

AUGUST, 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

“SO LONG AS YE BOTH SHALL LIVE.”

ANNOUNCING THE LIFE-LONG TERM.

For a month or more we have been turning over in our minds the scheme that we want to communicate to you in this statement. The idea in this case came from a reader in a distant state, not from the management and was intended primarily to benefit the subscriber.

In making the suggestion, our correspondent spoke of having repeatedly allowed his subscription to lapse—not intentionally, but through neglect or oversight—sometimes missing an important issue or two on account of it. He said he would like to take out a life subscription once for all, and that he believed many others would welcome the same privilege, so as to be done with the bother of renewing for the rest of their lives.

Now, it so happens that The Word and Work needs \$500 *at once*—due to what is known among religious papers as the “summer slump.” The amount is no greater than usual for this time of year; but heretofore, this need has been quietly covered by gifts from the Portland Avenue church. However, as our readers know, the brethren of this willing congregation are just now at very heavy expense preparatory to their great new work of faith, The Portland Avenue Christian School, which opens Sept. 2; and it is necessary that our summer shortage should be made up from other sources this year.

We think we could have appealed successfully for gifts from our general reading circle (and certainly, if there are those who desire to give of their money on the same principle that the editors and publishers give of their time, such gifts would not be refused); but it occurs to us that we can give our readers “value received,” at least, by the life membership plan at \$10 each, and make it work out to mutual advantage. We await the response of our friends in this matter. Who wants to be entered on The Word and Work subscription list for life! The number will be limited to the first fifty applicants; and we shall be deeply grateful if that number will respond *at once*.

WORDS IN SEASON.

R. H. B.

THE BENEDICTION OF JESUS CHRIST.

"And he led them out until they were over against Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he parted from them and was carried up into heaven." (Luke 24:50, 51).

Since that last walk up the Mount of Olives' slope and that momentous parting, many years have passed. But that farewell-blessing of our Lord Jesus, who, having loved his own that were in the world, "loved them unto the end," lingers with us still. Times and seasons have passed over His church. Hers has been a strange pilgrims' progress. The adversary did not leave her unchallenged. Her lot has been without the gate, bearing her Lord's rejection and reproach. Her path has been beset by storms and difficulty, by trials and perils without and within. Her course has lain along the Master's sorrowful way. She has been made to drink of His cup, and with His baptism has she been baptized. But through all the days, the blessing of the Lord, mightier than all the power of the enemy, has rested upon the heads of His own whom He left in the world. Under it they live and labor. It is their comfort, their indefeasible portion and heritage until He comes again.

"Mid toil and tribulation and tumult of her war

She waits the consummation of peace forever more—

Till with the vision glorious her longing eyes are blest,

And the great church victorious shall be the church at rest."

WHAT'S IN A NAME?

A name has no power to make a good thing bad or a bad thing good; and thus far the adage holds good that "there is nothing in a name." To apply a bad name to a good thing may be an error, or a misrepresentation and an injustice, but that does not affect the nature of the thing so misnamed. To parade a bad thing under a good name is hypocrisy; and makes the thing in question no better, but rather even worse. But the right name applied to the right thing is beautiful for fitness and truth. Let a man see that in his work and claims, *name* and *reality* agree. If one bear the name of a Christian and is not truly Christ's, but is committed to other masters, he shall but have the heavier judgment. And a church that arrogates to itself the title, "church of God," and "church of Christ," in contradistinction to the human names and other bodies, is under greater obligation to maintain a pure faith and love, and adherence to all God's truth. A great name involves a great responsibility.

CHRISTIANS' VOTING.

A Christian woman requests the Word and Work to set forth all Bible teaching on the subject of Christian women's voting. Perhaps if it were conceded that it is proper for Christian men

to vote, we might have to admit the Christian woman's right to do the same—though even some who are not Christians question the fitness and propriety of it. Certainly most of us feel that a sister's mixing into political conflict and mingling into the throng and company around the voting-booth is not exactly the thing that enhances her distinctive womanly charm, or tends to increase that peculiar feminine power and influence of hers to enoble others. But leaving this question open—if it be established that the function of voting does not fall within the God-ordained province of a Christian man, then the question of Christian women's voting will require no separate discussion.

On the subject of Christians' voting we can do no better than to reprint the following strong, clear article by J. Edward Boyd, which appeared in the *Word and Work*, October, 1920:

"SHALL WE SIT ON CAESAR'S THRONE?"

In a recent comment on Matt. 22:15—22, occurs this statement:

"In America, we, the people, are Caesar."

That is, the people rule; governmental authority is vested in them. This authority they exercise mainly through their representatives, who are chosen by their votes. The judge who passes sentence on a criminal, and the sheriff who executes that sentence, do not so on their own responsibility; they are the people's agents, carrying out the will of their sovereign.

Such is the theory of a republican form of government. Now a question which we believe should receive the earnest, thoughtful attention of every Christian is that which we have used as the title of this article.

As the national elections draw near, the question concerning the Christian's proper attitude toward governmental affairs may well claim our attention. Many of them will vote for one or another of the candidates; and there is little doubt that most of those who do so will give little, if any, thoughtful, earnest, prayerful consideration to the question, "Is this what the Lord wants me to do?" We are told that this is "a government of the people." Whether this be true or only a delusion need not concern us here: it is sufficient for our present purpose that it is thought to be true. According to this hypothesis the people rule; they constitute the governing power; they sit on Caesar's throne. Shall we sit there with them? If we do not take part in this business, they think strange of us. They will tell us that we "ought to vote," and will urge reasons which appear plausible and good. Even our brethren sometimes seek to "set us right" on this matter; and when they venture to do so, their arguments are usually in strange agreement with those advanced by men of the world.

"We want good men in office—men who will correct abuses and bring about needful reforms, removing the great evils of the present day." "Suppose all Christians were like you," they will ask in alarm, "what would become of the world?" And we answer: it would remain where it is, whether Christians vote or do not vote; where it was when John wrote, "the whole world lieth in the evil one." Even if the few really true disciples of the Lord Jesus were to vote as a unit, it is extremely doubtful that the result of a single election would ever be changed. But **they do not so vote; they disagree on political questions, even when moral issues are supposed to be involved.** The world would gain nothing by their participation in elections.

But even so, what real good has been accomplished? We are slow to question that reform measures, such as prohibition of the liquor traffic, are good; yet some may be surprised to learn that right at the time when this reform is accomplished there is a decrease in accessions to church membership.

To take away from a man the opportunity to commit a sin does not bring him nearer Christ; it may have the opposite effect, in making him feel less the need of a personal Savior. Thus it will likely be even more difficult to reach him with the gospel of salvation. So we are inclined to become suspicious of these movements toward world improvement. Satan's chief desire is to keep men from receiving Christ as their Savior and if he can realize this desire through reforming and improving the world, we may be sure he will make the best of his opportunity. And if he can only enlist Christians in this glorious enterprise, by making them believe they are doing good, how delighted he must be! At least, this is a matter for serious reflection. Ponder it well.

The times of Jesus and his apostles were times of political and moral corruption. The institution of slavery was widely recognized; drunken carousals were frequent; social evils were unspeakable; the people groaned under an unfair and burdensome system of taxation. Did He, or they, start an anti-slavery society? "Let servants be in subjection to their masters," was their instructions to Christian slaves. Did they endeavor, in one way or another, to get laws passed and enforced to remove these evils and to correct these abuses? It did not seem to occur to them that such was their business. They taught, indeed, that the government is ordained of God; but they understood that the church is a distinctly separate institution, existing for a very different purpose. When they spoke of the relationship between the two, it was to admonish the Christian to "be subject to the powers that be;" to pay tribute; to pray for the rulers. But to sit with Caesar on his throne is quite a different matter.

But let us suppose that by means of the ballot Christians do bring about the enactment of good and beneficial legislation which without their political activities would never be done; how are the laws to be enforced? The answer is simple; by the use of force. For unless force is employed no one will be restrained from evil because of the civil law; and conditions will be worse rather than better. He who sits on Caesar's throne must be ready to use Caesar's sword; otherwise it is certainly to no advantage that he sits there. But nothing is farther from the spirit of Christianity. "For the weapons of our warfare are not of the flesh." (II Cor. 10:4). The work of the Christian is not to punish men for their sins, but to save them from their sins; not to get men into jail, but to get them into Christ; and this work he can never accomplish by the use of force (either in person or through an officer in whose election he took part), in preventing them from doing evil or in punishing them for crimes committed. The Lord has not authorized him to add the sword of steel to his equipment; his sword is the word of God. Your David had better stick to his pebble and sling; Saul's armor will only serve to weight him down. The ballot is a carnal weapon; or if not, it is useless unless it be supported by the use of carnal weapons.

Now the use of such weapons, the employment of force, is necessary; only, the Christian is not the one to use them. God has ordained the civil powers for this very thing—to bear the sword, to be "an avenger for wrath to him that doeth evil."

(Rom. 13:4). Sometimes this is called in question; but it is a plain statement of scripture—he is an avenger. The right of vengeance is denied the Christian (Rom. 12:19); it is the chief business of the state. In a scheme of government such as this is supposed to be, the voters are the government; the officers are the representatives doing their work by their express authority. Can the Christian, who is to “render to no man evil for evil,” consistently become a factor in that institution whose divinely-appointed work is to render vengeance?

That there are true, earnest disciples of the Lord who do vote, and thus accept the place that is offered them on Caesar's throne, is not, and need not be denied. But let them earnestly consider whether in so doing they are not going out of their proper place and attempting a work which is not theirs to do; and whether they are fully maintaining that attitude of separation which the Lord so greatly desires and which is so necessary for the best service in Christ Jesus. Is there not some significance in the fact that many of the most earnest, consecrated, and spiritual servants of God (and we are persuaded, only such) have from their diligent study of the word, reached the conclusion that they should refrain from political activities—that they should have no part in them?

The question of various degrees of difficulty which often arise in connection with this subject cannot be fully considered here. In every instance no matter what or how clear is the truth presented, there are questions, objections, difficulties; but these do not make the truth of none effect. The principle remains the same. Some questions, like that of accepting employment in government service, involving totally different principles; such as the nature of the work, the environments in which one would be placed, the associations and temptations, etc. But in the question before us, “Shall we sit on Caesar's throne,” let us not be moved away from those fundamental principles learned from God's holy word.

PATRIOTISM.

“You cannot name even one virtue which is not inculcated in the Bible,” said Alexander Campbell to Robert Owen, the militant infidel. “Yes,” replied Owen—“patriotism.” “Patriotism is not a virtue,” answered Campbell. “It is national selfishness, self-glorification, self-seeking; the national instinct of self-preservation and self-advancement.” I am not sure that I have the words correct; but such was the import of Campbell's answer to Owen. True enough. The New Testament inculcates no such patriotism as that. It does teach submission and respect for authority, loyalty and obedience to king and governor; prayer for rulers and officials; upright, orderly, law-abiding conduct (Rom. 13). It enjoins us to “honor the king,” and to pay “tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor,” to “be in subjection to rulers, to authorities, to be obedient, ready unto every good work.” (Tit. 3:1); to be “subject to every ordinance of man for the Lord's sake: whether to the King as supreme or unto governors as sent by him for vengeance on evil-doers, and for praise to them that do well.” (1 Pet. 2:13, 14). And that a Christian would naturally love his home, his homeland, his own kin and people, goes without saying. But his love extends also much further—even as

"God so loved *the world*." His "neighbor" is every human being for whom Christ died. Neither national selfishness nor national hate and animosity, enters into the Christian's attitude toward his fellowmen. In Christ Jesus there is neither Jew or Greek, Barbarian or Scythian; for Christ is all and in all. The government of the United States should have no more worthy, law-abiding, faithful, obedient subjects than the Christians; all the more dependable in every good way because they put God above all. But the nation (as the individual) which exalts itself and seeks its own interest supremely commits itself to a course and principle which in the end must issue in destruction. If that constitutes patriotism, the Bible does not teach us that sort.

THE KLAN THAT JESUS COULDN'T JOIN.

I refrain from criticism of the Ku-Klux-Klan from the human and worldly point of view, because the Klan as such does not come within the limits of our jurisdiction. (1 Cor. 5:12, 13). It is only with the *Christians'* participation in that combine that I have a duty to speak. Most Christians that have joined its ranks have done so ignorantly, thinking probably that they were joining into a worthy and needed work. They believed that through that organization they could render a necessary aid to the government in the line of law-enforcement; and probably that they might be able to prevent a great deal of evil-doing which the law cannot reach; and, not least, to protect the country against the menace of certain alleged hostile forces which are said to be rising within the nation and threatening its liberty. Such arguments as these may easily interest a Christian who has not considered the significance and issue of such a movement. Yet there are a few things that the simplest Christian ought to be able to see at a glance.

In the first place, he cannot consistently take the oath. "Above all things, my brethren, swear not." (Jas. 5:12). Steer clear of any alliance that demands your oath. You must not disobey God in so plain a matter as that. If you do you will do it to your great sorrow.

Secondly, you have been bought with a price, and you are not your own. (1 Cor. 6:19, 20). You are Christ's and as a member of the church, which is His body—not as a member of any other organization, you are to do your work and glorify Him. (Eph. 3:21).

Thirdly, every good work your Lord wants you to do can be done in the church and simply by you as a member of the church. If there is any "good work" that cannot be so done, let it go: it is not a *good* work.

Fourthly, the weapons of our warfare are not carnal but spiritual. (2 Cor. 10:14). We have no human carnal conflict with anybody on earth. We are not here to wield the law nor the sword that enforces it. We are not commissioned to organize fleshly resistance against threatening powers. None of these

things are in our line, or any part of God's will toward us in Christ Jesus.

Fifthly, being under a heavy love-obligation toward *all* men, for that God has so loved us, we cannot discriminate against any, nor draw lines against them; for in so doing we should be drawing alienating lines against the Lord Himself. Class and race antagonism make impossible the fulfilment of His last great commission.

Sixthly, if there is any people to whom we owe more than to any other, and whom we should be furthest from hating and antagonizing, it is the people of whom, as concerning the flesh Christ came; through whose instrumentality (willing or otherwise) we have received our all (for "salvation is from the Jews," John 4:23) and off whose alive-tree we are even now living. (Rom. 11:17). To them we owe, if possible, the greatest debt of love of all.

Seventhly, the Lord Jesus Christ Himself, if He were here *could* not as well as would not, be a member of that organization. He *would* not, for reasons already given and several more; and He could not if He wanted to because of His nationality. No Christian ought to belong to anything that the Lord Jesus would not and could not be a member of. We will take our place with Him on the outside of that thing.

THE DANGER OF FEDERATION.

Unity, league, combine, merger, centralization, federation—these are watch-words of our day. On the face of it, it appears a good and laudable tendency, for it seems to involve brotherliness, mutual good will and co-operation, which is better than enmity and destructive competition; and who would not wish it? But the fact is often overlooked that a union may become a very dangerous thing. When hand joins in hand, it increases the power for evil as well as for possible good. Unregenerate human nature is a bad thing to reckon with; and no set of men is to be trusted with irresponsible power. "One word holds in it more terror to the well-taught child of God than any other in the world today," says, D. M. Panton; and that word is "Federation." "Federation," he says, "involves the certain return of persecution. While the world is divided as it is, religious toleration is comparatively safe. . . ." But once a federation is effected who shall restrain or oppose that autocracy? Human unity is not the desirable thing, though it is today "the universal passion of mankind." We are confident in the light of the prophetic word that a gigantic unification of government, religion, education, industry, and commerce will be accomplished; and once more God will say "Behold the people is one, and this they begin to do; and now nothing will be restrained from them which they have imagined to do." (Gen. 11:6). And He will step in to execute judgment.

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

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VOL. XVIII.

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NEWS AND NOTES.

O. W. Scott does not use the hook and line. He catches men with a net. Six or eight in a single haul at Salem, Ind., a few weeks ago.

John Sherriff, of Africa, has visited over a hundred Canadian and American churches, with receipts totaling \$3,173.61.

Wallace Cauble, with his brother Murray as helper, has been in a five-weeks' stretch of meetings at Mt. Eden, Ash's Creek, and other points in Kentucky.

"The infant son whose coming on July 14 brought so much joy to our brother and sister Allen, died on the 15th. We rejoiced with them in their little hour of happiness, and we share with them their hour of sorrow. 'Jehovah gave and Jehova hath taken away; blessed be the name of Jehovah!'"—E. A. Coon, New Orleans.

Any good book or magazine may be secured through the Word and Work. We shall greatly appreciate it if our friends will turn all such business this way. It will cost them not a cent more, if as much, and it will help the Word and Work. Why not?

J. E. Thornberry has been in good meetings at Coal City and Clay City, Indiana.

Frank Grammar, of Mena, Ark., reports a good meeting at Johnson, Ark., in which he was associated with M. S. Gabbard. There were 21 baptisms. Brother Grammar is now in a singing class at Rocky Branch, Tex.

From Thos. Heiskill, Howesville, W. Va.: "The books are fine, could not be any better." (He means the alphabetical song book, "Great Songs of The Church," of course).

Many have written most favorably of E. Gaston Collins' 10c booklet, "Unequal Yoking." We handle it.

From Sellersburg, Ind.: "Our work here is doing well. Two or three additions since last report. Attendance is good in spite of hot weather, and the community church just opened not far away."—J. Scott Greer.

"I thank God for the Word and Work. It has been a wonderful help to me."—W. H. Crain.

From H. N. Rutherford: "I was recently engaged in a meeting at Alachua, Fla. There were no additions, but I feel that our work of faith was a blessing to all and especially to the preacher, as the burden of the church and town were laid upon his heart, and I was found much in prayer. Join me in praying that the seed of the Kingdom may grow and increase in fruitfulness."

John E. Dunn has been in "a glorious meeting," with J. F. Smith, at Tom Bean, Texas. Brother Smith is now at Howell, Indiana.

From Savannah, Ga.: "I am here visiting relatives. Brother Goodpasture, of Atlanta, is here in a meeting."—G. B. Dasher.

We have on hand one new copy of "The Reference Passage Bible" (New Testament volume), compiled by I. N. Johns. This book sells for about \$9, but will go for \$5. It gives the gospels in parallel columns, in chronological order, giving time and place; and the rest of the New Testament is in consecutive order, with maps and indexes.

We learn from the Bulletin of the New Orleans church that H. L. Olmstead preached in that city enroute to his meeting at Wharton, Tex. Ivy Istre also addressed the New Orleans brethren as he went back to the French mission field. That good man of New Orleans, brother O. C. Nicks, has been with W. J. Johnson in a meeting near Independence.

From W. N. Short, Africa: "Good crowds out to every service, and interest good. Pray for the work that we have a great reaping for the Lord. Our hearts rejoice to know of the glorious time the Sherriffs are having among the churches. Love to all the loved ones in the home land."

We owe a word of explanation to those who have ordered R. H. Boll's latest book, "The Kingdom of God," in regard to the unexpected delay in delivery. It was our intention to put it out on the press sometime ago. But after Brother Boll's Second Coming sermons (see page 234) drew out a score or more of questions in regard to "The Kingdom" he decided to enlarge the book, and incorporate his answers in an appendix. Brother Boll is now at work upon this additional matter, and we think the 350 copies which have been sold to date can be mailed out before long. The book will be all the better for the delay.

"I want to preach every day in the year if I can; and if not called to preach for churches that can and will support me, I expect to work and support myself and preach anyway. As the churches did not choose to use me in India, will they choose to use me here.

"This is the fifth week of the mission meeting here, with seven baptized to date."—J. Madison Wright, Cleveland.

Louisville News: Elsewhere appears a report of the wonderful meeting with Peak and Main church, Dallas. From this meeting brother Boll went to Portland, Maine, preaching in Louisville twice between.

D. H. Friend's meeting at Ripley, Tenn., and E. L. Jorgenson's meeting at Henning, were both graciously blessed of the Lord. Brother Friend is now at Waterford, Ky., with A. C. Reader who preaches regularly there. There have been 23 additions all told. Brother Jorgenson is with H. H. Adamson in a meeting at Borden, Ind. Stanford Chambers and J. Scott Greer are at Ebenezer, near Harrodsburg.

"Kindly mail at once the song 'Kentucky,' by Lillian B. Askenstedt. This is the song that has been adopted by the Kentucky Business and Professional Women's Clubs. The Paducah club desires to learn it before the National Convention."—Miss Lima Cummings.

We have received the following notice: "On Thursday, August 7, 1924, there is to be a reunion on the campus of David Lipscomb College, formerly Nashville Bible School. All old students and friends of the College are invited, but especially those who attended during the matronage of Sister William Anderson and Miss Effie Anderson. Basket lunch will be served between one and two o'clock."

"Do you have the song, 'Kentucky?' If so let me know the price that I may secure it for our club."—Miss Lois Roach, Mayfield, Ky.

"Our hearts praise goes out to God that we were again privileged in having an afternoon meeting at our Hebrew Mission, Dallas, Texas, 111 S. Harwood St., Sunday, June 22. The discourse was made by brother R. H. Boll, of Louisville, Ky. The theme of his discourse was, "The Messiah in the Old Testament." Brother Boll is a great scholar and a man of rare ability in handling aright the word of truth. Keen interest was manifested by every Jew present, and they listened intently as the learned man unfolded the wonders of prophecy. His wonderful knowledge of the Hebrew also made a profound impression upon all his hearers. We not only know that God's blessing rested upon the meeting, but also feel that the fire of Divine Light was kindled in the hearts of the Jews present. We believe that the real gain will be seen in days to come. We are glad for the privilege to serve men with the 'Bread of Life.' We are also thankful for the many Christian friends who are helping us in this great work of the Lord. Keep on praying for the work, for the workers, and for those hungry souls we meet."—Stephen D. Eckstein.

"I closed a meeting at Brigman, Texas, with 3 baptisms. This is a new field. Interest fine throughout. The seed was sown, the harvest will come later. I go to Carey and Olympus, near Childress, in August. Congregations were established at both places during our labors at Childress."—R. A. Zahn.

O. D. Bixlers' receipts, January to May, 1924:

January	\$132.72
February	115.26
March	115.00
April	75 00
May	56.87

There is an added item of Yen 50 (\$25) from Brother McCaleb, for tent work. \$133.20 was disbursed directly to the work. Brother Bixler makes no complaint, but why this falling off?

THE DALLAS SERMON SERIES.

Announcing the Four-Months' Term.

On June 28, 1924, R. H. Boll, who was then in a meeting in Dallas, preached a stirring sermon on the Second Coming of Christ. This sermon was recorded at the time and will appear in the next Word and Work. It is practically the same discourse as that which was delivered in Watkins Hall, Nashville, in the spring of 1915, and concerning which so many inquiries have been raised.

Following this discourse in Dallas, there was a general request and demand that Brother Boll should continue on the same line. For the most part there was a real desire to know more concerning "that blessed hope"; and *all* insisted that he should "go on" and "keep nothing back." So he went on, and kept nothing back. Three additional sermons were delivered, in which the Lord's Return, the purpose of it, and the things following it, were fully presented as revealed in the Scriptures. The attendance was very large and the interest intense. Best of all, God's word along this line also proved its practicalness and profitableness for teaching and many of the sixty or so who came forward during the meeting (for baptism or by relation) came under the impulse of these great discourses.

Brethren in Dallas then requested the publication of the entire series; and the Word and Work has arranged to print them in the next four issues, one sermon each in September, October, November and December; and to offer a short-term subscription covering these four months for 25c. It should be easy for our friends to roll up a thousand new names at 25c, either by public announcement, and solicitation, or by sending in gift lists. And from these we shall hope to secure many renewals for the year 1925. The December issue, upon which so many of our readers have learned to depend for their selection of Christmas gift books, should easily be worth the price alone. Let us have the 25c lists as suddenly as possible that we may know how many Septembers to print.

WHERE SHOULD THE LINE BE DRAWN?

STANFORD CHAMBERS.

It has always been commendable to "inquire for the old paths" that we may walk therein, and the more is it amid the confusion now existing in the religious world. Godspeed to every sincere effort to be or become apostolic in all things. Now, if ever, should God's people "contend earnestly for the faith once for all delivered to the saints." It is of vital importance that we be scriptural in practice as well as in preaching. There are those who are much concerned about the modern attack upon the inspiration of the Scriptures who are very careless as to whether they adhere to the Scriptures in their practices, while on the other hand are many who have become ultra-conservative and Pharisaical with it. This is unfortunate.

Just what shall we do and how shall we do it? What course is safe and adequate to meet our responsibilities? Where should the line be drawn? In what shall we participate and against what shall we utter protest? As to doctrine—"Preach the word." "If any man preach any other gospel. . . let him be anathema." As to practice, why not distinguish between things divinely authorized and things humanly devised? Things ordained by God are, of course, to be practiced, while the doctrines and commandments of men are to be protested and refrained from." In vain do they worship me teaching for doctrines the commandments of men." By the Scriptures the man of God is "furnished completely unto every good work," and does it not therefore follow that any practice which the Scriptures do not authorize is not to be classed as a good work for the "man of God"?

Draw a line down between things authorized in God's word and things practiced in religion today by the authority of man and see how it will look. On the one hand are preaching the gospel, making disciples, evangelizing the world, baptizing repentant believers, teaching the word of God, fellowshiping the saints, breaking the bread, praying in the name of Christ and liv-

ing in harmony withal. The disciples at Jerusalem, the mother church, "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." This is a summary statement of their practice, and is all-comprehensive. For instance, the term, "breaking of bread" comprehends thanksgiving for and distribution and partaking of the emblems of the body and blood of our Lord; fellowship or partnership comprehends the contributions of saints; the prayers embrace supplications, petitions and praise; teaching embraces the reading of the Word and the giving of its meaning, teaching and admonishing one another in psalms and hymns and spiritual songs and exhortations to well doing. Now on the other side of your line you will necessarily set down the preaching of any gospel other than the one Paul preached, sectarianism and denominationalism of course belong on that side and the creeds of men, cultism too, in fact, every modern "ism," and those ancient and Christless as well, image worship, masses for the dead, absolution by man, extreme unction, transubstantiation, christening, holy water, burning of incense, prayers to the saints, sprinkling, baptismal regeneration, instrumental music, merchandising for funds, open membership and other innovations and human inventions without number which are being practiced in the name of Christianity today. One is not necessarily bigoted or legalistic or Pharisaical who refrains from the practice of these latter things and does in sincerity practice the former things. Does not the line belong, indeed, between the authorized and the unauthorized things? Herein lies the purpose of the written Word. Let us be guided thereby and be satisfied therewith.

But right here a hurtful mistake in the application of this very principle is being made by some who have adopted it. They attempt to reduce the Scriptures to a ritual and go too far in their demands and protests. Strenuous and unwarranted positions are taken. "Chapter and verse" are demanded for details and methods of service which God has made us responsible for working out. The discipline of a certain denomination makes it unscriptural for its people to ride in a buggy or carriage! Of course no chapter or verse can be given for traveling so. There is Scripture for going, however, in a good cause; and if one riding in a buggy or car or even in an airplane is going in a good cause he is obeying the Scripture. Sweeney was one time written to learn whether it would be scriptural to warm the water for a baptismal service. He wrote back, "Would it be water if it were warmed?" A brother demanded chapter and verse for taking up the collection in baskets. Would it be laying "by in store" if it were taken up in baskets? The thing commanded is being done. When Word and Work was first started a preacher objected to it on the ground that it endorsed charts and maps in the teaching of the Bible. He asked for the chapter and verse for their use and charged Word and Work with being inconsistent with its plea for the Bible and the Bible alone! More than one

has objected to the use of commentaries and lesson helps on the same ground. Is the preacher who uses the chart in the service, preaching the Gospel? If so he is obeying the Lord's command. The Great Commission is all the chapter and verse he needs. Is the teacher making use of the map or the lesson outline or the sand table or the blackboard, teaching the Word? Then there is full authority for the thing that is being done. Again it is asked, "Where is authority for any but parents teaching the children?" The Great Commission embraces children as well as all other creatures capable of Gospel teaching. By whose authority does any one count them out? But again it is asked, "Where is there authority for the class method of teaching?" Is it teaching if it is done by such method? And is it teaching the Word? If so, then the thing that is being done is commanded. "But does not the grouping of people into classes for teaching disregard the Scriptures that say, 'Let there be no divisions among you'?" Might as well say that our Savior disregarded the same principle when in feeding the multitudes He had them seated in companies of fifties and hundreds! If matters of convenience can be taken advantage of in the giving of "food in due season" our responsibility is to take such advantage. Another objection is urged against more than one class reciting in the same room, on the ground that it is confusion and therefore unscriptural, and moreover unapostolic for more than one to speak at a time. It is unscriptural for more than one to be on the floor addressing the same hearers at the same time, but the teachers of classes are addressing their respective classes and no one else. The question is therefore purely a pedagogical one. Often two school teachers are put in the same room. It is not the best but often for lack of room and finances it is the best that can be provided. Soon however, the students become accustomed to the conditions and scarcely notice what is going on in the other class. The same is true in Bible teaching. I once preached at a place where three classes necessarily recited in the same room. I decided to observe and so took my position in the room so as to be able to see what went on in each class. As for myself I did not get much out of the lesson for I was trying to listen to all, but those who were in their respective classes were attentive only to what was going on therein and were not confused by the others. I was the only confused one and I would not have been had I taken my place in a class. Let us bear in mind that the Lord commands us to go and let no man forbid the going. The Lord likewise commands us to teach and let no man forbid the teaching. If the thing being done therefore is a thing commanded of the Lord let us encourage it. Then we shall not be obstructionists in the way of the Lord's great world-wide program. I have written on this line because I have recently found communities where objections are urged against good fruitful Bible teaching work by some who ought to be giving it their undivided support. I dare to hope this may be of help to them.

THE RIGHT CLAIM; THE WRONG THING.

CHARLES M. NEAL.

A LESSON FROM GRAVITATION.

In the physical realm of our earth all bodies and particles of matter are attracted toward the center of the earth. This invisible but certain power is called *gravitation*. Matter left to itself will fall. There is another unseen but certain power which is seen in the physical, psychical and spiritual realm which acts much the same as gravitation. It literally means "to draw off," deteriorate or to grow inferior to one's kind. We know it by the word "*degeneration*." To advance or ascend or to maintain a high standing in any part of man's being means to overcome the downward pull of degeneration. The general tendency of man is to degenerate in body, mind and spirit and just so with the institutions left to his control. Experience and observation fully attest this fact.

RIGHT BECOMES WRONG.

Right becomes wrong in fact, by the principle of degeneration. The word "degeneration" occurs but once in our English Bible. We will use the passage for our present text:

"I had planted thee a noble vine, a wholly right seed; how then art thou turned into a degenerate plant, of a strong vine unto me." (Jer. 2:21). Set the passage thus and get the contrast:—

"right seed" "strong vine"

"noble vine" "degenerate plant."

and note that degeneration stands between. The Law "each after his kind" is maintained—man is always man—but note the difference after a stretch of time. Man in "the likeness of God." (Gen. 1:26-28) have become "creatures without reason, born mere animals" (2 Pet. 2:12 R. V.). Israel, planted a "wholly right vine, becomes a "generation of vipers."

THE RIGHT CLAIM—THE WRONG THING.

To have Abraham to father is not enough. (Matt. 3:7-9). To be "The Holy, Apostolic, Universal Church" is a wonderful claim, and most excellent, and just what a church ought to be. But—and this is a tremendously big "But"—to make the claim is one thing and being what is claimed is wholly different. The claim of being The Church of Christ and being that very thing is quite different. Such a high claim is always subject to close and reverent inquiry. In a book recently left in my hands I read this claim: "The Catholic church *alone* teaches doctrines which are *in all respects* identical with those of the first teacher of the Gospel." The word "alone" and the phrase "in all respects" is italicised. Very exclusive on the one hand and widely inclusive on the other.

Regarding the pope's pedigree a most wonderful claim is made: "The Catholic church can easily vindicate the title of apostolic, because she derives her origin from the apostles. Ev-

ery Priest and Bishop can trace his genealogy to the first disciples of Christ with as much facility as the most remote branch of a vine can be traced to the main stem. . . . Like the evangelist Luke, who traces the genealogy of our Saviour back to Adam and to God, we can trace the pedigree of Pius IX, to Peter and to Christ. There is not a link wanting in the chain which binds the humblest Priest in the land to the Prince of the Apostles."

As to the infallibility of the pope we have the claim which, in the face of facts, is truly wonderful. "If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow to her claim of infallibility. But the marvelous fact worthy of record is that in the whole history of the church from the nineteenth century to the first, no solitary example can be adduced to show that any pope or General Council ever revoked a decree of faith and morals enacted by any preceding pope or council." This and the foregoing claims are wonderful, if true.

CLAIMS GRANTED—FOR THE MOMENT.

Granting, for the present, the claims of Apostolic succession, it does not follow that the Roman Catholic Church is apostolic in its teaching or holy in its practice. In fact it would, taking both profane and sacred history, go a long way in establishing a strong probability of the reverse. Her claim, regarding name, in the main is right. Let the reader of these lines revert to the first paragraph and see how degeneration falls over everything human, or what is made of human stuff. The claim of being Abraham's seed was made by a generation of vipers. The claim of being men was made by those born mere animals. Both claims could be well established but out at the far end was a thing wholly different than that with which the line began. Degeneration changes things. If the church of Ephesus had left her first love, the Pergamos church taken up with the doctrine of Balaam, and the Thyatira church sheltering an adulterous woman teacher, and the Laodicean church such that Jesus said "I will spew thee out of my mouth"—and all of this at the end of a half a century—what might we not expect of a church after nineteen centuries? I trow we could find in it all these evils and more. Nay, there would be no assurance that the Catholic church is like the Apostolic church even if her claims of succession were true.

A WRONG CLAIM AND A WRONG THING.

The claim is wrong. Succession with the apostles cannot be established. One of their own bishops who had access to the Vatican library and sought for the proof ought to be competent to testify. Hear him as he goes from scripture to history in his quest: "Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment.

. . . . Reading then the sacred books with that attention which the Lord has made me capable, I do not find one single chapter, or one little verse in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow workers. . . . The more I examine, O venerable brethren, the more I am convinced that in the scriptures the Son of Jonas does not appear to be first. . . . Finding no trace of the papacy in the days of the apostles I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly, I have sought for a pope in the first four centuries, and I have not found him. . . . St. Gregory I wrote, "None of my predecessors has consented to take this profane name." (Sovereign Bishop). The same writer goes on to show that popes made decrees and other popes revoked them. We list a few instances and thus ruin forever the claim of the pope's infallibility, according to quotations earlier in this paper.

"Gregory I (785-90) calls anyone antichrist who takes the name of universal Bishop, while Boniface III (607-8) made the Parricide Emperor Phocas confer the title upon him. Paschal II (1088-99) and Eugenius III (1145-53) authorized duelling. Julius (1509) and Pius IV, (1560) forbade it. Hadrian II (867-872) declared civil marriages to be valid. Pius VII (1800-23) condemned them. Sixtus V. (1585-90) published an edition of the Bible, and by a bull recommended it to be read; Pius VII condemned the reading of it."

Regarding the *Holy* Catholic Church, one of her historians of a thousand years ago, a flatterer of popes (Genebrardo by name) said in his Chronicles (A. D. 901), "This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessor, and have become *apostates* rather than *apostles*."

In conclusion we are able to say from the foregoing claims and the plain history that the Roman Catholic Church has come into existence long since the days of the apostles. Its claims are groundless. It is not Holy, not Apostolic, not Catholic and is much more Roman than Christian. Historical succession from the early church cannot be established and could such be done it would by no means serve as a guarantee of either correct doctrine or holy living. Such effort is but makeshift and should be cast to the winds. The only safe course is to drink at the fountain head of the Inspired Oracles and build upon the foundation of the apostles and prophets where Christ Jesus Himself is chief cornerstone.

(Quotations of Catholic Doctrine are made from their book, "Faith of Our Fathers." The other quotations are taken from Bishop Strossmayer's speech in the Vatican Council of 1870. He lived and died a Catholic but not a papist.)

Do not overlook the two unusual announcements in this paper, pages 225 and 234.

A QUARTER, OR A TEN DOLLAR BILL!

Our life-term offer had just been struck off and the short-term offer which appears on page 234 agreed upon, when, in the very next mail, we received this letter from Mr. Woodruff, Publisher of that excellent magazine, *The Moody Monthly*:

"Just at the present time there exists a lack of interest or an indifference on the part of many Christians with regard to religious periodicals. We do not know just how many periodicals may be affected by this situation, but it means, unless a change comes, there will be fewer people reading religious periodicals this coming winter than for some years past.

"The Moody Monthly finds it a little more difficult now to interest new readers, and for that reason the writer is making this special appeal to subscribers to the Moody Bible Institute Monthly with a view to enlisting your co-operation in bringing it to the attention of your friends.

"We would suggest getting as many as possible to subscribe for a Summer subscription at the special price of four months for 50c.

"We are now prepared to offer a Life Subscription for \$30. We would like to increase the number of Life Subscriptions very materially. This would prove a good investment, and will overcome the inconvenience of missing the magazine at some time or other."

It seems singular that Mr. Woodruff's letter should contain both of our propositions identically (except the prices); and it confirms our view that \$10 is a most reasonable rate for the life subscription, and that readers taking advantage of it will benefit themselves quite as much as the management.

THE PUBLISHERS.

THE PORTLAND AVENUE CHRISTIAN SCHOOL.

R. H. B.

The preparations for the Portland Avenue Christian School are going on, and everything will be in order and readiness in time for the opening day, which will be on August 26th, *one week earlier than the beginning of the Public School session*. The work will be in the general charge and oversight of Brother Stanford Chambers, who is a teacher of much experience, as well as a faithful preacher of the gospel; and the lower grades will be under the hand of Mrs. Alice B. Waters, a trained, accredited, and highly efficient teacher, a devoted Christian woman, who loves God, and His precious word, and loves children, large and small, and possesses great influence with them. At a recent meeting it was decided that only the first year of high-school work will be attempted this opening session. Moreover our limitations will hardly permit us to take a number of pupils exceeding fifty. We shall have to give precedence to children of Christian parents, though it is by no means our intention to exclude others. We look forward to having better facilities, more rooms, more means, and more teachers, than we can have now at the beginning of the work.

The advantages of this school are offered free of all charge to everyone, as many as we shall be able to accommodate. Whatever is contributed to this work by any, will be in the nature of a

free gift. We shall need such contributions, in order to carry on the work and meet the expenses. But these contributions, whether by patrons or by others, will be just as freely given to this great good effort, as our work and the use of all the advantages and facilities will be freely offered on our part.

As to the nature and quality of the work—we purpose that the instruction given in the grades and first high-school year, shall measure up fully to the standards required in the public institutions in all the secular branches; and in addition every pupil shall receive daily instruction in the Bible. The word of God will be given that honor and pre-eminence which is due to it. Moreover we trust to maintain a loving but firm and faithful discipline—which is one of the greatest needs of our day. Every child will be on its honor to maintain the credit of the good work we are doing together in the name of the Lord.

In all this undertaking, and the more as the time approaches, we feel the need of God's special help—His guidance, His wisdom, His strength and sustenance. May we count on the prayers of the children of God who read this announcement, that they may intercede for us and jointly with us, that God's blessing may rest upon this effort?

CONGREGATIONAL SINGING.

(From an article in *The Etude*)

It is the writer's contention that in the future the singing of congregations will be good in exact proportion to the participation by the men. It is idle to say that men can't, won't or don't sing. The writer has too many times heard men sing in lodges, at club dinners, etc., to say nothing of the inspiring gatherings in the camps during the war periods. Men *can* sing.

Here follow a few suggestions which have helped the writer in his work:

First. Hymns must be in keys calculated to let the men sing.

Second. No hymn must go above E flat. If it does, don't sing it. This rule applies to the present, the reconstruction period for decadent mass-singing. The future will take care of itself. But *now*, no hymns above E flat; for even *one* high hymn in a service will entirely destroy singing morale.

Third. Recollect that low hymns will pick up most of the men, and most of the women (for example *Abide With Me*), whereas high hymns have the opposite effect.

Fourth. The writer has seen demonstrated time and time again that a loud organ or a large chorus choir does not necessarily produce good congregational singing, but often produces exactly the opposite effect. There is no infallible rule in this regard, and what may work wonders in one case may work havoc in another. Some of the best singing often may be heard where there is *no* organ and no choir.

Fifth. Good results often follow soft singing. This tends

to give the weak voices in the congregation courage and also helps the timid ones who are afraid to sing lest their neighbor hear them. Weak voices like to hear themselves sing quite as much as the loud voices.

Sixth. Remember that, in the final analysis, congregational singing, like anything else, is good only when the very last person in the church is singing.

Seventh. Don't forget that everyone *can* sing, and wants to.

"IF JUST LIKE ME."

If Word and Work readers were all like me

What kind of a paper would Word and Work be?

It ought to be understood by the readers of a paper that much depends on them as to quality of the same and the success to which it attains. Of what benefit would any paper be if it did not have readers; intelligent and appreciative readers? And if the friends of a paper do not help to increase its circulation how can it ever reach the people? Perhaps you are one of our readers who as yet has not helped to double our list by sending in at least one subscription; *it is not too late yet*. Won't you join the number of those who have done so and send us at least one name and if possible a club before our next issue? Word and Work needs *your* help. NOW.

S. C.

MRS. LYDA BROWN.

Sister Brown, the wife of our brother W. J. Brown, who is well known and beloved as a preacher of the gospel in Indiana and Kentucky, departed on July 4th, at her old home in Pikeville, Ind. She suffered long and with great patience; and when the end came it was a blessed relief, and for her "very far better." For she was one of God's children, and a most excellent woman, humble, quiet, devoted and devout, kind and gentle, a helper to her husband, and a credit to the name of the Lord Jesus Christ. If there had been no other evidence, the devotion manifested by Paul Brown (son of Brother W. J. Brown in a former marriage) for his stepmother, testified loudly of her goodness; for it is not always that a stepmother can win a child's deep attachment and great devotion, and it can be done only by true, unselfish love and wisdom. Paul Brown is a young man now, teaching in the University of Pennsylvania. He made the long trip from Philadelphia several times during Sister Brown's last illness, and was, I think, present at her bedside when she died. "She was all to me that a mother could be," I heard Paul say, "and I owe her everything." Sister Brown's death was indeed a loss to Brother Brown and to Paul, and to all her many friends. But to her it means rest from her labors, and a happy anticipation in the presence of the Lord in whom she believed, of the day of adoption, to wit, the redemption of the body, in the day when He comes again.

R. H. B.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Miss Hattie Lee Ewing, of Corpus Christi, Texas, is preparing for missionary service in Japan.

Miss Clara Kennedy, of Portland, Maine, has begun her long journey to the Island Empire as a missionary.

Arrangement are under way for Bro. and Sister Ray Lawyer to go to the African mission field this year.

Miss Lura Jones, Louisville, Ky., is a volunteer for Japan or China to go out perhaps next year.

Brothers Phillip Bornwasser and Bernard Wright are looking to service for God among China's 430,000,000.

Through the activities of Bro. C. G. Vincent and the liberality of the native brethren, a new meeting house has been erected at Kamitomizaka, Tokyo, in place of the 27-year-old house wrecked by the big quake. ** Do you know the outstanding things in the life of Gen. Feng, of China? What a wonder of grace is a man, instructed by denominational teachers and led to accept Christ with such a zeal that 1,100 more of his soldiers have been baptized after 3,700 were received into church membership a year ago. Ninety percent of his officers are church members.

W. W. Sikes, preacher of the church at Gallatin, Tenn., made a recent number of his paper, "The Christian Visitor," a missionary special. ** Bro. S. H. Hall is doing a fine work in promoting missions, the work in Los Angeles among the Japanese and the setting forward of the Lawyers to Africa. ** O. E. Phillips, live wire Texas preacher, is putting in good words for Christ's desire that all men hear the gospel. ** Herman J. Fox will live in a temporary structure while erecting his house at Diago. ** Word comes that Sister Andrews has not been very well. She is not strong and there is a world of work in any mission field. ** If Christ died for all, should we not tell "all"?

Urgently needed: \$150 for a typewriter and other equipment for Miss Kennedy in Japan. Send at once so she can carry the goods with her. The Mission Homes Building Fund must have additional funds to complete the houses for Harry and Herman Fox. If gifts are slow, money will have to be borrowed for the building must go forward. ** The ladies' class in the Highland church made special gifts during the first half of the year to the amount of \$306.19, all of which with the exception of \$8.25 went to missions.

Suppose you had 1,000 million lost sheep in the world and 2,500 shepherds to hunt them. Would you use 2,394 of them in U. S., 5 in Japan, 1 in Africa and none in China and India (with 750,000,000 "sheep"), and none at all in South America? Or, if God had his way, would he distribute preachers as we do?

THE LAWYERS.

R. C. BELL.

Some twelve years ago a young, capable, earnest student of Thorp Spring Christian College, Miss Zelma Wood, told her teachers that, later, she expected to become a foreign missionary. She was the daughter of a widowed mother. Her father had been a preacher of the Gospel.

After a few years at Thorp Spring the Wood family moved to Cordell, Okla., where the mother rendered to Cordell Christian College the same service she had rendered Thorp Spring Christian College so faithfully. She cooked for all boarding students in order that her children might have the advantages of a Christian school.

While in Cordell Christian College, Zelma and Ray Lawyer, a young preacher attending the school, pledged their lives to each other and to God as missionaries on the foreign field. The Shorts, who are now in Africa, were students in Cordell Christian College at the same time. Here is a quotation from a recent letter of Brother Lawyer's relating to those happy school days, when these two couples were planning their homes and life work.

"Brother Short and Sister Delia were with Zelma and me as often as the rules would permit. It was in the large front room of the Dormitory, to which we resorted, that our plans to do missionary work together were formed. For months that was our chief conversation, our 'stock in trade.'

Later, the Lawyers and the Shorts were together in Harper Christian College, Harper, Kansas.

When the four offered themselves, publicly, for African work some three years ago, the Shorts got off, but the Lawyers have been delayed until now. In no way has this delay been due to them, and now it seems that they are to go to Africa soon with the returning Sherriffs and realize their dream of being associated with the Shorts in a work which has been so near their hearts these several years.

Sister Lawyer in a letter to Mrs. Bell, dated July 13, 1924, says:

"I do not feel that a life given in Africa is any more in God's sight than a life given to His service in America. And, of course, with Him no distinction is made between Africa and America, between white and black."

Further on in the same letter she says:

"I have to put away from me the thought of leaving home and friends. I am most concerned about my poor widowed mother, but I pray God to keep and comfort her in her last lonely days."

Can we Christians of America do less than send these faithful, constant souls to their chosen work, and support them comfortably after they get there? Even so, what have we done! Let churches and individuals take pledges before God to give definite sums monthly to this work. There is no danger of getting too much. The Lawyers have one child, a girl nearly three years old, named Jean. Not to mention transportation and the regular up-

keep of the work, a dwelling house for them over there is a present, imperative need.

The church in Sherman is giving \$250 to African missions, and the same amount to Japanese missions this year. Besides, the sisters of this church with those of the Tom Bean church are preparing a box of clothing for the Lawyers, wearing apparel and bedding—against the sailing.

Send contributions either to J. L. Dillard, 1206 Russell St., Nashville, Tenn., or to F. B. Shepherd, 420 Euclid Avenue, Abilene, Texas.

THE NEW MISSIONARY.

The above picture is the likeness of Miss Clara E. Kennedy, of Portland, Maine, who is soon to start for missionary work in Japan. I baptized Miss Clara seven years ago in Portland, and can vouch for her Christian character. I believe her fully efficient in the particular work which opens up for her in Japan under the oversight of Bro. McCaleb. She wishes to spend some time on this trip in visiting people and churches. She is being forwarded in this work by her home church and Bro. R. G. Schell, who works with them. Bro. Schell and the Portland Church are loyal to the Lord, but will be unable to furnish more than one-half the amount needed for her support in Japan. They wish to enlist others in regular giving for this good work. About \$400 is yet needed for Miss Kennedy for her passage, equipment for work, and settlement on her arrival. Any one who feels himself moved of the Lord to help much or little—in one offering or regular monthly support—will do well to discharge the obligation and get in line at once. The Portland Church, through Bro. Schell, will act as forwarding committee for funds for her support. Send money to R. G. Schell, 581 Forest Ave., Portland, Maine.



Chas. M. Neal, Dugger, Ind.

OUR VISITOR FROM AFRICA.

"With regard to writing to the papers, I think some one of the hundred odd churches I have visited will have to do that. Stonemasonry is my line. I was up at 3:15 yesterday and talking after 12 last night and travelling through the day, which is just a sample of our holiday through the U. S. I am now down to 131 pounds, some seven pounds lighter than when I left home for a rest and change. We've been sleeping in six different beds in a week and of course I am no longer thirty. ** I haven't had time to write my own people yet when we are coming, and our boat leaves Frisco, Aug. 13. ** I shall be anxious to hear of something definite resulting from our efforts."

John Sherriff.

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 AUGUST.

Lesson 5.

August 3, 1924.

THE FIRST DISCIPLES OF JESUS.

Golden Text: Jesus saith unto him, Follow me.—John 1:43.

Lesson Text: John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathan-

Verse 35. What "morrow"? What "John"? Who were the two disciples? See John 1:19-34, and Introduction in Notes.

Verses 36, 37. What testimony did John the Baptist bear unto Jesus? Was that before or after Jesus baptism? (John 1:31-34). What is meant by "Lamb of God"? Comp. v. 29. Was it only because of His meekness and gentleness, or because He was to be the great Sacrifice? (1 Pet. 1:19). What was the effect of this testimony upon the two disciples? Did John feel bad about this? (John 3:29, 30).

Verses 38, 39. What question did Jesus ask the two as they came up? What do we—or what should we seek—when we come to Jesus? What did they call Him? Was He the true Rabbi? (Matt. 23:8). In answer to their inquiry what invitation did the Lord Jesus give them? Did they accept?

Verses 40, 41. What was Andrew's first move? Can our faith be selfishly kept? What testimony did he bear of Jesus? How did he know that Jesus was the Messiah? (John 1:34, 36, 39. Comp. 4:42). Was not this the greatest thing Andrew ever did? What have I done along this line? What did it mean to Peter? What to Andrew?

Verse 42. How did Jesus know Simon? What name did He give Simon? Was Simon a rock already, or did Jesus foresee what He would make of him? Where did that name come into special prominence? Matt. 16:17, 18. What other rocks (or stones) do we hear of? (1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:5-8).

Verse 43. To whom did Jesus Himself speak next morning? What did He say to him? To what other apostle did Jesus say this? (Matt. 9:9).

Verses 44-46. What did Philip im-

nael answered him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

11:25; John 7:17). How did Nathanael

Verses 50, 51. What was it that had convinced Nathanael so quickly? Was his faith to rest only upon this? What should he with the rest some day see? How does that remind us of Jacob's dream? (Gen. 28:12).

diately do? What was Philip's testimony of Jesus? What Nathanael's objection? How did Philip meet it? Was that fair?

Verses 47-49. How did Jesus again show His supernatural knowledge of men? What great thing did He say of Nathanael? What is "guile"? (deceitfulness, hypocrisy). What was Nathanael's honest question? Jesus' reply? Was it very difficult to convince Nathanael? Why not? (Matt. 11:25; John 7:17). How did Nathanael confess Jesus?

Verses 50, 51. What was it that had convinced Nathanael so quickly? Was his faith to rest only upon this? What should he with the rest some day see? How does that remind us of Jacob's dream? (Gen. 28:12).

NOTES ON LESSON 5.

INTRODUCTION TO THE LESSON.

This lesson is from the first chapter of John's gospel. After a most wonderful "Prolog" (verses 1-18) John the Baptist's testimony to the delegation sent from Jerusalem is presented. "On the morrow" of the next day John bears a general testimony to Jesus (vs. 19-34) who was coming to him at the time; and the next day (which is the "morrow" mentioned at the beginning of our present lesson, John the Baptist saw Jesus again, and testified of Him in the hearing of two of his (John's) disciples, who thenceforth followed Jesus. That day's visit with Jesus was "the beginning of a friendship that never ended." One of the two, as we learn in v. 40, was Andrew. The other was that disciple who never names himself in the gospel he wrote—John.

THE FIRST FIVE DISCIPLES.

We have here the simple and beautiful story of the winning of the first five followers of Jesus—evidently the account of an eye-witness. Two of these were led into acquaintance with the Lord Jesus by John's testimony; one was brought by Andrew; one was called directly by Jesus Himself; and this latter, in turn, brought another. These were some of the men whom God gave Him out of the world, and to whom the Lord Jesus began to manifest God's Name. (John 17:6). God still gives men to Jesus; and by this they are known: they come to Jesus. (John 6:37) But God uses human instrumentality in bringing them to Jesus. May He not, if we are willing, use us to bring another to Christ?

QUESTIONS AND TEACHING-POINTS.

1. The testimony of John the Baptist. See John 1:6-8, 15; to the delegation from Jerusalem, 19-28; before his own followers, 29-34. What effect did John's testimony have on the two disciples, that heard it? On all, or at least many, of John's disciples? Did John testify against his own (earthly) interest? See his statement in 3:26-30.

2. The Lamb of God. The lamb held the foremost place in the Old Testament sacrificial system, and thus became a symbol of sacrifice. Recall the Passover-lamb. Also the prophecy in Isa. 53:7. The burden of the world's sin was laid on this Lamb (Isa. 53:6) and He "taketh it away." He bore our sins in His own body on the tree. (1 Pet. 2:24). In the book of Revelation the Lord Jesus is 28 times referred to as the Lamb.

3. The First Disciples. How were the first two induced to come to Jesus? How the next one? Who brought Nathanael? Who won and held their hearts after they had come? Can we ourselves save anyone? But what can we do? Have I ever brought anybody to Jesus? Must I know something of Jesus before I can bring someone to Jesus? Must my life as well as my word testify for Him?

4. By What Names is the Lord Jesus called in this lesson? See if you can enumerate as many as seven distinct names.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 10, 1924.

THE FIRST MIRACLE OF JESUS.

Golden Text: Whatsoever he saith unto you, do it.—John 2:5.

Lesson Text: John 2:1-11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7 Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. 9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

feast tasted the water what did it become? Can we tell when, where, or how? What did the ruler think? Was this last wine better than the first? Who always gives us the best last? What does the Devil give us last? How long will the last last?

Verse 11. Had Jesus done any "signs" before this? In doing this what did He manifest? Comp. John 1:14. What is meant by "glory"? (His Divine power and character). What is meant by they "believed on him"—had they not already believed?

Verses 1, 2. What sort of occasion was this? (See Note on Marriage-feasts). Why did Jesus go to that? Would He have gone if it had been a sinful thing? If it had been a doubtful thing? Is all enjoyment wicked? To what sort of enjoyments could we invite the Lord Jesus? Can you think of some to which you could not invite Him? If the pleasure is such that you could invite Him, would He go with you? Would there be any less pleasure in it if He were along? Did His presence spoil the joy of this marriage-feast? Who saved this feast from ending in embarrassment and disappointment?

Verses 3-5. Does not "the wine fail" from every human joy at last? Who has a joy in store for us that never fails? (Ps. 16:11). What did Mary say to Jesus? What was His reply? Was it as harsh as it sounds to us? (See Notes). What did He mean by that? In this the only instance of Mary's intercession—did it amount to much? What was the best thing Mary said on this occasion? (Golden Text). Could she give better advice to anybody now?

Verses 6-8. What strange command did Jesus give to the servants? Could they see any purpose in it? Why did they do it? What still stranger command followed?

Verses 9, 10. When the ruler of the

NOTES ON LESSON 6.

MARRIAGE-FEASTS.

The marriage-feast among the Jews was a time of feasting and social enjoyment and merry-making. There was nothing in it that was at all questionable according to standards then known to men. The "wine" they drank was the common wine of the country, a light claret, of which a considerable quantity could be consumed without danger of intoxication. (Acts 2:15). But neither was it (as some would have it) mere grape-juice. Under our peculiar circumstances a Christian cannot drink any sort of wine, light or

heavy, without losing influence and becoming a reproach, and a stumbling-block to others.

Wine was a symbol of joy. (Ps. 104:15). The miracles of the Lord were also parables. All human joys fail and perish; but Christ has and gives that which makes glad for ever.

There may also be a suggestion in the "water-pots of stone set there after the Jews' manner of purifying." For the dead and ineffectual religion and outward purification of the Jews the Lord Jesus came to bring in the new, rich, spiritual, powerful means of salvation through His blood and Spirit, in the gospel.

MARY'S ATTEMPT AT INTERCESSION.

The New Testament shows conclusively that, however honorable was Mary the mother of Jesus in her place, she had no special spiritual privileges, nor any more influence with the Lord Jesus than any other faithful man or woman. (Matt. 12:46-50; Luke 11:27, 28). The Lord Jesus did not permit her to interfere with His life-work and ministry. This was the one and only time she ever attempted to use her influence with Him and she received a rebuke: "Woman, what have I to do with thee? mine hour is not yet come." Which was a gentle way of saying—"This is no business of yours: you must let me alone. I cannot do this at your instance, but must do it of my own accord and at the Father's will, if it is to be done at all." The word "woman" in address did not sound as harsh to their ears then (John 19:26) as it does to ours, however; and the Lord's rebuke was kind and respectful. Never again did Mary "try to use her influence" with Him in any matter. She certainly could not and would not do so now.

QUESTIONS AND TEACHING-POINTS.

1. **The Third Day.** Trace the days. (John 1:35, 43).
2. **The Lord Jesus' attitude toward human enjoyments.** Was He opposed? To what sort of amusements would He be opposed? Has a Christian any business going where he could not invite the Lord? Some amusements are always wrong: (1) those which are sinful; (2) those which are doubtful and debatable, and injure the Christian's influence; (3) those that are an injury or can become an injury to others. Some pleasures are right in themselves. Anything, however good, can be carried to excess, or turned to wrong use. You never lose by putting the Lord Jesus first in all things.
3. **The Golden Text.** A safe rule of life—the only rule that leads to salvation. Consider Luke 6:46; Heb. 5:9.
4. **The Deeper Meaning of this Miracle.** Of what is wine a symbol? (Notes). Who gives the best last? Who gives the best first and the worst last?
5. **Mary the Mother of Jesus.** (See Notes).. Did she have any access to Him or influence with Him which any faithful man or woman cannot have? How did her attempt at intercession succeed?

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 17, 1924.

JESUS CLEANSSES THE TEMPLE.

Golden Text: My house shall be called a house of prayer.—Matt. 21:13.

Lesson Text: John 2:13-22.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the

Verse 13. What was the Passover? (Exod. 12). Why did He go up to Jerusalem? (Deut. 16:1-8, 16).

Verse 14. What did He find in the temple? Why were they there? (Notes).

Verses 15, 16. Is there anything to show that He used the scourge on the

oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, Zeal for thy house shall eat me up. 18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

men? What orders did He give them? What did He call the temple? Was that trade sinful in itself? Was it unfitting and dishonoring to God that His temple should be so used?

Verse 17. What was the "house of God" in the Old Testament dispensation? (Tabernacle and Temple). Were all that loved God especially interested in His house? (David; Hezekiah; Josiah). What is God's house today? (1 Tim. 3:15). Of what sort of material is it built? (1 Pet. 2:5). Who dwells in it? (1 Cor. 3:16; Eph. 2:22). Are those who love God zealous for His house today?

Verses 18, 19. What did the Jews demand of Jesus? (Comp. Matt. 21:23). What sign did He offer them? (Comp. Matt. 12:38-40). How was the Lord Jesus' body (v. 21) a Temple? Is that also true, in a similar sense, of the Christian's body? (1 Cor. 6:19, 20). Who would raise up that Temple if they destroyed it? Did they destroy

it? Did He raise it up? (John 10:18).

Verses 20, 21. Did the Jews understand what He meant? How did they later pervert His words? (Mark 14:58; 15:29).

Verse 22. When did the significance of these words come to the disciples? What did they believe on the evidence of His resurrection?

NOTES ON LESSON 7.

TRADERS IN THE TEMPLE.

The males of Israel were required to present themselves before Jehovah, at the Temple in Jerusalem, three times in the year (Deut. 16:16) and they must not come before Him empty: they must bring their sacrifices and offerings. If their abode was distant they could sell their bullocks or sheep, and with the money, buy others at Jerusalem, in order to bring sacrifice. Thus a great trade sprang up; and no doubt some profiteering came in with it, for the Jew has strong commercial instincts. The commerce, however, was not wrong in itself. In fact it was necessary, and a great convenience. The wrong thing was that the traders and money-changers were carrying on their business within the sacred precincts of the Temple. Now the temple of God with all its limits is holy. (Ezek. 43:12). It is not to be profaned, nor used for commercial or any other merely human and secular ends. "Ye shall keep my sabbaths and reverence my sanctuary." (Lev. 26:2). In this the Lord Jesus took energetic measures. Those traders had no right there. The house was His Father's, a house exclusively devoted to worship and prayer; but they had made it a house of merchandise; and even (as on a second occasion He told them) "a den of robbers" (Matt. 21:12, 13)—for all taking of exorbitant profit is robbery, a sin very common in our day.

COMMERCIALISM IN THE CHURCH.

How solemnly all this reflects upon the profanation of the professed Church, God's spiritual house; when its sacred work and worship is turned to human ends—entertainment, amusement, financial profit, worldly show, prestige and patronage. There is more of ecclesiastical politics than people know. There are too many whose godliness is to them a way of gain; and hirelings to whom the service of God means primarily a chance for place and honor and remuneration—or just a "job." "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets

thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us." (Micah 3:11). Thriving businesses and institutions have fastened themselves upon the house of God; and there are those, it is to be feared, whose pretended piety and loyalty for "the truth" is inspired by a concern for worldly advantage rather than by the love of God. Let every man examine himself. Fearful will be the house-cleaning when the Lord returns!

QUESTIONS AND TEACHING-POINTS.

1. **The House of God.** (1) In the Old Testament: the Tabernacle (Exod. 25:8, 9); and, later, the Temple—built by Solomon; destroyed by Nebuchadnezzar; rebuilt by Ezra. This temple an enlarged building by Herod, 46 years in building. (2) In New Testament, the Church. In both, the dwelling-place of God in the midst of men. (Exod. 20:24). In the Church God dwells by His Holy Spirit. (2 Cor. 3:16; Eph. 2:22).

The House of God is always holy, set apart and to be kept separate from that which is merely human and secular, however right those things be in themselves.

2. **"The Zeal of Thy House."** Did the Lord Jesus regard this building (though much altered and debased) as His Father's house? Did He demand respect and reverence for it? Were all the good kings and leaders of Israel zealous for the Temple, God's house? How were the bad kings? (Ahaz, Manasseh, 2 Kings 16:21). Who is zealous for God's house today? What can we do to build up and purify the church of God?

3. **Jesus Cleansing the Temple.** What sort of traders were these? Why did Jesus cast them out? Did He use the scourge on the men? Did He have to do the same thing again later? (Matt. 21:12, 13).

4. **The Sign.** What was the great sign Jesus offered in proof of His authority? What temple did He mean? Who raised Jesus from the dead? But did He Himself also have a hand in it? (John 10:18). When did the disciples remember and understand this?

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 24, 1924.

JESUS TALKS TO NICODEMUS.

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

Lesson Text: John 3:1-17.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Ex-

Verse 1. What were the Pharisees? Acts 23:8; 26:5. When enumerating his human advantages, what does Paul mention? Phil. 3:5. What more was this man Nicodemus? Was he therefore a man of high standing and character? (Notes).

Verse 2. What time did he choose to come to Jesus? What did he say he and his colleagues knew? Was that true? But was it the whole truth? Did they learn the rest of it, or lose what they had? (John 9:29). On what did Nicodemus base his conviction?

Verse 3. What strange and abrupt thing did Jesus say to Nicodemus? On

cept one be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born anew. 8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

Numb. 21:4-8. Who should be "lifted up" like that serpent? What is meant by this "lifting up"? (John 12:32, 34). Is our salvation and new birth in the Christ crucified? (1 Cor. 1:23, 24). In whom do we have this eternal life? (1 John 5:11, 12). What are those who are in Christ? (2 Cor. 5:17). Are all men "in Christ"? How can a man get into Christ? (Gal. 3:26, 27).

Verses 16, 17. What is back of all this wonderful offer? How much did God love the sinful world? Why did He make the Sacrifice? Do all get the benefit of it? Who only? For what purpose did He send the Son into the world? Is there salvation in any other? (Acts 4:12).

what was Nicodemus' kingdom-hope based? (Comp. Matt. 3:9). Was his natural birth and descent sufficient? Is any man's?

Verses 4, 5. If a man could be born over again a second time of his mother, would that help any? Why not? (v. 6). How then does a man have to be born anew? (John 1:13). What two elements are connected with this birth? Where are "water" and "Spirit" conjoined elsewhere? (Acts :238; Comp. Tit. 3:5, 6). Is such a new birth absolutely essential? (Notes). Verses 6, 7. What does a man become by natural birth? What by spiritual birth? (Comp. Rom. 7:5; 8:8, 9). Is it strange, therefore, that a man should have to be born again?

Verse 8. What only can we know or perceive of the wind? Can the new man (he that is born of the Spirit) be seen or known in any other way than by his ways and manifestations?

Verses 9, 10. Was all this new and strange to Nicodemus? Should he have understood it? Why? Did the Old Testament set forth the necessity of such a profound change? (Deut. 30:6; Ps. 51:10; Jer. 31:33, 32:39, 40; Ezek. 36:26, 27).

Verses 11-13. Why did the Lord Jesus rebuke Nicodemus? Was this an earthly matter, open to human observation? If they believed not His testimony concerning this, would they be likely to believe the deeper heavenly things? Who alone could testify of those? Why He only? (v. 13).

Verses 14, 15. Recall the story in

NOTES ON LESSON 8.

NICODEMUS AND THE NECESSITY OF THE NEW BIRTH.

In order to teach the necessity of the new birth, the Lord Jesus used the case of Nicodemus. He was of the finest stock of mankind, of the pure blood of Abraham, Isaac, and Jacob. Moreover he was a most honorable member of that race; and of the strictest and most earnest religious attitude—a Pharisee. He was a noble specimen of natural man, and as such insurpassable. Moral, pious, benevolent, religious, highminded, was he; yet excluded from the Kingdom of God unless he were born again. Therefore

there is no man, however refined or cultured, or of whatever good stock or character, be he ever so benevolent or pious or religious—except he be born anew he cannot enter into the kingdom of God. "Except...except," and "ye must," said the Lord Jesus to Nicodemus. And what was said to him applies to all.

HOW MEN ARE BORN AGAIN.

Before a birth there must always be a begetting; that is an implantation of the life-giving seed. Men are begotten again by the incorruptible seed, the word of God; even that which by the gospel is preached to them. (1 Pet. 1:23-25). What that life-giving gospel is is seen in 1 Cor. 15:1-4. To those who receive the seed by faith, believing on the Savior's name, God gives the right to become children of God, born of God. (John 1:11, 12). The final step is taken in baptism and the accompanying reception of the Holy Spirit. (Acts 2:38; Gal. 3:26, 27; 4:6; Tit. 3:5, 6). Those who so receive Christ, are said to be "in Christ," and if in Christ, new creatures (2 Cor. 5:17); therefore born again. If born of God they are children of God; and if children then heirs—if so be that we suffer with Him that we may be glorified together with Him. (Rom. 8:17).

QUESTIONS AND TEACHING-POINTS.

1. **The New Birth.** What is a birth? Illustrate by corn-blade; the hatching of an egg. What is the nature of the thing born? (That of the seed and the parentage). What did we become by our natural birth? What do we become by the new birth? Can the new creature so born be outwardly observed? (John 3:8).

2. **The Necessity of the New Birth.** How is the necessity of the new birth illustrated for all men in the case of Nicodemus? What strong words did the Lord Jesus use to show the absolute necessity?

3. **How men are born again.** What is the seed? How is the seed received? What must be believed? (John 1:11; 1 Cor. 15:1-4). Where and how does water enter into it? the Spirit? Whose child is one so born anew?

4. **The love of God and the Sacrifice of Christ.** How was all this made possible? What prompted God to give His Son for men? What did the Son have to pass through in order to make this possible? (v. 14, 15).

FIFTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 31, 1924.

JESUS TALKS WITH A SAMARITAN WOMAN.

Golden Text: God is a Spirit: and they that worship him must worship in spirit and truth.—John 4:24.

Lesson Text: John 4:7-14; 24-26; 31-35.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans). 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman

Verses 7, 8. Where was the Lord Jesus at this time, and how came he to be there alone? (See verses 1-6). Who came to the well by seeming chance? Was not this "the day that changed the world" for her? Why? Is it always a great day when a human being meets up with Jesus? Who made the first approach? How? Verse 9. What wondering reproachful reply did the woman make? How did the Jews feel toward Samaritans? Verse 10. What was the Lord's wonderful answer? What two things did she not know? If she knew them what would she certainly have done?

saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

24 God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am he.

31. In the meanwhile the disciples prayed him, saying, Rabbi, eat. 32 But he said unto them, I have meat to eat that ye know not. 33 The disciples therefore said one to another, Hath any man brought him aught to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

(Matt. 9:37, 38).

Do I know what the gift of God is? (Rom. 6:23; Eph. 2:8). And from whom to obtain it? What did the Lord call the gift here? Where did He use similar language? (John 7:37-39). On what terms did He offer it to the woman? To us? (6:35).

Verses 11, 12. What mark of respect in the woman's reply? But what puzzled her? What was the best Jacob had left for them? Did this Stranger claim to have something better?

Verses 13, 14. What was the deficiency of this water? Why is the water Jesus offers better? Will it satisfy for how long? Will it only satisfy him that drinks it, or will there be an overflow for others? (For verses 15-23, see Notes).

Verse 24. What great truth concerning God's nature did the Lord Jesus reveal? Can God be worshipped in any merely outward way? How only can we approach Him?

Verses 25, 26. What hope did the woman express? Was it correct? Did she seem to want to defer the question till then? What astonishing thing did Jesus tell her then?

Verses 31-35. What wondrous vision arose before the Savior's eyes, that made him forget all hunger and weariness? What strange bread had He, which His disciples knew nothing of? Have we ever tasted that bread? What stage were the fields in? How is it today? What prayer did the Lord Jesus lay on His disciples' hearts, in a similar connection?

NOTES ON LESSON 9.

SAMARITANS.

They were a people held in abomination by the Jews; and that with fairly good reason. As to their origin they were a mixture of heathen peoples, with probably a slight intermingling of Israelitish blood. When the King of Assyria had led Israel (the Ten Tribes) captive to the country beyond the Euphrates, he filled up Israel's depopulated land with various idolatrous nationalities in order to get on good terms with "the god of the land," obtained some information about Jehovah, whose worship they carried on in combination with that of the other gods. (2 Kings 17). Later they adopted a more exclusive relation to the God of Israel, and established a center of worship to Him, on Mount Gerizim (maintained unto this day). They claimed to have descended from Jacob (which was of course incorrect) and, holding only the five books of Moses, they thought they had the original pure teaching. In all this they were utterly wrong. "Ye worship ye know not what," said the Lord to the Samaritan woman: "we know what we worship; for salvation is from the Jews."

As their origin and religion was repugnant to the Jews, so was their conduct. When the remnant of Judah returned from Babylonian captivity, they met with the bitterest and most hateful opposition from their neigh-

bors, the Samaritans. (See in Ezra and Nehemiah). What wonder then that an awful barrier of national antagonism grew up between them and that "Jews have no dealings with Samaritans;" and that the name "Samaritan" became a popular term of reproach? (John 8:48). Moreover the general moral character of the Samaritans justified the Jews' contempt.

So in this lesson we see the Lord Jesus engaged, as it were, in "foreign missions." For this cause He "must needs pass through Samaria."

THE GAP IN THE PRINTED LESSON. (Verses 15-23).

In our home-study at least, we cannot leave out the part of the strange and beautiful story which is omitted from the printed text. Note how (in v. 10) the Lord Jesus suggested to the woman that she might have that "living water" for the asking. Now at last (v. 15) she asks Him for it outright—which was just what He wanted her to do. So immediately He sets about to give her that water. Yet in a strange way. First of all she must be brought face to face with her awful sin and failure—which thing the Lord Jesus accomplished in a few words; and at the same time brought to her heart the conviction that He was a prophet. (Vs. 16-19).

Now she raised the question of worship—the old question of controversy between the Jews and Samaritans. The Lord Jesus unhesitatingly told her the right and wrong of that; but at the same time announced the dawning new hour which would make the old controversy useless. (Verses 20-23. Read also 27-30).

THE WATER OF LIFE.

The "living water," as the "living bread" comes from God a free gift by faith in Jesus Christ. In answer to the woman's request the Lord Jesus began to reveal Himself to her, until she understood that He was the Christ.

In final effect that Water could not be fully obtained until the Rock was smitten. So after His death and resurrection, the gospel came in greater fullness to Samaria through Philip's ministry (Acts 8) and met with marvellous response and acceptance. Philip was reaping where the Lord Jesus had sowed.

QUESTIONS AND TEACHING-POINTS.

1. **A Contrast.** In preceding lesson the Lord dealt with one of the finest specimens of the human race. In this He deals with one of the lowest. Note what He says to each. Is any so great that he need not be born again? Is any so low that Jesus will not freely give him the living water?

2. **Two Things to Know.** (1) What is the gift of God, (2) Where, or from Whom to get it. Do I know these? Would anyone who really understood the value of the gift of God, and knew how to obtain it, hesitate a moment? But those who do not know—will they? can they? What do for them?

3. **The Living Water.** Who has it to give? How obtained? (Cp. John 6:35). How much faith is needed? (Rom. 10:9, 10; Acts 2:38; Gal. 3:26, 27). Does it merely satisfy him who receives it? What more?

4. **God is Spirit.** The revelation of God's nature and Being and how that affects the question of worship. Can He be represented by any material image? Can He be approached by any merely physical, outward act? How only can men draw nigh to God? Who is "the image of the invisible God," the express image of His substance"? (Col. 1:15; Heb. 1:3). Through whom only can we draw nigh to God? (John 14:6).

5. **The Missionary Appeal.** This is found especially in verses 31-35. Consider also Matt. 9:37, 38.

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