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ORDER OF

Word and Work

LOUISVILLE, KY.

April 1923

WORD AND WORK

ANOTHER FLANDERS FIELD.

In Palestine the throng goes by
Yet we apostles still do lie
Asleep in Christ. But from above
Our God still sweetly sings of love,
Scarce heard by mortals here below.

But now we're fallen. Long ago
We lived, saw Christ, did wonders show
But now our fallen bodies rest
In Palestine.

Take up our fight with Satan, bold!
To you with faithful hands we throw
The Sword. Be yours to wield it well.
If you do not the story tell,
How can you meet us at His feet
From Palestine.

—J. M. HOTTEL.

BE A DOUBLER.

STANFORD CHAMBERS.

Every reader of Word and Work can be a doubler if he will. That is, show Word and Work to a friend, tell him of its wholesome, helpful teaching, its excellent spirit and other merits, also its most reasonable rates, and then offer to send in his subscription. Any reader can do that much, and if every one will do so the subscription list can be doubled. How easy! Let's do it! Word and Work subscription list doubled by the first of May! O, you say that every one will not try. Well, then you send in two or more to make up for slackers. That's what I aim to do, and so the plan can succeed any way. Let's get busy.

Note.—Those first coming will have the advantage of getting all the "Revelation" numbers.

WORDS IN SEASON.

R. H. B.

THAT "UNDERPAID MINISTER."

In the April number of one of the popular magazines appears an article headed, "Why I gave up the Church," in which one who had once been an "underpaid minister" gives his reasons for quitting the ministry for secular work. His reasons were plentiful and good; and we have no doubt that all he tells about the thing he worked with and his work in it is true and

correct. But when he would make us believe that that decaying corpse he was bound up with was "*the church*"—*God's church*; or when he would like to have us think that he was really a minister of the gospel, we must beg to differ. What he describes is a human organization gone to seed—to the dogs, rather; which is the legitimate terminus of that sort of thing. And as for himself—his own story betrays his utter ignorance of the Bible, his lack of faith and conviction. His conclusions are quite true: such "*churches*" are but dead weights, and ought to cease to exist; and also such preachers as he do well to get out of the pulpit to some sort of useful work, and earn their living, as he says. The true church, however, still stands and will stand; and the faithful minister of the gospel is still in the most glorious work on earth, a laborer worthy of his hire. And the gospel is still the power of God unto salvation.

But the article as it stands is a slander—a thrust at God's word, at God's work, at God's church; and will so affect the average magazine-reader.

MAGAZINES BROADCASTING INFIDELITY.

What is the matter with some of the prominent popular magazines of late, anyway? One might think they have become disseminating agencies of infidelity, and were bent on driving the modern destructive criticism into the heart of American homes. Attention has been called repeatedly here to the barefaced higher-critic stuff put out in some of them. Now comes out the American Magazine (March) with an interview with the apostate Baptist preacher *Harry Emerson Fosdick* who, like the pagan Plato, (though not so well, nor so excusably) reasons on the question of immortality. The writer and reporter of Fosdick's talk seems impressed by the "significant fact" (it was significant) that in the two hour talk on immortality he never once had relied on verbal authority, *not even on the Bible.*" It was "all out of his own head," you see. In the April number of the same magazine, H. G. Wells very "frankly" parades his infidelity, and, the reader can sense it, with a self-satisfied and superior air.

THE BIBLE AND THE COUNTRY.

Now nobody keeps his ear closer to the ground to catch the tread and trend of the popular desire than your magazine-editor. Have they then correctly fathomed the public's wants in this matter? Is it indeed a fact that the people generally are tired of God and of His word, and are saying "Let us break their bonds asunder and cast away their cords from us"? Do they want infidelity? Are they weary of Divine authority? Are they so pleased to see the Bible attacked, whether flatly, or by the winding serpent's method of modern destructive "scholarship"? Alas, if that be so, it is the beginning of the end for the country. For, as far-seeing Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruc-

tions and authority, *no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.*"

I fear the effect upon our rising generation of the widespread promulgation of the doctrines of unbelief, of materialism, of scepticism, of contempt for God's word, in school and college, in forum and pulpit and platform, by books and periodicals. From that sort of sowing there will come a sure harvest. They are already beginning to reap in some quarters. The great waves of Satanic deceptions are rolling in upon us. "The floods of ungodliness made me afraid." Nevertheless the firm foundation of God standeth, and the Lord knoweth them that are His.

"THE LORD ADDED TO THE CHURCH."

There are not a few problems in the minds of religious people concerning the Church. Some hold that there is no New Testament church today—that the true church has no corporate existence on the earth—that it is an invisible church, known to the Lord alone—that any man desiring to belong to the visible church has no other choice than to join one of the existing denominations, or to start one for himself. Such difficulties are met (as to the practical point of them) by one all-important consideration—namely, that it is *the Lord* who adds men to the church. "There were added unto them in that day about three thousand souls. . . . And the Lord added to them day by day those that were saved." (Acts 2:41-47). To the first Spirit-filled assembly—the church, composed of its charter-members—were members added daily. (The "Authorized Version" says, "The Lord added to *the church.*" The Revised Version omits "the church" and translates "to them"; but the body referred to is called "the church" a little further on. Acts 5:11). Now the important point is that it was *the Lord* that added them:—He added them to the one and only true church; in fact they were "added to the Lord," seeing that the church is His body. (Acts 5:14; Eph. 5:29, 30). It follows therefore, that,

1. This matter of "joining the church" is taken entirely out of men's hands: the Lord attends to the adding.
 2. If a man would be a member of the Church, the one thing needful is that he set himself right with the Lord, by the same faith and in the same obedient acceptance of the gospel as that manifested by those who in the book of Acts were said to have been added.
 3. The Lord, being always the Same, and unchangeably faithful, will add such a one to the same Body, just as He did those of the book of Acts.
 4. Those so added should "consort" with one another, (Acts 17:4), abolish all unscriptural barriers and distinctions, should meet, work, and worship together according to the Lord's directions, in the one Spirit and in the same love.
- Thus is the greatest difficulty concerning the church solved by the simple recognition of the fact that the Lord adds to the church.

WORD AND WORK

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

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

2605 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: Stanford Chambers, H. L. Oimstead, E. L. Jorgenson

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each
Single Copies Ten Cents

VOL. XVI.

APRIL, 1923.

No. 4.

NEWS AND NOTES.

"I want to tell you that the Lord's work in Maine looks better than it has in years, and I am sure Brother Schell is going to do a fine work in Westbrook and Portland churches, by His grace. We want your prayers. Five additions at Portland last Sunday—looking for some at Westbrook."—H. F. Stultz.

Quarterlies and other class supplies for the second quarter went out promptly on time. We can still supply however, The Quarterly (for adults and seniors) costs 6c, cards 4c per quarter, "Little Learner," paper, 3c.

Brother Loomis O. Hinton, of Spencer, Ind., writes: "I have a harmless remedy for the tobacco habit that I want every tobacco user to try. I guarantee that it will stop all craving for tobacco in any form no matter how long a person has been using tobacco. Write to me and I will tell you about it."

From *Sunday School Times*: "In regard to the very attractive and valuable hymn book, 'Great Songs of The Church,' we have received a second copy and are glad to use it here in our editorial library. We have also had occasion to recommend it to those inquiring for a good hymn book. Again thanking you, and with best wishes, we are, Yours very cordially, The Editors."

Correspondents will please note that the address of Bro. Don Carlos Janes is now at his home, 2229 Dearing Court, Louisville, Ky. Orders for free religious literature, gifts for the printing of literature and other missionary funds intended for his handling should be sent as above.

Now is the time to select tracts for the summer's evangelistic work. Sample set of seven, 25c.

Chas. Neal, of Dugger, Ind., reports some souls added since their great meeting in January.

Bible No. 274 has a wide margin for notes. An excellent Study Bible. We have one to sell at a good reduction.

From L. K. Harding: "Please announce that my address after March 28 will be changed from Toronto, to Henning, Tenn."

Chas. W. Petch, who lives now at Rodney, Ontario, writes: "I am still 'striving for the faith of the gospel.' We had two confessions here at a recent service."

Three special missionary meeting in the Portland Ave. Church, Louisville, were held in connection with Brother and Sister Janes' return home after a winter's work among the Southern churches.

How helpful our brother's Revelation articles are! Profound truths, in the simplest language! Exegetical, practical, spiritual! If you have not read them from the beginning, go back now to the January number and make a commencement.

From Graton, Cal.: "You are putting out a wonderful magazine. The March number alone is invaluable to a seeker after truth. May I especially commend the articles, "War, Pacifism, and Christianity" to all Christians. It is worthy a permanent place in all our libraries. It seems to me that you are striking the bed-rock of the principles of the Christian's relation to human governments and other agents of force.

"Our little school, the Pacific Christian Academy continues to grow in numbers, usefulness and favor with the brethren, and I hope with God. Its enrollment has much more than doubled in the last three years. We have a great school in a great state, a great climate, among great people. How badly we need material equipment."—O. W. Gardner.

From Jacksonville: "We had 177 in Bible School last Sunday and two confessions and another has consented to be baptized when these two are, making three to put on their Lord in baptism. Bro. Johnson, a faithful and good man, is with me this week; pray for us and this Florida field."—H. N. Rutherford.

E. L. Jorgenson is again with the Bathurst St. Church, Toronto, for the months of April and May. He will return for a week's work in the office once within this period.

D. H. Friend has closed out a fourteen-year ministry with the Horse Cave, Ky., church, to labor with the Highland Church, Louisville. E. L. Jorgenson, evangelist of the Highland Church for ten years, and for seven years intimately connected with the publishing of The Word and Work, is to give still more time to the Magazine. Its growth and welfare seemed to require that he be released from the heavy, week-day, congregational responsibilities of so active a church as Highlands, preaching, however, in and near Louisville regularly on Lord's days, and

in the field, fully as much as herefore. It seems suitable to add that both men secured release from their respective congregations only over the greatest possible protest.

From East Toronto: "Our meetings are being well attended morning and evening and interest is good. Bro. Watterworth and family have all had the flu but are able to be back to worship again. Our Sunday school at Brother Jones' on Gillard Ave. Sunday afternoons is growing, five teachers being required to look after the work. We are looking forward to our new meeting house in this district."—A. E. Firth.

From T. B. Clark: "Since my last report there has been considerable progress in every line of the work in the congregation at Gallatin. In December, Brother W. E. Morgan preached two excellent sermons for us, also Brother Jesse P. Sewell made us a very pleasant visit and preached a very excellent sermon. We have secured the services of Brother C. R. Nichol, of Clifton, Texas, to do the preaching in our spring meeting which begins the first Sunday in April. We are hoping for a great meeting.

"The churches about Gallatin in Sumner County have employed A. D. Dies to do evangelistic work in the County during 1923. He has entered upon his duties very enthusiastically and energetically. Brother Dies is a native of this County and will accomplish a great good in this line of work. I am glad to have him as a worker associated with me in this section.

"Brother John E. Dunn was with us the second Sunday in this month and preached two sermons as fine as I have heard in a long time, and delivered a lecture in connection with the general educational campaign which is under the general direction of those who are especially interested in Christian Education. At the present time he is working to raise a fund with which to build a dormitory to be known as the James A. Harding memorial at Harper, Kansas. I hope to have Brother Dunn with us again in March at which time Churches in this immediate vicinity will contribute to this work."

"I spent some nights last week at Amite with Frank Wheeler. Had splendid meetings and observed that Bro. Wheeler's labors there have not been in vain. A very fine spirit exists there. Here in Romanized New Orleans, along with many obstacles, we find some things for encouragement. I am rejoiced to note that Word and Work is growing and hope this may continue."—Stanford Chambers.

"Brother Janes closed out February at Glenmora, La., where great crowds, eager to hear him and to see the pictures, gathered night after night. He did his best to accommodate them by giving his lecture twice each night. He was overworked and under-paid at this place. We all greatly appreciate his labors and think a congregation fortunate that has the privilege to hear his lectures. We are glad Sister Janes came with him."—A. K. Ramsey.

MOMUS INSTEAD OF COMUS.

STANFORD CHAMBER.

They tell me that it was Momus instead of Comus that led out in the New Orleans Mardi Gras Carnival, that the Comus parade has not been on the program since the war, but is to appear next year again. I stand corrected. Momus is as appropriate a name as Comus. As the latter in Greek mythology was the god of revelry, the former was the son of Night, the evil spirit of blame and mockery. In keeping with the name, I am told that much drinking was in evidence the night of the Momus parade and that several characters on the program were themselves drunk. "Men love darkness rather than light because their deeds are evil." "They that are drunken are drunken in the night." "But ye, brethren, are not in darkness." Sons of light is better than sons of night.

The Holy Spirit has made use of the word *momus* in the New Testament as well as the word *comos* which we considered last month. In 2 Pet. 2:13 we read, "spots and blemishes (momoi, plural of momos), revelling in their deceivings." When Paul wrote, Eph. 1:4, "that we should be holy and without blame" he used *amomous*, a form of *momos* with the prefix, meaning without blame. We are not to be *momous* but *amomous*. So also a verb form, when he wrote, "giving no occasion of stumbling in anything that our ministration be not blamed." The church is to be "holy and without blemish." (*amomos*). Jesus is the "Lamb without blemish (*amomou*) and without spot." We are to be His followers and be like Him. We can never be so if we "make provision for the flesh." Let us "walk in the light as he is in the light" and "have fellowship one with another," and "have no fellowship with the unfruitful works of darkness." Let us rejoice in our high estate as "sons of the morning" and not as "momoi," sons of Night.

"TACHES OF GOLD."

CHAS. M. NEAL.

Text: "And he made fifty taches of gold, and coupled the curtains one unto another with the taches; so it became one curtain." (Ex. 36:13).

HONEY OUT OF THE ROCK.

"A dry uninteresting text," you say! So it was to me for a long time and through many readings. But one day while reading the Bible for spiritual food, there came leaping out of this hard dry bit of God's word so many good things that it was to my soul like being fed "with the finest of the wheat; and with honey out of the rock." The Lord knows how, when the attitude is right, to feed us richly from any portion of His word. How much fuller and how much more satisfactory, would be our praying, if it grew out of a meditative reading of the "God-breathed" word! How much more fervent would be our lives

if our cold, bare souls were laid daily against His warm living word! The only place to "lie down" is "in the green pastures"—the only place to slake thirst is "beside the still waters."

THE "SHIP" IN FRIENDSHIP.

The first big thing I saw leap out of this verse was Friendship. Ships unite ports—taches make two curtains one. The hidden path by which my thoughts came was that expressive phrase, "*taches of gold.*" In the word "*taches*" I saw another—a word of two parts—the parts being united by the finest cords of pure gold. That word was "*attachment.*" I had read of the *attachment* of the dog to his master and saw the purest devotion. I have noted the attachment of teacher and pupils and saw the purest friendship. Husband and wife are *attached* to each other and, like David and Jonathan, their souls are knit together. This we call love, attachment, devotion, friendship and love—various degrees of closeness, but in every case the clasps are "*taches of gold.*"

PEOPLE AND CURTAINS.

How very much like curtains are the people we meet. There are curtains with no "loops" on the "selvedge," others with loops concealed and still others with loops "every hand-breadth." There are people you have known for years and whom you meet often, and, so far as you can discern, there are no loops on the edge. We call them *selfish*. Others, whom you discover after a time, have good strong loops, just under the edge. We say they are *reserved*. Others, like ourselves of course, have "loops of blue on the edge" into which at once spring the invisible "*taches of gold*" scarcely before we have come alongside. Friendships instantly formed have lasted a long while and seem good for eternity. Taches of gold between loops of blue on the edge is God's way of making two one.

CURTAINS AND CHARACTER.

How very much like curtains are the character of the people we meet. Curtains are woven—there is the warp and the woof—it is this which makes the cloth and determines the value. The warp in the loom "stands up" and into this is woven the filling. Character weaving must have, first of all, strong, straight, unwavering warp; into this must be woven the blue and the purple and the scarlet. It also takes flax, and wool and willing, working hands. There is no lack of raw material. From the "Love Chapter" we gather patience, kindness, humility, courtesy, unselfishness, good temper, guilelessness, sincerity and large-heartedness. From another chapter, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." From still another source we gather a good supply, "in word, in spirit, in faith, in purity, in reading, in exhortation and in doctrine." Take a look into Romans twelve and the Beatitudes of Jesus. Ah, there is no end of material. Curtains—Curtains of character—many of them, made one by "*taches of gold.*" This is Christ's church, His body, bought by His blood.

NATURE AND CHRISTIANITY.

H. L. OLMSTEAD.

It is commonly believed in many quarters that Christianity and the laws of nature are in conflict, and that science and the Bible are in opposition to each other. An honest study of both, however, will reveal more of similarity than conflict. There is of course no natural or scientific ground for miracles and the seeming uniformity of nature and nature's laws has led many to suppose the impossibility of miracles.

The so-called "uniformity of nature" is as yet and must ever be an unproven proposition. No one knows or can know that nature is always absolutely uniform in all her phenomena. Much does happen in spite of the laws of nature for mind is ever dominating matter and life is superior to force and matter. A tree grows upward in spite of the law of gravity which attracts all matter downward. Buildings are erected story upon story by the intelligence of man, and all natural obstacles are removed. Both the growth of the tree and the finished building are results which are above the laws of nature. Yet thousands of like things are accomplished without the reconstruction of nature's laws or the holding of them even in abeyance. Nature alone would never build a house. If the mind of man may "cut in" and produce results which nature cannot produce alone, why is it judged incredible that the mind which made all things can act in the universe of His own making in such a way as to produce what is called a miracle? And why not do it without changing nature's laws before a miracle is possible would demand a change in nature's laws for the production of nitrogen! Nature deposits nitrogen in the soil by means of certain leguminous plants. But man can now, and does extract tons of nitrogen from the air without the aid of such plants. May not Jehovah in a way unknown to us still the tempest, divide the waters of the deep, heal the sick, cure the lame or raise the dead without in any way changing the laws of nature.

The universe began in a miracle, however it began and this makes possible all miracles. Nature in so far as we are able to determine is continued by natural law. Force seems to inhere in matter.

This is also true of Christianity. Miracles ushered it in. Inspiration, angelic visits, the incarnation, "signs, wonders and divers miracles and gifts of the Holy Spirit according to his will." But it continues through the declaration of its miracle-produced, and miracle-attested message. Moral power inheres in the gospel as force inheres in matter. All life is produced by seed. What an unfathomable mystery! So the new creature is produced by "the incorruptible seed of the word of God living and abiding. And this is the Word of good tidings which was preached unto you." A living seed in the proper receptacle and

the result is a new life. The word of God in a believing heart and the result is a new life "after its kind." How according to nature and true science this is! Is the spiritual birth mysterious? Unquestionably so. But so is the other. So is life. So is an atom of matter or an electron. But who for this reason would deny the logic of a fact? No one denies that the mysterious powers of generation are working though he understands them not. Only he who is blind can fail to know with equal certainty that the law of regeneration is working as well and new lives are being made constantly.

Nature's blessings are more or less restricted in area and require time for their dissemination. The gospel is the same. Jerusalem, Judea, Samaria and the uttermost parts of the earth. Nature has her punishments for rejection, violation and indifference and neglect. So Christianity teaches. Sometimes "judgment is not speedily executed against an evil deed" even in nature. Christianity waits for final adjudication "at the end." Nature's punishments are sometimes "swift destructions" even as the Bible shows that God sometimes deals with men. Nature's sea is full of all kinds of shells and myriad life without any seeming order. So is nature's great land-museum of chemicals, plants and animals, yet through it all there runs a magnificent order and the scientist finds his greatest delight in classifying and arranging. So God's great Book of Revelation appears to the casual reader to be a loose, unclassified collection and heap of things thrown together. But the careful student finds an order grander than that of nature. Truths in embryo unfold and develop to fruitage. There is a plan of God's ages. The majestic unfolding of his purposes in Christ Jesus from creation to the "Ages of the Ages."

The same frame of mind, honesty, sincerity, humility and patience are required for the profitable study of both nature and revelation. The inductive method of reasoning is demanded for the attainment of knowledge in either sphere. Nature and Christianity both require means. A tree is now produced by a living seed, the chemical elements of the soil and air, moisture and some kind of cultivation. Christianity comes by means of the Spirit of God, a Book, and the efforts of other Christian men. Nature does all possible to remedy evils therein. The injured tree has a method of repairing the scar. The blood contains antiseptic properties to combat poison in the system and the power to clot and stop the flow. The fractured bone "knits" together again. The scarred and seamed hillside may be smoothed over and become productive. So Christianity is a remedial system fighting the poison of sin, repairing the damage done by evil, restoring the broken harmony with God in the realm of the Spirit.

The analogy might be carried on indefinitely, but this is enough to show that the Author of nature must have been the Author of Christianity!

THE REVELATION.

R. H. B.

THE VISION OF HEAVEN. REV. 4 AND 5.

"Come up hither and I will show thee the things which must come to pass hereafter."

This summons, which came to John through the opened door of heaven, introduces the last, and by far the largest part of the Revelation. The "things that are" have been written (chapters 2 and 3)—now John is to witness and to show us the future things, "things that must come to pass hereafter." What John is to see now does not pertain to the past, nor to John's present. They are things which must come to pass *hereafter*. (Greek, *meta tauta*, "after these things.") They are certainly future to John's time. Whether they are future dispensationally, and not only relative to John's time; whether they treat on events that have happened since and are happening, or whether these are things yet future, pertaining to the end of the age, is a question which we will reserve for the present. Let us look at all facts as we come to them without endeavoring to make them fit into a preconceived theory.

To see these future things John is called up to heaven. For it is in heaven that the plans and counsels of God are laid; and the things that transpire on the earth have their secret source and origin there. (See for example the preface of the book of Job; or the vision of God's heavenly court by Micaiah, 1 Kings 22:19-23; or the glimpse of the transaction of Luke 22:31, 32, which was revealed to Peter.) So all the great events of which the book of Revelation tells come from above, first decreed and decided on in God's council-chamber in heaven.

Before John's wondering eyes opens first a view of heaven (Rev. 4); and in that setting he witnesses a stupendous transaction, destined to shake the earth and to change the face of the world.

I. THE SCENERY OF HEAVEN.

The first and central object that drew John's enraptured vision was a *Throne*. Upon it was One sitting, of whom no description of outward appearance is given, nor could be. (Deut. 4:15). We are told here only that His glory was like the flash of precious gems. A rainbow "like an emerald to look upon" (the reassuring token of God's faithfulness, Gen. 9) encircled the throne. We need not ask what throne this is, or who He that sits on it. "Jehovah hath established his throne in the heavens and his kingdom ruleth over all." "Jehovah sitteth as King for ever." (Ps. 103:19; 29:10).

Round about the great Throne are four and twenty thrones, occupied by four and twenty elders, arrayed in white robes and crowned with crowns of gold. Who are these that dare to *sit* in God's presence? For search through the Book and see—the servants of God all, yea, though they are the highest of the an-

gels, may only *stand* before God. But these are sitting—which implies a fellowship with Him, and a settled estate in His presence for ever.

They are *elders*. In simplest meaning the word is just "older ones," seniors; which, however, implies a certain prestige, a position of honor and precedence. Hence the word passed over into an official title. The elders of the New Testament church were not merely the older men of the congregation, but those who, answering to certain requirements, were Divinely appointed as overseers, and charged with the care of the flock. (Acts 20:28). In the Old Testament the "elders of Israel" were the heads of the houses, men of dignity and authority, and judges among the people. In both Testaments they are reckoned as their people's *representatives*. When Moses brought a message to the nation he delivered it to their elders, who heard and answered for all the people. (Exod. 4:29-31, et al.). When Paul desired to leave a parting message with the church at Ephesus, he sent for its elders to Miletus, and addressed them. (Acts 20).

Such is the significance of these "elders" also. Twice the representative number (as though they stood for two contingents; comp. Rev. 21:12, 14), twenty-four (perhaps also with some reference to the twenty-four courses of priests, 1 Chron. 24:1-19) are seen seated around the throne of God. They are clad in white—token of their perfect purity and acceptableness before Him. Their golden crowns are of the sort named in Greek *stephanoi*, victor's crowns, which are awarded to *overcomers*. (1 Cor. 9:25). That these are saints, representatives of all the saints, redeemed men, found faithful and victorious in the Lord, needs not to be argued.

But once more the Throne draws John's attention. Lightnings, thunders and voices proceed from it—as if in premonition of wrath and judgment. (Comp. 8:5; 11:19; 16:18). Seven lamps of fire, symbolizing "the seven Spirits of God" (of which we have heard before) are burning in front of the throne. In the foreground there is a sea of glass, like unto crystal—as Ezekiel in his vision of God's throne saw "a firmament like the terrible crystal to look upon" (Ezek. 1:22, 26) and the elders of Israel saw under God's feet "a paved work of sapphire stone, as it were the very heaven for clearness." (Exod. 24:29).

"In the midst," and "round about" the throne John sees *four living creatures* (not "beasts"!) which he describes. We do not attempt to settle the question as to what or who these four "living ones" are. (It is not needful to an understanding of this book that every such question be settled, and every detailed symbol understood). Sufficient to note that in their worship they resemble the *seraphim*, attendants of God's throne in Isa. 6; whereas their appearance corresponds so closely with the *cherubim* of Ezekiel's vision that we are justified in calling them that. (Ezek. 10). The cherubim stood between guilty man and

the tree of life at the gate of the garden of Eden. (Gen. 3). Figures of cherubim were inwoven into the veil that divided the Holy place from the Most Holy; and two cherubim were upon the "mercy-seat;" from above which cherubim God communicated with the people. (Exod. 25:22). Always the cherubim are seen in closest connection with the Person of God and with His throne: His constant attendants and body-guard (as it were), His vehicle and immediate instruments of His power. (Ps. 80:1; 99:1; Isa. 37:16).

On the initiative of these Four, the Elders all fall down before Him that sitteth on the throne, and worship Him that liveth for ever and ever; and casting their crowns before Him they ascribe to Him all glory and honor and power, as the *Creator* of all—"for thou didst create all things and because of thy will they were created."

In the final issue then creation will not be found a failure; but all His works for ever shall be for His glory and praise. We are glad for this consolation!

II. THE HEAVENLY TRANSACTION.

If thus far we have had only the scenery and the setting, we are now to behold a transaction of the vastest importance in heaven.

In the right hand of Him that sitteth on the throne John sees "*a book*"—a scroll, a document inscribed on the inside and outside, and close sealed with seven seals. Now rises up a mighty angel, and with a great voice challenges all the universe—"Who is worthy to open the book and to lope the seven seals thereof?" But in all heaven or earth or under the earth none was found able to do this great thing. And John wept much. Assuredly he must have known how vast an issue hung upon that book, and how much depended on it that someone be found able to take and to open it. Yet who would dare so to approach God? For He held it in His hand. Whoever could take the book to him also it would pertain to open it, and to reveal its contents—yea, and to execute with a mighty hand the counsels written therein. So when all the universe stood mute at the challenge, John "wept much."

"It was a wondrous thing to see a tear
Fall on the floor of heaven."

One of the white-robed elders now comes near to comfort the mourning seer. "Weep not," he said, "behold *the Lion of the tribe of Judah*, the Root of David, hath overcome to open the book and the seven seals thereof." When John lifts up his eyes to see that mighty Lion, he discerns, for the first time, in the midst of the central glory of the Throne the figure of "*a Lamb standing*." For all that it was but a Lamb, he has seven horns, symbolizing fullness of *power* (cp. Deut. 33:17) and seven eyes—all-seeing, all-wise, "which are the seven Spirits of God sent forth into all the world." (Cp. Isa. 11:1-5). Twenty-eight times

in this book of Revelation is this Lion called a Lamb—a "little Lamb" even, for the Greek term is diminutive. That name calls to mind the sacrificial system of Israel. Not chiefly for its gentleness and meekness (though for that also) but for its atoning sacrificial death, does the lamb of God's ancient appointment find its counterpart in Jesus Christ our Lord, the true Lamb of God, the great and only Sacrifice for the sins of men. (Isa. 53:7; John 1:29; 1 Pet. 1:19). It is in reference to His atoning death that John so beholds him, for the Lamb stands "as though he had been slain"—with the death wound upon Him—yet living.

And "he came and taketh it [the seven-sealed book] out of the right hand of him that sitteth on the throne." Forthwith all the universe breaks forth in praise. Before the Lamb now, as previously before God's throne, the four Living Creatures and four and twenty Elders fall down (it is an act of worship which no saint or angel would dare to accept, Acts 10:25, 26; Rev. 19:10; 22:8, 9) having *each one a harp**—emblem of joyful praise—and golden bowls full of incense, which are the prayers of the saints."

And these now strike a new song, a song never before heard in heaven: "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a Kingdom and priests; and they reign upon the earth."

The former praise had been on the ground of *creation* only (4:11); but the New Song celebrates the glorious issue of the *Redemption* wrought through the Lamb that was slain.

Now the mighty chorus of angels takes up the refrain, ten thousand times ten thousand, and thousands of thousands of them—yet it is not with harp and song like the Elders; for the angels, though deeply interested (Eph. 3:10; 1 Pet. 1:12) "stand outside the mystery of redemption." Song is the wondrous and exclusive privilege of the *redeemed*. But in vast shout of acclaim, with great voice, they lift up their praise in seven-fold benediction of the Lamb: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing."

And "every created thing" (for "all His works shall praise His Name in heaven, earth, and sea," Ps. 145:10) falls in with the shout of praise: "Unto Him that sitteth on the throne be the glory and the dominion for ever and ever." To which the four Living Creatures respond, "Amen." And the Elders fell down and worshipped.

So concludes this marvellous scene of heaven.

*"Echontes hekastos (having each one) probably refers to the Elders only, for though the masculines might include the four living creatures ("zoa," neuter) the particulars which follow are not appropriate to the latter."

PERSONAL AND HELPFUL THOUGHTS.

Who does not perceive the awful importance of the seven-sealed book? Some say it is the program of God's retribution upon, and restoration of, the earth. Some that it is the *title-deed to the earth*. The sequel bears out both these conceptions. Most evidently upon that book hinges the hope of groaning and expectant creation. Whoever opens that book does so not only to read its contents, but to bring them to pass. He must needs be the master and lord of all the world.

What is in that book? All that follows comes out of it: the awful world-judgments and the glory beyond. The seven seals, and coming out of the seventh seal, the seven trumpets and the seven bowls of wrath "Which are the last, for in them is finished the wrath of God." Wrath finished there dawns a new era, "a morning without clouds, through clear shining after the rain."^a

Who can open the book? Who can inflict the stroke of wrath and vengeance due? Who can control the awful forces that must be released? Whose prerogative shall it be to execute the sentence of justice and to bring in the wondrous glory? To whom shall such judgment be committed? Who is able? Who is worthy? No fallible creature-hands can be trusted to hold those reins. No one whose untried loyalty, love, and faithfulness might waver would be fitted for this. Only one is worthy: even He who has been tested unto death, of His love for God and man His absolute obedience, His perfect goodness.

They fell down and worshipped the Lamb. "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him." (John 5:22, 23). "And he gave him authority to execute judgment because he is a son of man." (v. 27).

He overcame to open the book. He overcame the world, (John 16:33). He overcame Satan. (Matt. 4). He overcame Death and Hades. (Rev. 1:18). He overcame and sat down with the Father in His throne. (Rev. 3:21). "Jehovah said unto me, Thou art my Son, this day have I begotten thee: Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession: Thou shalt break them with a rod of iron and dash them in pieces, like a potter's vessel." (Ps. 2:7-9).

Our Father and our God:

We dimly realize the glories thou hast prepared for those who love Thee. We praise Thee because Thou didst lay help on One who is Mighty, who alone has the wisdom and power and love to work out all Redemption for us. For in Him Thou hast borne all our sins, and through Him Thou wilt accomplish all Thy gracious purposes. We thank Thee that our prayer and praise rises up through Him into Thy presence, as the incense in the golden bowls. We too would fall down and worship Thee our God, and Jesus Christ our Lord, the Lamb slain for us. Grant that we may overcome in Him as He also overcame. Keep us in Thy grace, and give us a share in Thy great work, and a place among those who shall see Thy Face for ever. Amen.

We have again in stock a small number of Bound Volumes of The Word and Work for 1917, '18, '19, '20, '21, '22. \$1.50 each.

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TO EGYPT AND PALESTINE.

DON CARLOS JANES.

Out from the harbor at Bombay, we sailed for Egypt after about seven weeks of interesting experiences with missionaries, mission stations, ancient palaces, forts, tombs, monuments, beautiful natural scenery, heathen temples, and so on and so forth, one "so forth" being a case of prickly heat *in winter time!* There was much drinking of liquor on the boat. One man who seemed to be the father of twin daughters about fourteen years of age appeared to be drinking; several passengers drank whisky and soda water; and just across our table sat a woman with a son and daughter. She smoked cigarettes freely and sometimes drank at the table. One widely travelled man became considerably displeased when I gave him a tract against the drink habit. He didn't think he needed it and didn't know why I gave it to him.

Ships carry physicians so medical attention can be given as needed on the voyage. Our doctor was much interested in astronomy and he kindly pointed out some of the constellations. Of one star it was remarked that the distance from it to earth was so great that should the star be blotted out its light would continue to reach us for *three years*. On the fifth day we passed Aden and entered the Red Sea. One night I arose at midnight and found the stars interesting, so I awoke Mrs. Janes and we were able to see the constellation of the Southern Cross (not visible in the northern latitudes), the False Cross and the brilliant Jupiter trailing along behind the moon. As we proceeded up the Red Sea, the historic Mt. Sinai would have been in view but for foggy weather. When the Lord's day returned, we again broke bread in our cabin, remembering the dear Savior by whose grace and shed blood we are interested in things that are Christian and which reach within the veil. Having traversed the Red Sea, we entered the Suez Canal, 90 miles long counting the Bitter Lakes through which we sail. Perhaps it was near these lakes that Israel crossed by divine assistance and Pharaoh perished for lack of it. Fourteen hours are required for the passage as these great boats must go slowly to keep from washing down the banks. Dredges are constantly at work keeping the channel open. We have passed Ismalia. This is Kantara where the British had an immense supply depot during the war. Immense is the word for even now there still remains a great quantity of material. It is from this point that the "Sinai Military Railway" begins—that road by whose construction General Allenby was able to take Jerusalem.

It was on Sunday that I arrived in Port Said from Jerusalem on my journey in 1904, and it was Sunday that our ship came up the Canal to this port on the present trip. Egyptian customs officials were perhaps much more exacting than any others we encountered all the way around. We were to remain

in Egypt but a few days, yet the typewriter and any new things we had would be subject to duty. Consequently the writing machine and trunk were stored in the government "magazine," the tariff paid on a few other things, and we were at liberty to enter Egypt. The night train delivered us in Cairo and the New Khedivial Hotel received us (at a higher rate than the man in Port Said had said).

Eastern porters are rather more persistent and "pestiferous" than those who offer their services at home. One needs patience and some grace to avoid doing something or thinking something which would not accord with the proprieties of Christian conduct when he deals with Egyptian guides. Here's a willing fellow who wants to go with us to the Pyramids—he wants to go a good deal more than we want him. He has his price and continually works on his "prospects" while we wait at the corner for a car. I looked about for a policeman to take care of him, but found none. While away, a car came and this obliging gentleman wanted Mrs. Janes to get on with him. I would come later. And now can't you see that some patience is needed to keep some folks from wanting to exercise their cane or something on somebody? One man stepped up and casually asked the time of day, which was his method of beginning to canvass for the privilege of escorting us to the famous monuments. Now on the car, one of these insistent chaps, again names his price in English money with the inquiry, "Is that too much"? When I told him I wouldn't give him a six pence, his face was a sight to behold as he said in disgust: "Then I wouldn't go with you for a pound." But that ended the matter—till we reached the monuments.

When the street car stops under the small plateau upon which the pyramids rise, you find a lot of men with camels and donkeys to take whosoever they may even if the distance is only a few hundred yards. At the end of the lane leading up to the pyramids we found a policeman and plenty of would-be guides. Here too are camel men and donkey men. Knowing that walking and looking required no tickets, Mrs. Janes and her husband began leisurely strolling about with the Great Pyramid the object of chief interest. Now we have walked by one side of it and sat down to rest and look at it still more. Where has this tremendous pile ever been surpassed in massiveness by the hand of man? The base is 750 feet square and it evenly slopes from every side till it reaches its summit at 450 feet. But cold figures are not always very informing. Some who read this do not at once take in the fact that we are now looking upon a monument whose base covers the area of a cornfield of about twelve acres. It is made of quarried stone laid up in orderly fashion and originally was 15 feet larger on every side and 30 feet higher. A whole issue of this magazine could be written about it, but with the additional word that the equivalent of 2,300,000 blocks of stone each containing 40 cubic feet were required for

its building, and the labors of 100,000 men for 20 years were needed for its construction, we will hire a camel and a donkey and ride down to the sphinx which stands near by.

In order to reach Jerusalem in this article, we must run back to Kantara on the canal where we walk over the bridge to Kantara East and take the desert railway to the Holy City. The Mohammedans had the saying that when the Nile flowed into Palestine, their government would fall, by which they meant it would never topple, but as this railroad was built during the war, a pipe line was put down alongside through which the Nile did flow. But this new road really goes on farther than Lydda where it intersects the Joppa-Jerusalem line. The journey over the sandy desert, through the groves of palm, the wheatfields, the few cities with here and there the barbed wire of war days—now a remnant of military supplies and again a cemetery of soldiers dead until we emerge from a deep gorge connected with the history of Samson and arrive at Jerusalem station is to us very interesting.

DALLAS JEWISH MISSION.

I esteem it a great privilege to be in the service of the Lord Jesus Christ in the endeavor to open the eyes of my "Kinsmen according to the flesh." I have separated myself according to the will of the Lord from secular pursuits, to offer myself a living sacrifice that I might go out "unto the lost sheep of the house of Israel" and call them into the salvation "of that great Shepherd of the sheep" "through the blood of the everlasting covenant."

I live in the city of Dallas, and am a member of the Garrett Ave., Church of Christ, which congregation has assumed the task of supporting the "Jewish mission" work here in this city. This congregation is not in position to support the work as it should be. I do not mean that support necessary for myself and family, but the support of a real mission unto the Jews of the city of Dallas. This will naturally incur some expense. I need a decently fitted and well furnished house close to the business section of the city where I can invite the Jews to meet me in study and discussion of religious matters, that I may, if possible, cause some at least to feel the dense darkness now hanging so heavily over their hearts and open their eyes to the beautiful light in "The simplicity of Christ."

Oh what a relief, yea, what a joy, it is to come out of that awful state of darkness and death and breathe the pure air of liberty now unknown by and so foreign to "The Lord's own nation." I have been enjoying this new life myself, less than two years, and while I am so happy in the precious salvation of the Lord Jesus Christ, yet my heart throbs in sorrow for the millions of my kinsmen according to the blood of my fathers, who are without God, and without hope in the world. So far as

I have been able to learn, I am the only missionary to the Jews who stands out unincumbered with denominationalism and the doctrines of men as a simple Christian in "the kingdom of God's dear Son; and I am ready and anxious to spend my life for and in the sacrifice of "The faith of our Lord Jesus Christ" to offer the gospel to the Jews.

If you are interested in helping to establish such a permanent mission here in the great city of Dallas, and it is in your heart to contribute to this, please send all contributions to Dr. Eugene V. Wood, 407 Andrews Bldg., and I will acknowledge the receipt of all contributions in our religious papers or personally. I shall also make frequent reports through the papers concerning this work.

STEPHEN D. ECKSTEIN, 4302 McKinney St. Dallas.

THE FIGHT TO THE FINISH.

I wish you men would read, when you go away from here, *Howard Pyle's book called "Men of Iron."* It is one of the best books for boys. I went to one of our great preparatory schools a little while ago, and two boys in the house brought it out and said: "Mr. Speer, you must read this book before you go—Howard Pyle's 'Men of Iron.'" It is a story of a little English boy. His father was blind. He had been deprived of his estates and exiled to a distant part of the country by the English king, and the king thought that the old man was dead. His powerful and bitter foe was the leading earl in England. And the whole plot of the story is this: Some friends of the exile took this little boy of his, and they made up their minds to train that boy to be the greatest warrior of his day, and when grown up they would get him an opportunity to challenge the great earl; and he should fight for his father's honor, and his father's life—well, it is a fine picture of a school for the training of knights. At last the boy grew up to be the finest warrior of his day. They got for him his opportunity to challenge his father's great foe. There before the king and all the court and the old blind father, who had been brought from his exile, the boy fought with his father's enemy for his father's honor and his father's life. Three times he drove his adversary back against the barriers at the point of his sword. Three times he held his life in the hollow of his hand, and three times in the foolish chivalry and generosity of his youth he gave his adversary's life back to him, and the fourth time he said to him: "Thou art an old man. Why carry on this struggle further? Thou seest that the end is sure." And in that very hour the boy just turned his eye a little bit to the side, and the earl brought his sword down on the neck of the boy's horse, and the horse fell to the ground, and the lad fell in his heavy armor on his face and the heavy armor kept him from rising off the ground. The only honorable thing was for the earl to stop, but the king wished the boy to die. He felt on his

back the hoofs of his enemy's horse. He heard the hiss of his enemy's great sword as he lay there on his face, and knew that his end had come. He felt the cold steel as it cut between the joints of his harness, and he felt the blood run down and fill up the armor, and he knew that for him there was no life more, and for his father no freedom or honor. And again he heard his enemy's sword whistle in the air, and just as it came down he caught the double edges of the sword in his mailed hands. Instead of letting go, as he should, the old earl tried to pull it away and jerked the boy to his knees. Then he got hold of the earl's stirrup with his hands and slowly lifted himself to his feet; he clutched the earl's belt with his hand, and felt with the other along to the saddle-bow, where the great battle mace hung. With one mighty wrench he tore it free. He struck once, twice, thrice, crash, crash, right upon the face of the old earl's helmet, until he heard the metal ring as it broke, and he felt the old earl shake in his hands and then he got one glimpse of the yellow, ashy face of the dying man as he fell off his horse onto the sand. And then he turned, with his armor full of blood, to walk off the field. He had not walked twenty steps before he fell down, and the mist gathered over his eyes, and he thought that his end had come. His end had not come. You will find that in the story when you read it, but I have spoken about it for its lesson, for the picture that it presents to men of the possibility of a man's tearing his victory from his adversary even in the hour of his defeat. Will you?

These words (by Robert E. Speer) illustrate a good saying which I noted some time ago: "It's a fight to a finish, and the finish is not till the end." Let no man be discouraged, but let him rise in the Savior's strength and start again. R. H. B.

LORENA COGGIN.

We were shocked and grieved beyond measure when the news reached us of the death at Jacksonville, Fla., Dec. 30, 1922, of Sister Lorena Coggin just as the old year was drawing to a close.

Lorena, the daughter of Mr. and Mrs. W. B. Coggin, was born July 13, 1901, at Weiksdale, Fla., but had made Jacksonville her home for the past four or five years. She was baptized by Brother J. P. Ezell on Dec. 8, 1918, and was a faithful, consecrated Christian till her death. She had many friends who admired and loved her for her splendid Christian virtues. She was an ardent supporter of the Church, and made it her habit to attend all of its meetings.

Comforting services were held at the Jacksonville church, Sunday afternoon, Dec. 31, a splendid and fitting tribute to her memory being spoken by Brother H. N. Rutherford, who conducted the services. The body was laid to rest at Weirsdale, her former home, the following afternoon. WILLIS H. ALLEN.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"The prospects for the work seem to broaden as the days pass."—O. D. Bixler. ** More Japanese are said to die annually from tuberculosis than were killed in the Russo-Japanese war—another reason why Sister Andrews and all our workers should have American style houses. ** It is estimated that two-thirds of our population are "without a regular, reasonable opportunity of attending church every Sunday." * Bro. E. A. Rhodes has done as much work as he could on his new home in Omiya to keep down the cost.

Bro. John Sherriff, missionary at Bulawayo, Rhodesia, is from New Zealand—a man above reproach whom we have done well to fellowship. ** Bro. J. H. Pennell, who started the work in Honolulu, Ter. of Hawaii, is in poor health. ** The Japanese formerly pasted strips of paper on the train windows so passengers unacquainted with glass might not break them. ** In 1854 a New Testament was dropped in the harbor of Nagasaki from a ship in an English fleet. Wakasi, a Japanese commander, found it; was told by his Dutch interpreter that a translation in Chinese was procurable; and one was ordered. Twelve years later, this officer, his brother, and one other appeared in Nagasaki asking for baptism. Others are known to have been affected similarly by that floating Testament. ** Sister Lillie Cypert, now of Abilene Christian College, has visited churches at Cleburne, Waxahatchie, Ft. Worth and Corsicana. ** Japanese (not yet members) offer to equip a kindergarten if we will supply the teacher who shall be at full liberty to teach Christ. Have we anyone among us to lay hold on the opportunity? ** A stenographer and handy helper is needed amongst our workers in Japan. ** Bro. Max Langpaap, of Honolulu, is a persistent worker. ** Bro. Ishiguro, formerly of Tokyo, is engaged in mission work among his people in Los Angeles.

"The world must be saved from the tragedy of two rival groups—the East and the West, the Yellow and the White." The gospel is the sure remedy. ** Bro. and Sister Ray Lawyer are expected to join the Shorts in Africa this fall. Another couple may go with them. ** Sister Clara Bishop, widow of Bro. Wm. J. Bishop, with her three daughters, are in Abilene Christian College this winter. They are still interested in Japan. ** Bro. O. D. Bixler wants a woman to assist in the country work. A missionary for Tokyo is also needed—in fact a half dozen persons are needed this very year. Who wants to go out as Sister Cypert returns? ** Bro. and Sister Hashimoto, of Zoshigaya church were murdered by a Japanese who committed suicide. Hashimoto San was superintendent of the dor-

mitory and elder of the congregation in his section of the city. ** Bro. Bixler has baptized some country converts, one a woman of 61 who had been helping about the house. ** The writer of this page has completed a four-months tour in 13 states speaking (mainly on missions) 162 times in 42 places—churches, colleges, orphanages, a jail, etc. Mrs. Janes had about 40 meetings with women and children. A good missionary sentiment prevails.

FINANCIAL REPORT FOR 1922.

O. D. BIXER.

Total Receipts	\$1,319.72
(From Mrs. J. T. Evans, \$12 additional for literature)	
Expended as follows:	
Moving from Tokyo	\$100.00
Building Fund	213.00
To the Lord's work direct	111.50
Doctor's services	162.00
Living expenses	733.22
	\$1,319.72

(Expended for literature, \$12.00).

Regular Contributors, 1922. Martinsburg, Ind., Forestville, Cal., Daventport, Neb., South Louisville, Ky., Helena, Okla., Some sisters of Portland Avenue Church, Louisville, Ky., J. P. Thornton, Mo., Sister A. Bradley, Okla., O. S. Boyer, Iowa, Sister Straugh and some young people, Okla., Sister Davis, Kansas, Homer E. Moore, Kan., B. J. Elston, La., Bro. McReynolds, La., J. M. Hottle and Sister Florence Hottle, Ky., "Unknown brother," Mo., Miss Ehresman, Texas, Miss Bryant, Tenn., W. G. Bixler, Neb.

Occasional Contributors: Pleasant Valley Church, Mo., Oak Grove Church, Mo., Portland Ave., Church, Ky., Chandler, Okla., Church, 33rd & Benton, Kansas City, Mrs. W. A. Poynter, Neb., I. W. Wallace, Ariz., Sister McClintock, Cal., Mrs. Corda Godfrey, Cal., S. E. Witty, Cal., G. B. Dasher, Ky., J. J. Bixler, Wash., Monroe, La., Church, Alta Gray, Kansas City, Mo.

Besides these who have given us money direct there are several friends who have helped us very much with gifts of clothing and food. The Highland Church, Louisville, Central Church, Los Angeles, 33rd & Benton, Kansas City, Portland Ave., Louisville, South Louisville Church, Miss Lucile Davis, Miss Sarah Jane Slaughter, and another friend of Mrs. Bixler's, all of Louisville, Ky., are those who have remembered us with gifts for which we truly thank our gracious Lord.

The prospects for work seem to broaden as the days pass. The people at many places are beginning to ask to hear the gospel. This is, so far, as much as we can expect. Now, if they will do as the Thessalonians, "turn from idols to serve the living and true God," they will be pleasing us and our heavenly Father.

The man who became a Christian last fall is now seriously considering preparing himself for an evangelist. This is as it should be. If the Japanese are to really profit by Christianity they must appreciate it as something worth their neighbors while as well as their own. The foreigner can do a little, but if it isn't received with joy, and carried on by the natives it is failing in a measure.

The people are beginning to feel like we are their friends, and they are coming for various helps. I've treated perhaps a dozen people successfully for their bodily ills. I delight in such service and it helps the hearts of a suspicious people.

AMONG CHINA'S MILLIONS.

A lady missionary in the midst of a great population which is almost entirely without attention writes: "The Magistrate's home was thrown open to us and his wife asked that notices be written that women of all classes were to meet in her reception rooms to hear the gospel. This was done and the elegant home became a literal preaching hall for women. ** She was the first to accept Christ and many others followed her example and at the first meeting in her home nearly every one stood, thus taking Christ as their all, asking prayers that they might be taught more clearly. ** As we entered one village, we were greeted by a dear old lady 84 years old standing out at the entrance gate who took me in her arms and wept as she told how she had heard we were in town and had tried every way to get in to hear about our God and had found no way except to walk. She had gone out there to see if she could walk the eight Chinese miles. Then she held me tighter and said: 'How good of you to walk out so far' and asked how I knew she was so anxious to hear. She led me, still holding on, to her large reception rooms which were soon filled with earnest faces listening to the Gospel for the first time in all their lives. Beloved, it was a joy never to be forgotten."

This part of China is ripe for our work. In later years it may not be so. The people are eager to hear and turn readily to Christ. A married couple is in prospect to go *next year*. Who volunteers to go *this year*, accompanying Sister Cypert to Japan and stopping there for a short season?

DON CARLOS JANES.

FROM SISTER RHODES.

"Your appeal for workers just brought tears to my eyes. Why, oh, why is it that the great need isn't supplied? We who are here are so few in number that at best we can only reach a few. When I think of the many that are passing away each day without ever having heard of the true God and of the saving power of Jesus' blood, it makes me cry. Oh that the churches in America would wake up and realize the blessed privilege of sending the gospel to them who know Him not—know absolutely nothing about Him, not even His name. Of course it is their duty, but more goes with it than just doing one's duty—it is a sweet and glorious privilege, a *trust*."

MRS. E. A. RHODES, Japan.

Bro. E. C. Fuqua, 611 Howard Place, Pasadena, Cal., has been supplied with a fine equipment for turning out gospel leaflets in large numbers. Send him a gift and ask for samples.

From Waxahachie, Tex.: "We had the pleasure of hearing the brother who has been in Japan. Interest in missions was helped by him and Miss Cypert."—A. C. Miller.

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FIRST LORD'S DAY LESSON OF APRIL.

Lesson 1.

April 1, 1923.

THE WALK TO EMMAUS. (Easter Lesson)

Golden Text: Why seek ye the living among the dead. He is not here, but is risen.—Luke 24:5, 6.

Lesson Text: Luke 24:13-31.

13 And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went

Verses 13-14. On what day was this? (21-24). "Three score furlongs" is about 9 miles. What subject filled their hearts and conversation?

Verses 15, 16. Who joined their company? Any indication of anything extraordinary in His appearance? Why did they not know Him? What prevented their knowing Him—was it altogether their eyes or also a change in His appearance? (Mark 16:12).

Verses 17, 18. How did the Lord attempt to draw them out? Why did they look sad? Did Cleopas think He should have known? Why? Were these things "done in a corner?"

Verses 19-21. How did Jesus draw them out further? In their answer—by what name did they call Him?—what did they say He was? What did they say of His words and deeds? What had they hoped? What did they mean by that? (Cp. Luke 2:25, 38). Does their language imply that they had now given up that hope? Why had they given it up?

Verses 22-24. How long had it been since this happened? (v. 21). What report had added to their perplexity? Did they seem to place much confidence in these reports? What strange fact was investigated and found true by some of the men of their own company. Did even that seem conclusive to them?

Verses 25, 26. Why did the Lord call them "foolish men, and slow of heart"? Did they not believe the prophets at all? Where then did they fail? How much of what the prophets foretold did they seem to have

to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.

believed? What feature had they altogether overlooked? What was the burden of apostolic preaching later? (Acts 17:1, 2).

Verse 27. What did the Lord show them in the Scriptures? Where did the Lord begin? How far through did He continue His teaching? Did He regard and appeal to these Scriptures as authority?

Verses 28, 29. When they came near their destination, how did the Lord act? If they had not constrained Him to stop with them, would He not have gone on? Does He force Himself upon any of us? But if we entreat Him will He not turn aside to "abide" with us?

Verses 30, 31. What action, no doubt familiarly known to them, did they now see the Lord perform? At the same instant what happened to their eyes? Did they see the Lord any more after this?

NOTES ON LESSON 1.

THE WALK TO EMMAUS.

Why it was that to these particular two of His disciples, who were not even apostles, and who were never before or afterward heard of, the Lord should so especially manifest Himself, we may never know. But the fact is here recorded. It is a beautiful story, that tells of two heavy-hearted disciples who, of course, could not think nor talk of anything else than the soul-shaking events that had just transpired in Jerusalem; how the risen Lord, unrecognized by them, joined them along the way as they were going to Emmaus, drew them out on the subject of their hopeless sorrow; gently rebuked them and taught them the prophecies concerning Himself in all the old Scriptures; and how He was made known to them in the breaking of bread.

APPEARANCES OF THE RISEN LORD.

On the resurrection-day five appearances are recorded. 1. To the women who visited the tomb. 2. To Mary. 3. To Simon Peter. 4. To the two on the road to Emmaus. 5. To them gathered together. Later ("after eight days") to the eleven (Thomas with them). To seven of the apostles at the lake of Tiberias (John 21); the appearances recorded in 1 Cor. 15 "to James" and "to above 500 brethren at once"—which may have been the same occasion as that on "the mountain" in Galilee (Matt. 28:16); and on the occasion of His ascension (Acts 1) He was seen only by those whom the Lord had selected to be his witnesses (Acts 10:41) but of them "by many infallible proofs", and during a space of 40 days.

These witnesses were not easily convinced. Their hard-headedness seems almost like stubborn unwillingness to accept the most perfect evidence; and the Lord did rebuke them for their unbelief and hardness of heart. But convinced they were at last, and that so thoroughly and perfectly that thenceforth they gave up all things even to life itself in the fervent testimony of the resurrection of Jesus Christ their Lord.

SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 8, 1923.

ABRAHAM, THE HERO OF FAITH.
(A Survey of Abraham's Life.)**Golden Text:** Abraham believed God, and it was reckoned unto him for righteousness.—Romans 4:3.**Lesson Text:** Gen. 12:1-5; Heb. 11:8-10, 17-19.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Heb. 11:8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God. 17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back.

In what land were he and his sons sojourners? Why did he live in tents? In what sense do we also live in tents? (Phil. 3:21; comp. also 2 Cor. 5:1). For what city do we look?

Heb. 11:17-19. The Testing of Faith. Had Abraham learned to have perfect confidence in God? How did this perfect confidence manifest itself?

Verse 1. The Call of Abraham. Was this the first time God spoke to Abraham? (See the connection, Gen. 11:31, 32 and Acts 7:1). Can you suggest a reason for this command? Josh. 24:2, 3. Does God call each one of us? (Rom. 8:28) How? (2 Thess. 2:14). Do we, like Abram, come out of something, leave something behind, when we respond to God's call? (John 15:9). Does our obedience to God's call sometimes even put a distance between us and our friends and relatives? (Cp. Luke 18:29, 30). To what did God call Abram? To what does He call us? (1 Pet. 1:4; 5:10). **Verses 2, 3.** Mark the seven promises. Have they been fulfilled to the letter? How many are still being fulfilled?

Verses 4, 5. Did Abram heed the call? If he had not, would it have been any advantage to him? (Does the gospel-call do good where it is not heeded? Does it leave the disobedient worse condemned?) Who went with Abram? To what land? Was this the land mentioned in verse 1?

Heb. 11:8-10. The Obedience of Faith. What caused Abraham to obey? How does faith come? (Rom. 10:17). Note Gen. 12:4 above. "So Abram went as Jehovah had spoken." Had Abraham ever seen that place of which God spoke? See the definition of faith in Heb. 11:1. On what only did he depend? Why was he willing to give up his own city and home? (v. 10). Had he ever seen that city? How did he know about it? How do we know about our hope? Col. 1:5. What did Abraham become by his faith and obedience to the Call of God? Is the same true of us? (1 Pet. 2:11). Did he receive his promise and inheritance at any time during his earthly life? (Heb. 11:13).

(1. Unquestioning Obedience; 2 Willing Sacrifice). Did Abraham love Isaac? (Gen. 22:2). Whom did he love even more? (Matt. 10:37). What was at the bottom of his love for God? (Perfect trust in God). Was Abraham afraid God would not be able to fulfill His promise concerning Isaac? Was he afraid he would lose something—anything at all—by simply obeying God? What did he believe God was able to do if need required? Did Abraham ever put any limit on God's ability to fulfill His word? Did he have any doubt or fear that God was faithful and true, and could and would redeem His promise? (Rom. 4:21). Does God desire such like faith of us?

THE TEACHING POINTS OF THE LESSON.

1. **In preparation** the teacher (at least) and the students should acquaint themselves with the facts of Abraham's life, as told in Genesis, chapters 12 to 25.

2. **The Key-Note** of Abraham's life is his faith. Abraham believed God. Every great and noble thing in his life is directly due to his faith. Every fault and wrong recorded against him is due to a failure of faith.

3. **The Obedience of Faith.** Heb. 11:8. At the word of God he forsook his own country and home-city, and went forth to go to a land which he had never seen, but which God had promised him for an inheritance; and from thenceforth the "heir of the promise" was but a stranger and a pilgrim on the earth. Show that the Christian's life is laid out on exactly the same pattern.

4. **Abraham Justified by Faith.** "He believed in Jehovah; and he reckoned it to him for righteousness." This was on the occasion (related in Gen. 15:1-6) of the promise of a seed. This point is elaborated in Rom. 4, especially verses 18-25, where it is shown that our justification is upon the same principle.

5. **Faith and Practical Life.** (1) The man of faith, being the heir of God's promise, can afford to be more than generous. See his treatment of selfish Lot in Gen. 13. (2) The man of faith independent of human patronage and emolument. See Abraham's lordly refusal of Sodom's rewards. (Gen. 14:21-23). (3) The man of faith in business-dealing—courteous, honorable, paying in full all dues. See his transaction in the purchase of the cave of Machpelah, Gen. 23.

6. **The Great Test.** The child Isaac—the gift of God, the child of hope and promise, and so dearly loved is to be given up in sacrifice to God. What enabled Abraham to meet this test so grandly? (Answer suggested in the questions on the text). He prized the Giver above the gift, while yet trusting the Giver so absolutely that he had no fear of any real and final loss. Consider the following:

(1) What he surrendered to God he received back in increased blessing.

(2) God spared Abraham the pang of the actual slaying of the son. Did God spare Himself that pang? (Rom. 8:32).

(3) In what would Isaac be the type of Christ?

(4) **Abraham, the friend of God.** Called that three times. (1 Chron. 20:7; Isa. 41:8; Jas. 2:23). Who took the first step in this friendship? On what grounds was Abraham God's friend? On what grounds are we? (John 15:14).

7. **The Path that shineth more and more unto the perfect day.** (Prov. 4:18). That is the path of faith and obedience which Abraham trod. Note how God's revelation became clearer and fuller all along until the climax at the offering of Isaac. No man can by searching find out God: we find Him by following. (Hos. 6:3). It is—

"Trust and obey
For there's no other way
To be happy in Jesus
But to trust and obey."

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 15, 1923.

JOSEPH, THE PRESERVER OF HIS PEOPLE.
(A Survey of Joseph's Life.)

Golden Text: Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.—Exodus 20:12.

Lesson Text: Gen. 45:3-15.

3. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5 And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. 7 And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. 8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; 10 and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11 and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you, 13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

NOTES ON THE LIFE OF JOSEPH.

INTRODUCTION: A SURVEY OF JOSEPH'S LIFE.

Teacher and student should get the story of Joseph from Gen. 37, 39-47. Let us divide the life of Joseph into four parts and epochs:

Read first the Introduction (leading to the printed lesson).

Verses 3-5. Joseph reveals himself to his brethren. Picture to yourself the scene. Try to enter into the feelings of Joseph, and of these perplexed men, his brethren. Could they feel at ease even when he told them who he was? Why not? How did Joseph seek to allay their fears, and comfort them? Who, did he say, had sent him to Egypt? Was that true? Did that make their guilt any less? But had God brought good out of their evil?

Verses 6-8. Further Comfort and Explanation. How much more of the famine was yet to come? What purpose of God did Joseph recognize in the strange providence that brought him to Egypt? What was Joseph's high position? Who had placed him in it?

Verses 9-13. The Message to Joseph's Father. Who was Joseph's father? Why should they haste to him with the news? What inducements in the message to draw Jacob to Egypt? What was he to bring along?

Verses 14, 15. Joseph's Love and Forgiveness. Why did Joseph have so particular a love for Benjamin? Two reasons: (1) Benjamin was his own (full) brother; (2) Benjamin had not had any share in the evil done to Joseph. But what token of forgiving love did Joseph bestow upon his brethren? What effect did this have on the brothers?

- I. His Early Years—to the time he was sold.
- II. In Slavery—in Potiphar's house.
- III. In Prison—till, called by Pharaoh.
- IV. His Exaltation and Reign.

Within the latter falls the story of Joseph's dealing with brethren.

I. In the first epoch the important facts are (1) Joseph's character, in contrast with his brothers'; (2) Jacob's preference for him (the coat of many colors); (3) Joseph's strange dreams. All of which things kindled and fed his brethren's hate. The story of how he was sold.

II. In Potiphar's house Joseph is distinguished for fidelity and industry. His master entrusts everything to him. The important thing here is the test by temptation, and Joseph's utter refusal of evil.

III. In prison again he rises to the top. He interprets correctly the Butler's and Baker's dreams.

IV. Pharaoh's mysterious dream reminds the Butler of the Hebrew youth, who on his recommendation is called and interprets Pharaoh's dream; and in consequence of his noble wisdom is set over all Egypt. During the seven fruitful years he lays up for Pharaoh immense stores of grain over all Egypt. When the years of famine came Joseph begins to sell the stored grain. In the second year his brothers come for grain. They do not recognize him; but he knows them, and subjects them to a severe disciplinary test, in which the fact of their full repentance was established beyond doubt. Joseph made himself known to them. The printed lesson begins at this point.

TEACHING POINTS.

1. **The Character of Joseph:** (1) At home. (2) As a slave. (3) As prisoner. (4) As ruler.
2. **God's Guiding Hand.** God's Providence shaping Joseph's career. All must work for good to him (Rom. 8:28)—the father's foolish partiality; the brothers' hate, and evil deed; a wicked woman's malice; the butler's temporary forgetfulness—all become factors in Joseph's advancement.
3. **God's Purposes.** "The ways of God are like a Hebrew book," said Martin Luther—"they have to be read backward to be understood." God's manifold wisdom shines throughout the whole story. What was accomplished by the plan of God? (1) Joseph was tried and rewarded. (2) The brothers were disciplined and brought to repentance. (3) The land of Egypt and surrounding nations were kept through a long famine. (4) Jacob's family, upon whom the future blessing of the world devolved, was preserved. (5) In the critical time, when the family of Israel was to become a nation, they were removed to Egypt, where safe and protected, surrounded by a civilized and cultured people they could grow into a nation. In almost any of the older song-books you will find Cowper's great hymn: "God moves in a mysterious way." Read it thoughtfully.
4. **The Repentance of Joseph's brethren.** A good illustration of an entire "change of heart." Comp. Gen. 37:23-28 with 44:18-34.
5. **Personal Lessons.** (1) Joseph's "pluck." He never gave up and moped. In every situation he resolved to do his best and bravely did it. "Always do your utmost regardless of trouble." (2) Joseph's refusal of sin. Note (a) he did not walk into the temptation of purpose; (b) his sense of God's presence, and of his obligation to God and to his master enabled him to refuse. Gen. 39:9. (3) His humility (Gen. 41:16) directly led to his exaltation (Gen. 41:38, 39). (4) His generous forgiveness of his brethren.
6. **The secret key of all Joseph's blessing and success: God was with him.** Gen. 39:2, 3, 21, 23; Acts 7:9, 10. Consider 2 Chron. 15:2.
7. **Can you trace resemblances** between the experiences of Joseph and the career of our Lord Jesus Christ? (Beloved of his father; hated and rejected by his brethren; sold for silver; cast into the pit and the dungeon; exalted to be lord over all.)

FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 22, 1923

MOSES: LIBERATOR AND LAWGIVER.
(A Survey of Moses' Life.)

Golden Text: Fear ye not, stand still, and see the salvation of Jehovah.—Exodus 14:13.

Lesson Text: Exodus 14:10, 13-22.

10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. 13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. 14 Jehovah will fight for you, and ye shall hold your peace. 15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. 16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. 19 And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: 20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. 21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

NOTES ON THE LIFE OF MOSES.

Since it is Moses, more especially, of whom we are to study, the printed lesson above needs only passing notice.

THE SURVEY OF MOSES' LIFE.

The life of Moses falls naturally into three parts:

1. The first 40 years: during which Moses became very great. (Moses in Egypt).

2. The second 40 years: during which Moses became very little in his own sight. (Moses in the desert).

3. The third 40 years: during which God showed how great things He could do through a man who was so little. (Moses the Deliverer and Leader).

The first and second 40 years are covered in Exodus 2-4. But the last 40 years of Moses' life stretch across all the rest of Exodus, and through Leviticus, Numbers, and Deuteronomy.

TEACHING POINTS.

1. **Moses' parentage and childhood.** His father, Amram; his mother, Jochebed. See what is said of them in Heb. 11:23. Tell the story of the babe in the basket: Exod. 2:1-10. Where did the name Moses originate? (Exod. 2:10). Who had the training of his childhood years? Was this important?

2. **Moses' great choice.** Heb. 11:24-26. This is pivotal and should be studied with special care. It determined all Moses' after-life and career. Have I ever made such a choice and decision?

3. **Moses' earlier attempts to help his brethren.** (Exod. 2:11-15. His motive was good—but was he acting upon a Divine commission? Had he waited upon God, or was he proceeding in the sufficiency of his own strength and wisdom? Consider Acts 7:25.

4. **Moses' Schooling in the desert.** Consider the length of time. There is no haste in God's way. His occupation—keeping sheep—trains him to gentleness, patience, humility, while giving him much opportunity for quiet and meditation in the desert's solitude.

5. **Moses' Call.** Exodus 3 and 4. The story of the Burning Bush. Compare Moses' answer to God—"Who am I?" (Exod. 3:11)—with Acts 7:25. What change has been wrought in Moses? Then hear God's response: "Certainly I will be with thee."

6. **The Contest in Egypt. The Ten Plagues.** Note Exod. 7:1, 2, 6, 7; and the prestige of Moses in Egypt. Exod. 11:3.

7. **The Deliverance from Egypt.** Began with the Passover, and was completed at the passage of the Red Sea. (See printed lesson). But Moses' real work only began now.

8. **Moses the Leader of his people.** Sinai; (Exod. 19. 20) Kadesh-Barnea (Numb. 13 and 14) are important points of crisis. Consider Moses as the intercessor for his people. (Exod. 32-34). His faithfulness as God's agent and spokesman set forth in Numb. 12.

9. **Moses' solitary failure.** See Numb. 20:2-13.

10. **A Greater than Moses.** (Heb. 3).—A greater Deliverer; a greater Prophet, (Deut. 18:15-18) a greater Intercessor—yet in many ways like unto Moses: Jesus Christ our Lord.

FIFTH LORD'S DAY LESSON OF APRIL.

Lesson 5.

April 29, 1923.

RUTH, THE FAITHFUL DAUGHTER.
(A Survey of Ruth's Life.)

Golden Text: Thy people shall be my people, and thy God my God.—Ruth 1:16.

Lesson Text: Ruth 1:14-22.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. 15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; 17 where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. 18 And

when she saw that she was stedfastly minded to go with her, she left off speaking unto her. 19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? 20 And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. 21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

RUTH THE MOABITRESS.

This woman's name is honored with a place in our Lord's genealogy. (Matt. 1:5). The reason of this honor appears when we learn her history. The little "book of Ruth" is easy and pleasant to read, and full of choice truths and lessons which the Spirit of God has there stored for us. Its time falls in the dark days "when the judges judged"—when there was no king in Israel; for God, their true King was not recognized, and human king they as yet had none. So there was general lawlessness. "Every man did that which was right in his own eyes." Yet the book of Ruth gives us a glimpse of God's faithful remnant in the midst of a wicked and perverse generation; and we see Him working through true-hearted individuals, and moving stedfastly onward to the accomplishment of His gracious plan and purpose.

TEACHING POINTS.

1. **The family of Elimelech among the Moabites.** Famine in Israel (Deut. 11:13-17, for cause). Mahlon and Chilion marry Moabitish women. (Was that right? Comp. Deut. 7:3, 4).
2. **Naomi.** Her bereavement, and return to her homeland. Had she not been a very lovable character, would her daughters-in-law have cleaved to her as they did? Orpah left her only on her entreaty and with great sorrow; Ruth would not leave her, come what may.
3. **Ruth's stedfast devotion.** Three times did Naomi try to dissuade Ruth from going with her. Her touching and beautiful answer (1:16, 17) should be got "by heart." Think on what it meant to Ruth to leave her own country and go among strangers, where a Moabite was held in abomination. (Deut. 23:3). But for the love of Naomi she was ready to face that. Was it her love for Naomi only—or the God of Israel also? But would Ruth likely have cared for Naomi's God if she had not been attracted to Naomi? Do people think well of my God because of me?
4. **Ruth Gleaning.** Mark the humility, the willingness to work, the obedience to her mother-in-law, that stands out in Ruth's conduct. "Her hap was to light on . . . the field belonging to Boaz"—a kinsman of Elimelech's. (Was it all accident?) God gave Ruth favor. Read 2:8-13, especially vs. 11, 13. Her wise and modest behavior won Boaz' regard more and more.
5. **The Appeal to the Kinsman.** The Kinsman-redeemer in Israel, was the one who could redeem his kinsman's person or possession; raise up his family for him (if he were dead); avenge the blood and wrong done to him if he had been slain. (See Lev. 25:25-28, 47, 48; Deut. 26:5, 6; Numb. 35:19). This kinsman-redeemer (in Hebrew, "Goel") is the foreshadowing of Jesus Christ our Lord. (Job 19:25; Heb. 2:14-17; 9:12). The course pursued by Ruth on Naomi's advice (chapt. 3) was in no wise improper: it was Ruth's appeal to Boaz, the kinsman, to take the part of the kinsman-redeemer.
6. **To Redemption.** Boaz, the wealthy kinsman, gladly, willingly removes the one obstacle and the redemption is consummated in buying back Elimelech's lost heritage, and marriage to Ruth. (Capt. 4).
7. **Genealogy.** Thus the Lord forged a new link in the promised Savior's genealogy: Boaz, Obed, Jesse,—of whom was David the King. (Matt. 1:1-6).

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