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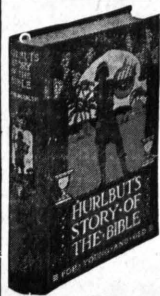
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THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

ESSENTIALS AND NON-ESSENTIALS

When we make distinctions between essentials and non-essentials it is perhaps because we feel it necessary to do so. But it has its peril. By "essentials" we generally understand that without which we cannot be saved. Then a "non-essential" would be any part of God's revelation that we do not absolutely have to know in order to be saved. But once you mark a thing "non-essential" it quickly slips down the slippery road of disregard and unbelief—from non-essential to "unnecessary," then to "superfluous." Finally it becomes "taboo." We may even take a high-handed attitude toward the word of God and come to the point where we discard parts of it more or less contemptuously as though it were foolishness, and irreverently torture "non-essential" portions into agreement with what we think to be the essentials. And that is downright *bad*. "To this man will I look," says Jehovah, "that trembleth at my word." And He didn't specify any particular part of His word and was making no distinctions between essentials and non-essentials when he said that.

AN IMPORTANT NON-ESSENTIAL

The doctrine of the Virgin Birth of Jesus furnishes an illustration here. Some theologians cowed by the arrogant, brow-beating dogmatism of modern Science began to teach that it is after all not essential to believe in the Virgin Birth in order to become a Christian or to be saved. So they feel free to leave that off, yea, to ignore it, discountenance it, yea, to deny it, and wind up by making it a mere myth or legend which somehow became incorporated with the introductory parts of Matthew and Luke.

Now it might be argued, the Virgin Birth doctrine is not essential; for some, doubtless, have become Christians, ignorant of this particular truth. *But to believe God's word and testimony concerning His Son is essential.* If anyone having heard God's testimony concerning the Virgin Birth of Christ dares ignore or reject it, he proves himself an unbeliever.

ARE NON-ESSENTIALS MATTERS OF OPINION?

"Brother B. himself admits that these things [certain matters of unfulfilled prophecy] are not essential to Christian fellowship and salvation," says a good brother—"and if they are not essential they are not matters of faith, for faith is essential; and if they are not matters of faith they are matters of opinion, and if they are matters of opinion they ought to be held as private property and should not be preached nor taught."

Stop, brother; put on the brakes! This is not logic—it is

a brainstorm. Even if Brother B. "admitted" all you say none of your conclusions follow. There are many truths which are very important though not "essential" to salvation or fellowship. Brethren have differed and do differ seriously on many important matters, and yet have managed to maintain mutual tolerance, fellowship, and brotherly love. The bare essentials of salvation are few. A few chapters, a few passages, contain them all. Shall we say then that all the rest of the Bible consists of matters of opinion, which ought to be set aside as private property and not mentioned unless everybody approves? Think about that. "Judge not according to appearance, but judge righteous judgment." (John 7:24.) The charge of having caused trouble and division may possibly fall upon the shoulders of those who needlessly raised the cry of division and attempted to draw lines on their brethren when God rises up to judge.

"By this shall all men know that ye are my disciples because ye have love one to another." "But if ye bite and devour one another take heed that ye be not consumed one of another."

TRUE CHRISTIAN PRINCIPLE

It is of the nature of sectarianism to fence off some supposed "essentials" of God's truth and call that "the faith". All creed-makers do that; and they try to confine the souls of men within their creedal restrictions. But the faithful Christian teacher will turn the hearts of his hearers to Christ and to His whole word. The old Puritan, John Robinson, when bidding farewell at Delft Harbor to the pilgrims of the *Mayflower*, said to them, "*I charge you before God and the angels that ye follow me no further than I have followed Christ; and remember that new light will ever burst forth from the word of God.*" This is true Christian principle. When brethren in Christ begin to set up their own convictions on prophetic or other subjects as the limits of faith and as standards of soundness, and on penalty of ostracism demand subjection to the same, they are constructing an authoritative human creed, exactly as all the sects do, and they are making a creed-bound sect of that which bears the fair name of "church of Christ." The word of God only and all of of it, is the Christian's creed and standard of faith. So long as a Christian is willing to be bound to that we may not disfellowship him.

I would like to say on my own behalf that, whatever charges may be heard to the contrary, I am not holding a brief for any particular set of folk, nor do I ask any one to follow Boll. I do not even follow Boll myself. While I believe what I believe, and hold what I find in the word of God, I would not accept Boll's beliefs and teachings as a final standard of faith, nor bind myself to it. I am beholden to Jesus alone for doctrine and authority. Neither would I impose my convictions on

others in any arbitrary fashion. On the other hand I am bound to repudiate any presumptuous attempt of sectarian leaders to set up their views as the standard of "sound doctrine" and by pressure of one sort or another to lay their yoke upon their brethren.

IN THE GOOD OLD DAYS

The fathers did not so. In the *Millennial Harbinger*, for example, a long time before the current controversy arose, appeared in the main all the prophetic teaching which today some would foolishly stigmatize as "Bollism." Alexander Campbell taught much of this prophetic truth; so did Moses E. Lard, and the able, learned, devout, beloved Dr. Barclay, first missionary of the churches of Christ, to Jerusalem; James Challen; H. T. Anderson, translator of the New Testament; on some special points particularly, J. W. McGarvey; Prof. Milligan; the redoubtable Dr. Brents, the great James A. Harding—and many others.* I am not now arguing that they were right in all or any of the positions they took, but I note that they freely and fearlessly set forth their findings; while others as freely presented opposing views. It provoked discussion and study, but caused no "trouble." For the first three hundred years of its history the primitive church held in the main those same teachings. (See *Encyclopedia Britannica*.) And *that* caused no trouble.

HERE'S MY HAND

If any are sincerely troubled with fears lest any false doctrines, theories, speculations, etc., may rise up to disturb the unity of the church, I would like for my part to go on record on my own behalf, and so far as my responsibility for the Word and Work extends, that nothing shall be taught on any prophetic theme except what can be read from the Bible. On the question of the Kingdom, for instance, The Word and Work is willing to set forth and emphasize any and every statement found in God's book, in its own fair light and context, without addition, subtraction, or alteration, and without regard to any theories on the subject. On the Coming of Christ, on the Thousand Years, on the Throne of David; on all disputed and prophetic themes, in short, I am willing to let God alone speak. In all discussions and expositions of passages bearing on these matters I propose to regard carefully, even scrupulously, what the passage in question actually says; to draw no unwarranted conclusions or unnecessary inferences, to build up or defend no human theories, to avoid mere philosophical and syllogistic argumentation on Bible themes. I feel sure that all the friends and writers of The Word and Work endorse such attitude. If the brethren who have pressed the other side of the controverted matters will bind themselves in like manner, harmony ought to be complete.

* See back numbers of The Word and Work for reprints of these.

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

From Johnson City, Tenn.: "I had good meetings at Highland, Tenn., and Woodbury, Tenn. I am now in a mission meeting at Erwin, Tenn., 15 miles from Johnson City. Interest very good. Work here progressing very well we think. The members are enjoying 'Great Songs of The Church.' Word and Work continues in great way."—E. H. Hoover.

"Radio listeners to Seth Parker programs voted The Old Rugged Cross, Nearer My God to Thee, and Abide with Me as the most popular hymns, each of these receiving above 20,000 votes. All are in "Great Songs of The Church," of course!

From Dallas, Texas: "Have only been home a week since middle of July when I was with Bro. Boll in Natchitoches.

"Went from Natchitoches to Bayou Jacque where the Lord blessed us with a fine meeting. Seven were baptized. Hard rains almost daily only tended to emphasize the faith and zeal of this little band of Christians who traveled through a treacherous swamp at each service. The first night of the meeting about 15 were compelled to spend the night in the little church building, not daring to attempt the swamp in the darkness and rain. All were present again the second night. I thank Him who enableth me that I was given the privilege of being there with them.

"From Bayou Jacque I went to Roseland, La. The Lord also blessed us here in a mission meeting—good interest in the community, eight responses. The faith and love of God's own servant, Bro. Ramsey is portrayed in the people of God in this section. Bro. Ramsey does a great work for the Lord. Again the blessing was for my sake in the privilege of touching these hearts of faith and being used in the midst of them.

"Bro. Jesse Wood has done a faithful work at Mt. Auburn, having preached there since the June meeting closed until last Sunday. There is a good missionary spirit in the congregation, and therefore we think the work very promising."—Frank Mullins.

From Ipu, Ceara: "I have been with the Boyers in Sobral in Ipu for nearly two weeks. Our meetings have been hindered by not being able to rent a house in Sobral but we have preached the gospel somewhere every night except one. We have had some good hours of Bible study and prayer together."—Virgil Smith.

Locust Grove, near Franklin, Ky., Aug 28- Sept. 7. C. B. Laws of Russellville, Ky., preached, Jorgenson singer. Earnest preaching and reproof of sin. Good interest though busy times. 11 confessed faith in the Christ and were immersed, and 3 "took membership."

Portland Ave., Louisville, August. Brother Boll preacher. A great tent meeting with 50 coming forward, half of them in primary obedience, others to be simply Christians, and yet others as prodigal children returning to a waiting Father.

From Seattle, Wash.: "Comfortably located at 318 West 72nd. At end of first month find we have over seventy members, with an attendance

of over one hundred. Visitors are interested in 'Christ and Him crucified', my only theme. Two mature persons baptized and some added by transfer. Mission meetings scheduled. Assisting weak points in several northwestern states and British Columbia. Brother and Sister Lloyd Smith, Route 4, Box 224, Tacoma, Wash, joyfully sacrificing in this mission field. They need financial encouragement."—J. E. Wainwright.

Parksville, Ky., Sept. 11-21. J. Scott Greer of Livingston, Tenn., preached, Jorgenson, singer. Greer's messages were dominantly evangelistic and full of the appeal of Jesus Christ. Capacity attendance; 18 or 20 gladly received the word and were baptized, besides 4 or 5 added by membership.

From Glenmora, La.: "Meeting at Pine Prairie: one baptized, 10 confessions of sins, and 9 announced as not in fellowship with the congregation. At Cypress school house 7 were baptized. Since our meeting at Glenmora 2 have been added to our number.

"Bro. Rose's meeting at Forest Hill: 9 were baptized, 1 restored.

"Bro. Mullin's meeting at Bayou Jacque: Several were baptized. Rejoice with us over the success God has given us."

"The good work done by Brethren Mullins and Rose in central Louisiana will bring forth much fruit. Souls have been turned to the Lord and the congregations where they conducted meetings were encouraged. Bro. Mayeux desires to devote more time among the French people that he can at present on account of limited finances. Pray for him and encourage him. He is worthy."—W. J. Johnson.

From Amite, La.: "In a ten days' meeting at Snow Creek there were six conversions, three men and their wives. We close there tomorrow and count a new congregation in this vicinity. I am to begin another meeting Thursday night."—A. K. Ramsey.

From Cynthiana, Ky.: "What a wonderful, great, inspiring, fifteen-days' meeting we had at Salem church this year! Bro. Boll was at his best, and we feasted on the word of God with him. Eight were baptized during the meeting—another, an old man, was baptized a few days before the meeting started. Five renewed their relationship. Many strangers and neighboring church folk attended. Winchester folks with us last day for all-day service—crowd estimated above 500. Bro. Rutherford led the singing part of the time, and he truly inspired us to sing.

"Ebenezer church in Mercer County had a great, genuine, spiritual revival this year. Bro. Stanford Chambers gave us fourteen real gospel sermons. Results: fourteen baptisms, and much good within the church, those formerly indifferent being led back. A better spirit now exists at Ebenezer."—Wilson Burks.

From Abilene, Texas: "Bro. H. L. Olmstead has just closed a fine meeting of 15 days for us at the South Side Church of Christ. Total additions, 21. Bro. Olmstead did some fine teaching and preaching and the church was strengthened in the Lord. Bro. O. E. Phillips, our regular minister, is at Mt. Enterprise in a good meeting at this time. May God bless Word and Work."—E. P. Mead.

From Lexington, Ky.: "Had a soul-refreshing time at Salem with Bro. Boll. His messages ring true and clear to the word of God and revive the spirit of man within him for God and truth and right. Leave for Sugar Creek near Glencoe Monday. This will be my eighth meeting with these good folk. 4 added here lately."—H. N. Rutherford.

From Genoa, Ark.: "W. W. Leamons is here in a meeting with 4 additions to date. He formerly lived in this county. We are rejoicing that the Truth is being presented to our neighbors. Brethren from Fouke, Texarkana, and other places are attending. From here Bro. Leamons will go to a meeting at Grapeland, Texas."—Richard Johnson.

From Norfolk, Ark.: "Our meeting at Martin Springs, near Norfolk, closed August 29 with 10 baptisms. Overflow audiences and plain Bible

lessons characterized the meeting. Bro. W. W. Leamons of Trinity, Tex., did the preaching."—Rudolf Martin.

"Portland Christian school opened Sept. 12 and starts off with enthusiasm, requiring the least time to get organized and down to business. Total enrollment 134, High School 46, Seniors 6, Teachers 5, Resources—in proportion to faith.

"Two renewals in a week's meeting at Hazelwood."—Stanford Chambers.

Earl Smith's address is 3500 N. W. Seventeenth St., Oklahoma City—for those who want free copies of his tract, "The Sure Ground of a Sure Hope."

We can supply Campbell-Owen Debate, \$1.50; Campbell-Purcell Debate, \$1.75.

Please let us have prompt notice of changes of address, as the P. O. now collects 2c on every notice they supply.

From Tell City, Ind.: "We had a fine meeting at Lily Dale with 5 baptisms, while Brother Mattox was here."—David Miller.

From Winchester, Ky.: "Our mission meeting at Pharis Hill resulted in the baptism of two young men. Good crowds all the time. We continue our twice-a-month visits. E. H. Hoover will be at Winchester the last half of October."—Chas. M. Neal.

We can supply K. C. Moser's excellent booklet, *Studies in Romans*, at 25c each. Brother Moser has been kind enough to give us 50 copies asking that we keep the proceeds of all sales up to that number. Quantity prices on request. The author is justly eager to get this pamphlet in wider use.

NASHVILLE WELCOMES HARRY FOX

B. D. Morehead

Friday night, Sept. 16, a large congregation of Christians from twenty or more churches met in the Central Church building to show appreciation of our visiting missionary.

Preceding Bro. Fox's splendid address, brethren R. S. King, S. P. Pittman and E. H. Ijams delivered short speeches of welcome.

In the face of unusual reverse circumstances the audience responded to an appeal in behalf of our guest by Bro. Calhoun with \$47.00. Food also was given.

Bro. Fox and four of his children have enrolled in David Lipscomb College free of tuition charge. Let us thank God for D. L. C.

BOOK NOTES

MUSSOLINI AND THE SECOND COMING OF CHRIST, by Gerald B. Winrod, 80 pages, paper covers, 25c. The Defender Publishers, Wichita, Kansas.

Though we have been hearing and reading a lot about Mussolini this big, fat pamphlet brings to the reviewer matters which are entirely new, as the story of the man who wanted to see Mussolini. It is an interesting episode in this warning literature. We do not wish to be taken off guard whether leaving this world to go as our fathers have gone, or caught up to be with the Lord.

REDEEMING THE YEARS THE LOCUST HATH EATEN, by J. W. Winrod, 33 pages, paper cover, 25c. Defender Publishers, Wichita, Kan.

Quite an interesting story is this of the bartender in a Wichita saloon which Carry Nation smashed with her famous hatchet, who later became a minister and established a congregation of which she continues to be the shepherd. We rejoice at his marvelous transformation and noble accomplishments but regret certain denominational aspects which in some measure mar the work. The pamphlet carries a picture of the famous hatchet.
D. C. J.

SEEN IN THE PAPERS

R. H. B.

NOT RUSSELLITE NOR ADVENTIST

The Word and Work has repeatedly and with much care and detail shown that the charges of teaching "Russellism" and "Adventism", which has been brought against its editors and some other brethren, is wholly untrue; that the Word and Work and all its friends stand opposed to both these false cults and against every distinctive doctrine of both Russellism and Adventism; and that those who have raised these false charges do even themselves have far more in common with "Adventism" than the brethren whom they have so accused. Nevertheless the same misrepresentation is repeated again and again, and that by some men who are looked upon as spiritual leaders, who certainly know or could know, and by all means ought to know that their charge is entirely untrue. Recently the same false accusation appeared again in the editorial article of a Christian journal. It should be needless to point out that misrepresentation is a thing unworthy of Christians and of preachers, and that the publication of a false charge is no honor to a Christian paper—even though such wrong be perpetrated in the interest of sound doctrine. God is light, and His cause cannot be advanced by that method. A cause that requires such support is not the cause of God. "Will ye speak unrighteously for God, and talk deceitfully for him?" (Job 13:7.)

CAMPBELL ON, "THE THRONE OF DAVID"

A reprint from Alexander Campbell on the Throne of David appeared recently in one of the papers.

The writer saw said article years ago, and read it at the time carefully. He also weighed its points and arguments in the light of God's word. It shows at least that people do us wrong when they call us Campbellites!

That article of Campbell's was written in reply to an article by H. T. Anderson, a revered brother, and translator of the New Testament, in which the latter took a position opposite from Campbell's. It would have been apropos had that paper called attention also to the notable fact that neither Bro. Campbell nor any one else called Brother Anderson a speculator, or divider, nor tried to ostracise him because he believed not that Christ is now on the throne of David. Times have changed, haven't they?

WHAT IS "THE THRONE OF DAVID"?

Speaking of the Throne of David—why all the virulence about that? It is a very simple matter. If the Throne of universal sovereignty on which Christ now sits at God's right hand is the promised Throne of David, why, then Christ is

now sitting on the Throne of David. That is all. For all of us believe that Christ is now sitting at God's right hand, and that He holds supreme and unlimited authority in heaven and on earth, "far above all principality and power and every name that is named, not only in this age but also in that which is to come," (Eph. 1:20, R. V., mg.) But if the throne of David is the subordinate sphere of sovereignty which God delegated to David's seed, then *that* is the throne of David, and Christ will occupy it when the occasion for it arises. That would not be a "demotion" as some have thought, for why should His taking the throne of David deprive Him of His universal power? Rather it would be the opening up of a wondrous new sphere for the exercise of it. It is a plain question of definition. Tell us what the throne of David is, brethren, and we will tell you whether Christ is now sitting on David's throne or not. Is it about that that some would like to draw lines of separation?

ONE OF MANY SIGNS

S. C.

"Jesus said, 'As it was in the days of Noah' and Lot when Sodom was destroyed, so shall it be in the day when he comes again. Judging from this and present day conditions, we are not far removed from his second coming. For instance here in St. Petersburg there was a Marathon dance in full swing. It had been going on for about a month, quite a number of beginners quit, but there were some four or five couples who hoofed it along, all of which I presume is all right for those who want to make a fool of themselves . . . but when they begin to try to inject religion into such performances I object. Among the church notices in one of the Sunday papers I found the following: 'Between the hours of 12 and 1, Jack Negley will conduct the second Sunday church services for the contestants' . . . If that is not bordering close unto conditions in Sodom and Gomorrah . . . my thinking apparatus has been blunted. You understand that while Mr. Negley conducted *His church* services the dancers just kept clogging along. While he prayed they danced."—*W. A. Cameron in Christian Leader.*

This is just one of a kind with many signs of the times. But people say of a thing like this, "It is only local." But is it only local? The country over takes pleasure therein, looks on, listens in, or reads the account with applause! That makes it more than a local affair. Blessed are they that condemn not themselves in that thing in which they find pleasure. And could it be that by our not crying out against such things we become in a measure particeps criminis?

A few classes could still be supplied with our Quarterly, 7c each.

EARLY TRIUMPHS—AND THE GOSPEL TODAY

DON CARLOS JANES

The Scriptures tell of the advances and triumphs of the work in the days of the apostles: a host was reached on Pentecost; when Philip proclaimed the Christ in the city of Samaria, "multitudes gave heed"; when he intercepted the Ethiopian on the Gaza road, it was not without success. Later this preacher evangelized in all the cities from Azotus to Caesarea. Peter successfully ministered in the home of Cornelius, the Roman captain; disciples driven from Jerusalem by Saul's persecution went "throughout the regions of Judaea and Samaria" "preaching the word," and some went "as far as Phoenicia, and Cyprus, and Antioch," "and a great number" "turned unto the Lord." Paul preached at Damascus, in Jerusalem and throughout Judaea. He went to Arabia, to Asia Minor (repeatedly), to the European cities of Philippi, Thessalonica, Corinth, Athens, Rome and others, and contemplated including Spain at the western end of the world in his numerous and extensive itineraries. Where did not those truly "apostolic" Christians "go" with the Lord's message?

They were evangelistic; they were missionary. They were awake and at work with such commendable celerity and thoroughness as no succeeding period has reached. They did the Lord's will and they did it at once. In one generation—in their own generation—they told their perishing fellows everywhere the good news in Christ and they did it without any of those inventions of men which have speeded up human activities so greatly in modern times. It is also true that they did this unparalleled work through the church alone—without any of the varied and numerous "auxiliaries" which have been devised to assist in modern religious work. Take off your hat to the servants of the Lord God who made glorious and imperishable history between A. D. 34 and A. D. 64.

The Glorious Record of the Past

What a rebuke their undying record is to us today and how well the history of the early Christian ages reads now! Pliny, the Roman governor, suspended judicial proceedings against the Christians (A. D. 90) while he wrote the Emperor for advice, "especially on account of the great number of persons" "of all ages, and of every rank, of both sexes alike" who were affected. He declared "the contagion of this superstition," as he called it, had seized "cities," "the lesser towns" and "the open country." According to Norton, there were no less than three million Christians in the Empire during the last half of the first century and no fewer than sixty thousand copies of the gospels in circulation, and these, be it remembered, were all written by hand. "The temples were deserted and the sacred solemnities were ignored, and the sacrificial victims found few purchasers." Justyn Martyr, who died for Christ, A. D. 167, wrote:

"There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered in the name of Jesus the crucified, to the Father and Creator of all things."

Tertullian (160-220) is jubilant and eloquent in his words:

"We are but of yesterday, and lo, we fill the whole Empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum."

"The whole church of that period," said Bro. A. McLean, "was one vast missionary organization; all its energies were concentrated upon the task assigned it by our Lord, * * conveying into every heart the ennobling influences of the Christian religion. There can be no doubt as to the early, wide and, within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints."

Think how many centuries have passed since those glorious and victorious days; think of the moral filth, indescribable wickedness and spiritual uncleanness of civilized man and of the ignorance, superstition, soul corruption and moral depravity of uncounted millions of heathen men and women. Think of the diffusion of learning in our days through the free schools, the colleges, the universities, the correspondence schools, the newspapers, etc. Think of the printing press multiplying a man's sermons faster than he can count, and remember the rapid transit facilities by which a man can cover territory as fast as a dozen Pauls. Think of our varied religious literature—books, papers and pamphlets of different sizes and kinds—to help spread the knowledge of God. Think of the wonderful radio conveying its message far over land and sea. Think, brethren, think seriously of all these advantages and think how very far short we are today of being able to say we have preached the gospel "in all creation under heaven." You can think of half of the world's population being unevangelized, but you cannot realize what it means that there are now, at this very minute, over 1,000,000,000 people who have never heard of God. And it is partly, at least, our fault. Missions is a neglected subject. We have not taught it as fully as has been needful and we have not been taught. We walk in darkness as it were. Our vision reaches not beyond the hills that bound the little circle of our activities and furnish abiding place for ourselves and those to whom we are attached by the ties of earthly kinship and congenial association.

Strength and Weakness

How we have stressed a few things the Lord taught; how we have debated on certain familiar lines; how we have contended for (part of) "the faith once for all delivered to the saints." How we have practiced immersion and weekly communion and condemned those who did not. How we have repudiated human names and insisted upon scriptural appellations and how, in our weakness, ignorance, shortsightedness and limitations, we have neglected the first duty of the

church—the evangelization of the world. Undoubtedly the good Jehovah who "so loved the world" *wants all men to hear the gospel.*

What Is Wrong With Us?

What is the matter? Beyond a doubt there is something wrong. For when people make the high claims we do of being God's people, of going by the Bible, and the like, and then come as near to a complete failure in this fundamental business of the Lord as we do, there must be something wrong. Indeed there is a good deal wrong. What is it? We dare not say God's plan is a failure. It would be false if we did say it as early apostolic history abundantly proves; but, beloved, no plan works of itself. They all, human and divine, have to be worked if results are to be obtained and here is where the matter broke down. The failure has been with us. We fought a good fight along certain lines, but we have neglected missions—worse still—we are yet at it. Isn't it time, yea high time, that our teachers were awaking out of sleep and stirring the churches by word and deed to the discharge of that duty for the performance of which the church more than anything else exists? Yes, it is very high time to be doing this. Conditions will not improve very rapidly until the teachers in the church, especially the preachers and elders, awake and attend to this matter, which from a thousand home fields and from thousands upon thousands of more distant fields, cries mightily for attention. They are perishing without the gospel, "having no hope and without God," while churches that have been established for forty years drone along without any special concern for these poor, ignorant, untaught and unsought souls. God's plan is all right, but we have not worked it as we should. And a great reason for the lack of work is the lack of teaching, for the brethren will do more when they are taught more.

A Plea to all Teachers

To the preachers in particular, I wish to make an appeal. For more than thirty-five years I have been a preacher and I know something of how busily we can be engaged and with what good conscience we can preach "first principles" and some other things without thinking of the missionaries or even knowing that we have them. You are a good class of men. I know of none better, but none of us are universal men—strong all the way around—and the fact is that with us as a class very largely rests the blame for our present missionary listlessness. (And yet much of the work has been done by the sacrifices of preachers who should have had congregational support and encouragement.) But it is also true that we have it in our hands to be mighty factors under God in improving conditions and making the church much more nearly "apostolic." If even half of our preachers gave missions attention the whole aspect of this question could be changed

shortly. Every worker at home and in the foreign fields could be supported properly; new workers could be sent out and maintained; millions of pages of free literature could be distributed; and multitudes of men and women going to hell as fast as the unlocked wheels of time can carry them could hear the great love story of the ages and thousands of them would be touched, tendered and led to God. Earth would be better; Christian life much sweeter; the church vastly stronger and more influential; and heaven would be richer while eternity would testify to the incalculable good which would result. When so much depends upon our proper presentation of this subject, surely we should be no longer negligent. Even one hundred preachers taking a good, strong, practical interest in missions could bring about a great change in three month's time. Without riding the subject to death, will you not take it up and try to give it its rightful place? The church is God's dependence for the work.

"MY PEACE"

H. G. CASSELL

In all the world there is a restlessness today that becomes annoying if one tries to look at it too long. In this condition we find a parallel in Jesus' days. When all the nation of the Jews was seething with unrest and the disciples were troubled with the announcement that their Master was about to be betrayed into the hands of the leaders to be put to death He said unto them, "Peace I leave with you; *my peace* I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

In a world of war Jesus alone was Prince of Peace. In a world of labor, Jesus, who was carrying the load of the world's guilt, called the weary and heavy laden unto Him and promised them rest. When the Jews were galling under the yoke of the Romans Jesus called out, "My yoke is easy and my burden is light." How was it that in the midst of wars Jesus knew peace? How could He, while carrying the greatest of all burdens give rest? When he had volunteered to wear the yoke of Satan for all of us how could He say His yoke was easy and His burden light?

It was because of the joy set before Him that He endured the cross, and was able to say it was easy. The mantle of His spirit fell upon the first disciples and they were able to sing His praises while the flames accompanied their songs with tongues of fire. Scattered throughout the holy nation of God's people today are a few who know the peace that passeth all understanding; people who know what it means to hear the lion in his den. They are the ones who are taking up *their crosses* daily and are following their Lord over the world that men may know of His sufferings for mankind.

ON FOREIGN FIELDS MISSIONARY NOTES

DON CARLOS JANES

Cheerful talk of a gradual improvement of general business conditions continues. * * "Our tomatoes are very much superior to those grown here."—*Ramona Hickman Smith*. * * Sister Rhodes has improved from her fall, but not so well otherwise. * * "Am beginning to work among the Mashona people."—*Dewitt Garrett*.

With business a little better, economizing given more attention, and more time spent in prayer, we all shall be able to give the missionaries better attention. * * We regret the deficit in Bro. Merritt's financial report. * * Harry Fox is settled in David Lipscomb college with a heavy course of study in addition to a lot of preaching and some teaching. * * "I know of nothing more tiring than to ride all day on a horse or mule."—*O. S. Boyer*. * * He must be Scotch. George Scott dropped two bucks with one shot.

If some had given a fraction of their needless spending during the depression to the missionaries both they and the missionaries would have been better off. * * "Too many newcomers are not willing to listen to the advice of those older."—*W. N. Short*. * * Converted heathen are able to maintain Christian worship on a scale commensurate with their daily living and it is high time all their work were put on the self-supporting basis. Some progress has been made and more is expected. * * The natives are building a meeting and school house in Siambala's village."—*Addie Brown*. * * Mary Elizabeth and Martha are getting to be quite a help to me."—*Alice Merritt*. * * Bro. McCaleb is giving a good deal of attention to publishing the gospel. Well, if the pen is mightier than the sword, the printing press is greater than an army with banners. * * "I really feel better than I did most of the time in the U. S."—*Sallie Ellis Benson*. * * Pray for the outgoing of new workers to the Philippines, China and other needy fields. * * Sister Johnson received some goods from the States by the courtesy of a returning missionary. * * Iris Cook passed her first term work with good grades."—*Alice Merritt*. * * The absence of Christine Jones in Japan revives the problem of educating the missionary children. * * In Portugese, "e" means "and" but with an accent mark it means "is" or "it is." * * "There are thousands seeking work all over Africa."—*Emma Sherriff*. * * "Restlessness over the Manchurian situation is increasing."—*Geo. Benson*. * * What have I bought this week to the detriment of my missionary contribution? "Many white people are doing work the natives usually do."—*Margaret Reese*.

"SONGS IN THE NIGHT"

Our work in Crato is very encouraging just now. We have about five preaching points in the city and have meeting nearly every night. The Christians are much more interested than ever before. Some of them are showing great zeal in talking the gospel to others. Our prayer meetings are very interesting and the believers seem to like them more than the evangelistic.

Baptisms in this part of the field to date number twelve for this year. About fifteen or twenty others have publicly declared themselves believers but for various reasons have not yet obeyed the Lord in baptism. We expect to see several others take this step very soon. I hope to put on a special campaign, helped by one or more of our co-workers, in the month of September.

Snr. Joao Nunes and eight other believers spent two days and nights in prison because they preached the gospel in a Christian's house in Floresta—a thing which they have a constitutional right to do. The police are dominated by a Roman priest who is prefect of the city. Referring to this occasion he wrote, "We sang hymns until more or less eleven o'clock. The cell where the women were was a terribly foul place but I never saw such joy as they manifested. We talked the gospel to all that visited us, especially to the soldiers and prisoners. Many were impressed and some almost converted. God worked mightily in us and we were resigned to His will until the end." They were freed when another Christian from another city obtained habeas corpus for them. The congregation there is very poor in this world's goods but rich in faith and joy through the spirit.

Virgil F. Smith.



RESIDENCE OF THE MERRITT FAMILY IN AFRICA

Brother John Dow Merritt and wife with Iris Cook, five, and John Sterling, one year old, sailed for Africa, May 29, 1926, settling first at Sinde Mission near Livingstone in Northern Rhodesia. Later the family went to Kabanga not far from Kalomo where the family lived in a temporary pole and grass shelter until a simple three-room house (intended for a hospital) was provided. In 1930 they got into the structure pictured above which is built of brick made on the premises. Mary Elizabeth was born April 20, 1929. Sister Merritt is a faithful helper of her husband who has to be a kind of general purpose man—missionary, school teacher, merchant, farm supervisor, and sometimes builder, etc. The African field needs new recruits and provision should be made for the furlough of the Merritts.

FIRST LORD'S DAY LESSON OF OCTOBER

Lesson 1.

October 2, 1932.

THE CHRISTIAN'S DEVOTIONAL LIFE

Golden Text: Grow in the grace and knowledge of our Lord and Savior Jesus Christ. —2 Pet. 3:18.

Lesson Text: Matt. 6:5-15; 2 Tim. 3:14-17.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done, as in heaven, so on earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And bring us not into temptation, but deliver us from the evil one.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

2 Tim. 3:14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17 that the man of God may be

Study Questions

From what is this lesson taken? (Sermon on the Mount.) From what part of it? (Teaching on sincerity, Matt. 6:1-18.)

Verse 5. How do the hypocrites pray? For what purpose? What does the Lord say of their reward? (What is a hypocrite? What makes men hypocrites? See Notes.)

Verse 6. Where should the Christian pray? What about the door? To whom should he pray? What is said of the Father? (He "is in secret," and "seeth in secret.") What will He surely do? Is that sufficient?

Verse 7. How do the Gentiles pray? What is their idea? Why do they think such a thing? (They do not know God. 1 Thess. 4:5.)

Verse 8. By what name does the Christian know God? What does the Father know? Why then should we have to ask him at all (Because He wills so, and waits for us to ask. (Matt. 7:7; Jas. 4:2b.)

Verses 9-13. "The Lord's Prayer." Is it very simple? Is it brief? Whose interests are mentioned first? (Are not God's interests really our interests also?) How many petitions for ourselves? What is the doxology usually added to the Lord's prayer? (See R. V. marg. and compare 1 Chron. 29:11.)

Verses 14, 15. Which one of the seven petitions carries a condition with it? What is that condition? Comp. Eph. 4:32.

2 Tim. 3:14, 15. Who speaks here, and to whom? (Paul to Timothy.) In what should Timothy abide? From whom had he learned them? (From Paul, and see 2 Tim. 1:5.) How early in life did Timothy's Bible lessons begin? What part of the Bible only did they have then? (Old Testament.) What does Paul say of the O. T. scriptures? Are they able of themselves to make us wise unto salvation? (No—but "through faith in Christ Jesus.")

Verses 16, 17. What does Paul say of all Scripture? (See R. V. margin,

complete, furnished completely un- or Authorized Version on this pas-
to every good work. sage.) For what four things is it
profitable? For what does it equip

the man of God? To what extent does the Scripture equip us unto
every good work? Does any man have to go outside the Scriptures for
instruction regarding any good work God wants done?

NOTES ON LESSON 1.

THE POINT OF THE LESSON

The title of the lesson is "**The Christian's Devotional Life.**" The two scripture-selections bear on the subject (1) of Prayer; (2) The Use of the Bible. These two things are essential to a true Christian Life. In prayer we speak to God; in the Word He speaks to us. That means **communion with God.** Just as the electrical circuit requires an onward current and a return-current so the Christian's communion with God is established by prayer and the study of God's word.

THE LESSON ON PRAYER

This is taken from the Sermon on the Mount. It contains two points of instruction and a model prayer.

1. The Christian must not pray like the hypocrites. They pray with false and impure motive. Their "godliness" is "a way of gain." They pray not in reality, to God, but to make an impression on their fellow men and to get their reputation and praise from men. Such prayer is worse than worthless. Any act of worship and service which is only in form, for outward appearance, and to please man, is hypocrisy. See Matt. 15:7-9—(A hypocrite is a man who is content only to *seem* to be what he really ought to be.)

2. The Christian must recognize the character of Him to whom he prays, and his own relation to Him. He is a Father, **our** Father, one who loves us, cares for us, and knows beforehand what we need. Many words are not necessary. We need not try to persuade Him into doing something for us, nor do we have to put up a certain amount of talk before He will answer. Prayer is not a meritorious performance—as though we were getting so much blessing for so much prayer; nor is it an incantation, such as the Gentiles (who know not God) perform with endless repetitions and by aid of strings of beads and prayer-wheels. (On the Model Prayer, see the Study Questions.)

THE LESSON ON BIBLE STUDY

Here too we have two points: (1) The Scriptures are able to **make us wise unto salvation**, through faith in Christ. (2) The Scriptures **furnish us perfectly unto every good work.**—Note what is told us about the Scriptures: that they are inspired of God (comp. 2 Pet. 1:21), and the four things for which they are profitable. These things were said of the **Old Testament** scriptures (comp. Rom. 15:4; 1 Cor. 10:11) but are in even higher degree true of the New Testament books. (Consider Heb. 1:1, 2 and 2:1-3).

The connection in which these verses (2 Tim. 3:14-17) are found is very instructive. In view of the danger of false teaching Paul admonishes Timothy to **abide in the truth** which he had heard and learned, for he had learned them from a source that could not be called in question: the gospel he had learned from Paul himself, whose apostolic authority was **perfectly accredited**, not only by signs (2 Cor. 12:12) but by his life, work, and sufferings (2 Cor. 6:4-10). The source of his home teaching was the Holy Scriptures which he had known from infancy. **The source** from which a teaching originates is very important. Few or none of us are able to judge a teaching merely on its merits: we must know where it came from. Having made sure it has God's authority back of it, then let us **abide in it**, and let it abide in you. "As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you ye also shall abide

in the Father and in the Son." (1 John 2:24.)

THE GOLDEN TEXT

Consider what bearing the Golden Text may have on the subject of the lesson. Is spiritual growth promoted by prayer? by the diligent use of God's word? See 1 Pet. 2:1-3 on this. Also this: "But ye beloved, **building up yourselves on your most holy faith, praying in the Holy Spirit**, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21.)

QUESTIONS FOR CLASS

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

October 9, 1932.

THE CHRISTIAN IN THE FAMILY

Golden Text: I will walk within my house with a perfect heart.—
Psalm 101:2.

Lesson Text: Luke 2:40-52; 10:38-42.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast;

43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 and when they found him not, they returned to Jerusalem, seeking for him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47 and all that heard him were amazed at his understanding and his answers.

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? knew ye

Study Questions

Verse 40. Of what child is this said? (Jesus.) Is that the normal way of a child's development? Comp. also v. 52.

Verse 41. What was the feast of the passover? (Deut. 16:1-8, 16.)

Verses 42-45. How old was the boy Jesus when His parents took him with them? What happened on the return-trip? Why did they not miss Him at once?

Verses 46, 47. How long before they found Him? Where did they find Him? What doing? what impression did it make on all that heard?

Verses 48, 49. What was the parents' gentle rebuke? What answer did He make? Did Jesus already realize His Divine Sonship?

Verses 50, 51. Did they understand the meaning of His words? To what place did they return? What is said of Jesus?? How long did He so remain there? (Luke 3:23.) What is said of Mary? (Comp. v. 19.)

Verse 52. (Comp. v. 40 above.) What advancements did Jesus make—mentally? physically? spiritually? socially? Comp. Prov. 3:3, 4.

Luke 10:38-42. When and where was this? (Later, in the years of Christ's ministry; at Bethany, the village where Mary and Martha lived. John 11:1.) Who entertained Him in her house? What is said of Martha in v. 40? How did Mary use the opportunity? What complaint did Martha make? What was Jesus' an-

not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

10:38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at the Lord's

feet, and heard his word. swer? What was the one thing supremely needful?

feet, and heard his word.

40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, doest thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

42 But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

NOTES ON LESSON 2.

THE AIM OF THE LESSON

Note the title. What do the scripture-portion of the lesson text teach on the subject?

1. **Concerning the child in the family.** A healthy, normal development—physically (growth in stature), mentally (in wisdom), spiritually (in the grace of God), socially (in favor with men). Vs. 40, 52. All that parents can do to foster such all around development in a child they should do.

2. **The Child's Conduct.** Toward older people: note that there is not the least suggestion of smartness in Jesus' attitude toward the teachers in the temple. It does not say He undertook to teach them or set them right, but he heard them and asked them questions. Toward parents: respect and subjection, vs. 49, 51.

3. **The Parents' Demeanor.** The boy Jesus had occasioned His parents trouble and anxiety; their reproof, however, was gentle. Compare Eph. 6:4. Jesus, as His answer to His foster-father Joseph and His mother Mary showed (v. 49) was obeying a Divine necessity when He delayed in the temple. He did no wrong. (He "knew no sin." 2 Cor. 5:21.)

4. **Members of the Family.** Under ordinary circumstances would it not have been right for Mary to have helped Martha? But it was better on that occasion for Mary to sit at Jesus' feet—which Martha, too, had better done. But ordinarily was not Martha well employed in serving? Only that she lose not the vision of the best thing, the thing the home is really for, in her serving; and that she become not anxious and distracted over her cares so that she cannot give time and thought to the one thing needful. There is no reason for surmising that Mary shirked and neglected her duty over spiritual matters. But she did know what was and what was not important—which many women (men too) do not know, and as a result embitter their own lives and the life of others over trifles.

5. **The Guest in the Family.** The Lord Jesus accepted the hospitality of that home; but, as ever, was more intent to give than to receive. He dispensed His light and blessing to the one member that took time to receive it, and deplored Martha's busy-ness that kept her out of "that good part which shall not be taken away," which He had come to bring to them.—The Lord Jesus taught His disciples that on entering a home their very first thought and concern should be for the people living there; "And into what soever house ye shall enter, first say, Peace be to this house." (Luke 10:5.)

QUESTIONS FOR CLASS

1. What is the title of the lesson?
2. What is the Golden Text?
3. From what gospel are the scripture-portions taken?
4. To what period of Christ's life does the first part refer?
5. What two verses refer to the normal growth and development of the child Jesus?
6. In how many ways did He develop?
7. Should parents do all to foster the child's all-round development?
8. What attitude did Jesus take toward Joseph and Mary?
9. How long was He subject to them? (Luke 3:23.)
10. How did the parents deal with the child?
11. Tell the incident concerning Mary and Martha?
12. Why was Mary in the right?
13. Was Martha's work laudable and honorable?
14. What caution must Martha observe?

THIRD LORD'S DAY LESSON OF OCTOBER

Lesson 3.

October 16, 1932.

THE HOME AND THE COMING GENERATION

Golden Text: Train up a child in the way he should go, and even when he is old he will not depart from it.—Prov. 22:6.

Lesson Text: Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16.

17 And Jehovah said, shall I hide from Abraham that which I do;

18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

Deut. 6:4 Hear, O Israel: Jehovah our God is one Jehovah:

5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be upon thy heart;

7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

Study Questions
Gen. 18:17, 18. On what occasion was this? (Read all the chapter.) Who is speaking? To whom? (To himself.) What was He about to do? (Judge Sodom.) Why didn't He wish to hide it from Abraham? What interest did Abraham have in Sodom?
Verse 19. To what end did Jehovah "know" him? Does it say that Jehovah knew that Abraham would do this—or that Jehovah had known him (i. e. God took knowledge of him and interested Himself in Abraham) in order that he might do this? What would Abraham command his children and his household? What was the aim of that? Can God bless and prosper a wicked people?

Deut. 6:4, 5. What did the Lord Jesus say about this passage? (Matt. 28:35-38.) Does God want to be loved by us? To what extent? What is the test of the reality of this love? (1 John 5:3.)

Verses 7-8. Where shall these words be kept? (1. Upon thy heart. 2. Upon thy hand. 3. Between thy eyes. 4. On the door-posts and the gates.—What does He mean by each of these expressions?) To whom shall the man teach these words? What does "diligently" mean? On what occasions shall he speak of them? (Comp. 2 Tim. 4:2, "in season, out of season.")

Mark 10:13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

Mark 10:13. Who were bringing the little children to Jesus? Did the disciples think that worth the while? Is it worth the while? Why?

Verses 14, 15. How did the Lord Jesus react toward the disciples' attitude? What did He say about the little children? What did He say about such as them? If one would enter the kingdom, how must he first receive it? In what respect especially must one become as a little child? (Matt. 18:4.)

Verse 16. What did the Lord Jesus do for the little children that were brought to Him?

NOTES ON LESSON 3.

THE THREE PARTS OF THE SCRIPTURE TEXT

The aim of the scripture selections, as well as of the Golden Text, is the teaching about child-training.

1. **The first scripture portion**, Gen. 18:17-19, relates to God's purpose in His dealing with Abraham. One purpose God had in calling Abraham was that Abraham's posterity might know and obey Jehovah. On that hinged the fulfillment of God's promises to Abraham. The only way this could be accomplished would be by beginning with his children and his household. The character of future generations depends on the teaching and training given to children today.

2. **The second scripture** is the central passage of the Law—the heart and soul and gist of it all, Deut. 6:4-9. This is the great "Shemah" passage which every orthodox Jew learns by heart. It speaks (1) of the Unity of God; (2) of man's supreme duty to love this God with all the powers and faculties of his being, unreservedly; (3) of the requirement to keep God's teaching in the heart, on the hand, before the eyes, and in all his sphere of life; and (4) the necessity of teaching it to the children earnestly, insistently, continually. Christian parents have badly failed in regard to that last item; yet they wonder at the ruin and loss of their boys and girls. Is it strange?

3. **The third passage** sets forth the Lord Jesus' attitude toward the little ones. (Mark 10:13-16.) The small estimate placed on little children in that day is seen in the disciples' action when the mothers tried to bring their babes to Jesus. But that was one of the times when the Lord Jesus was moved with indignation. He still feels the same indignation toward everyone who disregards little children or by neglect or otherwise hinders them from contact with Jesus Christ, the Fountain Source of God's light and grace.

Thus the last of these three scripture-portions shows the Lord's love and high regard for the child, and His eagerness to bless the children. The middle one sets forth the parent's solemn duty to teach the word of God to their children in their homes—not in a slipshod, perfunctory way, but "diligently," and persistently. (How else can a child be saved in the present world conditions?) The first passage indicates the necessity of such child-training in the great plan and purpose of God.

THE GOLDEN TEXT

What is the Golden Text? Perhaps you know of some exception—a case where a child, though trained aright in God's word, went astray? Well, if there be exceptions they are few and more or less doubtful. And even of those some return to God. The general rule is that a child, faithfully, lovingly, and diligently instructed in the word of God will forevermore walk in the Way.

Woodrow Wilson wrote the following beautiful words: "It is very difficult for a man or a boy who knows the scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life."

USE STUDY QUESTIONS FOR CLASS

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

October 23, 1932.

PROBLEMS OF THE MODERN HOME

Golden Text: As for me and my house, we will serve Jehovah.—

Josh. 24:15.

Lesson Text: Josh. 24:14, 15; Eph. 6:1-9.

Josh. 24:14 Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

Eph. 6:1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother (which is the first commandment with promise),

3 that it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ;

6: Not in the way of eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart;

7 with good will doing service, as unto the Lord, and not unto men:

8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is

Study Questions

Josh. 24:14, 15. Who is speaking here, and to whom? (Joshua's farewell speech to Israel.) What two things needful to serve God aright? Is sincerity alone sufficient? What must Israel put away? (Comp. v. 2.) can we serve the true God while holding to false ones? What choice did Joshua urge them to make? What did he say he would do? He alone? Who with him? (All his house.)

Eph. 6:1-3. What admonition to children? Who said this? (Paul, but see 1 Cor. 14:37.) Why should they do that? What command of the Decalog does Paul repeat here? (Exod. 20:12.) What notable fact about this commandment? (The first with a promise to it.) What is the promise?

Verse 4. What admonition to fathers? Can fathers irritate and exasperate children by harsh and mean treatment? How should fathers bring up their children? What is nurture? What is chastening? What is meant? (As the Lord chastens and admonishes us, so should parents their children.)

Verses 5-8. To whom is this admonition? What kind of servants? (Bond-servants, slaves.) What attitude should they take toward their masters? (Respectful obedience.) What is "singleness of heart"? (Pure motive.) As unto whom should servants render their obedience to their masters? (As unto Christ.) How not? What is eye-service? As what and how should they serve? Whom are they really serving? (V. 7.) If they do any good piece of work who will reward them? Is that true of bond-servants only, or of all servants, and of every Christian worker?

Verse 9. Should the masters like-

in heaven, and there is no respect of persons with him. wise deal with the servants as in the sight of the Lord? What should they avoid? (That includes reviling, and all harsh, unkind speech.) What should they perpetually keep in mind?

NOTES ON LESSON 4.

THE SUBJECT OF THE LESSON

The lesson title is "Problems of the Modern Home." They are the same problems that have always existed—the question how to live together and how to fulfil the mutual obligations which every relationship requires: husband and wife, parents and children, masters and servants. The well-known motto: "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation"—will, if accepted and kept in mind solve most the "problems."

THE SCRIPTURE TEXT

The scripture lesson has a short passage from the Old Testament, the book of Joshua; and a longer one from Paul's epistle to the Ephesian Christians.

The chief point of the O. T. passage is embodied in the Golden Text: "As for me and my house, we will serve Jehovah." If home is to be Christian a definite choice and resolve has to be made to this end. All else will follow.

The New Testament teaching is addressed to Christians. Christian children are admonished to obey and honor their parents; Christian parents to bring up their children in wisdom and loving discipline. Christian servants are enjoined to conduct themselves as Christians in their position as servants—obedient to their masters for the Lord's sake and as unto the Lord; doing their work faithfully as unto Christ—for it is He, really, they are working for, and from Him they shall get recompense and praise if they do good work. The servants here addressed were slaves, a class very numerous in the Roman empire. But the teaching to them applies to every sort of servant, employee and worker, bond or free. The Christian's every day work can and should be done as service to the Lord Jesus Christ. And the difficulties of servants fall mostly to the lot of other men also. **Comp. 1 Pet. 2:18-25.**

Christian masters and employers also come in for admonition. They must deal with their servants with reference to Christ, according to His will and principles—fairly, justly, kindly; for Christ is the Master's Master as well as the servant's, and will judge them both without respect of persons.

QUESTIONS FOR CLASS

1. What is the title of the lesson?
2. From what book is the first part of the scripture-text?
3. Who spoke those words?
4. What sort of occasion? (Farewell.)
5. What choice did Joshua urge upon the people?
6. What was Joshua's personal choice and decision?
7. Whom did he include with himself in this choice?
8. From what book and part of the Bible is the latter part of the scripture lesson?
9. Who wrote those lines? To whom?
10. How many classes does he address? (Four.) Name them.
11. What is the will of God for children?
12. What must fathers see to?
13. What sort of servants does he address?
14. What attitude should they hold toward their masters?
15. How should they do their work?
16. For whom are they really working?
17. From whom do they get their reward?
18. What is said to masters?
19. Should they take a threatening attitude toward servants?
20. Who is Master over the masters as well as over the servants?

FIFTH LORD'S DAY LESSON OF OCTOBER

Lesson 5.

October 30, 1932.

THE CHRISTIAN AND LAW OBSERVANCE

(World's Temperance Sunday.)

Golden Text: **Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.**

Lesson Text: **Rom. 13:1-7; Gal. 6:7-10.**

Rom. 13:1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Gal. 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

the sure law, both in the natural and in the spiritual world? Why does

Study Questions

Verse 1. Who is writing? (Paul.) To whom? What Romans is he writing to? (Christians in Rome.) What does he tell them in this verse? What does he mean by "the higher power"? (The civil government.) Was the Roman government a good government? (Very corrupt.) Were the Christians to be subject nevertheless? Who ordained civil government and gave it authority? (Dan. 2:37, 38; 4:17.)

Verse 2. Is resistance to the government only a human matter or is it against God? What is the result of resistance?

Verses 3, 4. What is the intention of this arrangement of God? (That these powers should keep order and restrain evil.) Is the government (usually) a terror to those who do good or to those who do evil? In punishing evil-doers is the government acting on God's behalf? Did God commit the sword to his power? (Gen. 9:6.) How shall a Christian avoid the terror of the government?

Read 1 Pet. 2:13-17.

5 Is our subjection to the government merely to avoid punishment, or is it a matter of conscience?

Verse 6. Why do we pay tribute (taxes)? What divinely authorized ministry does the civil government perform? What "very thing" does the apostle mean? (Promoting order, keeping down and avenging disorder, crime, lawlessness, evil.)

Verse 7. Should a Christian rebel against or refuse to pay taxes? Were the taxes heavy under the Roman power? (Very heavy.) Taxes, tolls, duties—should they be paid without demur? Is fear (respect) and honor due to the civil government and its representative officials? (1 Pet. 4:17b.)

Gal. 6:7. Is God ever taken in by man's trickery or cunning? Can any man steal a march on Him or gain any advantage over Him? What is

He so solemnly say "Be not deceived"? Might a man deceive himself about that?

Verse 8. What shall he reap who sows to his own flesh? What he who sows to the Spirit? What is it to sow to the flesh? (Eph. 2:3.) What is it to sow to the Spirit? (Gal. 5:16.)

Verse 9. What is necessary if we want to reap the good harvest? When will the reaping time come?

Verse 10. What shall we do toward all men? To whom is preference to be given? What is meant by "as we have opportunity"?

NOTES ON LESSON 5.

THE LESSON

The theme of this lesson is a timely one: The Christian and Law Observance. And, however common and widespread the disregard for law certainly the **Christian** should say, Let others do as they may, but as for me, I mean to obey the will of God in this matter.

The first scripture selection of this lesson is Rom. 13:1-7, which bears directly on the question of obedience to the laws and regulations of civil authorities and government.

The second passage, Gal. 6:7-10 deals with the certain consequences of fleshly self-indulgence and of all sin.

"WORLD'S TEMPERANCE SUNDAY"

Simple New Testament Christians have no such day as that in their calendar, and know of no such institution. But the Christian has two great reasons for refusing the use of intoxicating drink: (1) that such use is directly contrary to all our Lord's teaching of obedience to the laws of the country. Those who use alcoholic liquors not only do wrong themselves, but they are the real backers of the illegal liquor traffic, the illicit manufacturer, the bootlegger, the gangster, the corrupted officers and officials. That would be the case even if the use of liquor were in itself harmless. But it is not harmless. So reason 2, is that Christians will refrain from using intoxicants because of the harm it would bring to themselves, the untold harm it causes others, and because it would entail the loss of all their power and influence for God in the world.

QUESTIONS FOR CLASS

- | | |
|--|--|
| 1. What is the theme of the lesson? | 13. What are the first three words of the second part? (Gal. 6:7.) |
| 2. How many passages of scripture make up the lesson-text? | 14. Are people often and needlessly deceived about this thing? |
| 3. From what books of the Bible are they taken? | 15. What is said about God? |
| 4. What did Paul command the Roman Christians concerning submission to the civil powers? | 16. What does that mean? |
| 5. How many should be subject to the laws of the civil government? | 17. What shall a man reap? |
| 6. From whom do the civil authorities derive their power? | 18. Does that rule work both ways? |
| 7. To what end did God ordain them? | 19. What is sowing to the flesh? |
| 8. With what is their authority enforced? (The sword.) | 20. What is the harvest of that? |
| 9. Do Christians have to stand in terror before the civil government? | 21. What is sowing to the Spirit? |
| 10. Why not? | 22. What will be reaped of that? |
| 11. What two great reasons has he for obeying? (V. 5.) | 23. Of what must we not grow weary? |
| 12. What must the Christian render | 24. On what condition shall we reap? |

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah, sure shall the harvest be."

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"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterances on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expunging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom teaching of the Bible. We shall not go astray in so doing.

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THIS ISSUE

When a man-made creed, written or unwritten, becomes the standard of soundness and test of fellowship among brethren in Christ, the status of the church is changed from that of a free New Testament church to a creed-bound human sect. This insidious peril, now threatening to destroy the congregations of Christ, is exposed in this issue and the Divine remedy pointed out.

Once before, for four successive months, we ventured by faith to send The Word and Work to an extra list of 2000 preachers. The response was good—both in gifts to cover the extra cost and in letters of appreciation from many brethren. Again therefore, by faith, without human means at hand, moved by a conviction that of all issues our preaching brethren must have this one, we send it to them all.

Read Boll's "Manifesto," Olmstead's "What Shall We Preach?" and Chambers' "The Latest Creed." Read brethren, and tell us if it be not right and good to build the church of God—no man's party and no man's sect, but "the house of God, which is the church of the living God, the pillar and ground of the truth."

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—Publisher.