

WORD AND WORK

WATCHING.

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

It may be when the midnight
Is heavy upon the land,
And the black waves lying humbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little,
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore;
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come.

And when a shadow falls across the window
Of my room,
Where I am working at my appointed task,
I lift my head to watch the door, and ask
If He is come;
And the angel answers sweetly,
In my home—
"Only a few more shadows,
And He will come"

—Unknown

WORDS IN SEASON.

R. H. B.

THE GOOD FIGHT OF FAITH.

The good fight of faith differs from every other sort of conflict in this—that the battle is waged in the strength of God, not of man; and in perfect reliance of God's foregone promise of victory. In all other fights man looks to his own resources; in the fight of faith he avails himself of the resources of God alone. In every other sort of conflict he strives in order to achieve his victory; in this he reaches forth to take hold and appropriate the victory already assured and given to him of God. "Jehovah said unto Joshua, See, *I have given* into thy hand Jericho and the king thereof and the mighty men of valor." (Josh. 6:2). This was the foregone fact. It remained now only for Joshua and his host to appropriate the gift. This they did by simply complying with God's directions, (the conditions by which their faith was tested—in this case, the compassing of the city an appointed number of times for seven days) and the victory was realized. The promise of God, and what was already theirs in promise, had become actually theirs in possession. (Heb. 11:30). This principle of faith is illustrated in Joshua's campaigns, in the battles of Gideon and other of the judges of Israel, and in many ways throughout the whole Bible God gives and assures—the men to whom the promise is given take hold of the thing thus assured to them according to God's word. While doing so they depend on God's promise for success, not their own strength. The result is always due to supernatural power. Such was the case with those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." (Heb 11:32-34). It is to be observed that in none of these cases the men were *in themselves* able to achieve these things: the *power* was in every instance derived from God.

THE CHRISTIAN'S FIGHT.

The good fight of faith in the Christian life is precisely the same in principle. God's promise is freely and fully ours in Christ Jesus. He has already given us every spiritual blessing (Eph. 1:3). He has assured us of the issue; He has granted us the perfect and eternal victory in Christ. All this is ours as a foregone fact. Now those who truly believe this word of promise, who take it as a fact, and reach forth in God's way to appropriate it, looking unto Jesus for the required strength and ability—these are fighting the good fight of faith. The more sincerely and whole-heartedly they believe the promise, the more earnestly do they take hold. When God told Joshua that He had delivered the enemy into his hand, Joshua's heart was fired with boldness and energy, and he spared no trouble to possess himself of his

God-given possession. So the Christian: he who believes that the crown is his by God's gracious promise, will stretch forth with vigor unto the goal, and work out the salvation, already his own, with fear and trembling. For he realizes that it is God who is working in him, for him, and through him. (Phil. 2:12, 13). The good fight of faith in the Christian life, as in the battles of Israel, is carried on by God's resources, not man's power. "Be strong in the Lord and in the strength of HIS might." As in Israel's case, our adversary is far greater and mightier than we. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Those who have believed that God has given us the victory, will go forth clad in all the armor of God to engage the foe, and theirs is the victory indeed. But those who do not so rest upon the promise, who measure the difficulty by *sight*, will shrink back and, like unbelieving Israel, will cry, "We are not able, we are not able!" (Deut. 1:26-33). *Of course* we are not able; we are weak, the enemy is strong. But in the case of everyone who steps out upon the promise of God, God's strength is made perfect in weakness. (2 Cor. 12:9). "This is the victory that hath overcome the world, even your faith." 1 John 5:4.

"THE EXCEEDING GREAT AND PRECIOUS PROMISES."

But what are the promises so sure and clear that we may rest our whole confidence in them, and risk our life and all upon them? They are threefold.

1. *That God is ABLE to see us through.*

"Now unto him that is able to guard you from stumbling, and (able to) set you before the presence of his glory without blemish in exceeding joy . . ." Jude 24.

2. *That He has UNDERTAKEN IT.*

"Christ loved the church and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the Church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Eph 5:25-27).— Having undertaken it He will not faint nor be discouraged till He carries it through. "He who began a good work in you will perfect it until the day of Jesus Christ." (Phil. 1:6).

3. *That He certainly WILL do it.*

"Who shall also confirm you unto the end that ye be unprovable in the day of our Lord Jesus Christ. God is *faithful*. . ." (1 Cor. 1:8, 9).

"And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. *Faithful* is he that calleth you who will also do it." (1 Thess. 5:23, 24).

THE "PERSEVERANCE OF THE SAINTS."

Now the man who *believes* these plain and outright assurances of God will face the future with equal earnestness and joy. He will go forth uncompromising into the battle against all opposing forces, saying, "I can do all things in him that strengtheneth me." (Phil. 4:13). His own weakness does not appall him—he knows it, takes it for granted, and rests his confidence upon Jesus alone. No power in the universe can overcome this man; he is "guarded by the power of God *through faith* unto a salvation ready to be revealed in the last time." (1 Pet. 1:5). But he who does not believe will shrink back at the difficulty. Not to him will the victory be. "The just shall live by faith, and if any man shrink back my soul shall have no pleasure in him." (Heb. 10:38).

Do you believe God? Then fight the good fight of faith, lay hold on eternal life as He directs. The promise is certain, the victory is assured, the inheritance is already yours—see that you go over and possess the land which Jehovah thy God hath given thee. "*Having therefore these promises* let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1). This is the true doctrine of the perseverance of the saints."

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SPIRITISM AND DEMONISM.

On the subject of "Communing with the dead," a noted writer says:

"A few years ago such ideas were nearly confined to the more unenlightened parts of the earth; but now the tide of Demonism has again set in and is rapidly overflowing Christendom. The evil spirit is returning with seven others worse than himself, and the result will be a far darker Heathenism than the world has yet experienced, seeing that it will be a Heathenism received back after a trial and deliberate rejection of the Lord Jesus Christ. And 'if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

What would the (since deceased) author of these words (which were written more than thirty years ago) say in view of present conditions? The Great War gave a mighty impetus to the already fast-growing cult of demon-communication. Men of standing, in the foremost ranks of science and literature, have espoused these practices, and have clothed the cult with respectability. It is fast becoming popular. Indisputable evidences of the reality of this spirit-intercourse are piling up, and the existence of unseen intelligences is being demonstrated. Books and articles discussing this weird and awful theme are flooding the country—commended to the public by the great and noted names of their authors, such as Sir Oliver Lodge, among the foremost of living men of science; James H. Hyslop, Chairman of the Society of Psychical Research; Sir Arthur Conan Doyle, probably the most popular English writer in the world; besides many

lesser lights. In view of the world-wide bereavement occasioned by the War, the unsettlement of cherished old convictions in a million minds and the general helplessness and distress of nations, the evil powers find the opportunity peculiarly favorable. The world bids fair to be swept to its doom by this fatal delusion. In this issue of WORD AND WORK, see the article on "Thy Son Liveth." The strongest scriptural discussion of this subject I have seen is found in a volume entitled, "Earth's Earliest Ages," by G. H. Pember. Let us beware of any such "New Revelation" as is offered to us by the demons. This is a time to watch and pray. (Isa. 8:19-22; Gal. 1:8, 9; Luke 21:34-36).

BOOK REVIEWS.

THE MODEL CHURCH—G. C. Brewer. 166 pages. Price, \$1. McQuiddy Printing Co., Nashville, Tenn.

This is the sort of book that one would wish were in the hands of all the brethren in every church. With discernment and ability, simply and forcefully, the author sets forth scripture-teaching on the church's organization, government, work, and worship. In dealing with contingencies that are not specifically covered by the word of God, he shows fine insight in the application of scripture principles. The chapters on the eldership and on discipline are especially fine. This is one of the most helpful and practical little books I have read, and it is to the real interest of God's work to commend and urge it upon the attention of the brethren everywhere, and to circulate it is truly a service to the brotherhood in Christ.

LECTURES ON THE BIBLE—G. Dallas Smith. F. L. Rowe, Pub., Cincinnati, Ohio. 96 pages. Price, 50 cents.

Brother G. Dallas Smith's abounding love and reverence for the Bible is back of this book of seven lectures, and brought it forth. He knows his theme, and handles it with honest and powerful directness. It is as pleasant a book to read as it is profitable. How many Christians are there who do not want to know something *about* the Bible—how we got it, and on what testimony we receive it as the word of God? This little book answers the questions faithfully if not exhaustively. It is not only a book *about* the Bible, but embodies much sound Bible-teaching. It is attractively and interestingly written, tersely put, in a plain and easy style, designed for the plain man; yet full of interest to the student as well. The titles of the lectures are as follows: 1. The Origin of the Bible. 2. Who wrote the Bible? 3. Mysteries of the Bible. 4. Why Study the Bible? 5. How to Study the Bible? 6. Divisions of the Bible. 7. What is Man?

Reviewing a book is generally a task and a responsibility. But for these two I am sincerely grateful to the authors, and glad indeed to give my judgment that they both will prove a help and a blessing to any reader.

R. H. B.

WORD AND WORK

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No. 12.

NEWS AND NOTES.

Select your holiday gift books from the advertisements in this issue. We discriminate and list only the worth-while works. Any good book, paper or magazine, religious or circular, may be ordered through this office at the regular rate, whether we advertise it or not. State publisher's name if possible.

From Basil, Kansas: "The outlook to do good in our new home is very promising. We trust to be able to devote all of our time to the church work. May the good Lord bless you in your work."—J. R. Flint.

"I think 'Truth and Grace' too good for words—if our lives can only express its sentiments. You are doing us all so much good with the WORD AND WORK. I do not see how you keep it so pure and wholesome. I feast on it. With every good wish."—Mrs. Daisy S. Oldham.

"I have just closed a glorious meeting at Scribner's Mill near here. The Lord gave us a visible increase of twenty-five baptisms and eight restored. 'And the word of God increased.' We are planning to build a house of worship at Scribner's Mill."—H. N. Rutherford.

Let us not forget to fellowship brother Hebert with our prayers and gifts. Brother Chambers, 1129 Seventh St., New Orleans, forwards funds.

The Editor is in attendance at the special meetings, Harper, Kansas, at this writing.

From Commerce, Texas: "We are arranging to sow this country down in good tracts."—W. L. Swinney.

A fine young man recently returned from overseas confessed Christ Nov. 23, in Highland Church, Louisville.

In ordering Bibles, add one-third to the prices found in our Bible Catalogue recently mailed out. However, we have numbers 172, 173, 174, 274, and 2172X on hand at the old rates. All have patent thumb index.

Let us send you our "Sample Set" of seven tracts for a quarter. From this set you may wish to select one or more in larger quantities. And have you see R. H. Boll's study-pamphlets on Isaiah and Jeremiah? Ten cents each. They are the next best thing to attending his oral classes in these books.

E. L. Jorgenson had a good meeting at Gallatin, Tenn., with five baptized. W. G. Klingman led singing the second week. Brother Olmstead has done a great work in Gallatin and surrounding territory. Brother Jorgenson goes West for meetings in Iowa and Nebraska early in December.

The November and December articles, "What Baptism Is," and "What Baptism Is For," will form a temporary tract (Truth for the Times) and may be had while they last at \$1.00 the hundred.

Herman J. Fox preached at the new church in Glendale, Ky., Sunday, November 23. Herman J., is now the efficient office manager of WORD AND WORK.

C. C. Merritt's tract, "The Sermon on the Mount," is simply fine. Have you seen it? Ten cents each. Fifty for \$1.00.

Special tracts: Roger's Reasons, 10c; Roger's Reasons No. 2, 10c; Haldeman's Analysis of Christian Science, 10c.

Now is the time to put your name in the pot for the 1919 Bound Volume of WORD AND WORK, \$1.25. A few remain from 1916, 1917 and 1918 at \$1.00 each.

Many subscriptions expire with the year-end. Remember the WORD AND WORK is on a strict cash-in-advance basis—except to the poor who cannot pay at all. Renew *now*, and make it a club if you can.

Read the announcement, "WORD AND WORK Lesson Monthly changed to Quarterly," elsewhere.

Stanford Chambers' article in this issue, "Looking for the Lord," is extra good; and Brother McCaleb's article is very important.

"Allow me to call your attention to the appeal being sent out by the congregation at Amite, La., where the faithful brethren are struggling to firmly establish the cause of Christ. They need \$2,000 from out-of-the-State brethren to help them build a house. They are now worshipping in an up-stairs hall which may at any time be denied them. They have raised about \$400 among themselves, besides paying \$350 for a lot. They may have appealed to you, you may have helped. If your congregation can send them a contribution with a good encouraging letter to Brother W. J. Johnson, it will greatly help them."—A. K. Ramsey.

Don Carlos Janes is on a preaching trip through Ohio.

If you want *Sunday School Times* for 1920 at a saving of 25c, send in your subscription before Dec. 20, with \$1.50, and we will order it for you. If you order direct from the *Times* office in single subscriptions, it will cost \$1.75.

Nearly 500 subscriptions to WORD AND WORK expire with this issue. Look for the notice under first cover. We cannot send January unless you renew.

Now is the most favorable time to make up clubs; 75c each, 50c in clubs of four or more. The club rate is also the agent's rate, that is, agents may collect at 75c each and send us 50c; or friends who do not care to keep out the commission may collect at 50c and send in the full amount.

One of our best clubbers has suggested a "Drive" for subscriptions. He offers to give a week's time in his home and surrounding towns and churches for subscription-getting. Write us what you think of it. Would you be one to give, if possible, a week? Or if not that long, how much time would you give? Five days, four, three, two, one?

We have printed five hundred extras of this issue, and will be glad to send samples anywhere in any quantity, to clubbers or to prospective readers.

"Closed last Tuesday a delightful work with the Cohron congregation near Bowling Green, Ky. Fourteen baptisms, (five or six, heads of families). This is the home of Bro. R. B. Thompson, a good and faithful preacher, whose teaching and exemplary life is bearing fruit in the community. The little church is young in years and few in number, but by a faithful life, and under His grace a great work and a glorious victory lies before them. I shall perhaps assist them again next year in a series of meetings.

"Our meetings here at Horse Cave and at Green's Chapel were spiritual feasts from beginning to end. But how could they have been otherwise under the wise and consecrated leadership of Ernest Hoover and Robt. H. Boll, ably assisted by Rutherford and Allen, men who labor truly for the glory of God and the salvation of precious souls. We are praising His name for the victory gained through the efforts of these noble men."—D. H. Friend.

For the third quarter of this year, I received for McCaleb, \$8.75; McHenry, \$439.48; his helpers, \$81.19; Martin, \$286.09; his helpers, \$106.14; my free literature, \$67.91; Japan travel, \$100.17; India travel, \$8; Japan building, \$11.84; Rhodes, \$88; Bixler, \$61; transportation to Japan, \$54.83; Sister Fox' typewriter, \$48; miscellaneous, \$66. Total, \$1,427.40.—Don Carlos Janes.

Will you help to teach the truth by scattering free literature? Samples of more than 20 kinds upon request. Don Carlos Janes, 2229 Dearing Court, Louisville, Ky.

We furnish the Scripture Text Calendar again this year. 30c each; 5 for \$1.25; 12 for \$2.75; 50 for \$10.00, postpaid.

LOOKING FOR THE LORD.

STANFORD CHAMBERS.

It is not popular in these days to believe in the Lord's return to the earth, much less to be looking for Him, notwithstanding the New Testament is full of references to His reappearing and more space is given to that subject than to any other save perhaps one. With those who really believe the Bible therefore the fact of the Lord's coming again is settled. He is coming. Jesus Himself said, "I will come again." Angels said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Paul said, "The Lord himself shall descend from heaven." James said, "Be patient therefore, brethren, until the coming of the Lord." Peter said, "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." Jude said, quoting Enoch, "Behold the Lord came with ten thousand of his holy ones;" and John said, "Amen, come, Lord Jesus."

Not only is the fact of our Lord's coming made emphatic in the Scriptures, but also that He may come at any time. Let a few passages refresh our minds. "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. Blessed are those servants whom the Lord when he cometh shall find watching; . . . Be ye also ready: for in an hour that ye think not the Son of man cometh." Luke 12:35-40. "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." Matt. 24:44. "Take heed, watch and pray: for ye know not when the time is. . . . Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 12:33-37. "So then let us not sleep as do the rest, but let us watch and be sober." 1 Thess. 5:6. The import of the repeated "Watch and be ready" is that it will mean irreparable loss to all who are found in any other attitude. He who is not looking for Jesus to come is treading on dangerous ground as regards his own welfare and is lending his influence in favor of that evil servant who "shall say in his heart, My lord tarrieth, and shall begin to beat his fellow-servants and shall eat and drink with the drunken," and in favor of the mockers who shall be saying, "Where is the promise of his coming?" and who consequently are walking after their own lusts. 2 Pet. 3:3. It is very evident that if such characters realized that the Lord may come at any time their conduct would be very different. How sad to think that numbers of professors are today truly represented by that evil servant and by the mockers. And what a plight will be theirs! Dear friend, will you be found in such a

plight? If Jesus were to come today, would you be in great embarrassment and utter dismay? Are you doing things you would not want to be doing when Jesus comes? Are you saying things you would not want to be saying when Jesus comes? Are you going where you would not want to be found when Jesus comes?

Brother preacher, teacher, exhorter, you who would be a helper of others, do you realize how in the Scriptures the truth of the Lord's coming enforces every other truth and duty enjoined therein? And are you who appreciate the divine wisdom of it making the same use of that truth? Would you strengthen faith? then listen: "Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also." Jno. 14:1-3. Would you exhort some one to repent? "Repent and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord and that he may send the Christ who hath been appointed for you, even Jesus, whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets of old." Acts 3:19-21. "Repent therefore or else I come to thee quickly." Rev. 2:16. "Remember therefore * * * and repent. If therefore thou shalt not watch, I will come to thee as a thief." Rev 3:3. Does some one lack courage to confess Jesus as Lord? "For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man shall be ashamed of him, when he cometh in the glory of the Father and the holy angels." Are you having to contend against self-will that prevents obedience to the gospel? Recall, "at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God and obey not the gospel of our Lord Jesus." II Th. 1:7,8. Does carelessness hinder the the resurrection life? "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on things above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ who is our life shall be manifested, then shall ye also with him be manifested in glory. Col. 3:1-4. Is there need of a purifying hope and one that will anchor the soul? "Looking for the blessed hope and appearing of the glory of the great God and our Savior Christ." Titus 2:13. "We know that if he shall be manifested, we shall be like him for we shall see him as he is. And every one that hath this hope set on him purified himself, even as he is pure." Jno. 3:2(3. Is there need of patience in these trying times "Be patient, therefore, brethren, until the coming of the Lord. * * * Be ye also patient, establish your hearts, for the coming of the Lord it at hand." Jas. 5:7,8. "Inasmuch as ye are partakers of Christ's sufferings,

rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." I Pet. 4:13. Do elders need stimulating to careful shepherding of the flock? "Tend the flock of God which is among you, exercising the oversight * * * making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." I Pet 5:2-4. Does a preacher need inspiration for faithful presentation of the truth in these days when people have itching ears and will not endure the sound doctrine, but heap to themselves teachers after their own lusts? "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word." II Tim. 4:1-2. Is there concern about those who have fallen asleep? "Christ the first fruits, then they that are Christ's at his coming." I Cor. 15:23. "For the Lord, himself shall descend from heaven * * * and the dead in Christ shall rise first; then we that are alive" etc. I Th. 4:18. Does some on fail to see the import of the Lord's SSupper?" For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." I Cor. 11:26. Is there carelessness and irregularity in regard to the assembly of the saints? "Not forsaking our own assembling together as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing nigh." "For yet a very little while and he that cometh shall come and shall not tarry." Heb. 10:25,37. Since the Holy Spirit has seen the need of enforcing His exhortations with the truth of the Coming of our Lord, let those who would declare the whole counsel of God learn to do likewise.

OF SUCH IS THE KINGDOM.

On November 12, Elois, little six-year-old daughter of Brother and Sister Philip Hayden, of Amite, La., left her dear ones here, to be, as she said, with Jesus. Her death resulted from a sad accident. She and two other children of the family were run over by a run-away horse. For a while it seemed that Elois was on the sure road to recovery, but there came a relapse, new complications having set in. She was taken to the hospital at New Orleans where everything possible was done, but without avail. She told her mama she wanted to go home to die and so she was taken back. In a few days the Lord released her from her pain and took her into His own care. Her dear ones left behind for a little while miss her to be sure, but there is much consolation notwithstanding all; Elois will never know by experience the taint of sin, and the struggles and temptations of this world she will not have to endure. Comfort one another with these thoughts.

STANFORD CHAMBERS.

BEING SOMETHING OR DOING SOMETHING.

H. L. OLMSTEAD.

A student of present day times and tendencies cannot fail to note that there is a vast expenditure of energy in the effort to do something. "Something must be done" is an expression on almost every tongue. Something must be done about the H. C. L. Something must be done about the prevalent unrest, the increase of immorality, the increase of crime, the outbursts of anarchy, the labor situation, the lethargic condition of the churches, and so on without number the tasks loom up before us. One thing is quite generally forgotten, viz., the people who are to do this are the same people generally who have brought about these very conditions. A black cloud of uncertainty without doubt overshadows the world. It is not the purpose of this article to decry honest efforts at readjustment of affairs, national or international, political, economic or industrial. Nevertheless, we would point out God's method of dealing with conditions as He finds them in the world. The different sore spots now breaking out on the surface of human affairs are but the symptoms of a deeper-seated disease. Doctoring symptoms seems to be a human pastime, and failure to look beyond them a characteristic human blunder. God's method of dealing is clearly pointed out in Eph. 2:10: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." This passage without doubt teaches the advisability of *doing* something and the necessity as well; however the "good works;" here mentioned are the result of something else—the result of God's work in us.

Being something should precede *doing* something. Frankly we cannot be supremely optimistic over what a world of unregenerate humanity may do. Professors of "applied Christianity" are sitting in our institutions of learning teaching the young idea, not only how to shoot, but also how the beneficent principles of Christianity may be applied to world-affairs and be practiced by the great body of mankind while they leave out, and even cast slurs at, God's method of preparation for the practice of Christianity.

In God's sight, it is not who or where you are or what particular thing you do that counts but what you are. The good works which God has prepared are for those to practice who are His workmanship. The world still refuses to believe that anything has happened to the human family or if it has, it was only a mere accident of some sort. They are not willing to accept the Biblical view that "by one man sin entered into the world." Consequently they continue to remain away from God. They must all try to *do* something and get others to *do* something not knowing that Christ has died, "the just for the unjust, that he might bring us to God." The Church must set itself to the task of healing the running sin-sores of the world by doing something and

getting the world to doing something, but must put the soft pedal on the very doctrines that point the way to *being* something. That way which leads men first to God that he may *do* something for them and make them a piece of His own workmanship, has ever been evil spoken of. It is against the fleshly mind; it is too humbling to our pride; it casts too low at the feet of the Master; it opens the way for God's grace to meet our human need, and we cannot confess that need! *We* must do something, *We* can and *we* will. So it goes and God and His gospel are left out.

Let all who propose to preach the primitive gospel sound no uncertain sote as to this matter. Let us not be guilty of teaching that doing something is the equivalent of being created in Christ Jesus. Believing, repenting, confessing and being baptized could not make us God's workmanship, if God did not work. "Of him are ye in Christ Jesus."

RAHAB, THE HARLOT.

TONA COVEY.

Rahab was of the city of Jericho, a city which typically represents the world. By her citizenship in this city, therefore, she was partaker of the doom of the city; but because she had heard of God's works with Israel she believed in Him and took His people for her people and their God for her God and consequently was saved from the destruction that came upon the rest. Her fellow citizens also believed that Jehovah was working for Israel against the nations and also believed that he would give Israel their land just as Rahab did. But instead of taking him for their God and His people for their people they continued in disobedience and perished.

Her faith was expressed both by words and by works. When she showed faith, the grace of God began to operate, and by it (not by works) she was saved. From the standpoint of redemptive works she had no more to justify her before God than her countrymen that perished. Her works that James (2:5) speaks of, saved her in the sense that they were taken as evidence that she had faith sufficient to permit the grace of God to be extended to her. Her faith set her against her king (a type of Satan) and against her people. She, as a type of the Gentiles that were, by the grace of God, to share the blessings of Israel, took refuge behind the scarlet cord, a type of the blood of the passover Lamb. (Eph. 2:11, 12). In the New Testament her name is honorably recorded in Matt. 1:5; Heb. 11:31; Jas. 2:25.

Write us about church supplies: communion services, baptismal suits, contribution baskets, envelopes and racks, maps, tuning forks, anything. Also, we are prepared to handle all kinds of printing, engraving, and binding at reasonable rates. Let us get out your protracted meeting cards, etc.

WHAT BAPTISM IS FOR.

E. L. JORGENSON.

Let us recall from our former article, ("What Baptism Is," November issue) those three things that ought to elevate the ordinance far above all neglect or indifference: That Jesus our Savior *submitted* to baptism; that Jesus our Lord *commanded* baptism; and that the Spirit-led apostles *practiced* baptism in every case of conversion. Its practice cannot, therefore, be a matter of indifference, nor can the ordinance be without some important design. It is into this design and purpose, into the meaning and significance of baptism, that we wish now to inquire.

First then, baptism is intimately associated in scripture with pardon. As an act of faith, and as the appointed expression and test of it, it has something to do with remission, forgiveness, salvation from past sins. This is so clear in the scriptures, but so much denied in theology, that I always prefer to advance the point in Bible words; for then, if anyone gets angry about it, he gets angry with God. Only, the reader will suffer this one remark: How strange it is, and what a perversion of the Divine order, that some have now come to think that an *act* in connection with salvation makes faith void, whereas in Bible times, both Old Testament and New, an act was always necessary in order to make faith perfect! "By *faith*"—mark that, "By faith the walls of Jericho fell down—*after* they had been compassed about for seven days!" The act did not vitiate the faith, but finished it. Consider well these passages:

"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16). Omission of baptism from the second clause in no way weakens the first, for disbelief alone would condemn, and of course no unbeliever *would* be baptized.

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5). If Wesley, Barnes, Lightfoot, Dods, Dwight, James M. Gray, and others are right in referring the water of this verse to baptism, how important the ordinance becomes!

"Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38).

"Eight souls were saved through water: which also, after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the appeal (margin) of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3:20-22). As an act of faith, baptism procures resurrection benefits.

In the second place. Baptism is intimately associated with deliverance, not only from past sins, but from present sinning; not only with pardon of the past, but with power for the present; not only with remission, but with victory. It has to do with the

past sinful life and it has a bearing also on the Christian life. Many have been led to obey by the design of Acts 2:38; many others would be led to obey if they understood the significance and purpose of baptism as set forth in Romans 6. In that chapter we have three arguments against sinning. We must not sin because we have "died to sin," 6:2; because we "are not under law but under grace," 6:14; and because we have changed masters and are no longer under any obligation to the old master, unrighteousness, 6:18. It is with the first of these three reasons for not sinning that baptism has to do. The chapter opens with the question, "Shall we keep on sinning, we who have been forgiven?" The answer is an emphatic No. "God forbid." We shall not keep on sinning because we have "died to sin." But when, Paul, when did we die to sin? Do you not know, he answers, that we died to sin when we were baptized, that we were, in fact, baptized *into death*, Christ's death. The word "into" here used always means in order to, with reference to a result: in order that we might experience and appropriate to ourselves, the benefits of Christ's death. "We were buried therefore, with him through baptism into death." Mark how the apostle points out the place where, the method whereby, and the exact moment in which, this union with Christ, and this identification with His death, occurred: "*through baptism!*" This phrase would of course have been left out if it were a matter of inward faith alone exclusive of the outward act. Note now the deliverance which follows this experience; "we also might walk in newness of life;" "we shall be also in the likeness of his resurrection;" our old man was crucified," "no longer in bondage to sin;" "released from sin;" "we shall also live with him;" "reckon ye also yourselves to be dead unto sin;" "let not sin therefore reign in your mortal body;" "sin shall not have dominion over you." All these statements have reference to the victorious, undefeated, overcoming life in which the sin-bondage has been broken up. But the moment in which that sin-bondage was broken was in the moment of baptism, according to this context. (See also Col. 2:12).

But someone will say, how can baptism accomplish such results in the life? The answer is that it can do so only because *God has appointed it to that end*; because God has ordained it for that purpose; because God has promised to meet the sinner there, not only for the pardon of his sins, but for the communication of power for the Christian life. Then and there He communicates to the penitent believer the gift of the Holy Spirit to strengthen him with might in the inward man. Refusal of baptism, therefore, is a kind of denial of the supernatural in religion. We can see how faith and repentance affect the believer himself, subjectively, and we have no difficulty in accepting these conditions; but because we cannot see the effect of baptism, we refuse it! But let the penitent go down into the water in the faith that he shall rise to walk in the new overcoming life and he will not be disappointed; for as Peter was able to walk on the water, as the man with

the withered hand was able to stretch it forth, and as the lame man received strength in his feet and ankle bones to leap and walk—because in these cases, with the commandment there went the power to obey it—so whatever God has said shall be possible, that *shall* be possible to the Christian. And God has declared that baptism, when undertaken in an understanding faith, is the open door to victory over self, sin and Satan. Walk out!

SCRIPTURAL WAYS TO GO AND PREACH.

J. M. MCCALED.

The Gospel may be proclaimed by all Christians voluntarily and at their own charges. It is not only the privilege of all Christians to do this, but their duty. When persecution arose against the saints of Jerusalem the whole church was turned into missionaries who went about preaching the Word. (Acts 8:1-4.) "And he that heareth, let him say, Come," Rev. 22;17. There was no previous arrangement or consultation with these early Christians, but each wherever they went, told his own message so far as the record goes; however, they all like Philip "preached Christ." Paul as soon as converted began preaching. Acts 9:20, Gal. 1:15;16.

A church may set apart missionaries and send them forth to foreign fields (as in the case of Paul and Barnabas at Antioch, Acts 13:1-3). Such should make reports direct to the church sending them (Acts 14: 25-27). Paul, however had already been preaching as a missionary among the Gentiles long before the formal setting apart without the endorsement of any church, simply on his own individual responsibility.

Any brother as in the example of Titus (2 Cor. 8:16,17) may volunteer to collect funds from different churches for the benefit of the poor saints, and if for the purpose of feeding the poor, why not for the higher purpose of feeding the soul? The collections on the first day of the week (1 Cor. 16:1-4) were also for the poor saints, but it is generally conceded that such collections may also be used to support the ministry. But we are not left to inference, for a careful reading of 2 Cor. 8:6-15 shows beyond a doubt that these general collections for the poor also resulted in the furtherance of the gospel. Moreover, "God hath ordained that those who preach the gospel should live of the gospel;" (1 Cor. 9:14), that "the laborer is worthy of his hire," and that the churches should not "muzzle the ox when he treadeth out the corn" (1 Tim. 5:18,19).

A brother may be appointed by a community of churches to receive and forward funds as in the case of "the brother" mentioned by Paul in 2 Cor. 8:18-19, and the volunteers and those appointed may co-operate in this work. This example is already being followed by several of the brethren, much to the help of the missionary cause.

If the support is meagre, or for other cause it is expedient,

the missionary may engage in manual labor to supply the lack, Acts 18:1-13; 20:33-35. The missionary should be willing to suffer if need be; but no church should be willing that he suffer. The soldiers who went over-seas, went willing to suffer and did suffer; but those who remained behind did all they could to prevent it.

Missionaries should make a clear and full report of all amounts received providing things honest in the sight of all men. 1 Cor. 8:20,21.

Women also have a part in making known the joyful message. They were the first to proclaim a risen Lord (Matt. 28:1-19); they are to be teachers (Titus 2:3); may labor with the men in the gospel (Phil. 4:3); Phoebe was a servant of the church at Chenchreae (Rom. 16:1,2), and went to Rome doing church work, and with the men they went "about preaching the word."

Then to sum up the foregoing: every church is a missionary society and every member a missionary; a church may separate certain of its members and send them forth to foreign mission fields; any brother may volunteer to receive funds from the churches in general and forward them to the missionaries; men may be appointed by the churches and these may co-operate with volunteers engaged in the same work; missionaries may help support themselves if need be; but no church should let a missionary suffer through neglect; women may also teach and labor in the gospel in all lines of Christian work becoming their sphere.

The brethren connected with the religious papers have long been receiving and forwarding funds; at present there are five others who have either volunteered to do this or have been appointed by the churches. Other churches are sending direct to the missionaries whom they support in part. Three have followed the example of the Antioch church, sending their workers forth to the field and supporting them.

This is a good beginning, only there are too few engaged in it. Thousands of churches remain idle. They need to be awakened to their duty. Too few of the young people of the churches are being trained for service or encouraged to go. The elders and preachers of the churches should form classes of those who express a desire to become missionaries and should give them special training for that work. When they are ready to go the whole church should back them with their prayers, words of encouragement and their means.

It is a shame that any church will let a worthy worker go out from their midst without the appointment and unanimous endorsement of that church. It is a burning shame and disgrace for any member of a church to discourage and oppose his child becoming a missionary. There should be a "service flag" in every church building in the land with one or more "stars" in service "over-seas", not to "our country" but in service to the Prince of Peace. Where we are *allowing* one to volunteer to go we should be sending hundreds.

“THY SON LIVETH.”

R. H. B.

In a very prominently placed article entitled “Thy Son Liveth,” the December, 1919, number of the *Ladies' Home Journal* urges upon the attention of the million and more homes of its constituency a string of purported Spirit-communications as a vital message of comfort to our war-bereaved. The article is written as from the pen of a soldier boy's mother who receives “wireless” and “automatic writing” messages from her slain son. The latter himself is represented as urging the publication and wide dissemination of his reports from “the other world.” It is neither possible nor desirable here to reprint any considerable portion of said article, nor is it necessary to do so, for the article is universally accessible to all who wish to examine it at first hand. I call attention only to some of its salient utterances.

1. The alleged departed one avers over and over again that “there is no death,” and with the poet Wordsworth (whom he quotes) declares that “what seems so is transition.” Suddenly, without comprehending at first what really has happened, the soldier (so says the spirit-message) found himself released from his earthly body, but still moving in the same locality; presently busily employed, still obeying a lieutenant's command, marching to orders; no longer fighting, but relieving the wounded and engaged in other service to the living. He is delighted with his “spiritual body,” which is unaffected by such things as bullets or barbed wire; unhindered in its progress by physical obstacles; impervious to pain, insensible to weariness. He is still clothed in a uniform of khaki-color but it is khaki of a very different sort, tenuous of texture,—“vapor stuff” he thinks.

The one key-note that runs through the whole series of messages is: “*There is no death.*” “Get that,” he says (in substance) to his mother: “in comparison with this fact all else I have to tell you is unimportant. *There is no death.* We are all very much alive—more so than ever.” In fact what is called “death” in common parlance, is (according to him) really a step forward and upward in the progress of man's development. All the faculties are marvellously heightened and supernaturally keen. Life has now begun in a bigger sense, greater spheres and heights of development open ahead. Everything is well—the one, only thing that troubles any of the departed is the mourning and weeping of the loved ones left behind. “Tell them to stop it.” “There is no death for the individual . . . the body is an exchangeable garment and does not count in the history of the man.”

2. The professed spirit-son says much of the ease with which communication can be established. “If you could just make them understand that *there is no death.* If you could just make them know that they can call their own loved ones to them, and hear, at first hand, that all is well beyond what has truly

been called 'the veil.' It is not more than that. It is not as much. We are separated from our living . . . by nothing but those unused faculties I spoke of on your side. *Urge immediate development of these faculties.* [Italics are his.] Teachers will, I am told, soon appear who are capable of waking these sleeping senses. With that accomplishment we shall be face to face."—He claims to be as close, and closer to his mother than ever, and to love her as much and more than ever.

In these communications the alleged dead son uses the "wireless" at first but later he advises "automatic writing"—which term I will not stop to explain.

3. According to these "messages" there is no such thing as retribution beyond. No sort of curse follows or rests upon those liberated spirits. "So many boys are coming out. And *they are all right.* Do get that word across." Even the suicide causes no trouble for himself, beyond such temporary inconvenience as may be caused by the disarrangement of the great plan by this self-inflicted death. Suicide, however, is not advisable on that account, he thinks. Sin in this life seems to entail no consequences over there. Everything is well, and the happiness of the departed is marred only by the agony of the loved ones left behind. The spirit-bodies are not susceptible to physical pain; but the departed are still capable of mental anguish. "That is the true hell-material." "Every tear shed on earth falls on a heart here . . . Have them stop it."

4. Circumstances over there, the communicator avers, are just as here—even to social relationship, and love, courtship, and marriage in its higher aspect. The grosser things of the flesh, he says, are all eliminated. He refers his mother to certain of Swedenborg's writings.

5. God is only casually referred to; Jesus Christ never by name. He speaks of the "Savior" once, who is represented as constantly ministering to the wounded and dying on the battlefield. The author of these messages says he dares not look in Christ's direction when He is near—giving as reason that he "is not far enough along for that *yet.*"

6. The chief professed object of these communications is comfort, comfort. In the introduction the mother is represented as saying, "Bob and I want to ease, as far as may be, the intolerable anguish of the world." All the messages seem to focus upon this end. The whole doctrine is to the point that death is a step out of a narrower sphere of existence into a larger, happier one—using his own figure, like a school-boy who bursts out of the school-house door into the open when school breaks.

WHAT IT ALL MEANS.

These are the main features of the article which holds so honored a place in the well-known family journal afore named. The man is either wholly ignorant of the subject, or he is blind, who does not recognize in this the typical propaganda stuff of

"Spiritualism"—a cult old as human history, but tracing its modern revival to the strange happenings in the home of the Fox sisters at Hydesville, N. Y., in 1848—the story is familiar.

At the outset let me say that for the present writer the question of the *possibility* of spirit-communication is not a debatable one: the Bible settles it perfectly. Whether, however, the "spirits" that communicate with the living are in every case the spirits of departed, or "lying spirits" which impersonate them—"demons"—and whether "demons" can be identified as being spirits of the dead—is another question. There is one case on record in God's word of the return of the spirit of a departed one for such an end, and the case was truly exceptional.*

Another fact is just as absolutely settled by the word of God: all that belongs to the range of occultism—clairvoyance, hypnotism, fortune-telling, and most especially the communing with spirits, is most solemnly and terribly condemned of God. "Whosoever doeth these things is an abomination unto Jehovah." These things were common among the degraded Canaanites. But it seems that in humanity's boasted progress, men have about arrived at the same level again. (Deut. 18:9-14). It follows, if the traffic with spirits falls under such extreme condemnation of God, that the spirits who lend themselves to it cannot be good and righteous. The demons and "familiar spirits" are always and unqualifiedly wicked. They belong to Satan's kingdom, and muster among "the spiritual hosts of wickedness," which are the Christian's bitter enemies. (Eph. 6:12). The phenomena of Spiritism seen and heralded in our day may not always be genuine; but the basis of the counterfeit is ever the real; and both are vile and abominable in the sight of God. It follows further that if such spirits do communicate with men, it is for no good purpose. We are very especially warned about this latter day development, the Holy Spirit speaking expressly on this point, that "in later times some shall fall away from the faith, *giving heed to seducing spirits and doctrines of demons.*" (1 Tim. 4:1).

"DOCTRINES OF DEMONS."

The limit of cruelty and unscrupulous wickedness is reached—not probably by the publishers, for they likely know not what they do; nor by the alleged "mother" who transmits these spirit communications, for she may be only the poor deluded tool of the darker personality to whom the chief guilt belongs—but by the Prince of Darkness, when under pretense of bringing comfort to sorrow-stricken hearts, he takes advantage of their help-

*When King Saul in disguise, consulted the medium ("witch") of Endor. But Samuel's spirit came not by the medium's power, but by special interposition of God and unexpected to the woman; for when she saw and recognized Samuel she cried out in dismay, and at once surmised that the inquirer could be none less than King Saul himself. Note that the word of God says plainly that it was actually Samuel that came and spoke. (1 Sam. 28). The fact, however, that Saul sought counsel in such a way, filled up his condemnation, (1 Chron 10:13), and Samuel's spirit pronounced the doom upon him.

less grief to foist upon them the Satanic lies of Spiritualism, to draw them into the vortex of a deeper and more hopeless sorrow and perdition. Such are the tender mercies of the Devil.

These "messages" breathe the soul-destroying falsehoods to which blinded heathenism has been and is in bondage—falsehoods concerning man, concerning death, concerning sin, concerning retribution, and concerning the nature and way of salvation; topped off with a barefaced effort to recruit mediumistic ranks by getting as many persons as possible to develop their "dormant faculties" of spirit-communication.

Note what is said and intimated—

1. *As to Death.* A God-taught ear can hear throughout these "messages" the hiss of the primeval serpent: "Ye shall not surely die." Death is here set forth as a liberation, a privilege and promotion. But in God's word the matter looks quite different. There it is not the entrance upon grander life, but a calamity robbed of its terror only by the cross of Christ. "The last ENEMY that shall be abolished is death." (1 Cor. 15:26). To *God's children* indeed the poison-fangs of death have been extracted, and it has lost its sting. *Their* spirits rest in conscious peace with Jesus (Phil. 1) until the waiting-time is over for their adoption, to wit, the redemption of their bodies—at which time (and not before) will go up the shout that death is swallowed up in victory. (Rom. 8:23; 1 Cor. 15:54). But to those who obey not the gospel, death is the catastrophe that bars them forever from the home of God. (John 8:21, 24). For "it is appointed unto men once to die, and after this cometh judgment." Heb. 9:27. Neither is death followed at once by resurrection, as these demons would have us believe, but there is no resurrection till Jesus comes. Then the dead in Christ shall rise first, and the living *Christians* suddenly transformed, are caught up with them, simultaneously, to meet the Lord in the air. (1 Thess. 4:16, 17; 1 Cor. 15:52).

2. *As to Sin and Retribution.* If death were so delightful a thing as the lying spirits declare, then sin can indeed not be a very serious thing. For "*the wages of sin is death;*" and "the soul that sinneth it shall die." These "messages," accordingly, make nothing of sin. Mark that well—by this the Satanic origin of those communications may be known. God's word makes sin the most terrible fact and factor in man's career—a thing so terrible, an evil humanly so unreachable, that only the death of the Son of God could touch it; and even with that only in the case of those who repent and avail themselves of the dearly purchased Way, through the gospel. The description of the sinner's doom is indeed so awful that the sin-bound world, unable to face the truth, finds refuge only in denying and scoffing at the Bible's teaching on this theme. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). To all this the spirit-messages printed in the *Ladies' Home Journal* and other similar screeds which are flooding the country, register a flat contradic-

tion, so that the issue is a simple alternative: *either these spirits have lied or the Bible has. Choose ye whom ye will believe.*

3. *Regarding Man.* The things that are told us concerning the dead are such as will readily catch the modern ear. The scheme fits in perfectly with the modern doctrine of Evolution, according to which man has never had any fall, but has been and is still moving on in widening circles of upward flight to a final limit of perfection; human sin being but "good in the making." The messages, as the quoted portions and summaries given above show, proceed upon the assumption of this theory. Now this necessarily destroys the gospel-teaching regarding "Salvation," thus striking at the very heart of its truth.

4. *Regarding Salvation.* If the evolutionary theory is true, then salvation is not by the blood of Christ, it is not the gift of God, it is not of grace—it is by gradual development, by progress from lower to higher levels in the weary cycles of ages upon ages, by a merit-system—in short, *by works*. That this scheme is tacitly assumed and implied in those messages is manifest. In fact the plan of the future there outlined leaves no room for anything else. Now it is more than a co-incidence that this is *the ground-plan of all false religions*—of all forms of heathenism, of Mohammedanism, corrupt Judaism, and corruptions of Christianity. It is always and only and universally salvation by self-development, by growing personal worth and merit, by self-effort, as in the proverbial case of man who tried to lift himself up by his own boot-straps. "In the discharge of my duties for forty years as Professor of Sanskrit in the University of Oxford," writes Max Muller, "I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one key-note—the one disapason, so to speak—of all these so-called sacred books . . . the one refrain through all—salvation by works. They all say that salvation must be bought with a price; and that sole price, the sole purchase money must be our own works and deservings. Our own Holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in that sacred book far more than in any other; but they are only the outcome of a grateful heart, the thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ." There lies the error of the heathen, from the beast-like fetish-worshipper of the jungle to the proud modern evolutionist.

It must be clear that such a belief has no room for the doctrine upon which God's plan of redemption proceeds—man's universal ruin—that man was and is lost and dead in trespasses and sins. According to the demons' teaching, man may not have got to the sunlit heights of perfection yet, but he is and has always been happy on the way. In such a scheme of things the cross of Christ can mean nothing more than a martyr's stake—an incident in the onward march of truth and progress. It could

never be held that those who do not believe in *Him* as the Son of God, and one and only Lord, would "*die in their sins*," and, in consequence could never come where He has gone. (John 8:24). Those who hold that view can never accept that the birth of water and the Spirit is the absolute prerequisite of entrance into the kingdom of God; nor would it at all harmonize with such views that those who have so been "born from above" are alone the children of God, the while "the whole world lieth in the Evil one" (1 John 5:19); nor that those who in that Day are not written in the Lamb's book of life are cast into the lake of fire. (Rev. 20:15). It has happened to them according to the prediction: "They shall turn away their ears from the truth and shall be turned unto fables." For the "falling away" of the last days is not a declension into infidelity, but a faith fervid and devoted—*the belief in a lie!* (2 Thess. 2:11, 12).

Of God—whose *holiness* is not taken into consideration in this doctrine of demons; of Christ, whose Deity is not confessed by Spiritists—this article has little to say. In fact this article is but a bait to lure the soul into the "deep things of Satan." (Rev. 2:24). Its teaching is not so much declared as assumed, in the assurance that he who believes it will inevitably draw the inferences that will subvert his belief in the Word of God.

One word more—may all Christians be warned of even the dabbling with the spiritism that is sweeping the world, and any and every complicity with occultism in any of its forms, including that popular plaything, the planchette, (Ouija-Board). Shun these things and flee from them as from hell itself. The rather sudden return of these vices, the prominent place they hold in the public attention, the very general favor and interest accorded them among the nations is one of the numerous signs indicating that we are in the shadow of the last days.

THE SERVANT OF THE LORD MEETS A "SEVENTH DAY-IST."

R. H. B.

SYNOPSIS OF PART PRECEDING.

The Lord's Servant, in calling upon Sister Bell, meets there an earnest colporteur of the Seventh Day Adventist sect, and they engage in conversation, first on the peculiar nature of the books offered by the colporteur, and then on the doctrines of Adventism. The Servant has set forth the three main doctrines of Adventism that are objectionable, and has just made the statement that "The Law is taken out of the way—"

"Which law?" interposed the colporter—"not the *moral* law certainly, for it is still as wrong to lie or to covet as ever. The law 'contained in ordinances' was taken out of the way, I grant. That was the 'law of Moses,' the ceremonial law of Jewish worship and temple-service, and meats and drinks and washings, etc.

But the law of God written with His own finger upon two tables of stone, was *never* taken away. You keep nine of those ten commandments now, and you ought to be keeping the one you don't keep—the Sabbath commandment."

"Where was this 'law of God' given?" asked the Servant. "On Mount Sinai," replied the other. "Thank you," said the Servant. "Now hear God's word on the matter. In Gal. 4:21-31 we read that Abraham had two sons, one by the handmaid and one by the free-woman—which things contain an allegory; for these two women are two covenants, one from *Mount Sinai* bearing children unto bondage, which is Hagar, the bondwoman. Now this Hagar is Mount Sinai in Arabia. . . . This includes then the whole law given from Mount Sinai, without any such distinction as you make between 'moral' and 'ceremonial.' These ten commandments of which the Sabbatarians claim that they are binding on us were given on Sinai; and Sinai is Hagar the bondwoman."

"It does not say that Hagar represented the *law* given on Sinai," objected the Adventist, "but the *covenant* of Mount Sinai. 'These women are two *covenants*: one from Mount Sinai. . . . which is Hagar.'"

"On this we shall let God speak," answered the Servant. "Turning to Deut. 4, where the law given on Mt. Sinai is spoken of, I read verse 13—'And he declared unto you HIS COVENANT, which he command you to perform, **EVEN THE TEN COMMANDMENTS**; and he wrote them upon two tables of stone.' Now, returning to Gal. 4, 'These women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. . . . Howbeit what saith the scripture? *Cast out the bondwoman and her son: for the son of the handmaid shall not inherit with the son of the freewoman.* Wherefore brethren, we are not children of a handmaid, but of the freewoman.' Those then who teach us that we must come under the law of Sinai, are working to bring us into bondage and to cast us out from our inheritance in Christ Jesus."

At this point Mrs. Bell could not refrain from a gesture of aversion. "God forbid," she murmured. The colporter noted the effect of the Servant's argument, and gathered himself for a return stroke. "The Sabbath commandment came long before Sinai," he said; "it was given from the beginning of the creation." "If you surrender the law of Sinai as binding on Christians, I will be glad to go back and test the claim of the pre-Mosaic Sabbath commandment which you now make," replied the Servant. "Oh, no, no, no," answered the Adventist, "I am not giving that up at all. You know," he added jokingly, "we are told that if we are persecuted in one passage we should flee to the next. But the Law is the real foundation—the moral law, that is; and that you must acknowledge yourself, for you are keeping nine of the ten commandments all the time." "You are mistaken on this point also," replied the Servant; "I do not keep the law,

nor any part of it. I believe and teach that Christians are wholly and exclusively under the jurisdiction of the Lord Jesus Christ alone; and that it is our privilege and obligation to walk by the Spirit. The life of love in the Holy Spirit, while in no sense a compliance with the Law, yet embodies every moral and essential requirement contained in it. But we are distinctly told that the law of the Ten Commandments has passed away."

(Adventist): "Where?" (The Servant): "In 2 Corinthians 3." (Adventist): "Read it." Servant reads: "But if the ministration of death written and engraven on stones came with glory so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face, which glory was passing away: how shall not rather the ministration of the Spirit be with glory?"

Adventist: "That says only that the glory of Moses' face was passing away."

The Servant: "Just one moment, and I will read verse 11, 'For if *that which passeth away* was with glory, much more *that which remaineth is in glory.*' You will note that the apostle contrasts the new covenant with the old, the Law (written and engraven on stones) with the gospel. Of the *law* he says that it is the letter which killeth, it is the ministration of death, it is the ministration of condemnation. The new covenant he calls, 'the spirit which giveth life,' 'the ministration of the spirit,' the 'ministration of righteousness.' The law is '*that which passeth away;*' the *gospel*, '*that which remaineth.*'" (2 Cor. 3:6-11).

Adventist: "I deny that the expression, 'the ministration written and engraven on stones' means the ten commandments."

The Servant: "If you did not deny that, my friend, you would be forced to give up your doctrine. You must indeed deny the one or the other. But why not rather let the word of God stand and deny that human system of error in which you have become involved? But please tell me how you would sustain your denial, and how you can show that the 'ministration of death written and engraven on stones' does not refer to the two tables of the Law, which God gave to Moses?"

Adventist: "The Decalog was written upon two tables of stone, by the finger of God; but this 'ministration of death' was written and engraven on stones. If you ask me when and where—it was when Joshua entered the Land of promise, and, as Moses had commanded before his death, great stones were set up and covered with plaster, and on these stones the whole Mosaic law was written. Deut. 27:2-8; Josh. 8:30-32."

The Servant: "The chapter from which I read (2 Cor 3) says not a word of Joshua. It speaks of the time when Moses came down from Mount Sinai, the two tables of the law in his hands, his face shining with the reflected glory of God with whom he had communed in the mountain. Exod. 34:29-35. To that event and to those circumstances alone does 2 Corinthians 3 refer, as the context shows. Now, one word more: The New Testa-

ment tells us plainly, that we are *not under the law*. Rom. 6:14. How do you manage to teach the very contrary?"

Adventist: "When a man keeps the law perfectly and faithfully he never feels the pressure or limitation of it; he is free and the law does not touch him. In that sense then he is not under the law."

The Servant: "Do you keep the law perfectly and faithfully?"

Adventist: "Not 'just perfectly.' We all stumble and fail."

The Servant: "Do you know of anyone who does?"

Adventist: "No—no one that keeps it absolutely."

The Servant: "I take it then from your own lips that you *are* under the law, and all of whom you know are under it, because none have kept it so perfectly as to claim the sort of freedom you speak of. But the word of God says we are *not* under the law.

"Now, again, God tells the Christian that he is *dead to the law*. That is an even stronger term. When I have died to anything then certainly all relation and connection between me and the thing I died to, is dissolved. 'I through the law died unto the law that I might live unto God.' (Gal. 2:19). There is no such thing even as living unto God until we have died to the law. What law he means is shown plainly in Rom. 7, when after saying that we were 'made dead to the law' in verse 4, he quotes from the law, (v. 1) 'Thou shalt not covet.' That has reference to the Ten Commandments. To that law we are dead, and indeed to the whole law. For the law was given for the control of men who live in the flesh and in the world; but as Rom 7:1, 5 and 8:9 and Col. 2:12, 20 shows we have died with Christ, and are raised again, and live now no longer as men in the flesh, but as in the Spirit. Therefore the Law has no manner of authority over us nor any claim on us whatever."

The colporter rose up. "It is growing late," he said, "and I must go now. And—(turning to the Servant)—would you be pleased to give me your address? I should like to call on you privately and propound some questions to you." To which the Servant of the Lord gladly assented, and invited the stranger most heartily.

We are apostolic Christians: The apostle Paul says, "Making it my aim so to preach the gospel, not where Christ was already named, that I might not build on another man's foundation." Is that our aim? Do we even aim to raise up others who will go out and preach the Word where it has not yet been proclaimed?

We still furnish the dollar book, slightly shelf-worn, "Reminiscences and Sermons" free for two new subscribers, when requested.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Go ye into all the world and preach the gospel to the whole creation."

Bro. Harry R. Fox and wife, who was Miss Pauline Hickman, left Louisville on November 12th to become missionaries in Japan. They will be supported by the Highland church of which they are worthy members.

At the end of the first thirty-five years of Robert Morrison's work in China there were six converts. Now there are twenty-five thousand. ** A denominational paper says of India and Burmah: "We are unable to baptize and instruct the natives who are accepting the gospel through reading."

After Adoniam Judson had spent many years in Burma and the harvest was yet delayed and the patience of the home church was sorely tried, he was still undaunted and wrote: "If a ship was lying in the river ready to convey me to any part of the world I should choose, and that too with the approbation of all my Christian friends, I should prefer dying to embarking." What a splendid bit of patriotism for Jesus Christ this expresses. And think of it in the light of the above statement about Burmans now coming *through reading* faster than they can be baptized and taught!

In the year 1913, the Adventists sold \$2,500,000.00 worth of their literature in North America, and in nine months they sold \$90,000.00 worth in South America. ** One hundred years ago there were but about 100 foreign missionaries in all the world; now there are 25,000. ** Churches of Christ in the United States and Canada are doing only a very small fraction of the mission work they would do if they were taught properly on this subject of vital importance. Upon the preachers, elders and other teachers in the church rests a large responsibility.

There are 56,000,000 people in Japan and only 25,000 square miles of farm lands. Two and a half acres make a farm, and land costs \$600.00 an acre. It is therefore necessary to make it all produce to the fullest extent. Fences are not used and human beings toil diligently to extract a living from the earth. ** In a September publication, John R. Mott, a world character, says: "Nearly one billion people—almost two-thirds of the population of the globe—have never heard the name of Christ." I want to ask all who read this to stop and think about this statement. What do you think of the situation? What do you think of the part we professedly "loyal" disciples are playing in executing the will of our Savior who died for all these many millions and left orders sufficient to carry the message of salvation to the whole creation??

Do you think that the churches are doing enough for the unevangelized *either at home or in the distant fields*? The first Christians in the first century preached the gospel "in all creation under heaven." (Col. 1:23). They did this without the possibility of rapid travel which we have. They did it without the means of rapidly reproducing their teachings which we have in the printing press, etc. They began as a mere handful of unpopular followers of a man who was looked upon with such rank disfavor that his own nation delivered Him to the heathens for execution as an evil doer. There are more of us than there were of them. While we have not inspiration and miracle working power, we have the inspired message and the dependable history of the miracles. We have rapid transit and ready multiplication of the truth in the printed page. We have greater numbers than they did and we have much wealth. What are we going to do with the gospel? What is God going to do with us?

QUARTERLY FINANCIAL REPORT.

Balance July 1st, \$14.30; Received through Brother Janes, \$99.90; W. G. Bixler, \$5; L. T. Bixler, \$1; C. W. Linscott, \$5; Through Brother Elston, \$100; W. G. Bixler, \$10; B. F. Lowery, (for the Ruskin, Nebr., Church) \$10; Through Brother Elston, \$100; Earned in Japan, \$14.97. Total for quarter, \$360.17. Expended: Food, \$55.39; fuel (for the winter) \$28.67; rent (property upkeep), \$22.50; Direct to the work, \$36.07; Sundry expenses, such as furniture, etc, \$112.87. Total \$255.50. Balance on hand, Oct. 1, \$104.68.

I am submitting to you the financial report for the third three months' work in Japan and with it we wish to express our thanks for the help you have rendered in this work. With any gifts you make we always desire your prayers because we know better than anyone else that we must do our work with the help of God. Now there seem to be greater possibilities here than ever before, and we ought to put forth more effort for that reason. We are glad that Brother H. R. Fox and wife, of Louisville are soon to join us. There is work for many more.

In the way of visible results this year, there have been a total of fifty-five baptisms (more very soon); no deaths so far as I know; a few have grown careless of course; there is truly a general awakening among the brethren for greater efforts and more knowledge of God's word. May we thank the Giver of all good gifts and blessings.

If you have any questions or suggestions, we shall be pleased to hear from you. Our address is simply, 68 Zoshigaya, Tokyo, Japan. Letter postage is 5 cents.

With brotherly love,

ORVILLE D. BIXLER.

MISSIONARY WORKERS ENDORSED.

E. L. J.

It takes a good deal of grace to be patient with the wholesale criticisms that are being passed around concerning most of those faithful men and women who are really accomplishing something in the way of raising and forwarding funds for missionary purposes. The ridiculousness of the criticisms consists in this, that in most cases the critics who have so much say about "self-appointed missionary secretaries" have, in fact, been doing the very same kind of thing themselves for years—only not always with the same zeal and success! And many others have not even attempted anything.

Ben J. Elston, F. B. Shepherd, Miss Nellie Straiton, Don Carlos Janes, and others who are engaged in this work voluntarily and at their own charges, are worthy of *double* honor. Not only could they obtain at any time the hearty endorsement of one or more congregations, but in most or all cases they *have* obtained it. We are glad to print below such an endorsement for Brother Shepherd. Also, as Paul said of Titus, "Whether any inquire about Brother Janes, he is our partner and our fellow-worker, (and we are proud of it); or our brethren, they are the messengers of the churches—they are the glory of Christ. Show ye therefore unto them in the face of the church the proof of your love." Long ago Brother Janes was appointed Treasurer of Missionary funds by the Highland Church of Christ, Louisville, his home congregation. In connection with this work he forwarded for others too. The following motion, unanimously passed by the Church and Elders, also appears upon the minutes of this congregation:

"That Brother Janes be further endorsed and appointed by the congregation, in harmony with 2 Cor. 9:19, for the work of teaching, enlisting churches in missionary activities, raising funds, and forwarding where desired."

Harry Fox and Mrs. Fox, now en route to Japan, are endorsed by, and will be responsible directly to, the Highland church, whence they come and by which they are being equipped, sent out, and supported. And truer Christians, with the stuff that missionaries are made of, never lived!

To the Churches of Christ Everywhere, Greeting:

This is to certify that we, the Elders and Deacons of the Church in Amarillo, Texas, having audited the books and examined into the work being done by Brother F. B. Shepherd on behalf of Brother John Sherriff and the cause of the Lord Jesus in Rhodesia, Africa, are heartily in sympathy with it. Brother Shepherd, being our evangelist serving the church here in its effort to spread Apostolic Christianity in this section, we send our financial assistance through him and endorse him as a safe messenger to entrust funds for transmission, recommending to

scattered disciples and the churches everywhere that they assist this work through his agency.

Done on behalf of the church, this second day of November, 1919.

Elders.—C. C. Loving, W. A. Fowler, W. S. Roberts. Deacons.—A. L. Seymour, J. M. Jetton, H. Earl Smith, Jno. B. Ratliff, Joe Killough.

CHRIST IN JAPAN.

I speak only in reference to those with whom I have been in co-operation. In April, 1892 there were five missionaries who entered Japan. These were the first ever to go from the Churches of Christ in America, being in direct co-operation with the churches without the control or mediation of any missionary society. Since then thirty-one have entered that field. Of the thirty-one, seven are now in Japan. There are two married couples and three single women. Their names are O. D. Bixler and Mrs. Anna Bixler; E. A. Rhodes and Mrs. Bessie Rhodes; Miss Sarah Andrews; Miss Lillie Cypert, and Miss Alice M—— (the last requests that her name be not mentioned in public) Take the whole missionary body, the average stay on the field is about six years. This is also true of the thirty-one above mentioned.

Through the labors of these workers, about one thousand have been turned from idolatry to the worship of the true God. Ten churches have been established. Of these two united leaving nine. One was taken by the Christian Missionary Society, and finally was swallowed up by the Presbyterians. One has introduced the organ in the worship and has introduced some of the minor societies. Seven remain faithful. There are now about three hundred children in the Sunday schools of these churches.

Five schools have been established, three for poor children, and one for young men and one for young women. The schools for the poor children have been discontinued. In the early stages of missionary work, the children of the poor were greatly neglected, but through the examples of missionary effort, the government was awakened to its duty and established schools for its poor. We have since turned our attention more directly to evangelistic work.

The Zoshigaya Gakuin, a boarding school for young men, was opened in October, 1907. Since then about five hundred young men have been enrolled, and have come under Christian teaching. We can accommodate about thirty at one time. One or two a year become Christians. We keep track of many of these young men when they go out from us and, when I return to Japan, I hope to follow them up and through them establish other Christian centers over the empire.

Mr. Iida was one of the first boys who came to us in 1907. We have been close friends ever since. For ten years he has had

a desire to establish a school for girls in which they would be taught domestic science and at the same time be taught of the true God and of a Redeemer. In the early part of 1918 he came to me and said that after three months searching he had succeeded in finding a suitable house, but that it would take three thousand dollars to buy and fix it up. We went to a neighbor, who twelve years before had assisted me in buying the plant at Zoshigaya, and laid our plan before him. Mr. Iida had given his daughter private lessons in English. Though a Buddhist he showed an interest in our plan and offered to lend us the money at six per cent. To secure him, I gave a mortgage on my home for three thousand dollars. December 2, 1918, we opened the school with twenty-two girls enrolled the first day. There are now over seventy. The day of the opening I read the story of Mary and Martha and Jesus and made a talk. Our aim is to give these girls Christian instruction that they may be led to Christ, so that when they return to their homes here and there over the country they may carry with them the light of hope. Many of these never heard of Christ. While in the home land I am asking for funds to lift the mortgage. After that the school will be expected to support itself. The Zoshigaya school (Gakuin) has been self-supporting since it was opened in 1907, the Zoshigaya church became self-supporting in 1918. The Church in the village of Shioda is also self-supporting. They are planning to build a house next spring at their own charges. The church at Takahagi is also self-supporting, only it does not assume the support of Brother Fujimori nor any of the mission stations he is conducting. The little band that meets in Brother Tsukamoto's home is self-supporting. The churches at Kamitomi Zaka and Otsuka in Tokyo, as far as able help bear the current expenses.

In co-operation with the missionaries there are eight Japanese evangelists and five women as Sunday School teachers and Bible women.

J. M. McCALEB.

LECTURES ON THE BIBLE.

Judging from the past, the time will probably never come when the Bible as a theme about which to speak and write will ever grow old. Brother G. Dallas Smith, has recently prepared another book called, "Lectures on the Bible and the origin of Man." It is a companion volume to his previous work, "Outlines of Bible Study." Without being too voluminous it is sufficiently comprehensive and a valuable aid to the study of the Scriptures. Family prayer and daily Bible reading are neglected. Prayer has almost disappeared from Christian homes. Anything that helps call the people back to more sober mindedness and a deeper reverence for things spiritual should be welcomed. I rejoice at the appearance of Brother Smith's book.

(F. L. Rowe, Publisher, 422 Elm Street, Cincinnati, Ohio, or from WORD AND WORK).

J. M. McCALEB.

LESSON MONTHLY CHANGED TO QUARTERLY

The many friends and churches that have been using **WORD AND WORK Lesson Monthly** (R. H. Boll's notes on the International Sunday School Lessons) will be glad to learn that with the new year these notes will be issued in Quarterly form instead of in the Monthly form. In a number of ways this will be more satisfactory, we are sure. Some have not ordered the Monthly fearing that monthly mailings offered too many chances of the literature reaching their school belated. This danger is greatly reduced by the system of quarterly mailing. Quarterly mailing, quarterly distribution, a more substantial pamphlet—these new items, combined with the excellencies of the style used heretofore, such as questions that drive the student to the text itself for the answer and thus stimulate real Bible-searching (where so many helps have the opposite effect) and the Notes giving light on the hard places—all this will make a Quarterly worth while. Let us have orders for the first three months of 1920 early, so we will know how many to print. The prices will be at the same rate as the Monthly: 3c each per quarter, 12c each per year, postpaid.

THE USE OF THESE LESSONS.

The Word and Work Lord's Day Lessons have met with steadily increasing favor. The one, only criticism ever received concerning them is that they were hardly full enough, and that more comment (rather than the questions) would make the lessons more generally attractive. In this criticism however the distinctive excellency of these lessons is brought out. May we say that these lessons are quite as fully presented as in the average Sunday School helps. They are more compact but no less complete.

We invite attention to the special features of these lessons:

1. The Questions.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson: Not what someone tells you your most good, but what you find yourself by thought and searching.

FIRST LORD'S DAY LESSON OF DECEMBER.

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

Lesson 10.

December 7, 1919.

PETER AND JOHN ASLEEP IN GETHSEMANE.

Golden Text: "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Mark 14:38.

Lesson Text: Mark 14:32-42. (Read Mark 14:32-54)

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words. 40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

notification followed? Did Jesus recognize the sincerity of Peter's purpose? But what did He warn Peter of? Was this a time of crisis? Luke 22:53. Was this a time to sleep? Is it not often more important and necessary to pray than to sleep—even if sleep is needed? Read here Eph. 6:12, 13, 18. Can a prayerless Christian expect to be victorious over the flesh? What comes to us in answer to prayer? Are these days such as to call for much earnest prayer? (Luke 21:34-36).

Verses 39, 40. Was this vain repetition? What is told us of this see-

Verses 32-34. The Lord Jesus in His Sorrow and Agony. (Introductory Questions). Did the Lord Jesus fore-know all that was coming upon Him? How did He spend the preceding hours? (John 13:1, 14:1). When did He go out to Gethsemane? (John 18:1). Up to this time had He said anything of His own trouble? Where did He leave eight of His disciples? Who were the three He took with Him? Where had these three been with Him before? (Mark 9:2-8). For what purpose did He leave the eight? What did He say to the three before He left them? What charge did He give them?

Verse 35 How far away did He go? (Luke 22:41) In what posture did He pray? What was the sum of His petition as given in this verse?

Verse 36 Did the Lord Jesus think that anything was impossible to His Father? What endearing repetition of the Father's Name did He use? Who else may address Him so? (Gal. 4:6; Rom. 8:15). What was His petition? Could He have avoided that bitter cup? Why then would He think at all of drinking it? John 10:18. On what condition only would He have been glad to be released from it? What did He mean here by "my will?" (John 6:28).

Verses 37, 38. When He returned to His disciples, had they kept His charge, to watch? How did He gently reprove Simon? What solemn admonition followed?

ond prayer in Luke 22:44? Had Peter and the others heeded the Lord's admonition? How did they answer Him this time? Did He become offended at their dullness and unconcern?

Verses 41, 42. When the third time He found them sleeping, what did He say? Had their time and chance for preparation now passed? Had they availed themselves of it? Did they fight a good fight afterward? Is not preparedness more than half the battle?

NOTES ON LESSON 10.

"WATCHING UNTO PRAYER."

"Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so." (Eph. 6:18, Weymouth's Translation). "Prayer is better than sleep," said Martin Luther. He himself devoted three hours each day, and that while his mind was freshest, to prayer. A friend who knew how greatly burdened Luther was with huge tasks and multitudinous affairs, said to him, "How can you afford to give that much time simply to prayer?" "I can't afford not to do it," replied Luther; "if I did not pray that much I could not accomplish my work at all." He was right. The adage, "Little is much when God is in it," applies also to one's time. In a few minutes the disciples caught more fish when the Lord Jesus was with them than by fishing the whole night long without Him. Prayer is often better than sleep. It brings a better rest and greater energy for work; and it saves us from many a failure and useless move. But there is special need of

PRAYING IN THE TIME OF CRISIS.

That hour in Gethsemane was the hour of darkness, and of the power of the enemy. Seeing that we fight not against flesh and blood, but against the wicked spirit forces of the spiritual realm (the "heavenly places"), and that in ourselves we are no match for such adversaries as Satan and his hosts, our one recourse is to God through prayer. Perhaps God could prepare and strengthen us without our continual asking; but His love and His wise arrangement is to keep us close to Him in constant dependence, always drawing nigh to us as we draw nigh to Him for every day's and hour's need. If Peter had realized his extreme weakness and danger he would not have slept. Peter was self-confident. That means he thought he had in himself enough of principle, power and wisdom to avoid a fall. When a man feels so he sees no special urgency for prayer, and he will be sure to neglect it.

Note also that

THERE IS AN APPOINTED TIME.

Since prayer is preparation, it must be done in time. Peter let the appointed time pass by. "Watch and pray that ye enter not into temptation." But Peter slept, and was caught unawares in the temptation of that hour. When Jesus saw that they had lost their opportunity He said, "Sleep on now and take your rest." It was past the time; they had missed their chance. There is another hour ahead for which we must keep on the lookout. "Take heed to yourselves lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass and to stand before the Son of man." Luke 21:34-36.

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 14, 1919.

AT THE TRIAL AND CRUCIFIXION OF JESUS.

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

Lesson Text: Jon 18:15-27; 19:25-27.

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter 17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. 18 Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warminging themselves; and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. 26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27. Peter therefore denied again: and straightway the cock crew.

Verses 15, 16. What is Peter trying to prove? (John 13:36-38). (The "other disciple" is John). How did John get entrance? How Peter?

Verses 17, 18. How did Peter make his first failure? Where was Peter when the maid asked him? (Matt. 26:69; Mark 14:66; Luke 22:56).

Verses 19-21. Did Jesus rehearse His doctrine at the high priest's demand? Had He taught any secret doctrine, or anything secretly? How had He always taught? Who knew what He had said?

Verses 22, 23. Why would the officer want to strike Jesus? Had Jesus said anything disrespectful to the high priest? How did He remonstrate with the officer?

Verses 5-27. How did Peter deny the Lord the second and third time? Was it not serious for Peter that the questioner was a kinsman of him whose ear Peter had cut off?

John 19:25-27. Who among the disciples proved himself worthy of the Lord's trust? Would Jesus have been excusable under the circumstances if His thoughts had been wholly taken up with His own terrible sufferings? What arrangement did He make for His mother? What would that indicate as to Joseph, the foster-father? Why (probably) did the Lord Jesus not leave His mother in the charge of her other sons, His brethren? (John 7:5). Of whom else, besides His mother, did the Lord think in the midst of His sufferings? Luke 23:34, 43.

* * * * *

25 These things therefore the soldiers did. But there were standing

by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

NOTES ON LESSON 11.

PETER'S FALL.

This was an awful experience for Simon Peter. It might have been his utter destruction—would have been that, but for the intercession of the Lord. But through Jesus' petition on his behalf Peter came through—a much humbler, and truly wiser man. He learned first of all that the Lord knew Peter better than Peter knew himself. Secondly, his faith in himself ("self-confidence") was badly shaken, and he could not have had much left of what the world devotedly praises and prizes as "self-esteem." As his estimate of himself fell, however, his appreciation of God's grace and mercy rose. It always work so. And as he conceived a thorough distrust in himself, instead of falling into hopelessness and indifference, by God's grace he caught a truer faith in the power and love of Jesus, his Lord. This was the Lord's gracious retrieving of Peter, already foreshadowed in the episode on the water, Matt. 14:25-31; and by this severe lesson of the futility of self-reliance, and the experience of God's grace which followed, he was fitted to help the other apostles, and all Christians. "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, established thy brethren." (Luke 22:21, 32). The first epistle of Peter is full of the teaching of grace and faith and hope, which would strengthen and establish faltering Christians. When a sinner returns to the Lord, the Lord not only forgives and restores, but turns the injury that has been wrought to account, and the former defeat into a greater victory.

JOHN AT THE CROSS.

If there was an exception to the sweeping statement of the prophecy quoted by our Lord, "All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad"—this exception was John. He probably fled with the rest at the arrest of Jesus (Mark 14:59) but must have rallied. It was he that procured entrance into the high priest's palace for Peter, and also went inside. No other of the apostles is mentioned as having been present at the cross—a risky place indeed for one of His disciples; but his love for the Lord Jesus made him brave. The fact that Jesus committed to John the care of His mother implies that Joseph, Mary's husband had died (and that probably many years before); and that "his brethren" had not as yet become believers in Jesus. It was surely an honor to John, a mark of confidence and love on the Savior's part; and John must have discharged the sacred obligation thus laid upon him with faithfulness.

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12. .

December 21, 1919.

AT THE EMPTY TOMB AND WITH THE RISEN LORD.

Golden Text: "He is risen, even as he said." Matt. 28:6.

Lesson Text: John 20:1-10; 21:15-19. (Read John 20 and 21).

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken
Verses 1, 2. Who was an early visitor at the Tomb? Was she alone and the only one? (See "we" in v. 2; Mark 16:1). What urged them to come so

away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

early? For what purpose did they come? What did Mary see? What had happened? (Matt. 28:2). Did Mary know that? What did she think had happened?

Verses 3, 4. What two disciples started out on a run? Why in such haste? Which outran the other?

Verses 5-9. When John (the "other disciple") arrived at the tomb, what did he do? What would that indicate as to John's disposition? What did Peter do when he got there? What indication of Peter's character here? When he entered what did John also do? Does the example and initiative of the bold inspire the timid? What did they both see inside? If anyone (as Mary thought, v. 2,) had taken the body of the Lord away, would they have unwrapped the grave-cloths, and taken the napkin from His head? What sort of conviction began to grow in their hearts as to what had happened? If they had known the Scriptures which predicted His resurrection, would they not have fully understood?

John 21:15-17 When and where was this? Had Peter seen the risen Lord before this? (Luke 24:34; 1 Cor. 15:5). Who had prepared this breakfast? What question did the Lord Jesus ask Peter? How often did He ask him that? Can you think of a reason why three times? What did Peter answer each time? Did the Lord mention Peter's denials to him at all, so far as the record shows? If Peter truly loved the Lord, how must he show it? How can we show our love toward Him?

Verses 18, 19. What did the Lord mean by this dark speech? Did Peter understand it? 2 Pet. 1:14. What would Peter's death amount to? Is it a great privilege to glorify God by dying for Him? Also by living for Him? (See Phil. 1:20, 21). Was he now in better condition to follow than in John 13:36?

NOTES ON LESSON 12.

AT THE EMPTY TOMB.

Mary Magdalene did not come alone, as the "we" in v. 2 shows, but appears to have left the other women before they saw the angels who an-

nounced His resurrection to them; and she was the first, it seems, to bring the disciples word of the empty tomb. That she had no surmise of His resurrection as yet, is evident from her words in verse 2. The disciples must have been greatly stirred—especially Peter and John who started out instantly and running to the tomb. Peter, outstripped by John in the race, leaps by John into the sepulchre. John also enters. Both see the linen cloths, and the napkin lying rolled up in a place by itself. This circumstance was extremely peculiar. No one who would have moved the body for any motive, good or bad, (but who would have moved it on the Sabbath-day, or could have moved it thus early on the first day of the week?)—yet even if for some unimaginable purpose someone might have moved the corpse (which would again have been impossible, because of the Roman guard) nobody would have taken the grave-cloths off it. Why should anyone do such a thing? There was no conceivable reason or motive for doing so strange a deed; but every reason and motive for not doing it. There and then a conviction began to fasten itself upon the minds of Peter and John that Jesus had risen from the dead. Instead of looking further, as they would surely have done if they had thought that the body had been removed, they went away again to their own home.—The beautiful sequel of Mary's return to the sepulchre, and the risen Lord's manifestation to her, does not belong to our lesson, but could most fittingly and helpfully be studied with it.

THE RE-INSTATEMENT OF PETER.

Peter had seen the Lord alone before this. (Luke 24:34; 1 Cor. 15:5). What transpired on that occasion, what was said, if anything, we are not told. The marked eagerness of Peter to be the first with the Lord and to be the first to serve Him (John 21:7, 11) indicates something. To whom much is forgiven, the same loveth much. At least it would show penitence of the sort that is mingled with love—which is the only right sort. But Peter was not formally re-instated until the present lesson. The Lord does not so much as mention Peter's sin to him; but three times he asks him (would not that be a gentle allusion to the three-fold denial?) whether he loved Him; and three times Peter must confess his love for the Lord.

LOVEST THOU ME?

This is after all the whole essence of Christianity. If we love Him we will keep His commandments. If we should (or could) keep His commandments from any motive other than love for Him, it would be worth little. It is personal and true love the Lord Jesus desires from His redeemed. "Grace be with all them that love our Lord Jesus Christ with a love incorruptible." (Eph. 6:24). "If any man loveth not the Lord, let him be anathema. Maranatha." (1 Cor. 16:22).

Let us emphasize to ourselves each word in this question, as follows:

1. "Lovest thou me?" You profess to believe on me, to follow me. You work for me, sacrifice, fight for me—but do you really love me? (This tests the inmost motive of the heart).

2. "Lovest thou me?" Others may, or may not. The loving devotion of others cannot be credited to you; and the general coldness of others (Matt. 24:12) would not excuse your lovelessness, but rather enhance the value of your love. (This is the personal test).

3. "Lovest thou me?" You love "the cause;" you are enthused over the good sound doctrine; you are greatly interested in the work. All this is well. But back of it all, is there love for Me? Is it love for Me that makes you love "the cause"—and not mere partisanism? Is it because of your love for Me that you delight in truth and the true teaching? Is that the central attraction that draws and wraps you into the work? If so—it is certainly well. (This is the test of our Christian life and activity).

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 28, 1919.

THE TRAINING OF PETER AND JOHN.

(Review.)

Golden Text: "Ye shall be my witnesses." Acts 1:8.

Reading Lesson: John 15:16-20, 26, 27.

READING LESSON.

16. Ye did not choose me, but I chose you, and appointed you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, ye know that it hath hated me before it hated you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: 27 and ye also bear witness, because ye have been with me from the beginning.

THE PAST TWELVE LESSONS.

LESSON I.—John and Peter Become Disciples of Jesus. (John 1:29-42). Do you recall how, and through whose instrumentality these two were brought to the Lord?

LESSON II.—Fishers of Men. (Mark 1:14-20). When and where did Jesus make this promise to some of His disciples? On what condition would He make them "fishers of men?" Were Peter and John among those to whom the Lord said this?

LESSON III.—Jesus in Peter's Home. (Mark 1:29-39). Is it always a blessing to any home when Jesus enters there? What was the blessing in this case?

LESSON IV.—A Lesson in Trust. (Mark 14:22-23). Relate the incident of Peter's walk upon the water. How does it illustrate the Christian life? How did it represent Peter's whole Christian career?

LESSON V.—(Temperance Lesson). Read the Golden Text, 1 Cor. 10:31.

LESSON VI.—Peter's Great Confession. (Matt. 16:13-24). What is the One, Only possible Foundation? 1 Cor. 3:11. How did Peter become identified with that Foundation? What was his "great confession?"

LESSON VII.—Witnesses of Christ's Glory. (Luke 9:28-36). Who witnessed it? When? Where? What did Peter say on that occasion?

LESSON VIII.—Jesus Corrects John's Narrowness. (Luke 9:46-56). Repeat the Golden Text, Eph. 6:24. How does love to the Lord always show itself?

LESSON IX.—Jesus teaches Peter true Greatness. (John 13:5-16). When and where was this lesson taught, and what was the lesson?

LESSON X.—Peter and John Asleep in Gethsemane. (Mark 14:32-42). How did Peter miss his chance to prepare for a great crisis? How do we miss our chance?

LESSON XI.—At the Trial and Crucifixion of Jesus. (John 18:15-27; 19:25-27). When and how did Peter fail? What charge did the Lord commit to John from the Cross?

LESSON XII.—At the Empty Tomb and With the Risen Lord. (John 20:1-10; 21:15-19). How was Peter reinstated?

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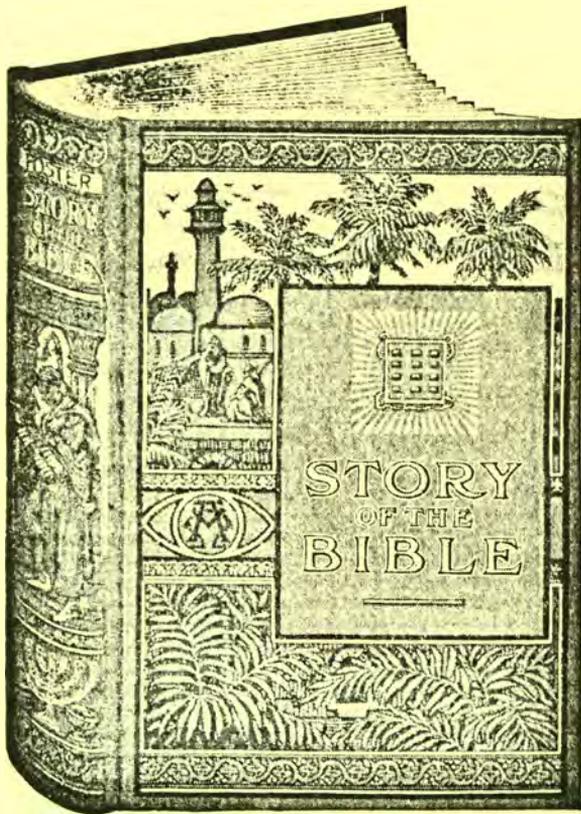
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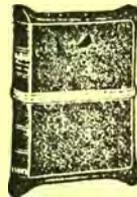
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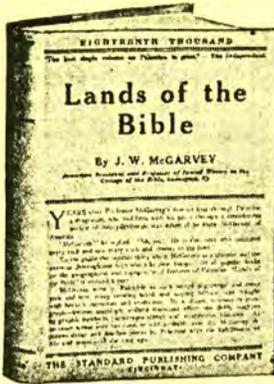
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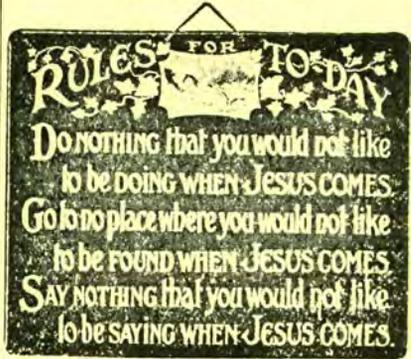
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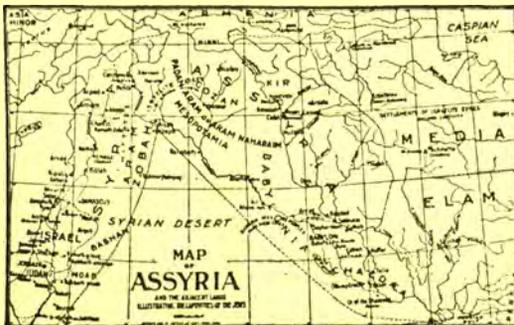


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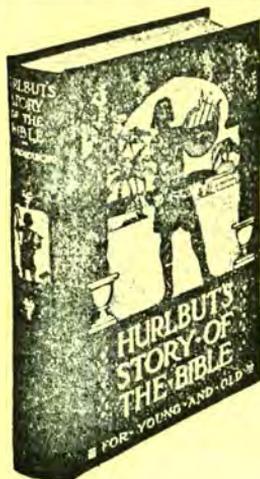
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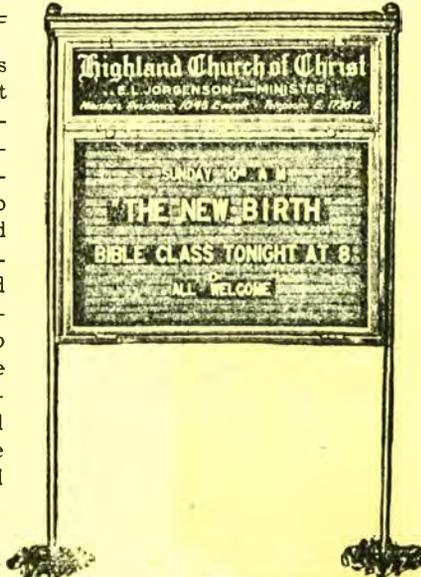
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