFETY

Everlasting

THIS justly famous English importation has been accepted by American Gentlemen as the ultimate in Safety Razors. It strops and hones itself. With proper care will last a lifetime.

Imperial No. 1 Silver Plate . \$15

Imperial No. 2 Nickel Plate . \$10

THE WORD & WORK

B. H. MURPHY BOOK STORE

We buy, sell, and exchange used books. Religious books wanted, especially by or about Old Pioneer preachers.

30,000 Volumes in stock

Write for Price List.

101 1/2 Church Street
Nashville, Tennessee

SMITH'S BIBLE DICTIONARY

Every one acknowledges the value of William Smith's Bible Dictionary. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century, and thoroughly revised by the distinguished F. N. and M. A. Peloubet. This addition contains a new chronological harmony of the Gospels and History of the Apostles, together with Four Hundred and Forty Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 800 pages and 400 illustrations. **Cloth \$2. The Word and Work.**

"THE REVELATION"

Fully indexed by topics and scriptures at top of each page.

By

R. H. BOLL

The writer's aim has been to be faithful to the Word, above all; just and true in his presentation, and undogmatic in his conclusions. His object was to point out facts and features, rather than to teach and dogmatize; and to direct the reader's eyes to what is actually said and written more than to explain and comment. He says nothing upon his own authority but has endeavored to place everything before the reader, that he may see, examine, and judge for himself.

84 pages, large, clear type, on good quality of heavy egg-shell paper, in a beautiful cover, glued and stitched to stay on with hard use.

"Prove all things and hold fast that which is good."

SEND IN YOUR ORDER TODAY

Price 50c each, 3 for \$1.

(Orders may be mixed with "The Kingdom of God" of equal size and price).

THE WORD AND WORK, LOUISVILLE, KY.

AMERICAN STANDARD VERSION

BOLD FACE PRONOUNCING TYPE TEXT BIBLES

Contain Old and New Testaments and Colored Maps

Specimen of Type

Page Size, 4 1/4 x 6 1/2 Inches



21 And Mō'sēs stretched out his hand over the sea; and Je-hō'-vāh caused the sea to go back by a	ra-ēl saw the great work which Je-hō'vāh did upon the E'gyp'tiāns, and the people feared Jē-
--	--

77—Genuine leather, Morocco grain, flexible covers, round corners, red under gold edges. **\$2.75**

India Paper Bible—1 1/16-inch Thick

80X—Genuine Morocco, limp, leather lined, silk sewed, round corners, gold edges. **\$6.75**

MINION BLACK FACE PRONOUNCING TYPE

Specimen of Type

Page Size, 4 7/8 x 7 Inches

Is-rā-ēl, and he deal with him 'as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.
8 Take heed in the plague of lep-



152—Genuine leather, Morocco grain, divinity circuit, round corners, red under gold edges. **\$3.25**

India Paper Bible—3/4-inch Thick

153X—Genuine leather, Morocco grain, divinity circuit, silk sewed, leather lined, round corners, red under gold edges. **\$5.25**

REFERENCE BIBLES

Contain full center column References, Outline and colored maps.

BOURGEOIS TYPE—Clear, easy reading

Page Size, 5 3/8 x 8 Inches

Specimen of Type

REFERENCE BIBLES

Contain full center column References, Outline and colored maps

from the 'street of °Beth-shan, °where the Philistines had hanged them, in the day that °the Philis-

172 Genuine leather, Levant grain, divinity circuit, round corners, red under gold edges. **\$3.75**

India Paper Bible—7/8-inch Thick

173X—Genuine leather, Levant grain, divinity circuit, silk sewed, leather lined, round corners, red under gold edges. **\$8.50**



CONCORDANCE BIBLE

Same size page, type and paper as No. 172

Contains full center column References, Outline and colored maps. Combined Concordance, Subject-Index and Dictionary Scripture Proper Names. Outline maps.

2072—Genuine leather, Levant grain, divinity circuit, round corners, red under gold edges. **\$4.50**

SUNDAY SCHOOL TEACHERS' BIBLES

Same size page, type and paper as above
Contain full center column References, Concise Bible Dictionary, Combined Concordance, Subject-Index, Dictionary Scripture Proper Names, Outline and colored maps.

2172—Genuine leather, Levant grain, divinity circuit, round corners, red under gold edges. **\$4.50**

India Paper Bible—1 1/8-inch Thick

2173X—Genuine leather, Levant grain, divinity circuit, leather lined, silk sewed, round corners, red under gold edges. **\$9.50**