

WORD AND WORK

PUBLISHER'S ITEMS.

Of special interest will be the announcement that Brother Boll expects to begin in our January issue a series of expository articles on the book of Revelation. Many have asked if we have some published work on this neglected portion of the inspired writings. It is specifically stated that the entire testimony of The Revelation is "for the churches" (22:16); yet, despite the awful warning against adding to or taking from (22:18, 19), the whole book has been almost taken from the churches! Brother Boll will earnestly seek to respect the awful warning *both ways*. Tell your friends about these articles. They will easily be worth the year's subscription price—not to mention the "Words In Season," News, Editorial and Contributed Articles, Travel and Missionary Articles, and the regular Notes and Questions on the International Bible Lessons.

Opening with the new year, the publishers plan a systematic campaign to extend greatly the borders of the Word and Work. Plans are complete by which both the editorial and office work are to receive more time and painstaking attention than ever before. While friendly and favorable to every good Weekly among us, the need and place of this clean *monthly* magazine, expository in its ministry, and unafraid to declare the whole counsel of God, is being felt more and more. Has not the Word and Work a right to a vastly wider reading? We ask your help and prayer that it may have it.

Some thousands, including many who were once regular readers, will receive the Word and Work this month as a sample. Every sample is an invitation to subscribe. Price, \$1 the year, in clubs, 75c. That is, the club rate is also the agent's rate; or, with other words, we allow one name free with three others paid for at the regular rate. Again we say, "If you do not provide good, wholesome reading matter for the home, the devil will dump a lot of his garbage on your center table."

Among the good things reserved for our January number is another paper by Don Carlos Janes, "Further Travels in India."

The Word and Work Lesson Quarterly—R. H. Boll's Notes on the Uniform Lessons—is more in demand than ever before, scores of schools using it. We have, heretofore, furnished this Help for 5c, which scarcely covers the cost; the price through 1923 will be 6c. Remittances made before Jan. 1, for first quarter or through 1923 entire, will be accepted at 5c. Notify us at once so as to get the first quarter's Helps in time.

HOW FAR?

The East is from the West how far?
 Sundered in space, are no bounds met?
 Or ends the East at some bright star,
 And to the West are sure metes set?

See, two strong fire-winged angels leave
 The throne of God, from left and right;
 East, west, their tireless pinions cleave
 A flaming path in endless flight.

They glow and speed when myriad years
 Of earth-accounted time have flown;
 They whirl by systems, suns, and spheres,
 And worlds to ashen grayness grown.

Each spans the fringe of golden spray
 Washing creation's outmost shore.
 Beyond, they light the blue-black way,
 Flashing and flying evermore.

Yet part they still! Their wings of might
 Gleam farther, farther, swiftly fleet.
 An outbound course—how infinite!
 For each no limit and no mete.

Far, far apart! Soul, hast thou proved,
 With joy that sets all fear at rest,
 God hath from thee thy sin removed
 "Far as the East is from the West"?

—Selected.

WORDS IN SEASON.

R. H. B.

THE BRAND-MARKS.

"The scars of Jesus Christ are the test of true discipleship" says Samuel Zwemer, missionary to the Moslems. "Who can write in the diary of his daily life, as Paul did, 'From henceforth let no man trouble me, for I bear in my body the brandmarks of the Lord Jesus'? The man who can say that without hypocrisy is the man who has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment and face ostracism and death; by what right do we ask a man in Korea or India to endure persecution and suffering and to become a hissing and a by-word, if he has never seen in *our* lives the prints of the nails?—The scars of Jesus Christ, the print of the nails, the mark of the spear, are they imprinted on our views, our decisions, on our expenditures, on our ambitions, on our daily habits? Is there anything in my life or in yours which shows the

lacerations and the tears and blood and agony of Gethsemane and Calvary? If there is, then are we ordained by a power higher than any on earth to preach this Gospel of reconciliation to a lost world."

This is the key-note. Why is our religion so fruitless? Why is so little done abroad and why are the churches so lukewarm at home? We talk about the "power of the Word." Yea—the gospel is the power of God unto salvation. But its power is due first to the God that stands behind it, and then to the man through whom it comes to us. Paul could speak, and men and women would rise up to live and die for Jesus. But when a man whose first concern is his "support" and his comfort and success preaches it, the type of converts that follows will generally be modelled after him; Christianity will be to them a way of gain, a thing designed to increase their earthly well-being, and while interfering with no pleasures and success, will insure them a hope for the hereafter. That sort of Christians is too common. Like is apt to produce like even here. Selfish and ease-loving Christians can raise a Laodicea; but it takes men who are branded with the marks of the Lord Jesus to kindle the flame of love and sacrifice in the hearts of others. What does the Cross mean to us?

"MARY MORRILL AND GENERAL FENG."

In an August number *The Literary Digest* tells the absorbingly interesting story of the conversion of a man who, however we may regard him, is a most extraordinary and remarkable character, General Feng of China. We may not judge him altogether by the clearer light some of us possess, according to which he is yet in the wrong place, and has but a partial grasp of Christianity. For he has come a long way, and he has received such light as came to him with readier heart, and held it fast with more determined grasp than some who have had much more. And that is something. His devotion, his earnestness, his faith, spread over all his army. Through him the rude and sinful heathen fighters heard of the Lord Jesus Christ, and began to believe, to read, to pray. Among the thousands of his command, it is reported, there is practically no swearing, drunkenness, gambling, immorality. The effect upon them of the gospel word is truly amazing. But I mentioned General Feng's work and conversion for an illustration of the power of sacrifice to produce fruit in other lives. I quote as follows:

"Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. The fortitude with which she met her death and the sacrificial love

which stood there revealed made an unforgettable impression on him.

"It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted."

I beg the forbearance of any who reading this are inclined to reject it on doctrinal grounds and to deny that Feng is really a Christian. Let us for the moment overlook the doctrinal question, and look at the lesson of it: it is a plain case of sacrifice kindling faith and earnestness and the spirit of sacrifice in the hearts of others. It is ever thus, "Come ye after me, and I will make you fishers of men." But—"if any man would come after me let him deny himself and take up his cross and follow me." The lack of that accounts for dead hearts and dead works.

"LORD, HOW LONG?"

A theologian of "the destructive critic" sort, and with it, naturally, a champion of the evolution-idea; an exponent of that modern optism which holds the belief of humanity's steady onward, upward march along the Karma-path of "improvement" to a far-off goal of perfection—Mr. George P. Mains—would inform us that

"If twenty million summers are stored in the sunlight still

We are far from the noon of man—there is time for the race to grow."

That is one view of it. In sharp contrast is the following paragraph by Ernest Gordon in the *Sunday School Times*:

That civilization is not only at a point of crisis, but that it is approaching the climax of crises, becomes increasingly clear. Things can hardly drift on as at present,—that seems certain. Take, for instance, the matter of population. From Professor Ross, of the University of Wisconsin, it is learned that the population of the world has increased in the last hundred years almost nine hundred millions. Can the earth stand up under a similar increase in another century? Hardly. The calculations of Professors Pearl and Reed, described as "the most important contribution to population problems since Malthus," place the ultimate population limit the United States at only 197,000,000. The population limit of the world as a whole has been virtually reached. And yet the increase goes on at the rate of fifteen millions annually. "Within the lifetime of many living," writes Professor Fisher, of Yale, "there will in all probability come a realization such as at present scarcely exists of the profound truth set forth by Malthus." In other words, we shall be notching the loaves as Moses Mendelssohn did, so as not to eat too much each day.

What does this signify? It means nothing more nor less than that in the course of nature we are to look forward rather to an intensification than a solution of all social difficulties. The way out of the maze will never come by human reform. The kingdom of heaven will not develop on earth by means of a century-by-century advance in civilization. The holy city, New Jerusalem, is to come down from God out of heaven, not to be built up by myriad

myriads of human ants choking each other in the coming struggle for food.

Even a plain human outlook refutes the dream of those "optimists." But Christians have an optimism of a better sort. It is not a prospect of interminable centuries of struggle through sin and sorrow toward a goal that like the deceitful rainbow forever flees before us, but the hope of the Coming of the Lord; and beyond the clearing storm a new Day; and at last a new heaven and a new earth wherein dwelleth righteousness. "For the Lord will execute his work upon the earth, finishing it and cutting it short."

TAking THE TRUTH WHEREVER FOUND.

There is a widespread and popular notion that truth should be accepted no matter whence it comes. It is a grave mistake indeed; one of the traps, no doubt, invented by the devil, and one of his most successful ones. The "deceiver of the whole world" knows quite well how easily folks are hoodwinked; how easy it is to him to make any threadbare old lie seem like a new and wonderful truth; or how he can make even a truth the cloak and pretext for foisting vile falsehood upon men. So he sets an army of idealistic fools to preaching the doctrine that "truth should be accepted no matter where it comes from." This is calculated to set the Christian to listen to every voice, and lays him open to any and every deception.

Far otherwise teaches the Bible. It does not give man the credit of being able to discern truth. According to the word of God men are blinded and incapacitated to distinguish twixt truth and error. The flattering but fatal conceit, suggested to man's mind by Satan, that man is able to distinguish and recognize truth as truth, God sweeps aside. "It is not in man that walketh to direct his steps." (Jer. 10:23). It is not a question left to man's decision as to which of many roads seems the most plausible and then "honestly" to pursue that; but man's only hope lies in committing himself to a trustworthy Guide. Once that Guide has been found, it only remains for us to follow him, without question, without argument (for there is no occasion for argument)—as witless lambs find their safety in implicitly following their shepherd. "He goeth before them, and the sheep follow him, for they know his voice. But a stranger will they not follow, for they know not the voice of strangers." (John 10:5). "He that followeth me shall not walk in darkness." (John 8:12).

KNOWING OF WHOM.—

"But abide thou in the things which thou hast learned, *knowing of whom* thou hast learned them." So Paul to Timothy. (2 Tim. 3:14). Paul has looked forward to the delusions and apostasies of the last days; and in his concern for Timothy—and for all future Timothys—he warns him to look not to every seeming light for guidance; nor to listen to every seeming fair counsel and theory; nor to drink of all the fountains that promise refreshing by the way. It is one of the first lessons taught a val-

uable dog that he must not accept food from any but his master's hand. There are too many who would for the joy of doing damage, poison a fine dog; or he might of himself find and eat what is not good for him. How much more important it is for the Christian to accept no spiritual food—no matter how good it may seem, nor how much to be desired to make one wise—except at their Master's hand! "In Christ" the apostle assures us, "are all the treasures of wisdom and of knowledge hidden." And, he adds, "this I say that no man may delude you with persuasiveness of speech." "As therefore ye received Christ Jesus the Lord, so walk in him; rooted and builded up in him, and established in your faith even as ye were taught. . ." And again the apostle is constrained to add, "Take heed lest any man make spoil of you through his philosophy and vain deceit, after the rudiments of the world, and *not after Christ*. For in him dwelleth all the fulness of the Godhead bodily and in him ye are made full." You need nothing therefore outside of Christ. He is your all in all. (Col. 2:3-10).

WHERE TIMOTHY GOT IT.

Abide then, O Timothy, "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2 Tim. 3:14). And from what source so trustworthy had he learned them? First, from Paul himself—the servant and ambassador of Jesus Christ, approved and accredited by irrefragable testimony, by mighty works, apostolic credentials (2 Cor. 12:12), in pureness, in longsuffering, in the Holy Spirit, in love unfeigned, in the power of God (2 Cor. 6:3-70). "Thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings." (2 Tim. 3:10, 11). But not only Paul approved before Timothy (and before us) as the servant and spokesman of Christ, but the "sacred writings," the Holy Scriptures, the Old Testament, the fountain of Divine truth from which from childhood he had been drinking, which was able to make him wise unto salvation, when received in faith in Christ. Such was Timothy's religious education—how good and enviable! Let him see that he abides in the things he has learned!

TIMOTHY AMONG THE CRITICS.

Nowadays go our Timothys to institutions of learning where men of ruined souls lead them into the same quicksands where their own faith and hope has perished. By dint of much research and scholarship those doctors have learned things that are indisputably *so*—at least the scholars think they are so; very plausible things, which seem true to the Timothys; and, of course, (so they plead with Satanic wiles) Timothy *must be honest*, above all things—that is to say, as soon as those apostates present something to Timothy that he cannot deny nor answer, then Timothy must throw overboard his faith in the Word of God and in Jesus Christ the Lord. In the light of the new knowledge, honesty demands it. And then he must go forth in turn to subvert

the faith of others. But why, O Timothy? "The truth demands it," he replies. And *what* truth, Timothy? Where did you get it? Of whom did you learn it? Are they men comparable in life, in authority, in demonstrated power, with Paul? Do they bear in their body those brands? Or can they hold a candle to the Christ whom you learned to know from a child? "But," replies poor Timothy, stripped by robbers on the Jericho way—"should we not receive the truth no matter where you find it, or who tells it?" No, my son. For, first, you don't know that it is truth. You think so; your teachers too, perhaps. But again and again their foolish guesses have been exposed, and the "assured results" of their research and criticism openly exploded. Is it because with much persuasiveness of speech, with flourish of scholarship, by dint of winning "personality" a thing has been pressed upon you that it is surely true? But though it seems so—we are warned *not to accept even truth* from doubtful parties. The Lord Jesus would not have the testimony of demons, true though it was; and Paul was grieved at the Philippian maid, who, possessed of a spirit of divination cried after him and Silas: "These men are servants of the Most High God, who show unto us the way of salvation"—which was absolutely the truth, yet not to be received from such a source.

From whom do you take your truth? See that it is the shepherd's voice, not the stranger's. See that it is from the nail-pierced hand of Him who loved you, Jesus Christ the Lord.

"Hath He marks that I may know Him
If He be my Guide?"

In His hands and feet are wound-prints
And His side."

"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

Hundreds of subscriptions to Word and Work expire with this issue. If you know your time is out, do not wait for a notice. Our expenses this month are very high and the promptest response will be appreciated. Remember, the magazine is on a strict cast-in-advance basis, except to those who cannot afford to pay. To them it is free *upon request*. Renew now, and make up a club of four or more if you can. As the fourth name in a club (with \$3) your own subscription is free.

Let us supply your favorite Lesson Commentary, Paper on Quarterly for 1923: Sunday School Times, \$1.75 in our club; Torrey's "Gist of the Lesson," 35c; Peloubet's, \$2.00; *Word and Work Lesson Quarterly* 20c a year in advance. Little Lesson Pictures for primary pupils, 4c per quarter; "Little Learner" paper, for pupils six to ten years of age, 3c per quarter. Maps at moderate cost.

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A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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

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NEWS AND NOTES.

From Spencer, Tenn.: "Burritt College is booming. Biggest enrollment and finest Anglo-Saxon mountain boys and girls ever assembled here since I came three years ago. After Christmas we expect our capacity to be taxed." James E. Chessor.

"The fifth Lord's Day in October was Home-Coming day for the church at Gallatin, Tenn. T. B. Clark spoke at the morning hour. S. H. Hall at the afternoon service and the writer at night. Packed houses at all three services. Dinner was spread on the campus of Howard College and a fine period of social fellowship was enjoyed. There were brethren present from Nashville, Lebanon, Watertown, Old Union, Berea, Bush's Chapel, Westmoreland, Rock Bridge, and Portland, Tenn. Also quite a number from Franklin and Shochoh, Ky., as well as from Birmingham and Montgomery, Ala." H. L. Olmstead.

"I had some mission meetings in Ellis County, Oklahoma recently. Established two new congregations." L. E. Carpenter.

"Closed at Monterey with eight baptisms, one restored and one by membership. Bro. S. A. Nicks, of Nashville, led the singing in an acceptable manner and proved himself a good co-worker in other respects." H. L. Olmstead.

In a personal letter, G. A. Klingman writes from Abilene, Texas: "We are conducting our meeting with home forces this fall; Brother Sewell is doing some fine preaching; we began yesterday and will continue for eight days, with two other meetings going on in town. One confession last night."

The two books by Philip Mauro reviewed in this issue are of particular interest and helpfulness. They are obtainable through the *Word and Work*.

From Sparta, Tenn.: "Beginning October 15 and continuing until Tuesday night, October 31, Brother G. A. Dunn was with us in one of the best meetings the church at this place has had for years. There were forty-four additions and the church was greatly edified.

"I have been with this congregation since the first of the year, and have accepted the invitation to stay another year here. We are expecting the work to continue to grow, and desire Bro. Dunn's return for a meeting next year." R. R. Brooks.

"I held a meeting at Glen's Creek in Washington County, Ky., October 15-22. No additions, but most interesting week of teaching with folks who have learned to love and appreciate God's Word. Brethren from Mt. Zion and Mackville helped much." Claude Neal.

"The Church I Found and How I Found It"—a most remarkable tract by Boll, 5c each, 50 for \$1, \$15 the thousand, with or without imprinted church notice.

Frank Grammer has conducted singing schools or led singing in meetings at Shelby, Purdin, Browning and North Salem, Mo., in the last two months, and was to go next to Valley View Church near Hackett, Ark. A part of the time he was associated with Charles A. Speir in protracted meeting work. Brother Grammer desires to give his whole time to the church in this capacity. His home address is 104 11th St., Mena, Ark.

From Dallas: "We have started a new church in Sunset Hts., Oak Cliff, Dallas, at close of a fine meeting in which I did the preaching. About one hundred members. The outlook is very hopeful." John E. Dunn.

Alexander Stewart, of Toronto, is faithfully assisting the congregation at Pekin, N. Y., as well as Wychwood church in his home city.

E. L. Jorgenson was with his old home congregation at Albion, Neb., in a good meeting in November. The meeting was a teaching ministry intended chiefly for the church, and resulted in quite a revival of interest, particularly among the young people.

From Childress, Texas: "There have been four confessions in recent regular meetings here. The church made a liberal contribution to the Canadian, Texas, Orphanage. Interest in all departments of the church work is on the increase, for which we thank God and take courage." R. A. Zahn.

From W. J. Johnson: "It has been my privilege to assist the church at Hildreth, Fla., in a series of meetings. Eleven were baptized, two were restored and the church strengthened spiritually. Palatka, Fla., is my permanent address."

Brother Janes spoke at the Highland Church, Louisville, Nov. 5 and 12; also at other Louisville churches as well as at Sugar Creek Church, Thornes, Utica and Worthington. Brother and Sister Janes are now out among the churches going southward on the "Ellen N."

From Chattanooga: "The work of Central Church of Christ, Chattanooga, Tenn., is making very good progress. I am beginning my eighth year's work with the church. We have the largest Bible Sunday school and the largest church attendance now in the life of the church. The Central church has been established only about twelve years. The offerings of the church for last few months have averaged around \$90 per Sunday. We think most though of our needs in a spiritual way and strive to make this the foremost thing in the church. The church enjoyed a feast of good things last spring in a revival in which R. H. Boll did the preaching.

"The other churches in this city report a good year's work, and we feel that the work in Chattanooga is making very good progress. There are six of the old type churches now in the city and suburbs. Word and Work fine. It has the right ring and the right spirit also." E. H. Hoover.

From Blackwater, Mo.: "I conducted the meeting at Unity, near Hopkins, Mo., the last part of August and first part of September. Two baptisms. Then we began a tent meeting in Blackwater, September 21, and preached about two weeks until the weather got bad and closed our meeting, with one baptism and one restoration; but in a few days they opened the doors of the Christian Church house (which have not been opened for services for years) and we called together a little group to worship the Lord every first day of the week, according as it is written. I preach for them every Sunday afternoon besides my regular work at Lamine." J. Scott Greer.

J. E. Thornberry preached at Campbellsville, Tenn., Oct. 28 and 29.

Subscriptions for Sunday School Times received until December 15 at \$1.75.

We can supply the November issue of this paper to any who may wish it.

From Amite, La.: "The church in this city is very weak, but we hope that the Lord may use us in strengthening them during our stay here. Pray for the work here." F. L. Wheeler.

Brother Dickson reports an attendance of fifty on a recent Sunday at the new mission in Sneedville, Tenn.

J. Madison Wright, publisher of quite a good little book of 167 songs, "Scriptural Songs," asks us to publish the following: "Scriptural Songs, a new hymn book, is now ready. Music by the best writers of today, and the words contain Bible Doctrine for saint and sinner. Every preacher and song leader should have a copy for his own use." 25c, \$20 the hundred, shape notes, paper binding. Sold by Word and Work.

R. G. Schell is now laboring with the congregations in Portland and Westbrook, Me. His address is 244 Woodfords St., Portland.

From Morrilton, Ark.: "School is doing well. We have more than one hundred students now." A. S. Croom.

THE INDISPENSABLE GIFT.

STANFORD CHAMBERS.

Christianity begins and continues in love. Christianity is love's overflow. It goes as far as love goes and stops where love stops. Love is its heart and soul and life. As the body without the spirit is dead, so Christianity without love is dead and profitless. This is true of any of its forms of activity, whether preaching, prophesying, miracle working, sacrificing or martyrdom. For "if I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (1 Cor. 13:1-3). John shows other consequences of the absence of this gift: "He that loveth not, knoweth not God." "He that loveth not abideth in death."

How then can we come into possession of this gift? Note that it is a gift. "Because the love of God hath been shed abroad in our hearts by the Holy Spirit which he hath given unto us." It comes not by command, nor by resolution, nor by force of will. It cannot be generated by the human soul. It cannot be pumped up out of a dry heart. "The fruit of the Spirit is love." "We love because He first loved us." God fills the Christian's heart with His own love. He fills to overflowing, and the overflow is back to Himself and on to our brother and neighbor. And this flow of love—God-love—is Christianity, life. Stop the flow and the result is death. "He that loveth not abideth in death." "We know that we have passed from death unto life, because we love the brethren." In regeneration and the new birth, and the reception of the Holy Spirit therewith, our hearts receive Him who bestows the gift of love, the greatest of all His gifts.

The manifestations of love are both positive and negative. "Love suffereth long and is kind; Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth: Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Love keeps the Master's Word. Love gives, love prays, love serves, love covers a multitude of sins, love puts the best construction, love fulfils all law. Love does not gossip, does not slander, does not whisper, does not snub, is not two-faced, is not double-tongued, is not deceitful, is not hypocritical. Love blesses man and glorifies God. "The greatest of these is love." Oh God, fill us with thy love and then shall we love thy ways and thy house and thy people and thy work and Thyself. Amen.

We supply the best tracts on all subjects.

A LOST BOOK.

H. L. OLMSTEAD.

In the reign of Josiah 2 Kings 22, there is recorded the discovery of the "Book of the Law in the house of the Lord." In the evil days of the Kings preceding Josiah the Book had been lost. When it was found it was attested by the high priest, Hilkiah, Shaphan the scribe, Josiah the king, and last and best of all by Jehovah Himself as being the very book of the law; the inquiry having been made by Huldah the prophetess. When the book was read to Josiah there came "the knowledge of sin," conviction, repentance and reconsecration to God and when read to the people resulted in their making a covenant with Jehovah through their king to keep the law.

Today the whole Bible is a lost Book to thousands who profess the name of the Lord. Substitutes for the Bible are upon every hand. Nothing can take the place of the study of the Bible itself. We are not writing to oppose the consecrated efforts of faithful men to assist us by helps, publications or sermons to arrive at the knowledge of the truth, however even these things may be used as a substitute for the study of the Bible itself and very often hinder the independent investigation of the word of God so necessary to healthy growth and development. The great need of the churches today is to really know their Bibles. Not just things about the Bible interesting and profitable though they may be, but to know the Bible itself. To study the Bible only through the glasses of some favorite commentator, editor or writer is to lose much that might come to us, if we honestly investigated for ourselves. In these days when questions of the day (which are only for a day) are the theme in many pulpits; when the preacher's favorite author or his favorite magazine furnish the topic for discussion, when church members are fed up on daily newspapers or their favorite club or lodge publication, it behooves the true children of God to gather around the only thing which has any real spiritual value and let Jehovah have an opportunity to speak to their souls.

The present day union evangelist as a rule, though he may be in dead earnest, has to spend so much of his time saying sensational things and being an entertainer in order to put over the big job he has undertaken and the people get very little real Bible teaching from that. To one who goes much among the churches the evident, crying need of the hour is for a more earnest study of the Bible by the church itself. The hour's work done in the Sunday school in the average church is wholly inadequate to meet the grave temptations of the times in which we live.

The worst "lost Book" among many churches is the Old Testament Scriptures. There seems to be a grave misunderstanding just here. It is a blessed fact that "salvation is not of the law" and there are those who take this to mean that the Old Testament has no spiritual value today. Let us see.

In the first place the gospel itself is unexplainable and unnecessary without the law. "By the law cometh the knowledge of sin." Who could understand the four gospels without the background of the prophets? What does the book of Hebrews mean to one who knows nothing of the history of the children of Israel or their Levitical laws and priesthood? Philip preached Jesus very effectively to the Eunuch from a text in Isaiah. From a child Timothy had known the sacred writings (O. T.) which were able to make him wise unto salvation through faith in Jesus Christ. "Remember the words spoken before by the holy prophets." 2 Peter 3:2. "Take for example the prophets." Jas. 5:10. It is good to know the words of the prophets if we are to remember them. It is profitable to know of the "days of Noah," the destruction of Sodom and Gomorrah, the "way of Cain," "the doctrine of Balaam," "the patience of Job," "Moses the mediator of the old covenant," of "the men of Nineveh," "the Queen of the South." In fact "all scripture given by inspiration of God is profitable for teaching." The Bible and the whole Bible is the book for the church. To study the Bible more and to study more of the Bible ought to be the aim of every church.

The long winter evenings are here. Has it come to pass that the Church of Christ is too busy with worldly affairs and pleasures to use some of these long winter evenings in studying the Bible? This is how God makes his preachers, elders and Christian workers. "My people have gone into captivity for lack of knowledge." "Back to the Bible" should be more than a partisan slogan. Let the churches bestir themselves.

THE RESTORATION OF PRIMITIVE CHRISTIANITY.*

JOHN E. DUNN.

(Sermon delivered to disciples assembled for worship, Sunday morning, June 25, 1922, at Waxahachie, Texas.)

Christianity was given to the world by its founder, Jesus Christ, for the salvation of man from sin. The life of the Christian is the only perfect life to live here in this world. The Christian religion in its perfect form is revealed to us in the Holy New Testament Scriptures. The model for Christians is our Savior, Jesus Christ. The Christian religion in all of its faith, teaching and practice free from human inventions, doctrines and precepts of men, can be found only on the pages of the New Testament. This religion was established here on earth during the first century of the Christian era.

Christ said, "Upon this rock I will build my church, and the gates of hades shall not prevail against it." The prophet Daniel

*We publish this article both for our regard for the good and true man who wrote it, and for the noble conception of non-sectarian Christianity expressed in it.—Ed.

foretelling of the setting up of the kingdom of heaven, (the Kingdom of Heaven, and the body of Christ which is the church, is the same institution) said, "It shall stand forever." For almost nineteen centuries this kingdom or church has been in existence here on earth. During all these years many times, and much of the time, the light of Christianity has been largely obscured by human inventions, human doctrines, and human practices. But after all the trials through which Christianity has passed it still shines and will continue to shine so long as time shall last, to light up the pathway of man as he journeys through this sin-cursed world. Christianity is the only redemption, the only hope for man.

By Christianity, we mean that system of faith revealed to the world and recorded in the New Testament by Christ, his apostles and evangelists. "The word of God is the seed of the kingdom." The Plea of disciples of Christ has ever been for a restoration of the New Testament Church in faith, teaching and practice. Our Plea is for a *complete* return to the New Testament.

During the first half of the nineteenth century a movement was inaugurated to restore to the world, the church we read about in the New Testament in her teaching, faith and practice. Many laudable efforts by various reformers, such as Luther, Calvin, Knox, Wesley, Williams, and hundreds, perhaps thousands of others, have been made, to give to the world the pure religion of Jesus Christ. All of these efforts have failed to get back to the New Testament, although they have done an immense amount of good. Their purpose has been good, and the world is the better for their lives and labors. I think they have made a mistake in the way they have gone at it, because denominations cannot be reformed. Instead of trying to reform denominations, we must restore the church of the New Testament.

This means we must present to the world the church and the only church we read about in the New Testament, and not some sect, party, or denomination, but the church in *fact*, with *her* names, her teaching, and her practice, *exactly as we read* in the New Testament. This narrows our investigation down to a search only, of the New Testament scriptures. The body of Christ is the church of Christ, and he is the head of the body. (Eph. 1:22, 23; Col. 1:18, 24).

"*What is the church of Christ?*" The term church, is used in two senses in the New Testament. In its more comprehensive sense it includes all the redeemed of the Lord Jesus Christ; all who have been born again, "born of water and the Spirit" into the kingdom of God; all who have been baptized into Christ. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27). "In one Spirit were we all baptized into one body." (1 Cor. 12:13). "Now ye are the body of Christ, and severally members thereof." (v. 27). It is this institution the Savior had reference to when he said, "Except one be

born of water and the Spirit, he cannot enter into the kingdom of God. "This kingdom of God is the church that Christ built, and *includes within her fold* all who have obeyed Christ. The term church in the less comprehensive, or restricted sense, includes all the saved in a named place, as, for instance, "The church of God which is at Corinth." (1 Cor. 1:2). The body of Christ at a named place, includes all the saved, all the Lord's people, all the disciples, all the Christians; the whole family of God at that place. Any use of the term church at a named place that leaves out even one person who has been baptized into Christ, or takes in one who has not been baptized into Christ, *is sectarian*.

If we speak of the College street congregation as being the church of Christ (the body of Christ is the church) in Waxahachie we use a *sectarian expression*, because it leaves out some of God's children in Waxahachie. To speak scripturally, the body of Christ in Waxahachie *must include every one* who has been born of water and the spirit. There is no religious body organized into one congregation in Waxahachie, that constitutes all of the church of Christ in Waxahachie. Illustrating this truth, suppose some one should come from the organ and society congregation to the College Street congregation, would you insist on him or her being baptized? If not, where was said person before coming to College Street, if not in the body of Christ which is the church of Christ in Waxahachie. The New Testament teaches that, "there is one body." (Eph. 4:4). We are admonished "to keep the unity of the spirit in the bond of peace." (v. 30). Also, "That we all speak the same thing, that there be no divisions among us; but that we be perfected together in the same mind and the same judgment." (1 Cor. 1:10). The body of Christ in any city or anywhere else should not be divided. The church of Christ all over the world should teach the *same doctrine*, believe the *same doctrine*, have the *same practice*, and that must be the doctrine, faith and practice of the New Testament. Then the church in one place will be a unit, and all the congregations alike in doctrine, faith and practice. If, then, all the members of all the congregations in one place could be brought together, the members would be *one* in doctrine, faith and practice, and *there would be no division among them*.

How can these things be? They can only be, by our following the teaching of the New Testament in our worship and service unto God. "Speak where the Bible speaks and be silent where the Bible is silent." This means that whatever the New Testament clearly teaches for alien sinners to believe and do to become Christians, we must teach. Whatever the New Testament teaches by precept and example for the churches to practice as worship and service, we must teach. Whatever the New Testament teaches for the life of the individual Christian, we must teach, no more and no less. We must respect the *silence of the Bible*. This means that where the Word of God says *nothing*,

we must neither do nor teach anything for the worship and service of the church. To illustrate: God said to Noah, "Make thee an ark of gopher wood." Noah must make the ark of gopher wood. He must not use one piece of any other kind of wood. "Thus did Noah according to the commandment of God, so did he." "By faith Noah. . . prepared an ark to the saving of his house." Christ ordained the worship, for his church. He specified the kind of music to be made in worship unto God, viz. singing. The fact that the New Testament says *sing*, and does not mention any other *kind* of music in worship for the churches, we believe *excludes* instrumental music from the worship of the churches of Christ. To be true to our plea, to respect the silence of the scriptures in the New Testament, we must not bring into the churches instrumental music. The foregoing clearly sets forth the principles governing disciples of Christ.

Those who worship at College Street do not claim to be the only Christians in Waxahachie, but we do claim to be Christians only. We should not call these disciples worshipping at the church house on College Street, "The Church of Christ" in Waxahachie, but a congregation of Christians. To do this would leave out some of God's children in Waxahachie, and thus become a sect, party or denomination, because this congregation does not have within it all the disciples of Christ or Christians in Waxahachie. To leave out even one member would be less than the entire body in Waxahachie. What, then, shall we call ourselves in order to be true to the Word of God, and not be sectarian? We can say we are disciples of Christ. We do not then say, and the language does not mean, that we are the only and all the disciples Christ in this city. The word "disciple" should begin with a little letter, except when the law of the language demands that it be a capital. Disciple is a term or name common to all disciples or Christians. Some one will say, How will you distinguish yourselves from other Christians, or disciples? I do not want to distinguish myself from other disciples or Christians. The words Christian and disciple as names of God's children are common names, common to all of God's children. No child of God should be separated from the rest of God's children, and will not except where he or she refuses to follow God's word. If some cling to the Word of God, and others turn away from the Word of God, then those who turn away from God's Word are responsible for the separation.

Instead of disciples, in a city where there is division calling themselves *the* Church of Christ, they should recognize that the body of Christ in that city is divided. We should call scriptural things by scriptural names. Disciples who mean to be true to the Word of God should teach and practice as the Book teaches, and call upon all those who have departed from New Testament teaching to turn from their errors, and come back to the Lord's good way. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gen-

tleness; looking to thyself, lest thou also be tempted." "Count him not as an enemy, but admonish him as a brother."

The plea of all disciples should be a complete return to the doctrine and practice of the New Testament in what they teach, believe, and practice, as churches of Christ and individual Christians. The names they wear should be only such as are found in the Bible.

THE END OF THE CHARGE.

R. H. B.

"But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned." 1 Tim. 1:5.

The end of the charge—not a charge about some special duty, but *the* charge ("the commandment" as the Old Version has it) that is to say the whole doctrine and faith and obedience of all the gospel—the end of the charge, the whole aim and purpose and object of it all, the golden fruit of the whole work and word of Christ to usward is—what? *Love*. If that is missed all is missed. The Christianity that falls short of love is a complete failure. For love is at last the design and the one desired result of all the plan of God. Men may fail here and there in minor matters (I dare say we all do) without missing the goal and being entire failures. But when we fail of that for the sake of which all else was done and ordered, the one, sole, final, specific intent of the whole, what is there left? What is faith if it is not consummated in love? What is orthodoxy or obedience if love is not the spirit and outcome of it?

We do well sometimes to stop and ask ourselves whither we are heading. Where are we going, what is our aim and purpose? What is the stake we have set ourselves? What are we trying to do? To what end is all this professed zeal and the vast amount of work, and all the burden of church affairs; the planning and striving for the spread of what we believe to be the truth; our battles for right doctrine and the true worship and practice? Or have we in the heat of the conflict lost sight of the end in view? The end is love; and what is done of a motive and purpose that is less than love will not profit us at all. Let us call a halt and stop to examine our course. For what we do in love and that love might be, is all that counts in the end. The "charge" is the whole message of redemption and all that pertains to it; and "the end of the charge" is the one desired fruition of it, "is *love*."

PREREQUISITES.

That is not to say that the charge itself does not matter. "Just so we have the love," says one. You might as well say, "Just so we have apples—never mind trees and orchards, and all the theories of pruning, grafting, spraying, cultivation, etc. The apple is the main thing; give us the apples." But the tree and all the care of it *must* be that the apple *may* be. The

“charge” with all it implies of doctrine and practice, with all the care and zeal it demands; the church and all that pertains thereto; every ordinance and commandment of the Lord, and every truth of the Bible—these *must* be, that love *may* be. But as the apple-grower has constantly his one aim in view, and directs all his work to the one aim before him—so all the aim and purpose of Christianity centers in its precious Divine product. It is all for the prize of love. Now “love is of God; and he that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love.” (1 John 4:7, 8). But what of all the orchard and all the husbandman’s care and toil, if at last there were no fruit? And what of all God’s work and teaching and institutions, if it does not end in love?

Love must be. But it cannot spring forth from any and every source. Paul says it must come “*out of a pure heart.*” And not only so, but likewise out of “*a good conscience,*” and out of “*faith unfeigned.*” Tracing from love back to its fount, the steps come in this order. But beginning with the man, the order is reversed: there is *first*, unfeigned faith; resulting from that, a good conscience; and thence a pure heart. And out of these three issues love.

FAITH UNFEIGNED.

First, there is *faith unfeigned*. This is a simple honest trust in the Lord Jesus, possible only through a full acceptance of the gospel. (Rom. 10:17). There is much make-believe faith. That only is “unfeigned” faith which accepts the revealed word of God and expresses itself in obedience to Christ. It is by such faith that men are begotten again (John 1:11, 12), saved, and justified, and become children of God. (Gal. 3:26-27). Now the children of God, being born of Him, are akin to Him, partakers of the Divine nature. Since then “God is love,” His children are capacitated to love as He loves. In fact that love is implanted in them in the process of their salvation. “We know and have believed the love which God hath in us. . . . We love because he first loved us.” (1 John 4:16-19). There is no genuine love in God’s sight but that which springs out of unfeigned faith in Jesus Christ our Lord, and in God’s love toward us through Him.

A GOOD CONSCIENCE.

There follows, *a good conscience*. “Being therefore justified by faith we have peace with God, through our Lord Jesus Christ.” (Rom. 5:1). Sin had defiled the conscience. Not all the blood of beasts on Jewish altars could do more than “sanctify unto the cleanness of the flesh;” but how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, *cleanse your conscience* from dead works to serve the living God?” (Heb. 9:13, 14). The same thought of inward cleansing (as contrasted with the outward of the flesh) is expressed by Peter in connection with the Ark—“which also after a true likeness doth now save you, even

baptism, not the putting away of the filth of the flesh, but the interrogation of a *good conscience toward God.*" (1 Pet. 3:21).

It is little understood how much a good or bad conscience reacts on a man's course and conduct. No man can live right with a bad conscience. It blinds him, weakens him, misleads him, makes him impatient, critical of others, hopeless and miserable. It paralyzes him unto every good work; and what good he thinks he is doing cannot be acceptable before God as, half-consciously he realizes in his heart. It makes him careless also, unscrupulous, and reckless—on the principle that a man in soiled clothing will not be careful to avoid dirt. "The way of him that is laden with guilt is exceeding crooked." (Prov. 21:8). In short nothing good can come from an evil conscience. All such a one can do is to go to the Lord for cleansing, with humble confession and repentance.

A PURE HEART.

Last is the *pure heart*. Now out of the heart are the issues of life. In the Bible conception of it the heart is the inmost self where all the springs of thought and action lie. The pure heart is not (as so often supposed) merely a heart that is pure in the sense of chastity. It is the simple, single, unalloyed, inward purpose and motive toward God. "Create in me a clean heart, O God," cried penitent David, well aware that a deed so corrupt as his had been, must have sprung from a corrupt source within. This "clean heart" comes by way of that "unfeigned faith" of which we spoke. Peter said that God "put no difference between them [the Gentiles] and us [Jewish believers] *purifying their hearts by faith.*" (Acts 15:9). It is the same apostle who writes, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart, fervently." (1 Pet. 1:22).

THE ONLY SOURCE AND CHANNEL.

Here we arrive again where we started: "The end of the charge is love out of a pure heart and [out of] a good conscience and [out of] faith unfeigned. Love is thus the great terminal. Many, (even Christians) try to produce love by resolve and determination out of a heart that is not right with God, out of impure motives and purposes, and a defiled conscience! It cannot be done. Love is the badge of our acceptedness with God, and of the presence and sway of the Spirit within. It is the first, and the comprehensive total, of the fruit of the Spirit. (Gal. 5:22). Would you love then? Come first and

"Taste the love of Jesus

At His feet thy burden lay"

And having been cleansed and purified by faith in Him—"follow after love," and "above all things put on love which is the bond of perfectness."

We can supply E. A. Elám's Junior Quarterly in connection with our own (which is for adults and seniors) at 6c each.

THE OTHER PRODIGAL.

How much is a man better than a sheep, or than a gold coin, even though many times multiplied? Much better than any of us has taken in yet. How much is a father's love more than a shepherd's, even an Oriental shepherd, or anybody's else?

Yes, or anybody's else, for here "father" and "mother" are interchangeable. The father-love is the climax love, love climbing to the top rung of the ladder. It is all that an Oriental shepherd's can be, and all that a human mother's is, and then more. The good shepherd gives his life for the sheep; and the mother gives her life, if need be clear out, that her babe may come to its life, with the lovelight shining out of her failing eyes.

The Father,—that is, *the* Father, the one after whom all other fathers are called "father," the Father that gives the word its father-meaning,—did more than shepherd or mother. He gave his Son's life, and that meant exquisitely more pain to him. It was more than merely giving his own life.

How much harder is it to get a man back than either sheep or coin? As much harder as the man is more than either or both. The sheep is glad to be found and led back. The coin is simply picked up when discovered. The man must be dug out with pick and spade, handled with greatest tact. And then all the warmth of human sympathy and of divine love must be applied to the stiff joints of the man's will to get it thawed out, and bended, and so the man induced to come back, on his own feet.

There are five chapters in this prodigal's biography. First was the *self-will* chapter; it was written while he was yet in his father's house. He was a prodigal in heart, in his stubborn self-will before he left home. There was inner rebellion against his father's way. He wanted to have his own way. Then he became dead-set on having it. All that followed grew out of this. This is the essence of being lost. This is the respectable stage of being a prodigal.

Then came the *squandering* chapter. Fleshly passion ran riot. The check-rein was cut. The hot-blooded colt ran wild. The thumb of the young man's will was taken off the knob of the door of his lower nature; the evil passions ran pell-mell.

The *suffering* chapter follows quickly. Sin makes suffering. A broken bone makes intense pain. A break in rhythm makes discord. A break in the rhythm of touch with God brings exquisite suffering, even though we may get used to it, and lose the sense of how much we are suffering. This is an added suffering, that we grow hard to the suffering.

And God suffers whenever his child (creative or redeemed) suffers. Yet, at this stage, he doesn't take away the suffering out of kindness to us. Its errand is not yet done. Suffering is sin's index finger pointing out something wrong.

Then came the *penitent* chapter. The suffering did its work well. The ceaseless eating of physical pain at the core of the will

at last loosened its unnatural stiffness, and got it back into its normal condition of being bended to the higher will. So many wills yield to nothing less than physical pain. And God leaves the pain to do its high work, even though it hurts Him.

And this quickly merges into the *starting-back* chapter. One day he got up from among the swine and started back. This was the turning-point. This chapter of Judas' prodigal life was never written; he was sorry, but he did not start back. Each homeward stride of this prodigal's leg was his confession of faith in his father's love. The best binding for a creed is shoe-leather. The faith you tread out day by day is the faith you believe,—the rest is mere talk.

There are modern prodigals in all five stages; the respectable self-will stage, the rein-loose, the suffering, the penitent, the starting-back stage. The number is large in the loose-rein, and the suffering, and even the penitent stages; and these are mixed together often. But most are in that first, highly respectable stage, utterly contented in their decorous, rebellious self-will,—the hardest prodigal of all to reach and get started back. For here "prodigal" means spending what is intrusted to you in any other way (even though good in itself), than has been planned by him who gave it in trust.

The other prodigal in the story never got beyond the first chapter. His was a one-chaptered biography, one long chapter of respectable self-satisfied self-will. It was not different in kind from the younger brother's self-will; it merely worked out in a different way. He never came back. The story ends with him in the far-away country of bitterness and rebellion. The heart that should have been filled with the father's love squandered itself out in bitter egotistical hate. I think the Pharisees understood this part better than some of us do.

This father's love was wondrous in its wisdom and tenderness, not either, but both. The wisdom of it comes out first in letting him go away. He had the strength to let him go. He sensed that for this young man this was the shortest way to a strength-bended will. He had the strength to let him alone until he came to the end of his self-will. No supplies sent to the far country prolonged the process of getting through and getting back. His love was wiser than some.

The welcome back reveals the tenderness. What a picture of God is that father! Daily he climbs to the flat roof of the house, shading his eyes as he scans the road, end to end. Instantly he recognizes the ragged, beggared, shoeless man: love's keen vision; none so keen. Then came the free acknowledgment of this blear-eyed tramp as his son,—the eager running, the arms flung about rags and dirt and—man, the tender kisses on the unkempt bearded face; then the bathing and dressing and feasting.

What a father this prodigal had! What a God we have!

—S. D. GORDON.

BOOK REVIEWS.

EVOLUTION AT THE BAR. PHILIP MAURO.

Mr. Mauro has put every believer in God's word under obligation by his powerful little treatise on Evolution. It is a book for our times—meeting an error which has invaded not only the thought of the more educated classes, but has been foisted into the schools of our land—an error subversive of both faith and true science. Mr. Mauro handles his theme masterfully. The eighty pages of this little book are crammed with fact and argument, most plainly and lucidly presented—terse, to the point, conclusive, unanswerable. It is a book—not for the library, but to be read and reread, to be handled and carried and passed on and distributed—its brevity being a chief point of its great value. The baneful influences of the doctrine of Evolution is only partially understood. In recent months William Jennings Bryan has recognized the danger it involves for the nation's faith and morals and has launched some terrific attacks against it. As a result general attention has been directed to the Evolution theory—let us hope, to the end that it may at least be purged out of the books and instructions of our public and high schools. It is a matter of greatest interest to us all. Mr. Mauro's unsurpassable little work offers in small space full information and refutation concerning this doctrine of Evolution.

(Hamilton Bros., Boston, Mass.—Price 75 cents).

THE CHRONOLOGY OF THE BIBLE. PHILIP MAURO.

In a small, handy volume the author with his usual conciseness and lucidity offers a notable work on Bible-Chronology "from the beginning of time to the fulness thereof." From the publisher's letter I quote the following:

"1. The chronological data are taken from the Bible alone; whereas nearly all other works on chronology are based upon information drawn from human sources, and hence lack certainty. The Bible has a chronology *of its own*, which is related in a special way to its message; and it is *this* chronology *of the Bible itself*, which is set forth, tabulated, and expounded.

"2. There is *one* dated line (and *only one*) in the Bible. It runs all through the Old Testament, and terminates with the coming, the death, and resurrection of Christ. In Mr. Mauro's book this dated line is traced from beginning to end.

"3. Most books on Chronology are cumbrous, costly, and hard for ordinary readers to understand. Mr. Mauro has reduced all the chronological information of the Bible to a volume of 120 pages, and has presented it in simple readable form. A system of twelve tables enables one to find in a moment the date of every biblical event.

This is a faithful description. It is a helpful and useful book, many times worth its price.

(Hamilton Bros., Boston, Mass., \$1; or from Word and Work.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Who carries the gospel to China? ** The scriptures are inspired; Jesus Christ is the supernaturally begotten son of God; the Golden Rule is still binding; and we need to send some one among the Chinese, many of whom are ready for the gospel.

J. M. McCaleb's average annual receipts from the churches for 30 years have been \$1,163.55 and his personal gifts to the work total \$10,429.28. ** Six years ago, J. O. Golphenee, the faithful home missionary of Lambert, Montana, debated a Mormon whom he recently met for the first time since. After that hard-fought battle he went away in anger; now he tells Bro. Golphenee he is ready to help him expose the Mormons at any time. Don't forget Golphenee in your prayers and purse.

"This place is all one could ask," writes O. D. Bixler from the mission house in Shioda township. "There are hundreds of people in our immediate vicinity and thousands upon thousands in reach," but the Bixlers are the only white people there. ** E. A. Rhodes has purchased advantageously a lot 47x160 feet in Qmiya where he is building a house among the people and will start a new mission station not many miles from Bro. Bixler. This leaves a vacancy in Tokyo. Who goes to fill it? ** There are 2,000,000 Jews in New York, the largest assembly of them that every gathered "in one spot"—surely a great mission field.

Max Langpaap writes from Honolulu that the work seems slow, but they "are trying to make it sure and solid." Another baptism reported. Finances are too short for the good of the work. ** Two baptisms in Bixler's field when Hiratsuka visited it. ** Bro. T. Hiratsuka has finished his course and began practicing medicine in Tokyo. ** "Six baptisms at Kamitomizaka in the last three weeks."—McCaleb. ** Sister Andrews is to return to Japan this month if sufficient funds come to I. B. Bradley, 513 Charles St., West End, Birmingham, Ala., her treasurer. ** Martha Jane Bixler was born at Karuizawa, Japan, July 12. ** H. Ishiguro contemplates work in California. ** Bro. Bixler milked goats last summer and saved about \$15 a month besides helping on his rent; Bro. Herman Fox sold some milk; and Harry Fox has taught a short while in a native school—tent making, you see. ** Bixler baptized a man Oct. 1st. ** Harry Fox and Bro. Takagi plan to open work in a new field. This will leave another vacancy in the capital. Who volunteers to help Hiratsuka and the Kamitomizaka church? ** Sister Andrews also desires a helper. So does McCaleb. Where are the volunteers? ** Ivy Istre, of the Louisiana mission field, is studying in Louisville. ** Logan Jordan Fox, weighing eight pounds, five ounces, second son of Bro. and Sister H. R. Fox, was born in Tokyo, Oct. 20.

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 3, 1922.

JESUS SENDING OUT MISSIONARIES.

Golden Text: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10:2.

Lesson Text: Luke 10:1-11, 17.

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes; and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

What would that mean to that town? (Matt. 10:14, 15). Why? (John 3:19).

Verse 17. Did the Seventy fulfil their mission? Did they come back and tell the Lord about it? (Comp. Luke 9:10). Over what were they especially rejoiced? What did the Lord tell them would be a better and humbler joy? (V. 20).

Verse 1. "Seventy others"—besides whom? See Luke 9:1-6. Why two and two? (See three reasons: first, Eccl. 4:9, 10; second, Deut. 32:30; third, Matt. 18:19, 20). Into what places did He send them? For what? (Comp. Luke 3:4).

Verse 2. What did the Lord say about "the harvest"? Is it still so today? (Let the Teacher tell the class). What about the number of laborers? Is it still so? What first step to meet this condition? Will such a prayer bring results? Can God do things in answer to our prayer which He could not (wisely and righteously) do without it?

Verse 3. What chance would lambs have among wolves? Is there any assurance in the words "I send you"? Why? (Comp. Matt. 28:18, 20).

Verse 4. Were the instructions of this verse temporary only, or good for all future time? (Luke 22:35, 36). Why "salute no man by the way"? (1 Sam. 21:8).

Verses 5, 6. When they entered a house—should their first thought be of themselves—the prospect for their own comfort—or for the people who lived there? To whom only can peace be? (Isa. 57:19-21). If no one is there fit to receive it, then what?

Verses 7, 8. Should they make their home at more than one place? What instructions about their eating? Should they feel as beggars, or as men who were due their sustenance?

Verse 9. What return should they give for this hospitality?

Verses 10, 11. What should they do if a town would not receive them?

NOTES ON LESSON 10.

BETWEEN THE LESSONS.

Much is recorded, and very important things between this and preceding lesson. Since we are trying to take in the whole gospel of Luke as we go we must take a look at Chapter 9, which is omitted from the series of printed lessons. We have in it a number of connected events.

1. The Twelve (who were appointed in 6:12-16) are now sent forth on a mission. (Comp. Matt. 10) Verses 1-6.

2. Herod, troubled by his guilty conscience, is much perplexed when he hears of Jesus' mighty works. Verses 7-9.

3. The Twelve return from their mission, and the Lord Jesus would take them away for a rest (Mark 6:30-33) but the multitudes follow. He welcomes, teaches, heals, and feeds them. Verses 10-17.

4. The occurrence at Cesarea Philippi (Matt. 16:13)—Peter confesses Christ, and He begins to tell them of His destined sufferings; and announces to them also the way of the Cross. Verses 18-27.

5. The Transfiguration

6. At the foot of the mountain the Lord finds his apostles in failure and humiliated. He makes good their failure. Verses 37-42.

7. He announces His sufferings again. Verses 43-45.

8. He settles the question who should be greatest. Verses 46-48.

9. He curbs the unwarranted zeal of John and James. Verses 49-56.

10. He speaks to three men regarding discipleship—to each one according to his disposition and need. Verses 57-62.

Group verses 1-17 in one connection, also verses 18-45 belong together in connected sequences. In the rest of the chapter He deals with His apostles and disciples.

The Present Lesson is very simple, short, and easy—shall we not have time today to glance back over as much of Luke as we have thus far covered?

TEACHING POINTS.

1. The Golden Text. Is that situation still here? Is there great need for that prayer? If I pray for that sincerely, will I not also work and sacrifice to help bring it about?

2. The Sending of the Seventy. Why two and two? What instructions? How much of their instructions was temporary? How much is permanent and still applies to us?

3. The doom of the cities who reject the Lord's messengers. Why so severe? What if a man rejects the message of God today? 1 Pet. 4:17.

4. The Return of the Seventy—taking in Luke 10:17-20.

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 10, 1922.

STORY OF THE GOOD SAMARITAN.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Lesson Text: Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart.

Verse 25. What kind of man was this who questioned the Lord Jesus? What was his motive?

Verse 26. To what did the Lord point him? Why? (Note). What did Moses say? Rom. 10:5.

Verse 27. What passage did this doctor of the law select in answer?

and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live. 29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Verses 36, 37. How does this answer the lawyer's question in verse 29? Is any fellowman in distress and need my neighbor? Must I assume a neighbor's obligation toward such a one?

NOTES AND TEACHING POINTS ON LESSON 11.

In this lesson a number of instructive and important themes are presented, each of which is worthy of special attention.

1. **The Lawyer's Question.** He asked it to put the Lord to the test, but found himself tested and wanting. "Teacher what shall I do to inherit eternal life?" By "do" this man (like the Jews in general) meant some great meritorious work, by which he should earn his right to the inheritance. "They sought it not by faith, but as it were by the works of the law." (Rom. 9:32).

2. **The Lord's Reply.** In His return-question the Lord points him to the law. The inquirer was under the law, and the law-dispensation was yet in force. (Matt. 5:17-20; 23:2, 3).

3. **The Lawyer's Answer.** In answer the lawyer quoted the passage which the Lord Himself pointed out as the very heart and essence of the whole law. The Lord endorsed the answer as correct, and told the lawyer, "This do and thou shalt live." But to attempt it would only bring to light the ruin and inability of sinful man. A Divine operation was first needed

Did this show that he had a fine understanding of the Law? (Mark 12: 28-34). What did the Lord Himself say about these two commandments? (Matt. 22:40).

Verse 29. What was the lawyer trying to do now? Would he have wanted to justify himself if he had not felt condemned? Why did he feel condemned? (Rom. 3:20). What question did he now raise in order to justify himself?

Verse 30. For what purpose does the Lord tell this story? In what condition was the man left?

Verses 31, 32. Who was going by and saw him? Why would we expect more from a priest than an ordinary man? (Deut. 21:5; Mal. 2:7). But when he saw the helpless man, what did he do? What did the Law require, if it had been only so much as a beast? (Deut. 22:4). Why would we have expected better things of a Levite? (Numb. 8:14). What disappointing course did the Levite pursue?

Verses 33, 34. What kind of people were the Samaritans? (John 4:9; 8:48). Was any great thing to be expected of a Samaritan? What seven steps of the Samaritan's course are here enumerated? Is it not a sad and shameful day for the church when strangers and outsiders show more human kindness and mercy than God's own people? What does the Lord lay upon us? (Gal. 6:10).

Verse 35. Did the Samaritan leave his good deed half-finished? How did he complete what he had begun?

(Deut. 30:6) and that was obtainable only by grace, through faith in Jesus Christ (Col. 2:10-12) not by the works of the law. "This do and thou shalt live" is the principle of the Law (Gal. 3:12; Rom. 10:5)—life in return for worthy living. But life is needed first, and can come to us only by God's free gift. (Eph. 2:1). In the gospel life is granted us first and freely through Jesus Christ, that we may love and serve God as His beloved children. (Eph. 5:1).

4. **The Lawyer's Attempt at Self-Justification.** The lawyer knew well enough that he had never fulfilled the Law's demand; and that for him it was out of the question. So (like all men do in such a case) he tried to modify and restrict it by drawing distinctions, so as to make it practicable to the flesh. In so doing he confessed his own failure and hopelessness.

5. **The Good Samaritan.** In this story the Lord Jesus showed the extent of the application of the word "neighbor." So far as the lawyer was concerned, it left him speechless and condemned; perhaps the more ready and prepared in due time to see his need of God's grace and redemption through Christ. To us it carries a lesson for Christian life. The very goodness of God toward us lays us under obligation to show mercy to others, to do good unto all men, especially to them that are of the household of the faith. (Gal. 6:10). He gave Himself for us that He might purify unto Himself a people for His own possession zealous of good works. (Tit. 2:14). This makes the gospel and the Lord Jesus attractive to others who need to be saved and opens the way for them.

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 17, 1922.

JESUS AMONG FRIENDS AND FOES.

Golden Text: Ye are my friends, if ye do the things which I command you.—John 15:14.

Lesson Text: Luke 10:38-42; 11:42-44, 53,54.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving: and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11:42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the

Among His Friends.

Verse 38. What was the name of this village? (John 11:1, and Note) Who was the mistress of the house?

Verse 39. What are we told of Mary? Does it say that she did nothing else than that? What would the word "also" indicate?

Verse 40. What are we told of Martha? Is service of the proper sort a great thing in God's eyes? (Matt. 20:27, 28; Gal. 5:13). But is there another and greater thing to be taken in with it? What complaint of her sister and implied rebuke of the Lord did she dare to offer? Is overmuch service apt to make one nervous and irritable? Were it not better not to serve quite so much and keep sweet? Did the Lord care as much for His dinner as for the opportunity to impart His word or grace? Did Martha seem to think that the dinner was the important thing? Would she have stopped the Lord's teaching entirely in order to put that dinner through?

Verses 41, 42. How did the Lord describe Martha's frame of mind? Was

tombs which appear not, and the men that walk over them know it not.

53. And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

thing and to seize upon it first and above all things? Why was Mary's part so good? Do we ever get quiet before the Lord, and commune with Him in the Word and in prayer?

AMONG ENEMIES.

Luke 11:42. Where was the Lord at this time? (Luke 11:37). What was the Pharisees' attitude toward Him? (Luke 14:1) What was their first criticism of Him on this occasion (v. 38). What the Lord's reply to it? (vs. 39-41). (Were the Pharisees great fault finders? Is a fault finding disposition a mark of true religion?) How scrupulous were the Pharisees about certain outward duties and performances? But what more important matter had they entirely overlooked? (Comp. Matt. 23:23, 24). What is the most important point of the Christian faith? (1 Cor. 13:1-3, 13). Should they have left the details undone? But what should they especially have guarded?

Verse 43. How did the real selfishness and self-seeking of the Pharisee's religion show itself? (Comp. John 5:44). Is that still likely among those who have pharisaical religion? Was the Lord Jesus ambitious of place and honor and human recognition? (Luke 22:27; John 13:4, 5).

Verse 44. What is meant by this figure? (Matt. 27:27, 28). (Read intervening verses, vs. 45-52).

Verses 53, 54. What effect did these faithful and earnest rebukes have? What effect ought they to have had? Is it natural for such men to endeavor to catch the faithful preacher in some word, in order to destroy him?

NOTES ON LESSON 12.

THE TEACHING OF THIS LESSON.

This lesson consists of two distinct lessons. No result is obtained by trying to impress both at once and equally. Let the teacher study the whole, and decide which end is most suitable to the needs of the class, and put the time and emphasis on that. Specialize either on the former part or on the latter; or else if you take both, take them more superficially to bring out the Lord's bearing and conduct among both friends and foes.

THE HOME OF MARTHA AND MARY.

Here and there in the gospels are statements, which, pieced together, show the following: (1) That the home was at Bethany; (2) that it was known as the house of Simon the Leper (Comp. Matt. 26:6, etc., with John 12); (3) that with the two sisters lived Lazarus, their brother (John 11:1); (4) that they were especially beloved to the Lord (John 11:5), who, it appears, frequently abode in that home. A certain friendly intimacy is implied in the very freedom in which Martha spoke to the Lord in this lesson.

TEACHING POINTS.

1. **Martha**—cumbered with much serving; anxious and troubled about many things; failing to judge the relative value of things; misjudging the Lord; missing the most important thing—a type of too many women (and men!) today. What remedy for such?
2. **Mary**—not neglectful of her task and duty; but seeing the supreme opportunity, seizes it, and that much to the Lord's pleasure who is better pleased to commune with us than to be served.
3. **That good Part.**—The Word of the Lord; the communion and fellow-

ship with Him. Necessity of taking time for this daily. Why did the Lord say, it should "not be taken away from her"?

4. **Service and Communion with the Lord.** Importance of both. Service degenerates without prayer and study. The latter becomes powerless if not carried out into service.

5. **Pharisaical Religion:** Faultfinding and censorious; scrupulous about outward details, un mindful of the spirit, and the essence; fair outward appearance, corruption within. Hard-hearted; impenitent; infuriated at the truth and God's messenger, plotting the faithful servant's ruin.

6. **The Lord Jesus among Friends and Foes.** What do we note of His conduct in each situation? Who are His friends? (Golden Text). Who His foes? (Matt. 12:30).

7. See that all of chapter 11 is read.

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 24, 1922.

A LESSON IN TRUST AND PREPAREDNESS.

Golden Text: The life is more than the food, and the body than the raiment.—Luke 12:23.

Lesson Text: Luke 12:16-31.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds; 25 And which of you by being anxious can add a cubit unto the measure of his life? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they

Verses 16-19. What led to this teaching? Luke 12:13-16. What was this man by occupation? Was he a successful and prosperous farmer? Was that wrong? Besides his own effort to what was his prosperity due? (Deut. 8:17, 18). Did he seem to recognize that? (v. 21). What did he propose to do with his great crop? What would he say to his soul? Why did he think himself well secured for many years? On what did he rest his confidence? Is it certain that the more supplies a man has the longer he will live? (See v. 15). Did this man seem to have a thought of God? or of his fellow-man? Did he feel independent? Was he independent?

Verses 20, 21. What did God call this man? Why was he foolish? Would the world have thought him foolish, or great and wise? What important point had this man left out of account? Ought he have thought of this possibility? What about all his wealth now? (Ps. 39:6; Eccl. 6:2). Who is like this foolish man? What did the Lord Jesus enjoin upon His disciples? (Matt. 6:19-21). Mention some who were rich though poor; and some poor though rich. (Rev. 2:9; 3:17). How is it with us?

Verses 22, 23. To what does this "therefore" point back? (Vs. 15, 21). Does anxiety lead to covetousness, and to trust in money? Are people apt to be anxious about food and clothing? Which is greater, the life or

toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Yet seek ye his kingdom, and these things shall be added unto you.

they have not? Does our Father know and care? (1 Pet. 5:7). What is meant by "doubtful mind"? (Jas. 1:6). What is God's prescription for anxiety? (Phil. 4:6, 7). What the remedy for love of money? (Heb. 13:5).

Verse 31. What ought to be our chief aim and object? (Matt. 6:33). If we first seek the Kingdom, what is the promise? What promise did the Lord add? (v. 32).

the food; the body or the raiment? If God gave us the life and the body might we not trust Him for food and raiment also?

Verses 24-28. What two illustrations does the Lord use? (vs. 24, 27). What did he tell us about the birds earlier in this chapter? (Luke 12: 6, 7). Does He mean we need not work? What does He mean? (Note). What other reason does He give us in vs. 25, 26? Why is anxiety perfectly useless?

Verses 29, 30. Ought we to make food and clothing, etc., the aim of our life? Why not? Ought we be different from the nations of the world? Why? (John 17:16). What have we that

NOTES ON LESSON 13.

CONNECTIONS.

This whole line of teaching from Luke 12:13 to v. 48 (at least) is in one connected strain. The starting-point was from the request of one that the Lord bid his brother divide an inheritance with him. This was one of the few requests the Lord utterly refused. From that He began on **Covetousness**, and trust in possessions and money; thence He passed to warning against anxiety; then he points the disciples to the Kingdom as the one object worthy of their aim, and in view of the promise to them of the kingdom, exhorts them to sacrifice all to that end. (Vs. 32-34). Thence He passes to the teaching concerning His Second Coming, which continues to verse 48.

THE BIRDS AND THE LILIES.

The point is not of course that like the birds we ought not sow, reap, or gather; or, like lilies, toil not nor spin—but that the birds and the lilies, occupying their God-appointed place, are cared for, though there are no visible means or resources. But man's appointed place is to seek God (Acts 17:26) and God's kingdom and righteousness. The man who makes that his first concern need not fear about anything else. (Matt. 6:33).

FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 14.

December 31, 1922.

REVIEW.

Golden Text: "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor."—Luke 4:18.

Devotional Reading: Psalm 98.

Oh sing unto Jehovah a new song;
 For he hath done marvellous things:
 His right hand and his holy arm hath wrought salvation for him.
 Jehovah hath made known his salvation:
 His righteousness hath he openly shown in the sight of the nations.
 He hath remembered his lovingkindness and his faithfulness toward
 the house of Israel:

All the ends of the earth have seen the salvation of our God.
 Make a joyful noise unto Jehovah all the earth:
 Break forth and sing for joy, yea, sing praises.
 Sing praises unto Jehovah with the harp;
 With the harp and the voice of melody.
 With trumpets and sound of cornet
 Make a joyful noise before the King, Jehovah.
 Let the sea roar and the fulness thereof;
 The world and they that dwell therein;
 Let the floods clap their hands;
 Let the hills sing for joy together,
 Before Jehovah: for he cometh to judge the earth;
 He will judge the world with righteousness;
 And the peoples with equity.

THE REVIEW OF THE FIRST HALF OF LUKE.

Luke has 24 chapters. We have covered 12 of them. The next twelve come in next Quarter.

We can make our review best and most interesting with an open New Testament. In chapter 1 we had the announcement and birth of John the Baptist. In chapter 2, the Birth of Jesus. In chapter 3, the Ministry of John; in 4, the Temptation of Jesus. The next lesson is a piece of prophecy from Isaiah (61:1-9) part of which was once read in public by the Lord Jesus--when and where you know. In Luke 5, we have Jesus the Great Physician healing a sick man soul and body. In chapter 6, a piece of the Sermon on the Mount. Chapter 7 has the lesson Jesus the Friend of Sinners. In chapter 8--the demoniac of Gerasa--"Jesus the Great Missionary"; in chapter 10 (as in 9 also) He sends out missionaries; in chapter 10 again, the story of the Good Samaritan. Then we see Jesus amid friends and foes (10 and 11). Finally the Lesson on Trust and Preparedness in Luke 12. We should strive for a general comprehensive grasp of all the contents of this first half of Luke.

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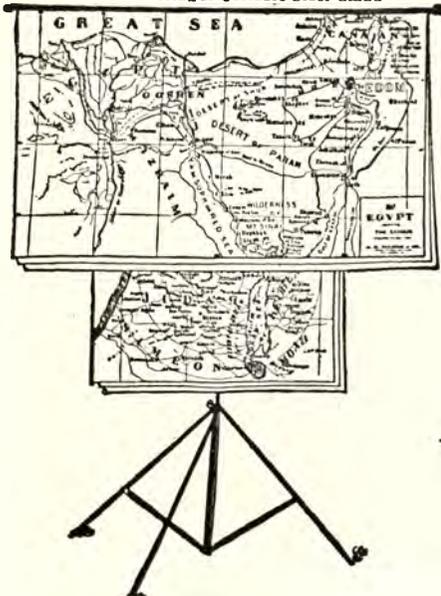
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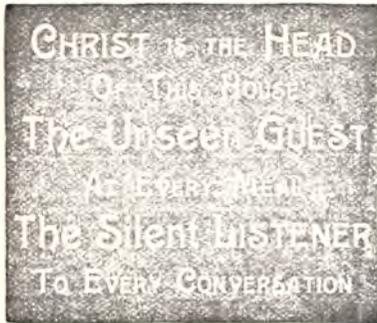
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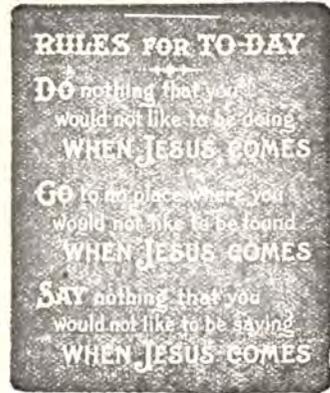
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grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down; for the

and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought

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the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. 10 And

living, as I have done. 22 What the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and

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22

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Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa; 13 and he brought us from thence the

^a Josh. 17. 11
^b 1 S. 31. 10
^c 1 S. 31. 4
^d Josh. 18. 28
^e Josh. 24. 25
^f Josh. 7. 26
^g 1 Ch. 6. 17-23

22 And David spake and Jehovah the words of the song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

The marginal readings are placed at the foot of each column.

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