

MAY, 1924.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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WORD AND WORK

PEACE.

There is a peace that cometh after sorrow,
Of hope surrendered—not of hope fulfilled;
A hope that looketh not upon the morrow,
But calmly on the tempest that is stilled.

A peace that lives not now, in joy's excesses,
Nor in the happy life of love secure;
But in the calmer strength the soul possesses,
Of conflicts won, while learning to endure.

A peace there is, in sacrifice secluded,
A heart subdued, from will and passion free:
'Tis not the peace that over Eden brooded,
But that which triumph'd in Gethsemane.

—Selected.

WORDS IN SEASON.

R. H. B.

"REFLECTIONS OF A BIBLE READER."

A new monthly magazine, of rather pretentious appearance has in its March number an article entitled, "Reflections of a Bible Reader" by one Mr. Ficke. With the warped eye of the unbeliever he takes the old Book to task—first the book of Esther, of which he evidently knows little (speaking of Haman, he calls him "Nathan" throughout!) and understands less; and he dis-cants upon the fact that the Israelites "borrowed" jewels, etc., from the Egyptians on the eve of their departure. (Incidentally he says the Lord smote Egypt with "seven plagues"). Without knowing it he proves himself one of those "enemies of the Lord" who take great "occasion to blaspheme" about David's transgression (2 Sam. 12:14) which case he badly misrepresents. He thinks that the Bible, more especially the Old Testament, is responsible for "the recent history of Europe"; and in his ignorance, he imagines that Europe has been "*Christian*" for "ages"! In short he opines that the Bible is a "vicious book"; and that the reading of it "should be quietly discouraged."

It is rather too late in the day to take such a fling as that at that Book. In the course of the years, the rank and claim of some things becomes established; A long testing in the crucible of experience always compels acknowledgment of a book, if it has any. If for example some literary popinjay should rise up in

these days, and give it as his mature judgment that Shakespeare is quite overated, and his work bears the stamp of mediocrity—he would not thereby injure Shakespeare's standing in the least. The effect of that would be the same as when a man tries to butt down a rock wall with his head. Just so is it when one runs foul of the Bible. So clumsy an attack as this of Mr. Ficke's upon the moral worth of the Bible would tend to prove the man an ignomamus rather than an infidel.

As for the alleged "viciousness" of the Bible—it is strange that the vicious classes, who naturally would enjoy that sort of thing are the very sort that like it least; and those who love and read it most are among the best and noblest of men. Certainly if I were a stranger in a strange land I should feel much safer where the Bible is studied and honored than among men that hold Mr. Ficke's views. The proof of the pudding lies in the eating—doesn't it? But it is one of the signs of the times that upstart-magazines bidding for popularity will print such stuff as that.

SHAKESPEARE AND BIBLE.

Thomas DeQuincy, speaking of an instance of deep significance he discovered in Shakespeare's *Macbeth*, concludes the dissertation with a paean of praise to the poet's genius:

"O mighty poet! Thy works are not as those of other men, simply and merely great works of art; but are also like the phenomena of nature, like the sun and the sea, the stars and the flowers—like frost and snow, rain and dew, hailstorm and thunder, which are to be studied with entire submission of our own faculties, and in the perfect faith that in them there can be no too much or too little, nothing useless or inert—but that the further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement where the careless eye had seen nothing but accident!"

If such things can properly be said with reference to the work of a superior human genius (and I think it can)—how much more does it apply to the word of God! If the words of Shakespeare deserve to be studied "with entire submission of our own faculties"; and if their superior excellence demands a "perfect faith that in them there can be no too much or too little, nothing useless or inert," but that all is meaningful and significant—how much truer is this of the precious, priceless Word, that came, not by the wisdom of man but by the inspiration of the eternal Spirit of God! Every true Bible student has found that "the further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement, where the careless eye had seen nothing but accident." Shakespeare's work stands by its own superior excellence, supreme among human writings. The Word of God also vindicates its own place by virtue of its worth and power, to those who have eyes to see and hearts to understand. "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18). "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight." (Matt. 11:25, 26).

"WHEN HE MADE FIRM THE SKIES ABOVE."

A scientific scoffer adverted to the fact that the Hebrew word for *firmament* signified, strictly speaking, a "*hammered plate*"; and took occasion to sneer at the supposed childish and unscientific Hebrew idea that the sky was an inverted bowl of

some solid material. Now the Hebrew word (rakia') has that derivation etymologically; but also, and properly, means *an expanse*; which perfectly answers to the requirement of the scientific view. Nevertheless the Bible does not deny that the firmament has a certain sort of "firmness" also. (Prov. 8:28). Now for some time scientific investigators have wondered why radio waves follow the curvature of the earth around, and do not shoot out into infinite space. The *Literary Digest* and the *Youth's Companion* have recently called attention to the discoveries of the Scandinavian Professor Vegard; the net results of which seem to be that our atmosphere is enclosed, as it were, in a shell of frozen nitrogen crystals; that "the atmosphere of the earth outside the air-stratum is shut up, as if in a balloon whose walls consist of a solid mass of crystalline particles of nitrogen." This fact, once fully demonstrated, will explain the blue color of the sky, the phenomenon of the "northern lights"; and, of course, the confining of radio-waves which cannot penetrate the frozen nitrogen-hull. It also explains why radio has more power at night than in the warmer day-time when the nitrogen-shell is less dense; and in winter than in summer. It also would show how some day, when elements shall melt with fervent heat, the sky will be rolled up as a scroll. Perhaps with a little more and better light and understanding some of our scientific men will get past the stage in which knowledge is a dangerous thing, and come to realize that after all the Author of the Bible understood the inmost secrets of the universe—as Professor Dana, a geologist of highest rank, who declared that the most convincing proof of the Divine origin of the Bible to him was *the first chapter of Genesis*.

FACTS AND MYSTERIES.

Every fact, it has been said, is surrounded by mystery; and in connection with every mystery there is some plain fact. By taking hold of the fact we appropriate it and push the mystery further back. This is especially true in the Christian teaching. Concerning every point in the Gospel endless and unanswerable questions can be asked, for its light shines out of unfathomable darkness. Yet it stands upon some very simple, accessible facts by which, if a man take hold of them he is saved; and in position to enter more and more deeply into the revealed things of God. It is not the outer fringe of the light where it fades into mystery, that is of first interest to us, but the central glory. The fact that God is; that God loved us and sent His Son, Jesus Christ our Lord; that He died for our sins and rose again; that He is able to save to the uttermost; that by faith in Him we become children of God, and that He is the Author of eternal salvation to all them that obey Him (1 Cor. 15:1-4; Gal. 3:26, 27; Heb. 5:9)—these are some of the plain facts which demand every man's first attention.

One ounce of salvation is worth a ton of legislation.

WORD AND WORK

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 Chattanooga: "Work of Central Church this city seems to move on very well. We are laying the foundation for our new church building. The erection of this house is a big undertaking for us, but we have faith in God and confidence in this congregation to the extent we believe He will give us ability to accomplish what we have begun in His name and to His glory."—E. H. Hoover.

From Davis City, Iowa: "The work here is going along in fair shape. We all keep busy."—Wm. J. Campbell.

From East Toronto Church: "Work on our new meeting house on Strathmore Blvd. has commenced.

Our school is now being held in one of the Public Schools in this district, and is being well attended and increasing. We are pleased to report five who have given themselves to the Lord, this making seven in all, composing one entire family of which there were no infants. We expect others will follow shortly.

We expect to have with us Brother R. G. Schell for June and July, for the opening of our new meeting house.

Owing to a change made by the city, it has been necessary for us to buy more land, also a change in our building which necessitates extra cost. If any of the brethren would like to have a hand in this great work by sending us a gift, it will be cheerfully received. Address all communications to the writer at 53 Strathcona Ave., Toronto."—A. E. Firth.

From Hillsboro, Texas "Meeting here closed with 22 added, 20 by primary obedience, 2 by relation. Also the church sent a contribution for the Dallas Hebrew Mission. J. E. Blansett, of Dallas, did the preaching and did it well."—R. A. Zahn.

"Here is \$5 to help publish Janes' article in last Word and Work in tract form. Best I have ever read on this, the most timely subject before the Church today."—John Von Allmen.

Who sends the needed \$15 additional? The tract will contain the material in the April and May issues of this paper, and some fresh matter besides. Let us know now if you want to help.

From Linton, Indiana: "Brother Boll preached here Sunday afternoon, April 6th, to a full house. It was an inspiring service."—Frank L. Wheeler.

"A three days' discussion on the subject of baptism was held at Combs, Arkansas, between M. S. Gabbard of the Church of Christ, and J. W. Burrows, of M. E. Church. Brother Gabbard agreed at the beginning of the debate to surrender the proposition if Mr. Burrows would prove by the word of God that God at any time, for any purpose, authorized unmixed water sprinkled on any person.

"Mr. Burrows sought very diligently for the scripture to sustain his position, but alas in vain. Brother Gabbard finally offered a reward for the Scripture. But the debate closed and no one received the reward."—Frank Grammer.

Our list of second-hand books, advertised last month, is completely sold out.

"It was my privilege to hear the last five discourses of H. L. Olmstead's meeting at Horse Cave, where I was called to assist when Claude Woodruff, who had so efficiently conducted the song service, became ill. Very large crowds came, and what they heard, of the great, deep need of fallen man, and of the provision and power of God to meet that need, was most impressive and stirring. The work at Horse Cave seems to be growing in every particular."—E. L. Jorgenson.

The editor of this magazine is now in a good meeting with Chas. Neal and the church at Dugger, Ind. Seven had been baptized and three restored at last report.

One customer ordered 126 books of 90 different titles, in the same mail. Let us have your book orders. They help us "carry on."

Brother Janes' careful treatment of "Real New Testament Missionary Work," the closing installment of which appears this month is reprinted with slight additions from "Sermons and Sayings," 242 pages, cloth, obtainable at \$1.00 a copy from the veteran preacher, Alfred Ellmore, Covington, Indiana.

We are offering Waterman's Ideal Fountain Pen, No. 52, medium point, "self-filling", chased barrel, cannot spill—standard pen for years, free for seven new subscriptions at \$1 each. Obtainable in men's or women's size.

"The Book of Revelation"—expository studies in the last book of the Bible by the editor of the Word and Work. Eighty pages, clear type, heavy paper in a handsome cover of blue. 50 cents each, three for \$1.

"The meeting at Glenmora continued for fifteen days, resulting in 22 added to the congregation from all sources. The meeting was very interesting throughout, and was well attended. Brother Ramsey is a fine yoke-fellow, and I enjoyed my association with him in this meeting to the fullest. His efforts in the meetings contributed very largely to the success of the meeting. During my absence from New Orleans the home work was carried on by Brethren Woodruff, Nicks, and Coon."—Willis H. Allen.

"There has been some demand for a book on the Life of J. A. Harding, and it is desirable to collect a considerable amount of information about the man and his work as these were known by his friends. Please report any events in his meetings, debates, or other work which may be of interest and send as full a list of his old students as you can recall. Address, Woodson Harding Armstrong, Dept. B., Harper College, Harper, Kansas."

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THE SERVICE OF SOUL-WINNING.

STANFORD CHAMBERS.

The supreme mission of the church is to represent her Lord to the world and by all means save as many as possible, leaving the rest without excuse. As it is the mission of the church so it is the mission of every Christian. "He that winneth souls is wise." That is what we are here for. And as we have seen before this as well as all other service grows out of gratitude to the Lord for what He has done for us. As He died for us it is ours to live, and if need be die, for Him. To live for Him is to serve His purpose in us. To love Him is to love whom He loves, and to love men is to seek to save them.

How can this be done? By winning them to Christ. There is no other way since there is no other Savior. But how can we win men to Him? It is the "good pleasure of God through the foolishness of the preaching to save them that believe." And what preaching? "We preach not ourselves but Christ Jesus as Lord." "Christ crucified. . . . the power of God and the wisdom of God." The Christian has a message. Every Christian is supposed to be a messenger. And how is the message to be delivered? Both publicly and privately. Not every one can engage in the public proclamation of the word, but every one can engage in personal work. Here is where we are falling down. We have come to think that the matter of converting sinners is the preacher's work, (meaning by preacher the public proclaimer of the word), whereas it is positively the work of every member of Christ. There has been shirking of responsibility at this point and neglect of duty, and as a result vast portions of the world go unevangelized and millions now living are dead while they live. Millions are dying in their sins without the knowledge of our Lord. How can a few preachers ever reach the hosts of the unsaved? This greatest of all work, indispensable to the saving of the lost, to the increase of the church and to the carrying out of our Lord's great Commission, waits for that revival in the church which shall arouse its members to this personal soul-winning service.

Will this revival come? Do you desire it? Will you pray for it? Will you let it begin in you? And then will you work to arouse your congregation? The church whose members are constantly engaged in personal work has a revival on all the time. Get in touch with members of other congregations and stir them up that they may arouse their respective congregations. Preachers, too, need stirring on this line. Talk it, urge it, pray it, do it. No one can be a faithful servant and do no personal work. If we would hear that "well done, thou good and faithful servant," we shall have to do well. Revive us, O God.

"Lessons on Hebrews," 225 page devotional commentary by R. H. Boll, \$1.00 postpaid. Quantity prices to classes.

LESSONS IN THE PROVERBS.

R. H. B.

THE WORK OF WISDOM.

The most precious, the most profitable, the incomparably greatest blessing and most wonderful of all possessions possible to a human being is *Wisdom*.

“Happy is the man that findeth wisdom,
 And the man that getteth understanding.
 For the gaining of it is better than the gaining of silver,
 And the profit thereof than fine gold.
 She is more precious than rubies:
 And—[mark it!]*—none of the things thou canst desire
 are to be compared unto her.*”

The reason is simple—for in this “Wisdom” all other blessings are wrapped up. Who has wisdom has the exclusive access to the treasury of all possible good.

“Length of days are in her right hand
 In her left hand are riches and honor.”

So that such things need not be sought after separately.

“Her ways are ways of pleasantness
 And all her paths are peace.”

For Wisdom is the hidden principle upon which the Universe is constructed, and the man whose life is determined by wisdom is in harmony with all God’s creation. As says the book of Job: “For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee” (5:23). For

“Jehovah by wisdom founded the earth,
 By understanding he established the heavens.
 By his knowledge the depths were broken up,
 And the skies drop down the dew.”

This thought is more fully stated in chapter 8, where Wisdom, personified, herself is speaking:

“Jehovah possessed me in the beginning of his way,
 Before his works of old.
 I was set up from everlasting, from the beginning,
 Before the earth was.
 When there were no depths I was brought forth,
 When there were no fountains abounding with water.
 Before the mountains were settled,
 Before the hills was I brought forth;
 While as yet he had not made the earth, nor the fields,
 Nor the beginning of the dust of the world.
 When he established the heavens, I was there:
 When he set a circle upon the face of the deep,
 When he made firm the skies above,
 When the fountains of the deep became strong,
 When he gave to the sea its bound,

That the waters should not transgress his commandment,
 When he marked out the foundations of the earth;
*Then I was by him as a master workman,
 And I was daily his delight."*

Now the man who has found the secret of the Universe has the key to all blessing and happiness. He has found that lost chord for which millions of fevered spirits are vainly seeking. He knows the solution of every difficulty, and the way through all the mazes of life. His is the rest of the soul, the peace that passeth understanding; for him is the infinite calm of God. What has he to dread and fear? He shall walk in his way securely, and his foot shall not stumble. When he lies down he shall not be afraid. His sleep shall be sweet. He need not dread the sudden fear, nor the destruction of the wicked when it cometh; for Jehovah will be his confidence, and will keep his foot from being taken. (Prov. 3:23-26).

It is not to be wondered at that the whole emphasis of the teaching then, centers upon the getting and keeping of this highest good, called Wisdom.

*"Get wisdom, get understanding.
 Forsake her not, and she will preserve thee;
 Love her, and she will keep thee.
 Wisdom is the principal thing; therefore get wisdom,
 Yea, with all thy getting get understanding."
 —(Prov. 4:5-7).*

What then is this precious thing, this pearl of great price called "Wisdom," which to obtain a man does well to sell all he has? What is meant by *wisdom*? Let us note at the outset that it is not the intellectuality which is so highly prized and coveted among men. A man or woman of very humble intellectual capacity may possess true wisdom. Perhaps wisdom often lies nearer to them than to brilliant intellects. There are things which God has hid from the wise and prudent, and revealed them unto babes. It is not the same thing as shrewdness or cunning. It is not a deep ability for reasoning, analyzing, generalizing, and all that is implied in the word "philosophy." A "deep thinker" may be quite destitute of wisdom. It is not the possession of a vast stock of knowledge. We have known men who possessed a remarkable deal of information, and lacked the first beginnings of good sense. It is not "education" in the popular use of that term. There are educated fools in plenty. The wisdom indeed is itself an education—in fact the only true education; but it is not too often associated with titles and degrees. What then is wisdom? Let us carefully look into that; and after that we will look further, and see how it can be got.

WHAT IS WISDOM?

At the very root of wisdom lies—nay, the root itself consists of—the *fear of the Lord*: that recognition and regard of God,

His existence, His authority, His goodness and righteousness, that calls forth the heart's respect and reverence for Him. "The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding." (Prov. 9:10). Here we have the prime foundation of wisdom. In the fear of Jehovah, in the knowledge of God, as the embryo in the seed, lies contained the whole of it. Now "the fear of Jehovah is to hate evil." (Prov. 8:13). And by the fear of Jehovah men depart from evil. (16:6). For, be sure of this, no matter how shrewd and wise a plan may seem, if it involves the taint of sin it cannot be wisdom; it is folly. "There is no wisdom nor understanding nor counsel against Jehovah." (21:30). "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28).

Here then we have it in a nutshell. Wisdom manifestly is not a peculiar talent, whether native or acquired, nor is it an intellectual attainment; but in its essence wisdom is a *disposition of the heart and will*—the disposition to please God. Such a disposition at once puts a man in the right relation toward God and men and the universe.

However there is something involved beyond that: the *knowing how*. "Wherefore be ye not foolish, but understand *what the will of the Lord is*." (Eph. 5:17). Whoever is committed to such a "fear of Jehovah" will surely want to know His ways and will. Wisdom is not the same thing as knowledge, but knowledge is the lamp that lights wisdom's way. "The opening of thy words giveth light; it giveth understanding to the simple"; and "Thy word is a lamp unto my feet [not merely to my head, but to my feet, to walk by] and a light to my path." (Ps. 119: 105, 130). Now our book of Proverbs throws a great light upon the young man's way, to show him how to govern his conduct in wisdom, through many situations of life, according to the will and the eternal principles of the all-mighty and all-wise God.

We get a further comprehension of the nature of wisdom by the synonyms which are used to describe it, and also by the opposites that are sometimes set in contrast to it. The opposite of wisdom is always "folly"; and the reverse of the wise man is the fool. But the Scripture never uses that term with regard to mental deficiency. The Bible "fool" may have a fine mind, and plenty of information—but nevertheless he runs counter to his own interests; he goes about to injure himself and with wayward hand mars and ruins his own prospect and happiness. He works contrary to the eternal immutable laws and forces that govern the world; he flings himself in the path of avenging justice and judgment which rolls on irresistibly and inevitably. He attempts to do that which cannot be done; to violate the principles of God to fly in the face of His moral government and get away with it. That is the fool. He is morally insane, but nevertheless wholly responsible. The wise man, on the other hand, is a man of insight, of "understanding." He exercises "discretion," and

"sound judgment." He adapts his course to the good will of God, the constitution of the universe. And that not only for the sake of his own interest and welfare, but because he perceives that only so he can fulfil his life's mission and be of any real use and blessing to his fellow-men or of any satisfaction to his God. He avails himself of God's infinite knowledge that is offered to him, and walks by it. He ascertains the will of God and responds to it. The other name for wisdom is *Obedience*—a glad, willing, heart-obedience to God, which is founded upon a perfect confidence in Him. Of John the Baptist it was said that he should "turn the *disobedient* to walk in the *wisdom of the just*." (Luke 1:17). "Behold I have taught you statutes and ordinances, even as Jehovah my God commanded me. . . . Keep therefore and do them; for *this is your wisdom* and your understanding in the sight of the peoples, that shall hear all these statutes and say, Surely this great people is a *wise and understanding people*." (Deut. 4:5, 6).*

Wisdom is not only obedience, however, in matters where God has commanded, but also where there is no specific direction the spirit of wisdom enables one to pursue the best and right course in the questions and choices of life, and in all conduct.

HOW MAY WE GET WISDOM?

The answer to the question how to get wisdom is already implied in what has gone before. But a few things more need to be said.

1. *Apply to God for it.* "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." But be sure when you do that, you do it sincerely and in trustful dependence on Him, for *He will not refuse you*. "But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways." (Jas. 1:5-8).

2. *Seek it.* The manner of seeking was set forth in the chapter preceding this. (2:1-11). "Receive my words." "Lay up my commandments with thee." "Incline thine ear—apply thy heart." "Cry. . . . lift up thy voice." *Dig*: "Seek her as silver." "Search for her as for hid treasures." (She is worth more than all the Captain Kidd chests, and all the gold and diamond mines in the world). "THEN shalt thou understand the fear of Jehovah, and find the knowledge of God." Is it not worth the while?

*This certainly were an education worthy to be coveted, a far better preparation and equipment for life (which is the professed aim of all education) than all the various "-ologies" of the college-curriculum. I am not condemning the latter, but pointing out the supreme educative worth of this "Wisdom," which in our systems of education is completely ignored—with what sad results we are learning daily more and more.

“For Jehovah giveth wisdom ;
 Out of his mouth cometh knowledge and understanding :
 He layeth up sound wisdom for the upright . . .
 Then shalt thou understand righteousness and justice
 And equity, yea, every good path.
 For wisdom shall enter into thy heart,
 And knowledge shall be pleasant unto thy soul ;
 Discretion shall watch over thee :
 Understanding shall keep thee.”

And having found her lay fast hold on her and keep her for ever !

THE LOCAL AND THE INFINITE.

(A Sermon, stenographically recorded).

D. H. JACKSON.

Text: To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you and peace from God our Father and the Lord Jesus Christ. Col. 1:2.

The letter to the Colossians is the Epistle of Completeness. The keyword of this letter is “Life.” “Your life is hid with Christ in God.” “When Christ, who is our life shall appear.” The word “life” stands out prominently. The town of Colosse was one hundred miles from the city of Ephesus, a country town in Asia Minor. It lay in what is known as the Lycus Valley, and was the smallest of the three in that valley—Hierapolis, Laodicea and Colosse. At the time Paul wrote this letter, it was in a state of decline and decay, and like all such little towns it was characterized by a certain stagnation of thought and action, a narrowness and provincialism that did not make for largeness of sympathy, or broadness of outlook. You have seen such towns. To this town, the mighty river of revelation flowed creating thought and stimulating action, giving to those people a broader outlook, a wider vision, and a greater conception of life. In this narrow, provincial town were “saints and faithful brethren in Christ.” To them this priceless message is written and to all those whom they represent—“faithful brethren in Christ.” They were in Colosse where everything was unfavorable—immorality, idolatry, paganism, vice, narrowness and decay. But while they were there, they were also “in Christ.” They were “in Colosse” but also “in Christ.” These people had a different locality, for their spiritual locality was the Lord. He was the secret of their life, of their purity, of their power, of their love and of their cheerfulness. There was a spiritual atmosphere that was not of Asia, but of Heaven. They were “in Colosse,” but they were also “in Christ.”

I want to bring before your minds this morning three points, for this Epistle is applicable to us today. My first point is: “What it means to Christ that we are “in Colosse.” It means compensation for his redeeming passion. Out of compassionate

love, Christ suffered and died upon the cross for you, for me, for those of us who are here today; and every regenerate soul and every redeemed life is part of his compensation, is a reward to Christ. I am confident that we do not value the soul as God values it. The record states that "likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If there is joy among the angels in heaven, what joy, beloved, must come to the heart of Christ when he sees men and women, boys and girls surrendering their lives to Him! The prophet Isaiah, looking down the stream of time, said: "He shall see of the travail of his soul, and shall be satisfied." And every redeemed soul, and every regenerate heart is helping to fill up his cup of compensation. Think of what it means to Christ to win souls for Him! His heart rejoices and his soul is glad.

In the second place, it means to Christ that we are a demonstration of his saving power. Every Christian is an evidence of the power of Jesus Christ to save. That is what Peter meant when he said: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light." It is not so much, beloved, a reasoned statement that Jesus wants us to give, but it is a demonstration of life in order that men might see what He can do in the life of men, and a demonstration of His saving power. George Muller could stand before the hosts and say: "See what God has done for me!" Hadley, the Chicago drunkard, could stand before the multitudes and say: "See what Christ has done for me!" And here is Saul of Tarsus, the persecutor of Jesus, transformed into the image of God, a preacher of the gospel of Jesus Christ. Here is the fickle-minded Peter, the man of fire and frost, becoming the man of steadfastness, of fidelity, the man of rock. And so we today stand as a demonstration of the power of Jesus Christ to save, and we today are the only Bible that some men are reading. They are looking at our lives. As Paul said, we are living epistles "known and read of all men." Jesus said: "Ye shall be my witnesses." That is what it means to Christ that we are here. We stand as living witnesses of His saving power, of His ability to transform, to make anew. I am a part of Christ's reward for dying. I am an evidence of the saving power of Jesus Christ. I am an instrument in the hands of God to carry out His purpose and to accomplish His will upon the earth. That is what it means to Christ, and much more, that we are here.

Let us look at it in another way. "To the saints and faithful brethren that are in Christ which are at Colosse." What does it mean to Colosse, what does it mean to our Christ"? First, let me say it means moral and spiritual illumination. Jesus said upon one occasion: "I am the light of the world. He that followeth me shall not walk in darkness." He turned to his disciples and he said: "Ye are the light of the world. Let your light so shine

before men that they, seeing your good works may glorify your Father who is in heaven." That is what it means, that we are lights in the world. That is what it means to Colosse that we are in Christ. O, can you think of this city of ours without Christ, without Christians? without this moral and spiritual illumination? This whole city would be in darkness. The pagan world, past and present, with its triple curse of corruption, cruelty, and slavery testifies what the world would be without Christ. What would our city be if all the Christians were withdrawn, if every Christian would put his light under a bushel and would not shine for the honor and glory of God? This city would become just like the pagan world with its corruption, its cruelty and its slavery; but wherever the message of Christ has gone and where Christians have been letting their light shine for the glory of God, this curse has given way to honor, to kindness, to liberty. "Ye are the light of the world." "Ye are the salt of the earth." Hospitals have been built, asylums have been erected, and all these have come through the influence of Christ and of His Church. Womanhood has been ennobled, homes have been safeguarded and children have been protected. That is what it means. This world would sink into utter darkness but for those who are in Christ. But, we, beloved, must let our light shine. If we are the salt of the earth, we must come in contact with the world and we must save men out of it. The world needs you today to make that message known. O, what a message Christ has for the people in Colosse! It is a message of assurance, a message of hope and of cleansing. In Jesus Christ, there is peace, there is joy. That is what it means. Someone said the other day, "O, that man is an individualistic Christian." Think of it, having no responsibility and feeling no burden, individually saving his own soul without a thought of those in Colosse, without a thought of those in darkness, without striving to tell the story of Jesus and his love. It means that we are here to be a light. It is a case for reflection—is our light shining as brightly as it might, is our influence felt as it ought to be felt, are we letting our light shine for the glory and the honor of God always, everywhere, under all circumstances and conditions? I say it is a case for reflection. It is for you to answer and for me to examine myself. Are our lights dim? Have we lost heart to tell the story? Perhaps we are not in touch with the Divine Physician, Jesus the Christ. O, beloved, as we enter into special meetings to tell the story, first let us consecrate our lives afresh to the service of God, and then realize there are men and women to save who need the very message we have to give. We can appreciate the position of Christ and how his soul rejoices when souls come to him, when souls are regained, but we must also appreciate the fact that we are here to help Jesus Christ win those souls.

Now, I have come to my last point. What does it mean to Jesus that we are "in Christ" and also "in Colosse"? We are here treading the common way, viewing the same scenes, going over

the same things from day to day, what we call the ordinary things of life; and how we long sometimes to get away from them! If our environment were only changed, if we lived in another community, in another locality, if we were in another city, another town, how interesting it would be to us! So we sometimes say and think. Men have built monasteries, convents and asylums to which they might go and live the secluded life. No, Colosse needs the influence of such men, but they hide away. That is what Peter, the spokesman, said upon the mount: "Lord, it is good for us to be here. Let us make here three tabernacles." O, what an influence is here! And down below the mount were men needing the healing touch of Peter, the words of sympathy from the heart of John and the kind deeds of James. No, Jesus would not have us away from the place where we are. Right here today, in this community, in this locality, is the sphere of our discipline. Jesus said: "In this world ye shall have tribulation, but be of good cheer for I have overcome the world." Here we are to learn in the school of experience, and if we would be perfected, we must be tried and tempted in all points. Right here in our own community, we must "fight the good fight of faith, lay hold on eternal life." We are to put on "the whole armour of God." Paul said as he wrote to these Colossians and his mind went back to the time in Ephesus, one hundred miles east of Colosse: "I have fought with the beasts at Ephesus"; and then he tells Timothy to "fight the good fight of faith." He tells these Ephesian Christians to "put on the whole armour of God," and they shall come off more than conquerors through Jesus Christ. This is the sphere of our opportunity. "Far away fields" look green to us and we think we could do much more in another community. How much more powerful we would be if we just stood in another pulpit this morning, or lived in some other home, or worked with some other people! If things were only different; but *this* is the sphere of our opportunity. It is our opportunity to work for God even here in Colosse—laborers together with God. And if our light is shining, and if our salt is kept pure, what a power we can be in the salvation of souls, and Jesus Christ needs just that devoted service, and the people of Colosse need just that devoted service here. That is what it means to us that we are "in Christ," "in Colosse." Jesus Christ is our sanctification, Jesus Christ is our victory, and Jesus Christ is the sphere of our resources. "In Christ" "in Colosse." O, that little town of Colosse was insignificant, but it was made famous. I recall in history that Xerxes with his mighty army went through the town. I recall that Cyrus the Younger, stopped in Colosse on his way from victory to count his spoils, but Xerxes or Cyrus the Younger did not make the town of Colosse famous. It is because the "saints and faithful brethren in Christ" lived there, that the town of Colosse has come down in History. Let us pray.

Holy and righteous Father impress these truths upon our minds and hearts. Help us to realize that we are here for a pur-

pose; that we are here to work wholly and devotedly for Thee and in Thy service. We pray thy richest blessing, Father, upon us as we enter into our special effort in soul-winning. Help us, Father, to be earnest, to say the right word at the right time that will bring men and women, boys and girls to a decision for Christ. Wilt Thou, Father, abundantly bless us and give us, we pray Thee, a rich harvest for our labors for Thee. We ask it in Jesus' name. Amen.

Toronto.

REAL NEW TESTAMENT MISSIONARY WORK.

DON CARLOS JANES.

This is the last half of a remarkable treatise, the first part of which appeared in the April Word and Work, and which—if those who read will indicate at once their interest—will be electrotyped and listed among our regular tracts. The pamphlet will be of 12 pages, this size, adding two pages of "Practical Suggestions," and will sell for 2c each in quantities. A few advance quantity orders would decide the matter.—Publisher.

The Where. Their orders involved "the whole creation." Wherever man was found was a scriptural place to teach him, and the wisdom of God was made known "in the temple and at home;" in a chariot on the public road; in the synagogues over and over again; by the riverside at Philippi; in Paul's lodging, in the market place, from house to house, in jail, on the castle stairs, before the Sanhedrin—the supreme council of the Jews, before Felix the provincial governor and Festus his successor; and before King Herod Agrippa II., and the great Cæsar himself if permitted. In the house of Captain Cornelius, in the home of Titus Justus near the synagogue, and in the school of Tyrannus, the message from heaven was made known. On ship board and in his rented house at Rome, Paul carried his religion with him. This representative of Jesus Christ once "stood in the midst of the Areopagus," which was the supreme court of Athens with a fame that extended far beyond the bounds of that classic country, and so spake—it is believed—as to convert a member of the court named Dionysius. A strenuous campaign was carried on and they worked with men as individuals, and in groups, and in assemblies—religious and otherwise.

On Pentecost a miracle gathered a crowd. The healing of the lame man by Peter was the occasion of another crowd and another address. Through persecution, opportunity often came to bear testimony where otherwise access might not have been easily obtained or possible at all. For awhile they went to the temple every day and preached. "A great persecution against the church which was in Jerusalem" scattered them all (except the apostles) and they "went about preaching the word." Philip evangelized the city of Samaria, converted Queen Candace's treasurer, and operated in all the cities from Azotus to Cæsarea, where he made his home. Paul's trip to Damascus by divine in-

tervention resulted in transforming the arch opposer of Christianity into a most vigorous and successful proclaimer of the faith he once destroyed. He went regularly to the synagogues in various cities in beginning his work, where he found people already prepared to some extent for Christianity in that they believed in one God and looked for a Messiah. It would seem that the apostles had open orders to leave Jerusalem after the descent of the Holy Spirit, but they tarried some time. In the ninth of Acts, Peter, passing "throughout all parts," healed a palsied man at Lydda, "and all that dwelt in Lydda and Sharon saw him, and they turned to the Lord." The death of Tabitha gave brethren at Joppa an occasion to send for Peter, and when he had "raised her up" and the report went throughout the city, "many believed on the Lord." The conversion of Cornelius and his family is a familiar story which carries the new religion to the Gentiles. The other apostles seem not yet to have gotten outside of Judea on their world-wide commission. Indeed, we read of them still being at Jerusalem in the fifteenth of Acts (about A. D. 50). In the meantime, brethren of the dispersion after Stephen's death went as far as Phoenicia, Cyprus and the Syrian Antioch, working among the Jews only. Some of them from Cyprus came to Antioch and "spake unto the Greeks also" with good success. The Jerusalem church, hearing of this, sent that good man, Barnabas, down to Antioch and "much people were added to the Lord." He went over to Tarsus and brought Saul back with him and "for a whole year they were gathered together with the church and taught much people." This seems to approach or resemble the "protracted meeting" in modern times.

A missionary enterprise of great proportions is launched when from Antioch (which now becomes a great radiating center), "Barnabas and Saul" are "sent forth by the Holy Spirit." The outcome of this is those great journeys of Paul and Barnabas, Paul and Silas, and the work of Barnabas and Mark, resulting in the planting of churches at Ephesus, Derbe, Lystra, Iconium, Antioch, Philippi, Thessalonica, Berea, Corinth and Athens, and we know not how many others.

The When. On that notable first Pentecost after the Lord's resurrection our Master's preaching orders of the world-wide, age-lasting commission began, and (notwithstanding a strange slowness on the part of the apostles in leaving Jerusalem), the rapidity with which real New Testament missionary work overspread the whole world with Christ's gospel is a standing marvel, a splendid witness to the faithfulness of the first Christians, a superlative testimony to the wisdom of God's ways, a strong rebuke both to those who devise societies with which to do the work and to those who opposing the human institutions quietly sleep while the heathen die in darkness and enter the gloom of unending eternity without the hope of the gospel. By about A. D. 64, Paul could write of the gospel "which was preached in all creation under heaven." Col. 1:23. A Roman governor stopped court pro-

ceedings against the Christians while he wrote the Emperor (A. D. 90) for advice "especially on account of the great number of persons" "of all ages and of every rank" who were involved, for "the contagion," as he called it, had seized "cities," "the lesser towns" and "the open country." Norton estimates there were not less than three million Christians in the Empire during the last half of the first century. "The temples were deserted and the sacred solemnities were ignored." "We are but of yesterday," says Tertullian in the second century, "and, lo, we fill the whole Empire," while A. McLean testifies: "There can be no doubt as to the early, wide, and within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints." Within the time limits of one generation they preached the gospel throughout the world, a thing which should have been done in *every generation*.

The How. In a search for their *methods* we find the heralds of the cross repeatedly speaking in the Jewish meeting house at Antioch of Pisidia, and turning to the Gentiles "when the Jews . . . were filled with jealousy, and contradicted. . . and blasphemed." When persecution prevented further evangelistic efforts at that time, "they shook off the dust of their feet against them" and proceeded to Iconium. Here the synagogue was again used with good results, there being an ingathering of both Greeks and Hebrews, but some of the unconverted Jews raised ill-feeling against the workers, who, "long time, therefore, . . . tarried there, speaking boldly in the Lord" till they heard of the plan to accord them shameful treatment and a stoning, when they fled to "Lystra and Derbe and the region round about." At Lystra, the pendulum of public sentiment first reached the extreme of paying divine honors to the preachers, and then of stoning the chief speaker at the instigation of overzealous Jews from Antioch and Iconium. Upon his resuscitation, Paul went back inside the city and spent the night, going the next day to Derbe, where many converts were made. Another step in methods is that the workers now go right back through these same cities confirming the disciples and appointing elders in every city. With the trip over, they assemble at the home church and report.

On another trip Paul and Silas were "forbidden to speak the word in Asia" and when "they essayed to go into Bithynia," "the Spirit of Jesus suffered them not." Then comes the notable vision of the standing, beseeching European, saying: "Come over into Macedonia and help us," with a prompt response to the call. In a riverside prayer meeting of women, the first convert was made. We are familiar with the saving of the jailer in connection with a complaint against the workers because Paul had expelled a spirit of divination from a certain maid of that city. The brethren "sent away Paul and Silas" from Thessalonica when the jealous Jews and "certain vile fellows of the rabble" gathered a crowd and "set the city on an uproar." As usual, the missionaries, upon arriving at Beroea, begin operations in the

synagogue, but are interrupted by Jews who followed them, when the brethren send Paul away and soon he reaches Athens and sends back for his helpers. While he waits, he works, teaching both in the synagogue and in the market place and also in the Areopagus. This shows us the simplicity of methods in those times. They simply did the work in an easy, natural, simple way without frills and useless appendages. In this limited space it is impossible to point out all that is revealed of the details of their work, but let it be remarked that being charged with a great and serious responsibility, those people set out with much earnestness and a commendable zeal and did it simply as saved men and women, who, so far as we are informed, belonged to no religious organization except the Lord's church, in which they had ample scope to exercise all the talents they possessed, and the prince of missionaries, in speaking of his Father and ours, says: "Unto him be glory *in the church and in Christ Jesus* unto all generations for ever and ever."

The Support. The financial side of the question is an interesting one, which can only have very brief consideration here, but a reading of Acts and the epistles with a note book for all passages relating to support will be a wholesome exercise. For awhile there was a voluntary common fund. Sometimes the missionaries abode in the homes of converts, and Paul wrote Onesimus to prepare him a lodging. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel," expresses the support question in a condensed form, especially as it relates to "the brethren." They who sow spiritual things have a right to reap from the same field carnal things. "Let him that is taught in the word communicate to him that teacheth in all good things." Paul "did not use this right" at Corinth, his reward being "that I may make the gospel without charge." "These hands have ministered to my necessities, and to them that were with me. . . . I gave you an example, that so laboring ye ought to help the weak." Paul made a trip to Philippi, a church was started, and when he went on to Thessalonica, the infant congregation sent at least twice to his support and again they sent to him at Corinth. He thanked God for their fellowship from the first day until now," a period of perhaps twelve or thirteen years, in which they had taken thought for him and had fellowship, though for a part of the time they "lacked opportunity," and at the end of this period when the epistle we have was written to them, he abounded and was full, "having received of Epaphroditus the things that came from you, . . . a sacrifice acceptable, well pleasing to God." Here, in a nutshell, we have real New Testament missionary work. The workers visit a new place, convert a woman of character, make their home with her; one of them goes on to other fields, the church fellowships him, and after a decade is still sacrificing, and in the absence of a postal system it sends to his assistance by one of the members, a plan which worked then and will still work where the brethren are dis-

posed to work it, but neither this nor any other plan works of itself. In passing, let it be remarked that Paul also knew what it was to hunger and thirst, to be naked and cold, but he never resigned.

RESULTS.

Before we leave the subject, let us look at the "field reports" for the "visible results" of this true and exemplary mission work. Here it is observable that a great amount of hostility and opposition was stirred up. Some were stoned; "Saul laid waste the church, . . . breathing threatening and slaughter against the disciples"; James was killed and Peter was seized; "Jews . . . were filled with jealousy, and contradicted . . . and blasphemed . . . and stirred up a persecution against Paul and Barnabas, and cast them out of their borders"; preachers were whipped and imprisoned, but the work went on, and in the operations "the number of the men came to be about five thousand." "Multitudes both men and women" were added; "the number of the disciples multiplied in Jerusalem exceedingly"; and space does not permit as full an expression of these things as would otherwise be desirable. Idols were forsaken; thousands of dollars worth of heathen books were voluntarily burned; the precious New Testament books were written; "a great company of the priests became obedient"; all classes were affected, and converts were made individually, by whole families and in larger numbers. In short, the work is comprehended in this fine statement from Paul: "The gospel which ye heard . . . was preached in all creation under heaven," and the results—"some believed the things which were spoken, and some disbelieved."

In one generation all creation under heaven had been evangelized and a new and unpopular religion, which called for the relinquishment of every sinful practice and taught "that through many tribulations we must enter into the kingdom of God," was established with the glorious and splendid results which have been but imperfectly outlined here.

"Their sound went out into all the earth,
And their words unto the ends of the world."

"I was found of them that sought me not;
I became manifest to them that asked not of me."

The chief work for which the church of God exists is missionary work. Christ Jesus died to save sinners, but it has been said that "more than half of the Christian people alive today do nothing to help Christ accomplish his purpose." This subject, of vital importance, has been and still is greatly neglected.

"The restless millions wait
The Light whose dawning maketh all things new,
Christ also waits; but men are slow and late.
Have we done all we could? Have I? Have you?"

THE PORTLAND AVENUE CHRISTIAN SCHOOL.

R. H. B.

The venture of the proposed school work of the Church at Portland Ave., Louisville, Ky., is (as all the church's work should be) a private work of its members in the name of the Lord, by the whole-hearted approval and assistance of the church. It is not a "church-institution" that is contemplated, but an effort on part of Christians, to answer to a sore and crying need, which is daily growing more insistent. The matter needs no argument. If it is right for the church, through its members, to feed the hungry, to clothe the naked, to make provision for the sick, it is right for the same reason, in the same way, to provide for a need now even sorer than that of the bodies—the proper teaching of children. Our day has seen the development of an atmosphere, a spirit of the world, which has diffused itself into the educational realm also, and which, we believe, is distinctly hostile to faith, to godliness, to reverence, to Christianity, and even to common morality. It would be difficult perhaps to point out the specific causes for this condition in any particular instance. Perhaps it is the leaven of unbelief that is so actively at work everywhere; perhaps the mingling of those who are infected with the growing moral laxity, "and the general moral decline; or the invasion of that spirit—shall we call it "radical" or "criminal"?—that present-day tendency to lawlessness that knows no regard for authority, despises dominion, and defies discipline and penalty. Whatever it be, it is the spirit of the times that has found entrance into schools high and low, and people are daily witnessing the moral and spiritual ruin of their children. In saying this we are not taking a peculiar view of the situation, but are only corroborating what men of the world have observed, and what even secular journals and magazines (see for example, *Literary Digest*, March 15 and 22) and prominent educators themselves also openly deplore.

For this condition we know but one effective remedy: the word of God which restores the soul, enlightens the eyes, renews and transforms the character—the word of God taught by Christian teachers, in the atmosphere of love and truth. We have purposed and planned to provide a school in which standard instruction in the necessary secular branches (public school, and *if possible* first and second year high-school) will be given, along with daily teaching of the Bible—the emphasis upon the latter. It is the intention to teach all else, in the light and spirit of God's word.

Moreover it is our aim to make that school-work free of all charge, to all, as many as can be accommodated. By this is not meant that those who avail themselves of it shall not be permitted to give as much as they can and wish to its support, or that any other help will be declined. The work will, under God, be dependent upon such willing assistance from faithful and loving

helpers whom the Lord will raise up; for the Portland Ave. Church, already giving according to, and even beyond ability, could not bear the burden alone. But neither is this statement meant for an *appeal*. We believe that in a needed good work we may trustfully count upon the help of God. Already, from within the circle of the membership of the Portland Church more than \$900 is pledged, toward the necessary equipment—which, though not sufficient, is proof of their earnestness and their spirit of sacrifice in this great and important undertaking; an assurance also that the Lord will not forsake such a people in such an effort.

From time to time the Word and Work will inform the readers of the progress and prospects of this work.

KENTUCY CHRISTIANS AND HARDING COLLEGE.

We had it in mind to write something this month to boost the Harding College fund, but we could hardly improve upon this statement which Brother Dunn has sent us. We pass it on with the wish and prayer that those who read may at once communicate with Brother Dunn their interest in the great work in hand, or better still, communicate to him "some good thing" for the fund.—Publisher.

When the consolidation was made bringing into existence Harding College, domiciled at Morrillton, Ark., we had taken donations to the Harding Memorial Fund to the amount of about \$16,000. In the consolidation the new college was named for Brother Harding. It seemed fitting that since Brother Lipscomb and Brother Harding were conjointly the founders of Nashville Bible School and thus the founders of Bible School work, and since David Lipscomb College was named for Brother Lipscomb, that a sister college of the same character, located about the same distance West of the Mississippi River that Lipscomb College is East of that river, should be named for Brother Harding.

A condition is that we shall raise the Harding Fund to \$25,000 clear of expenses. We need one hundred thousand dollars to build a dormitory for girls and one for boys; \$25,000 to finish and equip the administration building in order to open this fall as a Senior College. Our plan is to raise \$100,000 of this amount in Arkansas, and the Harding Fund of \$25,000 outside of Arkansas.

Brother Harding was a son of Kentucky. Why not raise \$10,000 of this fund in Kentucky? If one hundred of the old students, friends, admirers and lovers of Brother Harding and his great work will give \$100 each, we shall have the amount. They may pay this in four annual installments of \$25 each.

I am asking for your wholehearted co-operation in this good work. Think of what the Bible School did for you. Pass the blessing on to future generations.

JOHN E. DUNN.

BURRITT COLLEGE.

"You may say for Burritt College that the State High School inspector, and also special investigators sent from the Bureau of Education at Washington, compliment our splendid student body. They like the uniform dress of the girls, it is so modest; and the fine spirit prevailing. Also the board of trustees have laid plans to launch a building and improvement campaign, and to start it, the students and teachers, although none possess much of this world's goods, have just subscribed above \$1600. The town at a mass meeting and the surrounding country will subscribe their quota next Monday. Then the campaign starts in the brotherhood, among the churches and former Burritt College people, and the public at large.

"The school has a glorious history, but it has reached a crisis. Either sadly needed buildings and equipment will be provided for in this campaign, or the school will decay and the church in this part of Tennessee (the Cumberland foothill region) will suffer loss. I firmly believe the campaign will succeed."

Jas. E. Chessor.

"A GOOD REPORT MAKETH THE BONES FAT."

Our hearts are made glad as we survey the past, and see how God Almighty has wonderfully blessed us and given us victory all the way. We can point with gratitude to God to our dear Jewish Sister Hern who found the Messiah and confessed Him by baptism at the Peak and Main Sts. Church of Christ, Sunday, March 16th. We desire here to mention the gracious help of the dear worker, Bro. J. E. Blansett, who so lovingly assisted, and who, after delivering a noteworthy sermon, administered the solemn rite of baptism. May she be led into that fulness of joy and service, where the saints are at peace and where the Lord is getting glory. Oh, that the veil may fall from their eyes, and the scale from their hearts that they may look upon Him whom they have pierced, and despise not their Redeemer. Let us meet and work in the spirit of love, and with our hearts full of good will. Let us not condemn the Jew, who, ignorant of the Gospel, often acts strangely. Otherwise you make the Divine prayer of none effect. Rather let us tell him of the One through whom alone he can find favor with God.

Dallas.

STEPHEN D. ECKSTEIN.

AN INCIDENT.

Down in the big railway station in Tokyo, is one of the offices of the Japan Tourist Bureau where information regarding travel is given and tickets sold to those who wish to purchase. While making inquiry there sometime ago, the native who was waiting upon me said:

"You live in Tokyo?"

"Yes sir."

"I thought you did," he replied. "You are not fresh from America."

"No, I've been here awhile," I said without indicating the length of the sojourn in the Island Empire.

"I can tell," he volunteered, "by the smell."

DON CARLOS JANES.

BOOK REVIEWS.

Seven Questions in Dispute, or Shall Christianity Remain Christian? By William Jennings Bryan. Published by Fleming H. Revell Co. Price \$1.25, and can be had from Word and Work. This is another one of Mr. Bryan's timely books which strike with tremendous force at the root of modernism. There is, in this book, a chapter devoted to each of the following interesting and vital subjects: The Inspiration of the Bible, The Deity of Christ, The Virgin Birth, The Blood Atonement, The Bodily Resurrection of Jesus, The Miracles of our Lord, and The Origin of Man. On each subject Mr. Bryan is fair and fearless and his arguments are convincing, in fact unanswerable. You need this volume in your library and when you get it you will want another to lend around to strengthen or enlighten your friends. This book is sure to have a wide circulation and the good it will do is beyond computation.

S. C.

MODERN AND PRIMITIVE PREACHING.

"For while, on the one hand, in almost all the preaching of the day, we hear much of a good time which is coming before the advent of the Lord, we find the apostles continually warning the Church that the last days, however much of 'the form of godliness' there may be, shall not be good days, but 'evil and perilous times'. Where men are now often even heard warning their people against the idea of some modern interpreters of prophecy, that the appearance of the Master may be near, we hear Christ, even two thousand years ago, warning His disciples against ever saying in their hearts, 'My Lord delayeth his coming', or looking forward in this present age to times of peace and safety. The earnest piety and loyalty to Christ of many who preach after this manner no one can justly dispute; but it only makes the irresistible logic of this unscriptural theory the more evident, that even the best of men have not found themselves practically able to resist its influence upon their preaching. That the facts are as indicated, no observant person will dispute. There is a very marked and suggestive contrast in these points between the modern and the primitive style of preaching. Surely it ought to be self-evident that any theory of interpretation, which, both by the laws of an inevitable logic and as a matter of historical fact, thus constrains even the best of men to deviate so widely from the tone of apostolic preaching on these subjects, is shown by that fact to be erroneous. We are not bound at once to explain all difficulties, or to frame for ourselves at once another theory, but without waiting for that, we are bound to reject and keep forever clear of all such theories as logically and practically hinder us from preaching as the Lord and the Inspired apostles preached. Let us try to preach about the Advent as they did. Our times need it."—Samuel Henry Kellogg, in "*Are the Premillennialists Right?*" 128 pp.; Cloth, \$1.00. From Fleming H. Re-

vell Co., New York, or from Word and Work. Mr. Kellogg, whose republished book was written forty years ago, was many years a missionary in India. On the outward voyage, when the captain was lost in a storm and a mutiny was organized to turn the ship back, this talented young missionary navigated the vessel 145 days bringing it safely to Ceylon. This brief and useful treatment of the Lord's return deserves wide and studious reading.

D. C. J.

T. N. PARRISH.

"Brother Tommie," as he was affectionately called by those who knew him best, fell asleep in the Lord on March 14, at his home, Kentuckytown, Tex., being something over 66 years old. On March 15 his body was laid away, Brother F. L. Young conducting the funeral services. That was all. For short years his memory will live in the hearts of those who knew and loved him. That, too, will pass; and then—? How pitiful, how meaningless, how futile and empty is human existence in itself! "Surely every man at his best estate is altogether vanity." What gives purpose and weight of meaning to a human life is its relation to God.

But Brother Tommie was a child of God by faith in Christ Jesus, redeemed by the blood; one of God's elect, holy and beloved, whose names are in the book of life. He was a true man; in his relations to his fellow-men, above reproach, honest, simple, upright, clean, honorable, and more than kind. From early youth he lived unselfishly for others. He was of a very sensitive disposition, even shrinking; which latter trait was greatly heightened in his later years by the fatal affliction which ultimately caused his death; of which he would rarely or never speak to any one. Day after day and year by year he suffered patiently and silently, while he attended to the business of his country-store, doing his work with uncomplaining faithfulness. In the meanwhile he did much good, and used his means freely in God's service. He was in personal touch with missionaries on the field and workers at home. He conducted for years, the Lord's worship on the first day of the week in his home with those of his household. His deepest interest was all along in the will of God, and for the Lord Jesus Christ who loved him and in whom he had believed unto eternal life.

When I lived in Texas for a short season, more than twenty years ago, Brother Tommie and Sister Ella and Sister Leila, all of whom were and remained unmarried, lived together in their home. They were my friends then and all the years since. From their hands I received much good, always and only good. A few years ago Sister Ella went home to the Lord. Now the gentle and beloved Brother Tommie has followed her. Sister Leila remains yet. Yet she does not sorrow as those who have no hope. All three of them had learned to wait and look for that better day, and that great reunion, of the Lord's return.

R. H. B.

"Millions now living shall never die"? Nay—millions now living are dead already—dead in trespasses and in sins, and doomed to perish. "Some save, snatching them out of the fire!" (Jude 23).

Where is the deadline? Where teachableness and humility ends, and pretense begins. "Better is a poor and wise youth than an old and foolish king who knoweth not how to receive admonition any more."

ON FOREIGN FIELDS.

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Note: A 12-page tract containing this material and other items may be obtained from Living Message, Harper, Kansas, at one cent a copy in quantities. Ask for "Missionary Information."

MISSION FUNDS RECEIVED.

For the last six months of 1923, I have the following to report: Sister Andrews, \$40; Bro. Bixler, \$10; H. R. Fox, \$10; H. J. Fox, \$116.67; my free literature, \$53.29; Mission Homes, \$597.35; Bro. McCaleb, \$94; Bro. Rhodes, \$5; Earthquake Fund, \$2,398.95; miscellaneous (China, Africa, etc.), \$140.42. Total, \$3,460.68. Received for the year, \$4,066.98. It is apparent that a number of the workers are not sufficiently supplied with funds. All sums entrusted to me are gladly forwarded without charge. Don Carlos Janes, 2229 Dearing Court, Louisville, Ky.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF MAY.

Lesson 5.

May 4, 1924.

THE ASSYRIAN EXILE OF ISRAEL.

Golden Text: I will delight myself in thy statutes:
I will not forget thy word.—Psalm 119:16.
Lesson Text: 2 Kings 17:9-18.

9. And the children of Israel did secretly things that were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city; 10 and they set them up pillars and Asherim upon every high hill, and under every green tree 11 and there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger; 12 and they served idols, whereof Jehovah had said unto them, Ye shall not do this thing. 13 Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God. 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like them. 16 And they forsook all the commandments of Jehovah their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger. 18 Therefore Jehovah was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Verse 9. Does secret sin bring open punishment? Had God forbidden the "high-places"? Why? (Notes).

Verses 10-12. What solemn thought in the words "as did the nations whom Jehovah had carried away before them"? (Read Lev. 18:24-28).

Verse 13. Did Jehovah let them go unwarned? What was the essential message of all the prophets?

Verse 14. Did they hearken? Was it because they could not? Comp. John 5:40. What in Prov. 29:1 of those who harden their necks? Read Zech. 7:11-14.

Verse 15. What is the result of rejecting God's word and covenant? When men reject the truth what only is there left to turn to? (2 Tim. 4:4).

Verses 16, 17. How low did they sink? What is the thought in the expression, "sold themselves"?

Verse 18. What was the final and inevitable result of such a course? Was God quick and ready to do this, or was He longsuffering and reluctant? Why does God wait now? 2 Pet. 3:9. What effect ought His longsuffering have on us? Rom. 2:4.

NOTES ON LESSON 5.

THE END OF THE HISTORY OF THE KINGDOM OF ISRAEL.

Four generations of Jehu's sons reigned over Israel, the last being assassinated by one Shellum, who, after a reign of one month was in turn slain by Menahem. The latter reigned ten years. His son and successor Pekahiah was king two years and died at the hands of an assassin, Pekah, who held the throne twenty years. He also was slain, and his murderer, Hoshea, the son of Elah reigned nine years. He was the last king of Israel.

Thus the Ten-Tribe Kingdom went down in blood and iniquity. Jeroboam the son of Nebat, their first king set the pace, and all followed in his evil wake. There was not one good king in the whole number. Strange to say the last one, Hoshea, did better than any of his predecessors (2 Kings 17:2), but it was too late. Here follows the list of their 19 kings:

First Dynasty:	Fifth Dynasty:
Jeroboam.	Jehu.
Nadab.	Jehoahaz.
Second Dynasty:	Jehoash.
Baasha.	Jeroboam II.
Elah.	Zachariah.
Third Dynasty:	Sixth Dynasty:
Zimri.	Shallum.
Fourth Dynasty:	Seventh Dynasty:
Omri.	Menahem.
Ahab.	Pekahiah.
Ahaziah.	Eighth Dynasty:
Joram.	Pekah.
	Ninth Dynasty:
	Hoshea.

THE CAPTIVITY.

After many warnings and pleadings which were unheeded, Jehovah at last did as He had threatened. The executor of His judgment, the "rod of his anger," "the staff in whose hand is my indignation" (Isa. 10:5) was the Assyrian, who came in as a flood and swept away the whole people. Yea, he overflowed and passed over into Judah and surrounded Jerusalem; and only by God's interposition was even Jerusalem and Judah delivered. Thus did the land "vomit out" Israel, as it had vomited out its former inhabitants, the Canaanites; and that for the same reasons, just as God had forewarned them. (Lev. 18:24-26). These reasons are set forth in detail in our printed lesson-text.

WHERE ARE THE TEN TRIBES?

We often hear about the "Ten Lost Tribes." They did not, in fact, ever formally return from their captivity. There had been a considerable influx into Judah before the captivity of Israel; and probably also after of those who remained. The residue of the land mingled with the nations whom the King of Assyria brought into the desolated land (2 Kings 17:24, etc.,) and the people thus formed were called "Samaritans." In the land of the captivity also they freely mixed with Judah after the latter was carried to Babylon 150 years later. For Babylon then reigned over all the territory that had been Assyria's before. We know that individuals of the ten tribes were found among the people of Judah after the restoration of the latter. But no one knows where the ten tribes are now to be found. But they still existed in dispersion in the early Christian era (Jas. 1:1) and they exist yet, known to God.

QUESTIONS AND TEACHING-POINTS.

1. The nineteen kings of Israel. Look over the list. What do you know of the first one? Which was the most wicked up to his day? What do you know of Jehu? Of the last king? What lessons and warnings does each of these bring to us?

2. **The Prophets.** In whose reign did Elijah prophesy? What great prophet followed him? Tell something of each. What two prophets prophesied in the days of Jeroboam II? What other one? (2 Kings 14:25).

3. **The Captivity.** Reasons of it? Did God bear long and patiently? Did He fail to warn them? How does Prov. 29:1 apply? Who was the instrument in God's hand? What lesson in all this to us?

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 11, 1924.

JEHOIADA'S VICTORY OVER BAAL.

Golden Text: Be strong in the Lord, and in the strength of his might. —Eph. 6:10.

Lesson Text: 2 Kings 11:1-4, 11-18.

1. Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. 2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bed-chamber; and they hid him from Athaliah, so that he was not slain; 3 and he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land. 4. And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son.

11. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. 12 Then he brought out the king's son, and put the crown upon him, and gave him the testimony and they made him king, and anointed him; and they clapped their hands, and said, Long live the king. 13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah: 14 and she looked, and behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trump-

Read first, Notes on the historical setting of this lesson.

Verse 1. Of what stock and family was this Athaliah? Who was responsible for that sad blunder? (See Notes). What awful and unnatural thing did this woman do? What similar thing had she instigated once before? (2 Chron. 21:4-6).

Verses 2, 3. Could she blot out the whole seed of David? Why not? (2 Sam. 7:16). By what slender thread did the Promise hang at this time? How long did Jehosheba keep little Joash? Who reigned in the meanwhile?

Verse 4. Who was Jehoiada? ("the priest"; husband of Jehosheba). What steps did he take now toward putting David's son on the throne?

Verses 11, 12. (Read verses 5-10 also). Did Jehoiada proceed carefully as well as determinedly? How did he accomplish it?

Verses 13, 14. Who heard and came to see? When she realized the situation, what did she do? Was she in any position to complain of "treason"?

Verses 15, 16. Did Athaliah meet with her long-deserved reward?

Verse 17. What two covenants were made? Were they not already Jehovah's people? May those who are outwardly and in name Jehovah's people have to turn and become His people in reality and in truth? What likely was the covenant between the King and the people?

Verse 18. What awful form of idolatry had infested Judah? What showed the sincerity of the people's covenant? May it be that the taste they had had

ets. Then Athaliah rent her clothes, of Athaliah helped to make them sick and cried, Treason! treason! 15 And of Baal?

Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword. For the priest said, Let her not be slain in the house of Jehovah. 16 So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain. 17. And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people. 18 And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah.

NOTES ON LESSON 6.

THE HISTORICAL SETTING.

Here we begin on a new task. The lessons hitherto have followed the history of the Northern Kingdom, from the disruption of the nation to the captivity. Now we turn back to have a look at the history of the kingdom of Judah. Rehoboam was the first king; then Abijam; then Asa who reigned 41 years. His son Jehoshaphat was one of the best of the kings of Judah; but he committed the awful blunder of making alliance with the wicked king of Israel, Ahab; even going so far as to take Ahab's daughter, Athaliah to be the wife of his son Joram or Jehoram. He must have thought that unity and peace was more to be desired than purity and principle. This bad step involved him and his people in great trouble for years to come. "Shouldest thou help the wicked and love them that hate Jehovah? for this thing wrath is upon thee from Jehovah." (2 Chron. 19:2). So it came to pass that when Jehu executed the Lord's vengeance on the wicked house of Ahab, that Ahaziah, king of Judah, whose mother was Athaliah, Ahab's daughter, happened to be with Ahab's son at the time, and was slain along with him by the hand of Jehu. At this point our printed lesson begins.

QUESTIONS AND TEACHING-POINTS.

1. The Kingdom of Judah, from Rehoboam to Athaliah.
2. Jehoshaphat's great mistake. See 2 Chron. 18:1; 19:2; 20:35-37. What, probably, was his motive? What intermarriage? (2 Chron. 21:1, 6). What influence did this daughter of Ahab have (1) on her husband? (2 Chron. 21:6) (2) on her son? (2 Chron. 22:2-5). Consider this in the light of Ps. 1:1. What befell that son? (2 Chron. 22:7, 8). Then what did that "mother" do? How many years did Judah groan under her iniquitous rule? What awful mistake of Jehoshaphat's was behind all that? How does the lesson apply to us? (2 Cor. 6:14-18).
3. The Child Joash. Why could Athaliah not wipe out the whole seed of David? (1's. 89:3, 4). Who were God's instruments in preserving this last scion of David's house?
4. Jehoiada. What great traits of character in Jehoiada? Was he brave? determined? careful? loyal to the king? loyal to God? What was the vengeance that overtook Athaliah? What was done about the Baal-worship which had flourished in her days? How is the Golden Text illustrated in Jehoiada?

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 18, 1924.

ISAIAH AND THE ASSYRIAN CRISIS.

Golden Text: God is our refuge and strength,
A very present help in trouble.—Psalm 46:1.

Lesson Text: Isa. 37:14, 21-23, 29, 33-36.

14. And Hezekiah received the letter from the hand of the messengers, and read it and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah.

21. Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, 22 this is the word which Jehovah hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 23 Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel.

29. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

33. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. 34 By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. 35 For I will defend this city to save it, for mine own sake, and for my servant David's sake. 36 And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies.

(Read Notes first, for connection).

Verse 14. What letter was this? (See Notes). Where did Hezekiah go with it for consolation and help?

Verse 21. Through whom did God's answer come to Hezekiah? Against whom had he prayed? Why?

Verses 22, 23. What did Jehovah speak concerning Sennacherib? Who is the "virgin daughter of Zion," and "the daughter of Jerusalem"? (A name given to Zion and Jerusalem herself. Lam. 2:15). What is meant by "shaking the head"? Ps. 22:7. In his arrogant message to Hezekiah, whom had the Assyrian defied and blasphemed?

Verse 29. How does Jehovah propose to deal with this haughty and arrogant Assyrian?

Verse 33. What assurance did Jehovah give to Hezekiah?

Verses 34, 35. Why would Sennacherib not be able to do any hurt whatsoever to Jerusalem? When God defends who can strike? For whose sake would God do this? (Cp. Ezek. 36:32). Was it for any worthiness of Jerusalem herself?

Verse 36. How did Jehovah fulfill this promise? Is the angel of Jehovah alone more than a match for a whole army? Consider Ps. 34:7.

NOTES ON LESSON 7.

The preceding lesson dealt with Joash, King of Judah. This one speaks of Hezekiah. Between these were four kings: Amaziah, Uzziah, Jotham, and Ahaz. It is worthy of note that the brood of Ahab to the third generation (Ahaziah, Joash, Amaziah) is given no place in the Savior's genealogy in Matt. 1. It was in the latter days of Uzziah's long reign (52 years) that Isaiah was called and sent out on his prophetic work. (Isa. 6). The seventh chapter of Isaiah's prophecy has to do with King Ahaz. The latter's son, Hezekiah, was king during the "Assyrian Crisis" which forms the subject of the present lesson.

WHEN THE ASSYRIAN THREATENED JERUSALEM.

Two chapters in Isaiah (which contain almost verbatim the same account as in 2 Kings 18 and 19) tell of the Assyrian invasion of Judah and his threatened siege of Jerusalem. The arrogant and blasphemous speech of Rabshakeh, the officer of Sennacherib, King of Assyria, is found in Isa. 37. Hezekiah, one of the noblest and faithfulest kings of David's line, was dismayed and humiliated. But he sought refuge in God. The Assyrian was for a time obliged to defer his evil purpose against Jerusalem; but lest Hezekiah should think he had forgotten, he sent him a threatening message by letter. It was this letter that Hezekiah "spread before Jehovah." Part of God's answer is given in our printed text; but read all of Isa. 36 and 37.

QUESTIONS AND TEACHING-POINTS.

1. **Kings of Judah.**—How badly Joash turned out when Jehoiada was dead.—The three names omitted from the Savior's genealogy.—Uzziah: a good king, hut makes a bad blunder near the end of his long career.—Jotham a good king—Ahaz a marvel of unbelief and folly.—Hezekiah a great man of faith. (2 Chron. 24-31).

2. **Isaiah.**—The time of his prophecy, Isa. 1:1. His call to the prophetic office. Isa. 6.

3. **The Power of Assyria.**—The pride and arrogance of the Assyrian, conscious of his irresistible power. See his defiant speeches, in which he classes Jehovah with the idols of the nations. God's rebuke to the Assyrian in Isa. 10:5 to close. In what year of Hezekiah did the Assyrians lead Israel away captive? Comp. 2 Kings 17:6 with 18:1. The sudden destruction of the Assyrian host.

4. **Hezekiah's Trust in God.** How does Hezekiah's case illustrate Ps. 50:15?

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 25, 1924.

JEREMIAH AND THE BABYLONIAN CRISIS.

Golden Text: Amend your ways and your doings, and obey the voice of Jehovah your God.—Jer. 26:13.

Lesson Text: Jer. 26:8-16.

8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die. 9 Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah. 10 And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's house. 11 Then spake the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye

Read Jer. 26:1-7 and see how alone repentance might be possible.

Verse 8. Whose message had Jeremiah spoken? Had he spoken it faithfully? What reward would the people and their priests and prophets have dealt out to him for that? Why? (Gal. 4:16). Is such a thing foretold of our age also? (2 Tim. 4:3, 4).

Verse 9. What reproachful question did they ask him? Why indeed, had he said those things? Would they believe that the message was from God? Verses 10, 11. Who sat on Jeremiah's case? What accusation did those religious leaders, the priests and prophets, bring against Jeremiah?

Verses 12, 13. What simple reply did Jeremiah offer to this? Did he try to defend himself merely, or was he still exhorting them?

Verses 14, 15. Did he seem greatly concerned as to what would be done

have heard with your ears. 12 Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. 13 Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you. 14. But as for me, behold, I am in your hand: do with me as is good and right in your eyes. 15 Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears. 16 Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God.

NOTES ON LESSON 8.

THE TIMES OF JEREMIAH.

Jeremiah was God's spokesman in an awful time of crisis. He prophesied within the shadow of the approaching Babylonian captivity, and witnessed himself the disaster of the disobedient people and the destruction of the holy city. Hezekiah's son and successor, Manasseh, surpassed in wickedness the worst kings of Judah before him. His terrible misdeeds sealed the fate of the nation, although he himself repented and was forgiven. His grandson Josiah was probably the noblest of the kings; and when he died Jeremiah doubtless knew that the nation's last hope had fallen. Four more kings, Jehoahaz, Jehoiakim, Jechoniah, Zedekiah, reigned each 3 months and 11 years alternately; and then the great stroke fell. Jeremiah prophesied (and all in vain, it seemed) from Josiah's reign to the end and for years beyond the captivity. The book Lamentations bewails the downfall of the unhappy people, and the destruction of Jerusalem.

JEREMIAH'S PROPHECY.

The need of those times required a man of terrible earnestness and passionate tenderness; a faithful man and brave, who would not shrink from declaring the whole counsel of God, and who would not faint under discouragements and difficulty. Jeremiah was God's man. The call of Jeremiah is given at length in the first chapter. His prophecy consists chiefly of fervent and tender appeals to backsliding Israel (chap. 2, 3), with warnings and rebukes and announcements of impending judgment. A part of it is fittingly called the "Book of Consolation" (Ch. 30-33) and a part of it is devoted to messages concerning foreign nations. There is much in Jeremiah that is applicable now and ought to be brought home to the hearts of God's people in these days of declension.

QUESTIONS AND TEACHING-POINTS.

1. **Jeremiah:** His call (Jer. 1).—What was the character of his prophecy? (See Notes). What is the theme of "Lamentations"?
2. **The Times.** What was the situation in the days of Jeremiah's prophecy? What noted king had sealed the nation's ruin? What good king died during Jeremiah's ministry? Did Jeremiah live to witness the destruction and captivity of Judah? Did it take a strong and brave soul to speak God's word in such a time? Was a warm and tender heart also needed? Did Jeremiah prove himself fit for the task?
3. **The Lesson Chapter.** Read Jer. 26:2, 3.—Why must Jeremiah be exceedingly careful to deliver the exact message of God, neither more nor less? Did the message really produce repentance? Could it have? Why did it not? Why can people hear the gospel and yet be lost? What did the people, following the lead of the prophets and priests want done to Jeremiah? What had God promised Jeremiah? (Jer. 1:18, 19). Did the civil rulers show more justice and humanity than the religious leaders? Is anything accomplished by killing God's messengers?

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