

WORD AND WORK

THREE MEETINGS WITH THE SAVIOR.

“Evening, and morning and at noon, will I pray.” Psa. 55:7.

Meet Him in the Morning, each recurring day;
Let His radiant Presence flood your misty way.
Let Him stand between you and the tempter’s wile;
Meet Him in the morning, talk with Him awhile.

Meet Him at the Noon-tide, when life’s cares distress;
Let Him bear the burden of your weariness;
When perplexing problems press on every hand,
Meet Him at the Noon-tide, He will understand.

Meet Him in the Evening, when the shadows fall;
Victories and failures, tell the Master all;
Life will overflow when He takes highest place;
Meet Him in the evening at the Throne of Grace.

Wonderful Redeemer, Counsellor, and Friend,
Matchless in His mercy, loving to the end.
With your joy or sorrow, meet Him here today;
Meet Him there tomorrow, dwell with Him for aye.
W. W. Rock.

A SPECIAL OFFER.

Already, since the announcement in August Word and Work (which see for details) nearly 200 new subscriptions have been received on the “Four-months-for-25c offer”—besides new subscriptions for the full year. This offer continues in effect, and we are printing enough extras to supply all who subscribe this month with this issue. Any name, *new or renewal*, will be entered to the end of 1921 for 25c.

Remember, the Editor’s series of articles on “The Kingdom” (over 70 pages), besides other regular matter, will appear complete in the last three papers of the year—the next best thing to reprinting them complete in one issue, which is impossible. Some thousands will receive October as a sample, in the hope of securing their subscription to the year-end, and then, of course, for 1922. Many are sending gift subscriptions, so that their friends may read the Kingdom articles. As Brother Hoover says, “Since so many have taken upon themselves to say what Brother Boll teaches on the kingdom question, it behooves these especially to take these condensed kingdom numbers and see for themselves. Fairness demands this.”

WORDS IN SEASON.

R. H. B.

THE PRAYER OF A RIGHTEOUS MAN.

In proof that "the supplication of a righteous man availeth much in its working" James refers to Elijah, who, though "a man of like passions with us," "prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (Jas. 5:16-18).

The striking peculiarity of this is James' implication that things like that could be accomplished at any time through the supplication of a righteous man. To illustrate how much the fervent prayer of such a man can avail he chooses this case of Elijah, and calls our particular attention to the fact that Elijah "was a man of like passions with us"—simply a man therefore, a righteous man to be sure, but not abnormal or supernormal, and in no respect different from ourselves. The whole force of his argument turns upon the fact that Elijah was just a righteous man—such a righteous man as anyone of us could be or ought to be; and that in this respect he is an example of what simply a righteous man's prayer can effect. We spoil James' point whenever we consider Elijah as a prophet endowed with miracle-working power. James is not talking to or about miracle-workers: he is talking to common Christians, assuring them of the great effect of the earnest supplication of the righteous, any and all righteous ones among them, and pointing to Elijah for proof and example. Manifestly to cite the example of a man who stood on ground different from ours, and had powers that we have not and cannot have would be illogical and unfair. But Elijah is considered here as a common man, of like passions and nature with us.

HOW CAN IT BE?

There is surely a puzzle in this use James makes of Elijah's case. For we know that Elijah *was* an extraordinary personage—that he was a prophet, and could do superhuman things. How then, can James so directly and pointedly cite Elijah's example to us? Or could anyone think that James meant that like Elijah we could open and shut the heavens, or call down fire from God, as did Elijah at Carmel? No man could sanely suppose that. James certainly did not mean that. And yet on the surface James seems to imply as much. Did he really teach such a thing? Or must we look deeper into his words to get at his thought?

"THE PRAYER OF FAITH."

The answer to this puzzle, and the deep, rich, wonderful lesson James teaches, turns upon an expression in the verse preceding: "*The prayer of faith.*" It is in this respect that Elijah is our example. But the problem does not rest there. James uses that term with marvellous force and conciseness. What is "the prayer of faith"? To pray, believing in God? believing He hears

—is able to answer—willing to answer—and will answer? All that. But that does not fill up the measure. I might be persuaded of all these things and yet fail to obtain some such particular thing as Elijah asked for and got. I have known of this passage being used to prove that a Christian may pray for rain. It would be needless for that purpose. A Christian may pray for anything, rain or sunshine, or anything, it is right to want. Often he will get the the exact thing he requested; and again he may not: God may have other and better things for him. This passage was not meant at all to show that Christians could ask and receive the weather they might wish. I might ask reverently, earnestly that there should be no rain, and though my humble prayer be not lost with God, yet a continued downpour may seem to mock my petitions; and vice versa. How are these things to be explained? The answer lies in the expression “the prayer of faith.”

WHAT IS THE PRAYER OF FAITH?

In reading the story of Elijah the fact arrests our attention that Elijah’s shutting of the heavens, and again opening them, was done at God’s orders. “I have done all these things at thy word.” (1 Kings 18:36).

The Lord simply had laid before Elijah His plan of action. “Israel has departed from Me,” He must have said in effect, “and severe action is needed to bring them back. I will shut the heavens for a long time, until they realize their helplessness and their need of me. Then I will give them rain, and they shall know that I am the Lord. And I have put the execution of the plan into thy hands, Elijah.” Elijah being thus apprised of God’s purpose, falls in with it and begins to wrestle in fervent prayer for its due accomplishment. So little acquainted are we with the way of God that even that seems strange to us. Why, we think that whenever God announces a plan, and His determination to carry it out, that it all ought to come to pass automatically. But it does not work so. God tells His purposes to His people in order to call forth their earnest co-operation, both in prayer and in action, that so it may be realized. The promise to Joshua, for example, that God would give him full victory and possession of the land, but fired him to fight to the utmost. He fell in line with God’s plan and worked for its accomplishment with heart and soul. Result, Victory. To David God makes promise and prediction of a perpetual house and dynasty. Immediately David begins to *pray* that God may do as He said. (2 Sam. 7). Now to know what God wants to do; to enter into it with all our heart and to pray with fervor of spirit for its accomplishment—that describes Elijah’s course in the matter of shutting the heavens that it might not rain; and *that is the prayer of faith.*

“ASK AND IT SHALL BE GIVEN YOU.”

A child of God may pray for anything it is right to want and that is rightly wanted. And the child of God may always count on it that God hears and will let no true prayer go unanswered.

Unless His love and wisdom sees that the thing we have asked would be an evil to us, or would prevent some better thing He has in mind for us—He will always give us what we ask. When He refuses it is to give us something better instead. But we may have a wrong idea of the purpose of prayer. It is not a means of wresting from the hands of God a gift or blessing He was unwilling to give us—far from it: it is the appeal and receptive attitude to receive what God is generally more eager to bestow than we are anxious to get. But His love can see further than our reason: He must often withhold from us what we want that He may give us what we need. He must deny us the stone that He may give us the bread. That accounts for the seemingly irregular answers to our petitions though we have asked in faith. But to learn from His word what is God's purpose and aim and plan—to fall in with it and with Him in the work of carrying it out—and to pray fervently with heart's supplication for the realization of the objects of God—that is the prayer that moves heaven and earth, that is in James' strict sense "*the prayer of faith.*" Through it a mere, weak man can wield all the power of the universe. "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." (John 15:7).

GOD'S HEART-PLAN TODAY.

There is one thing that God has His heart set on—to send His gospel-word to all men, even to the uttermost part of the earth. Who will fall in with God's plan and pray that it may be accomplished? Who will ask the Lord of the harvest that He may send forth laborers into His harvest? Who will pray fervently that the windows of heaven may grant the means, and mountains be moved and that doors may be opened? That is the prayer of faith in the highest sense, and those who pray it do like Elijah wield the power of God. And those who work and fight to the accomplishing of this aim, they are God's servants, they are His men of faith, whose shall be the success and the victory world without end.

THE INTERPRETATION OF "REVELATION."

In this issue of WORD AND WORK appears the last, and in some respects most important, article of the Kingdom-Series—"*The Kingdom in Revelation.*" A clear word on the interpretation of the Book of Revelation is desirable not only with reference to the following kingdom-study, but also on general grounds.

If the Book of Revelation has come in for undeserved disrepute, the blame lies likely at the door of its friends. Whenever the disposition to make Revelation support some pre-conceived scheme, gives place to the disposition to study that book for what it says, we shall find it a very treasury of precious and practical truth. Whenever those who profess to give an exegesis of Revelation, understand that this book must not be arbitrarily dealt with, and is not to be interpreted by irresponsible, fast-and-loose methods, but faithfully, and with godly fear and soberness; and

that its inspired writer must be permitted to say what he wishes to say, not what we think he ought to say, and that his words are worthy of our serious study and honorable treatment—we shall have made a great step toward a better understanding of "Revelation."

In our study of the Kingdom in Revelation we shall let the book speak for itself. We shall not attempt to propound a system of interpretation. Nor shall we allow the book to be ruled out of court on the ground that it is "highly figurative," or that it cannot be understood. We shall assume that this book is what its name implies—a *revelation*; and that as such it carries in its words a Divine message, not to the learned only, but to all simple, godly hearts of the servants of Christ to whom it is addressed (Rev. 1:1); that it is a book especially and peculiarly meant for "the churches"; and a book specially urged upon the attention of all Christians. Fundamentally it must be taken at what it says, just as all other scripture. The same sound reasons that compel the distinction between the figurative and the literal elsewhere, must be depended on here, and nothing is to be regarded as "figurative" without such grounds. Likewise as to the symbolical elements: nothing must be regarded arbitrarily as "symbolical." If anything is determined to be of the nature of a symbol, only a sure, God-given explanation, given, either in the context or elsewhere in the Book, can enable us to know the meaning with certainty. Where to us a doubt exists we shall prefer to let it stand so. Where we cannot see we shall not profess to see. In every use and application of the words of the Apocalypse, in this kingdom-study we shall endeavor to remain upon ground that is indisputable.

General Stonewall Jackson wanted a bridge across the Shenandoah over which his army could pass.

He ordered his engineers to build the bridge. He also called his wagonmaster, a blacksmith, and gave him instructions to get the wagon train across.

At daylight the blacksmith came and woke up General Jackson and said, "General, we've got all the wagons and artillery across."

Jackson was greatly astonished. He said, "How did you do it?" "Well," said the blacksmith, "I had some men to pile up rocks in the middle of the stream and we got some logs and laid them on the banks and on the rocks in the stream and put rails across and drove over."

General Jackson said, "Where are the engineers?"

"They're up in the tents yonder making diagrams of a bridge!"

"Reminiscences and Sermons," 396 pages, free for two new subscriptions to *Word and Work* at \$1 each. The *"Inkograph,"* a good ink-pencil, free for three. Ask for these premiums.

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

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NEWS AND NOTES.

Word and Work to the end of the year, 25c.

Maurice Clymore's work in the mountains of Harlan County, Ky., continues to bear much fruit. The last protracted effort (Rosspoint) brought 22 baptisms.

Stanford Chambers continues in fruitful meetings at Spencer, Ellis, Linton, and other Indiana points. He returns to New Orleans in September.

G. B. Dasher did a good work at Incline, Ky., in August. Ten obeyed the gospel. Nearly 50 have received the Word in the joint labors of Clymore and Dasher in the mountains during the summer. Thos. Lafollette and G. P. Suttles will "water" this planting.

"Odessa, Mo., Aug. 28: Meeting closed here tonight. No additions, but large crowds and fine interest. I begin at Eagle, Ia., Tuesday night. Pray for me."—J. Scott Greer.

H. L. Olmstead is now in a meeting at Lynnville, Tenn. Before this he preached two weeks in South Louisville, Fifth and M Streets, with unusual interest. The brethren at this place are building a house. Still earlier, Brother Olmstead had good meetings at Mackville and Glen's Creek up the state.

D. H. Friend's good meeting at Scottsboro, Ala., closed with 16 baptized into Christ.

R. H. Boll is engaged at this time in a meeting with the Joseph Ave., Church, Nashville.

Word and Work Lesson Quarterly for October-November-December, 5c. Little picture cards, 4c a set per quarter.

H. J. Sudbury's address is now Brinkley, Ark. He has recently been engaged in evangelistic services at Hardy and Ash Flat, that state.

A. C. Reader's faithful work in the meeting at Eubank, Ky., resulted visibly in 5 baptisms and 4 added to the congregation by membership. Brother Reader is a good man and a capable preacher who desires to give himself wholly to the ministry of the word.

Forest Hill, La.: "In a mission meeting near Turkey Creek, in July, eight were baptized into Christ and one redeemed from error. Bros. McQuiddy and Ramsey conducted a twelve-days' meeting at Maxie, La., closing Aug. 7, in which 14 souls were baptized into Christ. The brethren at Iota made this meeting strong with their presence each night. We studied Revelation in day time and preached at night. I think the response to the love of God in the Bible lessons as good as I have ever witnessed. Some days nearly every cheek in the class was wet with tears as God's plans and purposes unfolded before us. In this class strength was stored up for the night session. Praise God for the good results."—A. K. Ramsey.

A contribution sent to A. K. Ramsey, Forest Hill, La., for Glenmora building fund will be greatly appreciated by a zealous little congregation trying hard to establish itself in a promising field.

"Great Songs of the Church" is making a way for itself from Coast to Coast and from Canada to the Gulf. The best known leader in our brotherhood says: "I put 'Great Songs' on top of them all." 75c each, returnable; \$60 the hundred, dozens at hundred rate.

J. A. Perdue has been doing missionary work in Northwest Georgia all summer: at Lavender, at a place near Holland, and other points. One lone man, poor in this world's goods but rich in faith, has supported this work, Brother Moon. Are there not others who wish to fellowship in this needed work in a destitute field?

From Lake Park, Ga.: "We have just closed a fifteen days' meeting at Dasher, Ga. 12 were baptized and 4 Christians confessed sin. The day meetings were attended better than any I ever saw. People from Quitman, Valdosta, and Savannah, Ga., and Miami and Gainsville, Fla., and Nashville, Tenn., attended the meeting. Preachers who attended besides myself are, J. P. Prevatt, J. E. Boyd, G. E. Claus, Jasper Copeland and Brother Colson. We think the meeting was a harvesting of the faithful seed-sowing of Dasher Bible School teachers."—Earl C. Smith.

From R. A. Zahn, Dugger, Ind.: "I had a short meeting in Chicago. Baptized three in Lake Michigan. The brethren started a permanent work at 35th and Blackstone. Also had a short meeting at West Terre Haute, Ind., in an unused movie-house. No visible results. Expect to return for a meeting later."

"Work of the Central church is moving on very well. There have been a number of additions of late from the Sunday services. Splendid audiences and interest.

"In July I was in a meeting with church at Bell Buckle, Tenn. There were four added to the church. I have just closed a good meeting at O'Connors, near Sparta, Tenn. There were nine added and four reclaimed. Monday night next we begin a meeting with the South Pryor street church in Atlanta, Ga."—E. H. Hoover.

"In spite of the busy western harvest time, the Lord blessed us with a splendid series of meetings at Schnellar School-house, six miles Southeast of Bromhead, Saskatchewan, where ten years ago I taught school. I therefore had a special interest in the people of that district. Seven persons turned to the Lord and were baptized, and one brother was reclaimed.

"I am on my way East to rejoin my wife and babe and prepare for moving to Carman, Manitoba. The inclosed folder may interest you. August Word and Work is splendid."—H. L. Richardson.

The folder mentioned is a neat prospectus of Carman Bible Training School, of which Brother Richardson is to be principal, —described as "a great, humble work of the church of Christ, Carman, Manitoba." Associated with him as teachers or lecturers are H. A. Rogers, Daniel Stewart and L. L. McGill.

We have received the following note from D. McDougall, Editor *Christian Monthly Review*, West Gore, N. S.: "Would you say to your readers that a review of O. E. Payne's book, 'Instrumental Music is Scriptural,' is now running serially, and will continue throughout the year in the *Christian Monthly Review*, and for publication later in book form. We will invite a few contributions from some of our able brethren, as Foreword, Introduction or Appendix to this book. May we anticipate something in this line from your staff?"

From Mrs. R. R. Brooks, East Chattanooga: "Mr. Brooks is in Texas in meetings. Has held two meetings, and is now in the third. He has had good success so far. The people gather in crowds, and seem willing and anxious to accept the Bible, and its plain teaching."

E. L. Jorgenson's meeting with the church near Glencoe, Ky., spoken of elsewhere in this issue, turned out to be a real revival, taking strong hold of the community and turning many to the Lord.

W. J. Johnson writes from Brookhaven, Miss., Aug. 15: "Began a series of meetings with the church at New Salem yesterday. Two people, about eighty years of age, have made the good confession. Our meeting at Amite, La., closed with eleven added. Maston Sitman, of New Orleans, did some fine work in presenting the message of Christ. He is now in a meeting at Loranger, La."

OUR RESURRECTION LIFE.

STANFORD CHAMBERS.

How unmindful are many professors of the fact that Christians are such as once were dead, but are raised with Christ to resurrection ground and whom it now behooves to live the resurrection life. It is appalling the number whose conduct so often contradicts that fact, "who have forgotten the purging from their old sins." Are we to let these Scriptures slip?

"And you did he make alive when ye were dead through your trespasses and sins." "But God . . . even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with him." (Eph. 2:1-6).

"If then ye were raised together with Christ, seek those things that are above, where Christ is, seated at the right hand of God." (Col. 3:1). "We know that we have passed from death unto life." (1 John 3:14). "Buried with him in baptism wherein ye were also raised with him through faith in the operation of God that raised him from the dead." (Col. 2:12).

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:11).

"These things have I written unto you that ye may know that ye have eternal life." (1 John 5:13). "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 5:11, 12).

Having been raised from the dead "our citizenship is in heaven" and our life and conversation should be heavenly. We are, though resurrected ones, left yet awhile in the world that the world may see in us manifested God's resurrection power. It is necessary that the world see men and women who have been raised from the dead, and behold their heavenly conduct. Men desire to see resurrected people. "The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." (John 12:9). Lazarus was raised from the dead that he might be seen by others that they might believe. The same is true of God's resurrected ones now in the world.

How important that we live in that way becoming of resurrected ones! How disappointing if Lazarus had been seen conducting himself otherwise! Try if you can imagine such a thing as Lazarus sitting around on goods boxes "cracking" jokes, telling yarns or arguing politics. What if they had seen him with a cigarette in one corner of his mouth, or a wine glass in his hand! Suppose they had seen him at the gambling hall, or at the Lord's day ball game! They had said "Lazarus ought to be ashamed of himself. Has he so soon forgotten that he was dead and had yet and forever been so if the Lord had not brought him to life?" Or, more likely, they had said, "We don't

believe he is a resurrected man at all. He is not different from other men. We don't believe he was ever dead." And so the world concludes about worldly church members. They therefore disbelieve, many die in their sins—and who is responsible?

Suppose, if you can, such a thing as Dorcas, after her resurrection, prancing down the street too proud to speak to common folks or to set her delicate foot on God's ground! Can you imagine her so thoughtless or immodest as to expose her person to the sensual public gaze! And wouldn't you, wouldn't any one, be shocked to see her in the whirl of the dance or "the swim" of the modern bathing resort! And so are they shocked at any child of God today of whom they have a right to expect better things—things becoming of those whom God has raised from the dead. May God help us to remember who we are and what a weight of responsibility is ours.

It is expected of resurrected people that they have their affections set on things above, that they be reverent, consecrated, worshipful, pious, sober, gentle, unselfish, humble, sympathetic, trustful, hopeful, faithful, joyful, peaceful, forbearing, forgiving, godly, Christlike. And such, by the grace of God, we can be. Shall we?

"JOY IN HEAVEN AMONG THE ANGELS."

E. L. J.

It is a wonderful sight to see a single sinner coming back home. It is enough to set all the harps of heaven ringing; it is enough to set all the choirs of glory singing; it is enough to set all paradise shouting; for "there is joy in the presence of the angels of God over *one* sinner that repenteth."

But it is a more wonderful sight to see say, half a hundred persons publicly restored to full favor and fellowship with God and each other at once; and then to see *the whole church* recommit, rededicate, and reconsecrate itself, as a congregation, to Almighty God. Such a sight the writer witnessed in August, in the old church near Glencoe, Ky.

Spread upon the minutes, on the first page of their new "church-book," appears the following record, printed here in the hope of helping other churches that have backslidden or drifted away from these fundamental things of the Christian life:

STATEMENT OF INTENT AND PURPOSE.

To bind ourselves together anew in a congregational capacity, subjecting ourselves to the Word of God as our rule of faith and practice, to keep the ordinances, to sound forth the word of life, to co-operate in good works and to live, as God enables us, the true Christian life—in the home, toward our brethren, and toward the world.

More specifically:

To be faithful in our attendance upon the meetings of the church, especially the meeting around the Lord's table upon the

first day of the week, to the extent that health, strength and circumstances permit. Heb. 10:25; 1 Cor. 11:24, 25; Acts 20:7.

To renounce the "unfruitful works of darkness," the "works of the flesh," refraining by the help of God from those practices that are not only condemned in the New Testament, but that are everywhere stigmatized and regarded, among the people of God, as being against the Christian life. Eph. 5:8-11; Gal. 5:19-21; 1 Cor. 5:11, 13.

To lay aside every grudge or root of bitterness that we may have entertained in our hearts toward our brethren of the church, in order that, desisting from hard thoughts and hard words against each other, we may labor together harmoniously for the upbuilding of God's house, the conversion of sinners, and the greatest good of all.

Finally, this step is to be regarded as an act of humiliation and repentance toward God for any and all sin in our camp, individual or congregational—in order that we may stand before Him forgiven and cleansed through the blood of Jesus Christ our Lord.

And now, as did God's people of old, under Moses (Ex. 32:26), Joshua (Jos. 24:15, 21, 22), Elijah (1 Kings 18:21, 39), Josiah (2 Chron. 34:29-32), Ezra and Nehemiah (Ez. 10:3-12; Neh. 8:1; 9:38; 10:1-31)—so do we, recommitting, rededicating and consecrating ourselves to Him; and we make known our solemn purpose by "standing to it," and by giving our names for a record.

"Lest thou also be tempted." Whenever you notice the sins and failings of your fellow-saints and others, remember that *they were tempted*. Think not so much of their guilt, as of their actual condition; and come to their rescue. They have yielded to temptation, the strength of which you are not able to measure. Think rather of the cruelty and subtlety of the enemy, than of the sin of his victims. Regard them with sympathy as wounded men lying on the battlefield. It is our common foe who has injured them. Thus will you be kept both from the spirit of the world, which ignores sin, and from the spirit of the Pharisee, who thanks God that he is not as other men are. Let the strong help, in love and tenderness, those who have been overtaken with sin and faults; and thus they will fulfill the law of Christ.—A. Saphir.

"They're passing one by one away,

In Christless guilt and gloom,

Without one ray of hope or light,

With future dark and endless night,

They're passing to their doom.

O, child of God, what will you say,

When in the awful judgment day,

They charge you with their doom?"—Anon.

THE KINGDOM IN "REVELATION."

R. H. B.

The "Book of Revelation," perhaps better called "the Apocalypse," is the capstone of the Bible. What is begun in Genesis is finished here. In this book we find the consummation of every covenant and the final realization of every promise and purpose of God. Here also does the whole kingdom-doctrine of the Bible come to a head. Here center all the various lines of the kingdom-promise, and here is seen the last focus of God's finished kingdom plan, in which all the rays of previous revelation converge.

THE THREE PARTS OF REVELATION.

First of all it is needful to note the threefold division of this book. In a special vision of the Son of man, John receives solemn commission to write (Rev. 1:19)—:

I. "The things which thou sawest."

II. "The things which are."

III. "The things which shall come to pass hereafter."

This is the Lord's own subdivision of the contents of this writing. The *first* can have reference only to that which John had just seen: the vision recorded in chapter 1. The *second*, therefore, comprises what follows in the next two chapters, treating on things existing at that time (and exist yet, for that matter)—namely the church conditions dealt with in the messages to the seven churches in Asia. The *third* division has to do with things future—future, *to say the least*, from the time when John wrote the book. This latter portion of Revelation is unmistakably marked. After the church messages are ended, John hears again the original voice which had summoned him to the first vision (1:10, 11); and now it says: "Come up hither and I will show thee—the things which must come to pass hereafter." (Rev. 4:1). This part of the book of Revelation comprises the bulk of it. It extends from the beginning of chapter 4 down through 22:5. It deals exclusively with that which was yet to come.

We will follow this natural and God-made division of the book in our study of the kingdom teaching.

I. KINGDOM-TEACHING IN REVELATION 1.

This is very brief. In verse 5 three titles, marking three successive epochs in the career of our Lord Jesus Christ, are given Him: (1) The faithful witness; (2) the first-born of the dead; (3) the ruler of the kings of the earth. The first He was first and, of course, evermore will be. The second He became next, when He rose from the dead. The third He is *de jure* now, and will be *de facto* when He actually asserts His power over the potentates of the world. (11:15).

"Unto him that loveth us," John continues, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father." (vs. 5, 6). This is that kingdom of priests—that "royal priesthood," that "holy nation,"

that "people for God's own possession," who in higher and spiritual sense fulfill the office and calling from which fleshly Israel was rejected. (Exod. 19:5, 6; 1 Pet. 2:9). The true people of the Lord do constitute such a kingdom, and that now and here. "I, John, your brother, and partaker with you in the tribulation, and kingdom, and patience, which are in Jesus." (v. 9). Whether the reference here is to the kingdom as we now belong to it (v. 6) or whether to the future promise (for "through many tribulations we must enter into the kingdom of God," Acts 14:22) the language is equally appropriate. This exhausts the kingdom-reference of the first chapter of Revelation.

II. THE KINGDOM IN THE CHURCH-MESSAGES. (Rev. 2, 3).

In this second division of Revelation, comprising the things that are, the kingdom is presented exclusively as a promise to be realized in the future.

In Pergamum Satan rules—there was Satan's very *throne*. It must not be overlooked that despite the present super-exaltation of Christ, Satan is for the time left in rule and power—"the prince of the world;" the "god of this age." So long as his throne is on the earth Christ is not actually reigning in the world.

To Thyatira, the Lord Jesus makes the following promise: "Nevertheless that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star."

This promise to be realized at the Lord's second coming. It is then that the Lord Jesus shall exercise the authority of the sceptre of iron in the earth; and will share that authority with His faithful church. The very idea may run counter to the whole scheme of things as we had portrayed it to ourselves. But before we reject it, let us look carefully and see whether *the Lord* really said these things. If He did, then so will it be and none otherwise, regardless of all objections, and the Day will declare it.

"To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written:
This honor have all his saints." (Ps. 149:7-9).

The promise to Laodicea is of like nature. "To him that overcometh"—when he has overcome, and at the time when the Lord shall reward His saints—"I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in His throne." (Rev. 3:21). It is not said that we shall sit down with Him in the throne He now occupies. That is *the Father's* throne—the eternal, universal, absolute rule over all, which no created being can exercise or share. Only He who was:

God from the beginning, who divested Himself of His Divine glory to become Man (Phil. 2:5-11) who as Man merited all things by the fullest loving obedience to the Father; who having overcome, as the perfected God-Man reassumed the glory which He had had with the Father before the world was (John 17:5)—only He could sit down in that Throne with the Father. But His own throne, the Messianic throne of promise, which is peculiarly His as the Son of man, the Son of Abraham, the Son of David—that He shares with His overcoming church. To sum it up—as He overcame and sat down with His Father on the Father's throne, so shall those of His church who have overcome sit down with the Lord Jesus on His own throne. That is the promised future reign of the saints with Christ; and that describes the kingdom they shall inherit, which God promised to them that love Him, however many the tribulations through which they may have to enter it. This concludes the kingdom-teaching of the second part of Revelation. The third and chief portion of the book, treating upon "things future," raises a most wonderful vision of the kingdom.

III. THE KINGDOM IN THE "THINGS FUTURE."

The heavenly scene portrayed in chapters four and five of Revelation must not be thought of as merely a view of heaven as it always was and always will be. What is pictured here is a special event, an epoch and a crisis in the affairs of heaven; a thing that had not yet occurred at the time when John saw it, but was destined to transpire on a future occasion. For we are plainly and emphatically told at the outset that the things which John was now about to behold and tell belonged to the future. (4:1.) That is no one's "view" or "opinion;" God says it. "A throne set in heaven" there always was, of course; but that Throne now appears in a new relation, in circumstances never seen before. It is a solemn occasion. Four and twenty thrones occupied by four and twenty elders encompass the throne of the Divine Majesty. Four living creatures are seen in the inner circle. A countless throng of angels stand about. In the hand of Him who sits on the Throne is seen a seven-sealed roll of a book; and a mighty angel utters a challenge to all the universe if anyone were able to take that book from the hand of the Almighty. And none responded to that challenge nor dared. That a vast issue was wrapped up in that book, and that infinite consequences hinged upon someone's taking and opening it is certain. But when none presented himself as able and worthy to do this great thing, John wept. It was indeed a cause for weeping. But one of the four and twenty elders spoke to John, consoling him with the assurance that the LION OF THE TRIBE OF JUDAH, the ROOT OF DAVID, had overcome to open the book and the seven seals thereof. Then John became aware of the figure of a *Lamb* standing in the very midst of the throne—a Lamb with its death-marks upon it; having seven horns—that is plenitude of power, and seven eyes—that is the fullness of the Spirit. Without a word this Lion-

Lamb stepped forth and took from the hand of Him who sits upon the Throne that awful book—and all the universe breaks forth in thunders of applause and praise. It is a *new* song they sing *then* in heaven, one that never had been sung before nor could have been. “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.” (Rev. 5:9, 10).

THE KINGDOM OF THE WORLD BECOME THE KINGDOM OF OUR LORD.

Out of the seven sealed book as the seals are broken comes forth a series of judgments, culminating in a general catastrophe at the opening of the sixth seal. After the seventh seal is opened, seven angels appear with seven trumpets, which, as they are sounded one by one, call out a second series of judgments upon the impenitent world. Of these things we cannot here speak severally. But after the sixth trumpet a majestic angel, his feet planted the one on the earth the other on the sea, raises his hand to heaven and swears by Him who liveth for ever and ever—“that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.” (Rev. 10:6, 7). Our attention is therefore especially directed to the great significance of the seventh trumpet and the momentous issue of which it is to be the signal. So we turn at once to 11:15—“*And the seventh angel sounded.*” And what follows? An announcement is made from heaven: “*The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.*” This then is the great climax which is introduced by the sounding of the seventh trumpet. It is yet future. Not only does this whole section of Revelation treat of things future (4:1); but this event deals with the last of the trumpet-judgments, which heralds the finishing of “the mystery of God.” The thanksgiving of the four and twenty elders which follows is very instructive upon this point: “We give thee thanks O Lord God, the Almighty, who art and who wast, because thou hast taken thy great power and didst reign.” Clearly the power was His always; but now He has *taken* it and asserted it. “And the nations were wroth, and *thy wrath came*, and *the time of the dead to be judged*, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and great; and to *destroy them that destroy the earth.*” (11:17, 18). It surely needs no argument to show that all this is contingent upon the coming of Christ: for certainly not until then do the saints receive their reward, or are the dead judged, or are the destroyers of the earth destroyed. Therefore not until then does the kingdom of this world become the kingdom of the Lord and His Christ. To those whose highest desire is to uphold a contrary teaching, this may mean nothing in par-

ticular; but I trust that to the simple and honest discernment of our readers, these truths are evident enough.

THE WORLD KINGDOM OF THE BEAST.

"The kingdom of the world"—not "kingdoms," as in the Old Version—"is become the kingdom of our Lord." The "kingdoms of the world," therefore are, at the time here spoken of, consolidated into *one great world-kingdom*, which falls into the hands of the Christ. This fact, underlying the announcement of Rev. 11:15, calls for an explanation. And to furnish that explanation is in part the purpose of the following chapters (12, 13, 14). These chapters interrupt the run of the story (as will be shown) and deal with certain circumstances and the agents through which the situation was brought about. A woman; a child, a great red dragon; a beast and another, a subordinate, beast, figure upon the scene. For none of these have we time and space just here except the great Beast of Rev. 13.

First, however, we must note a strange and wonderful occurrence. There was war *in heaven!* Michael (the "archangel") with his angels goes forth to war with the Dragon ("the old serpent, he that is called the Devil and Satan, the deceiver of the whole earth") and his angels.*

This rising up of Michael marks a predicted crisis. Throughout scripture this Michael is the angelic prince who administers the interests of Israel in the superterrestrial sphere. Rising up and ousting Satan from his heavenly position, and casting him down to the earth he precipitates a tribulation on the earth the like of which has never been known, nor shall be. For Satan, cast down to the earth, hath great wrath, knowing that his time is short; and it is "woe for the earth and the sea, for the devil is gone down to you." These facts are accurately given in Rev. 12:7-12 and Dan. 12:1, 2. From the latter passage we learn that this crisis issues in the deliverance of the faithful remnant of Israel, and in a resurrection. Clearly then, we have here to do with events occurring at the very end of the age. But it is at that time, when Michael rises up and Satan is cast down to the earth that the cry goes forth again in heaven: "*Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ.*" (Rev. 12:10). Thus again the

*Evidently the Devil and his angels held a place in "heaven." This fact however is not as perplexing as may at first appear, if once we learn how much is covered by the word "heaven," as used in God's word. It is a broad word. There is a "third heaven" (2 Cor. 12) a "heaven of heavens" where in a unique sense God is. The vast stellar spaces of the firmament, where the sun, moon and stars are set is also "heaven." The region of the air, where the clouds hang and where birds fly are called heaven. It is worthy of note that Satan is "the prince of the power of the air;" and that the Lord Jesus, at His coming occupies "the air" first. Finally in the Ephesians letter the "heavenly places" are mentioned—the exalted spiritual sphere where, in spiritual position, we are seated with Him, where also is our present zone of spiritual conflict, for there Satan and his spiritual hosts of wickedness attack us. It is in one, or both, of the last two senses that the word heaven is used in Rev. 12.

coming of the kingdom is made contingent upon the return of the Lord Jesus Christ.

THE BEAST.

That beast (like the four of Daniel) is a kingdom or a king, according to the context (Dan. 7:17-23). It stands for the word-empire, and for the person of the world emperor himself, as the head and representative of the empire. He comes out of the abyss; he arises out of the sea. The dragon (who in 12:9 is shown to be the Devil himself) gives to the Beast that which once he had offered to the Lord Jesus on condition that Jesus worship him; which proposition the Lord Jesus absolutely rejected. But this one accepts it. "The dragon gave him his power, and his throne, and great authority. . . . and there was given him authority over every tribe and people and tongue and nation." (Rev. 13:2, 7). This therefore is the world-power, and its personal head (His is a world-wide dominion, as was Babylon, Medo-Persia, Greece, and Rome in Dan. 2 and Dan. 7). He is one of those four beasts that Daniel saw, (for there were never to be but the four—then the kingdom of God). The ten horns identify him with Daniel's fourth beast—the most terrible one of the four, the one which was to come to his end by direct Divine judgment from above, not by human agency. Moreover we detect in him the features of all the four: he is himself the fourth world-power; but he has a mouth like the first (the lion); feet like the second, (the bear); the general appearance of the third (the leopard.) As the great Image of Dan. 2 had in it all four parts when it was felled from on High, so this fourth beast, ripe for God's judgment embodies and represents in itself all the four forms which the world-power had successively assumed. But the fourth beast of Daniel's vision is unquestionably and admittedly *Rome*—and Rome has long since passed away. What then is that beast doing here again among the "things future?" The answer (as was shown in a former article) lies in the fact that this fourth beast was to pass out and revive and return.*

*"The beast that thou sawest was and is not, and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth . . . behold the beast how that he was, and is not, and shall come"—(Greek, "shall be present") Rev. 17:8. There is nothing strange in that. In 1828 Greece, for example, after many centuries of non-existence, arose again to take her place as one of the kingdoms of the earth; and of late years other ancient, long defunct, kingdoms, are coming back. Some have thought to find a difficulty in the tenses employed, because John wrote that the beast "was, is not, and shall come"—arguing that the "is not" shows that the beast was not existing when John wrote, therefore could not have been Rome. But the tenses "was," "is not," and "shall be" are not used with reference to John's time, but independently, to mark the beasts' three stages. The latter part of Rev. 17:8 shows that. The dwellers on the earth "behold the beast how that he was, and is not, and shall come." That means of course (as the context shows) that those earthdwellers see the beast when he exists again, and shall realize that this beast, once long ago existent, then vanished, has come back. The identification of this beast with Daniel's fourth beast is beyond controversy. It is the final world-power:

The destruction of the Beast is from above. In a last insane attempt to hold the sovereignty of the earth the Beast gathers together his armies and the kings of the earth with their armies, to war against Him who cometh with His saints to take possession. The Beast musters his armies at Armageddon. (Rev. 16:13-16). "These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14). There is not any struggle in this conflict. The Son of man, coming down out of the opened heaven with the white army of His saints following, but speaks the sentence, and they fall slain by the sword that proceedeth out of His mouth. There and then it is that the little Stone smites and destroys the Gentile world-power. But the Beast—the Satanic man at the head of the world-power—and the false prophet are taken alive, and are cast alive into the lake of fire—so far as the record shows the first, and up to that time, the only occupants of that dreadful place. (Rev. 19:11-21). Then is fully fulfilled what under the seventh trumpet was announced: "The kingdom of the world is become the kingdom of the Lord and of His Christ."

THE "MILLENNIUM."

Now begins the thousand-years' reign. First Satan, hitherto prince and god of the world, having lost his last stake, is seized, bound, imprisoned in the abyss, and the same sealed over him. (Rev. 20:1-3). By this is not merely meant that Satan's efforts among men are thenceforth fruitless, or that (as some have strangely fancied) the earth will be emptied of men and Satan can find no one to seduce—but Satan, personally, is fettered, shut up in prison (as, compare Jude 6) and entirely removed from off the scene and from among men. It is not said that the men still living on the earth could not be deceived by Satan any more: the contrary is implied: Satan is bound and removed that he "should deceive the nations no more." There are evidently nations left on the earth; but they shall now no more be exposed to the activities of Satan for a thousand years.

Thrones are set. "They" sit upon them. This "they" has no other logical antecedent than those saints who came down with Christ. (Rev. 17:14; 19:14). He also specifies two particular classes—those who had suffered martyrdom under the Beast's reign, and those who refused the Beast's orders, to wear his mark and his name. All these "lived," and shared in the reign of Christ for a thousand years. The rest of the dead lived not until the thousand years should be finished.*

it is therefore one of Daniel's four (for there were not to be five); it bears the description of Daniel's fourth and comes to its end in the same way; after which follows the reign of the saints, just as in Daniel 7. (See Rev. 19:11 to 20:6).

*Well does Alford, the great commentator, say of this passage, (Rev. 20:1-6) "I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of dif-

AFTER THE THOUSAND YEARS.

“Reigning” necessarily implies subjects to be reigned over. There are nations left on the earth—people as yet in the flesh and under probation. Over these Christ and His glorified saints reign. (Dan. 7:27; Rev. 2:26, 27). After the thousand years these nations who have so long seen and enjoyed the righteous rule of the Messiah, must be submitted to a final test. For this purpose Satan is loosed out of his prison—but only for a *little season*. Once more he goes forth to deceive the nations—and finds only too many willing to be blinded by him. These rise up in revolt against the righteous Rule. In vast hordes they come across the breadth of the earth and encompass the camp of the saints and the beloved city (both evidently located upon the earth). Half of a sentence tells of their quick destruction. That is the last work of Satan and the last manifestation of evil, and the final removal of all that offends.

THE JUDGMENT OF THE GREAT WHITE THRONE.

A great white Throne appears. From before the face of Him who sits on it the heaven and earth flees away, and no place is found for them. The dead, the small and great, all that have not hitherto been judged are raised and appear before that Throne. The records are opened, and all not found in the book of life are cast into the lake of fire. That is the second death. There is a first resurrection and another resurrection. There is death and a second death. The Devil himself is cast into the lake of fire. There are (still *are!*) the Beast and the false prophet who were cast in thither a thousand years earlier. Death and Hades are cast into the lake of fire. “The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to

fictivity, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for 300 years, understood them in the plain, literal sense As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite meaning to anything.”

Prof. H. T. Andrews, in Peake’s Commentary on the Bible—a destructive-critic production—has the candor to say that “Exegesis of this kind [spiritualizing the first resurrection] is dishonest trifling. . . . To put such an interpretation on the phrase “first resurrection is playing with terms. If we explain away the obvious meaning of the words then, as Alford says, ‘There is an end of all significance in language, etc.’ This commentator thinks the best and only honest way to get rid of the first resurrection and the millennium (for of course it must be got rid of!) is to deny the whole thing as being any part of the word of God, and to regard it as “an alien conception which was foisted upon Christianity by the Jewish Apocalyptic of the first century.” But we prefer to take it simply as God’s word and to believe it just as it stands.

him that did subject all things unto him, that God may be all in all." (1 Cor. 15:26-28).

THE NEW HEAVEN AND NEW EARTH.

A new heaven and a new earth replace the old which has fled away. The New Jerusalem (which is none other than "the Jerusalem that is above, which is the mother of us all") hitherto reserved in heaven, now comes down out of heaven from God unto the new earth. All things are new. There is no more sighing and crying, no more pain or death. Upon the new earth are nations still, but nations now of men forever redeemed, living in a blissful social organization and intercourse of which we are not able to conceive. The Holy City is their Sanctuary. Thither they come continuously, and they bring the glory and the honor of the nations into it. The nations walk in the radiant glory of the city's light. There they have access forever to the Tree of life, now become a forest, lining the banks of a River of life, clear as a crystal, which proceeds from the throne of God. And as for His servants—they shall see His face, and His name shall be on their foreheads. They need no light of lamp neither light of sun, for the Lord God shall give light: and they shall reign for ever and ever.

Such is the final picture given us of the kingdom of God, in the Book of Revelation. And we who have believed, shall never know the virtue and the power of the Cross on which our Savior died, till with tearless eyes we behold the full final result of the sufferings of Him who gave Himself for us.

Here ends our attempt to trace the kingdom-teaching of the Bible, from its earliest intimation, through Abraham, Isaac, Jacob, David, the nation of Israel, the words of the prophets, and through the New Testament to its ultimate glorious, eternal fulfillment. May God grant us a full share and inheritance in it through Jesus Christ our Lord.

LOST IN A GREAT CITY.

We have reason to think that there are people living in Chicago who were formerly active members of the Church of Christ in other places and who have been unable to find the Kendall Street Church, or who, for other reasons, are not meeting there for worship. These people are lost to the cause so far as usefulness is concerned and are offering loss through failure to meet each first day of the week with the church.

Let any person who knows of any members in this city write to either of the undersigned, giving names, and if possible, addresses, and we shall be glad to look them up. Do not take it for granted that people are always as regular in attending church services in a large city as they were when at home. People have been known to move to a large city and never make any

effort to locate a congregation. Some try once or twice and then give it up.

A new congregation is being established on the South Side, near the University of Chicago and is now meeting in a hall at 5491 Blackstone Avenue (near 55th Street). Many students in the University are members of the church in other places and are glad of a convenient place to worship. Prayer meetings are being held in the homes.

The Kendall Street meeting house is on Kendall Street, just south of West Polk Street. It is between Ogden Avenue and South Robey Street.

Elmer E. Beck, 5012 Cottage Grove Ave.

Hiram A. Rowland, 4246 W. Monroe St.

GLENDALE, KENTUCKY.

For the two months ending Aug. 15, outside contributions for the Glendale Meeting-house fund totalled \$43.66. We have given till it hurts, and will continue to give willingly; but we still need \$1,000 badly to meet the debt on our meeting house, and about \$200 on the seats.

When you read this, in the name of our blessed Lord we beg you not to lay the matter aside to await a more convenient time, but say "I will do it now." Christ lived in poverty and gave His own life's blood upon the cross. Shall we not in turn give back of our goods to His work? A free-will offering for the work at Glendale will mean treasures in heaven for you.

May the Lord bless you and lead you to help us in spreading the gospel in this needy field. Any amount will be greatly appreciated and promptly acknowledged.

B. B. BROOKS, Treas., Elizabethtown, Ky., Rt. 6.

ALABAMA CHRISTIAN COLLEGE.

Alabama Christian College at Berry, Ala., will open its ninth annual session September 6th, with an opening program on the seventh. Any who are interested may secure literature regarding the school by addressing the president. Our courses conform to the state courses, and we also give Bible courses, designed to acquaint the students with God's revelation to man. Boarding students should write in advance of coming.

ARTHUR B. TENNEY, President.

ST. LOUIS.

From St. Louis: "Dear brethren: Have you written to Bro. W. W. Moody, 3667 Botanical Ave., St. Louis, Mo., about the name and address of the members of the church that you know of in St. Louis, who are not yet identified with the work there?"

Do you know of any one's moving there? Please report this also to Brother Moody. Much depends upon your answer to this request. Much good has already been done in this way. May we not hear from you real soon?"—C. C. Merritt.

FINANCIAL REPORT OF FOREST VALE MISSION.

Mrs. Anna Ogden, \$2; Mrs. Wm. Ellis, 20c; Miss Margaret Ehresman, \$4; Oxford, Fla., \$6.60; Lacy Chapel, Okla., \$5.55; Earl M. Hodson, \$5; Mrs. Geo. Price, 25c; Sams Creek Church, \$2.40; Mrs. P. H. Hill, 50c; Amarillo Brethren, \$8.15; Beauchamp \$5; J. E. Boyd, \$10. Total forwarded July 20 to Brother John Sherriff, \$49.65.

F. B. SHEPHERD.

Amarillo, Texas.

CALIFORNIA.

Santa Rosa, Aug. 3. The church here is alive and doing good work. There were forty-five present at the mid-week meeting tonight. This is possibly more than fifty per cent of the Sunday morning attendance. Last Sunday morning the attendance was a little better than usual. There was no regular sermon, but short talks from the brethren. The meeting was active and interesting and together with the class of songs and the manner in which they were sung, it was warm with enthusiasm, spirituality and devotion. Good lessons were brought out from the subject, "The Cross," how, as used in the New Testament, it symbolizes the Gospel, and the sacrifices to be made and the burdens to be borne in accepting the Gospel and in living the Christian life. This congregation is doing some good work also in looking after its members and others in a material and social way. (There is always room for improvement along these lines with the most of us.) Steps are being taken now for the three congregations in this section to contribute regularly to the support of Bro. Max Langpaap and family in their missionary work in Honolulu. These three congregations, Forestville, Graton and Santa Rosa, meet together every Sunday afternoon for song practice.

The Pacific Christian Academy begins its fourth year, Sept. 12. Bro. J. Frank Young, of Forestville, has been elected to the board of directors to succeed Bro. Langpaap. I have been in close touch with this school from its beginning and I sincerely believe there is not a better place for children and young people. If you contemplate coming to California, remember Santa Rosa and the Pacific Christian Academy.

FELIX G. OWEN.

It has been said: "A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, nor in order." Yes, and "missionary *pastors*" (elders) will make a missionary church, too.

JOHN W. BURCHAM.

I want to pay a much belated tribute to the memory of Bro. John W. Burcham, who passed from this life Feb. 28, 1919. I knew him for a number of years, but perhaps best through his children, with whom I had the pleasure of years of intimate association.

First of all, Bro. Burcham impressed me as a big man. He was big in body, big in soul and character. I would not imply that he was a man without faults, but they were faults that appeared greatest to those who misunderstood or misjudged him. Toward the stubborn he was stubborn—maybe overmuch so; toward the proud and those who held themselves better than the "common people" he was unbending in his pride. But toward the man who met him in fairness and frankness, and toward his God, he had the simplicity and directness of a little child. The weak and the poor had always his sympathy and his help. He was scrupulously honest and took advantage of no man, but with the poor and the weak he went beyond what was required. To these he gave heaping measure, and to these he paid wages greater than they had a right to expect. He was a man who thought much and spoke little—a man of strong feeling and deep conviction; but his courage was as great as his convictions were deep, and he was unwavering in his loyalty to them. This same loyalty he always showed to God and His word, and to his friends. No man was ever more devoted to his family and he was intensely interested in everything that concerned them. Upon his children he left the ineffaceable stamp of his influence and character, and in them, he lives and will live—for good.

JOHN T. GLENN.

MRS. J. K. DAVIDSON.

In the hush of early morning, Friday, August 19, Sister J. K. Davidson—"Aunt Sally," as she was lovingly and familiarly called—fell quietly asleep in Jeus. For forty years she had been the faithful wife of J. K. Davidson, beloved elder in the Highland Church, Louisville, and for forty years, he felt that no man ever had a better helper.

In good works, our sister was a Dorcas indeed; and best of all, she was definitely a soul-winner. When she came through those glory-gates she came, not empty-handed, but rejoicing, "bringing in the sheaves." Somehow or other, almost every girl, of a number who came into her home as helpers in the house, became a Christian; and they shall be stars in her crown—her joy, her glory, her crown of rejoicing, before our Lord Jesus at His coming.

"Blessed are the dead who die in the Lord." Theirs is the blessing of rest after labor (Rev. 14:13); theirs is the blessing of being with Christ, which is always gain (Phil. 1:21); and theirs shall be the blessing of a part in the first resurrection (Rev. 20:6).

E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The whole company of American missionaries of churches of Christ operating in Japan without a "board" are now at Karuizawa, about 4,000 feet above sea level where climate enables them to continue language, Bible, and other studies. ** Eleven adults, three infants, two Japanese women and a little girl are lodging in the McCaleb house. Sister Cypert and three natives are in hotels. ** Twenty-seven million Protestant children in the U. S. are said to be without any religious training whatever. ** "The future of the nation cannot be intrusted to the children of America unless their education includes their spiritual development."—*President Harding*. ** Our society brethren "have seventy-five missionaries now on our India staff We have 1,079 who have dared to step out of the bondage of Hinduism and the caste system." ** Says a preacher: "I find it harder to get preachers really interested in real mission work than to get churches at it." What do you think of that? ** Please do not forget Japan's need of more workers. Luke 10:2.

Bros. McCaleb, Hiratsuka, Bixler and Janes have made another trip to Shioda Mura, baptizing two and forwarding the business relating to building a mission home which Bro. Bixler is expected to occupy while he works among at least three groups of brethren who have no teacher. Funds for the building enterprise are still solicited. Send to J. M. McCaleb, 68 Zoshigaya, Tokyo. ** The "digressives" (should we say it?) are this summer sending missionaries as follows: To China, 16; to Africa, 8; Thibet, 4; Porto Rico, 2; Mexico, 4; and Japan, 7. That makes 40. How many are the "loyal" brethren sending? Dear brethren, I know as well as I know many other things, that *you* can do A GREAT DEAL BETTER than at present. There are enough consecrated souls reading this paper alone to change the face of affairs quickly. Larger papers have many such readers. In God's name, is it not time to become more scriptural on the matter of doing the fundamental thing for which the church exists? ** "Teaching us is our only hope," writes a plain man of sterling worth at home. "Do not stop because we are slow; impress us with the crying need till it will not flash across our minds and be gone, but will sink deep and burn and trouble and annoy and torment us till we wake to our duty and do it." ** Send a postal card to C. C. Merritt, St. Louis, Mo., for a sample of his valuable missionary paper, "The Harvest Work." ** Please remember Japan needs more missionaries and America is able to supply them.

A GLORIOUS OPPORTUNITY.

DON CARLOS JANES.

The writer is sufficiently in touch with the brethren in the U. S. by travel and a somewhat extensive correspondence to know that the present volume of mission work done by profess- edly loyal and sound churches there and in foreign lands is neither up to the standard which intellectual and financial re- sources will permit, nor is it costing the amount of money which blood-bought souls in God's church are willing to give when the matter is reasonably well put to them. In other words, we who claim the highest possible place as religious people, that of being simply, solely and only *Christians*, members of God's church, doing the Lord's will in the Lord's way, are *disgrace- fully* short on the practice of Jesus Christ's teachings on the very matter which brought Him from heaven to earth and nailed Him upon the torturesome cross of Calvary!

If we were so few or so poor as to be unable to do more at home and away, it would be different. Or if there were so small a missionary sentiment existing (for lack of teaching) as to hold the work down to its present small proportions for the time being, it would be different—at least to some extent. But we are not so *few* and not so *poor* as to rest easy with the diminu- tive work we are doing. And it cannot be said the brethren have no appetite for missions and are unwilling to assist when asked. Of many, it may be said they lack appetite (for they have not been taught), and of some it may possibly (and shamefully) be true that they will not respond under favorable circum- stances, but I hold a much better opinion of the church than to think there is much of this last. I do believe (and am not speak- ing without some experience), that even now the willingness of the members generally is *much greater* than the size of the work indicates.

It is especially bad that much of America is neglected and that heathens by uncounted millions are left to toss a stone for a lodging place on an idol or do some other equally futile thing when we could move forward like a victorious army at double quick if—*if what?* Well, if a lot of brethren would buckle down to business on the study, teaching and practice of missions, lay- ing the matter before the brethren in conversations, letters, tracts, books for lending, newspaper articles, and addresses in various meetings of the church. It is possible to you, *you* who are now reading lines written by hands which have possibly had more than their share of writing, to be an important factor in increasing and enlarging the missionary work of the Body. Do you not desire the present joy and the eternal reward you may have by doing with tongue and pen and willing heart what God has made you capable of doing? Can you be satisfied to travel toward Judgment another day without some effort in this direction?

FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 4, 1921.

FROM PHILIPPI TO ATHENS.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psalm 34:7.

Lesson Text: Acts 16:19-34.

19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the market-place before the rulers, 20 and when they had brought them unto the magistrates they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into

Verse 19. In what did their "gain" consist? (Read the preceding verses. Acts 16:16-18). How did Paul destroy their gain? Do people get wroth when "religion" interferes with their gain? How did these men revenge themselves?

Verses 20, 21. Did they tell the magistrates the real reason of their wrath? Were they really so much concerned for the welfare of "our city" and the honor of Rome? What did they say Paul and Silas were? Did they feel safe to mistreat Jews? But what did they overlook? (vs. 37, 38). Was the charge in v. 21 true? Verse 22. On what did the magistrates act? Do magistrates often do right when trying to please the populace? (John 19:15, 16).

Verses 23, 24. What shows that the beating was not a slight one? What was done with them next? Why did the jailor cast them into the inner prison? What further precaution did he take with these prisoners? What kind of situation were Paul and Silas now in? (Picture it).

Verse 25. What would men naturally have done under such circumstances? What did Paul and Silas do? Whence was their joy? (See Acts 5:41; 1 Thess. 1:6) Who was listening? Was it common for such words and sounds to be heard in such a place? What was usually heard?

Verse 26. What occurred just then? Is an earthquake a miracle in itself? How can we see that it was of God here? What was the effect of the earthquake? How did this symbolically portray the power of the gospel? (Luke 4:18).

Verses 27, 28. Why would the jailor have killed himself? (Cp. Acts 12:18, 19). Who prevented it, and by what assurance?

Verses 29, 30. Did the jailor now begin to realize that a Higher Power was working? What important question did he ask Paul and Silas? Why is this the most important question? Does it make any difference whom we ask, and where the answer comes

his house, and set food before them, from? Did this man ask the right and rejoiced greatly, with all his ones, and get the right answer? (v. house, having believed in God. 17).

Verses 31, 32. What was the answer? How does belief in the Lord Jesus come? Rom. 10:17. Had the jailor heard the word yet? Could he therefore have believed yet? But what did Paul and Silas now immediately do? Did they have earnest, eager listeners?

Verses 33, 34. What shows that in speaking the word of the Lord to them, they must have spoken of baptism? What act showed the changed attitude toward Paul and Silas? After their baptism, what did all the jailor's family do? Why? What did the Eunuch (Acts 8:39) do after his baptism? Why? Is baptism the required proof and expression of our having believed? Was Gal. 3:26, 27 now applicable to these people?

NOTES ON LESSON 10.

FROM PHILIPPI TO ATHENS.

The lesson covers (but not in printed text) some important work that Paul did after he left Philippi. How Paul and Silas left the jail and departed from Philippi is shown in Acts 16:35-40. The next stopping-place was Thessalonica. How Paul preached there, and with what results, and how he left because of the assault of a Jew-led mob, is told in Acts 17:1-10. In the next place, Berea, (17:10-15) the experience was very much the same. Thence, escorted by brethren anxious for his safety, he went to Athens. In Thessalonica—note what Paul preached; what his enemies accused him of saying; and how long he stayed there. At Berea—note what is said about the Bereans; wherein the superior nobleness of their attitude consisted; and what results followed.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 11, 1921

PAUL IN ATHENS.

Golden Text: In him we live, and move, and have our being. Acts 17:28.

Lesson Text: Acts 17:16-31.

16. Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. 17 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babblers say? others, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. 19 And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) 22 And Paul

Verse 16. For whom was he waiting? (See vs. preceding). Was Paul anxious to have Silas and Timothy with him? What stirred him about the city of Athens?

Verse 17. With whom did he reason? With whom first? (Rom. 1:16). Where with the Jews? Where with the Greeks?

Verse 18. Who tackled him in his teaching? Did some affect to despise him? Why? (1 Cor. 2:1). What did others note in his preaching? What was the great theme of Paul's teaching? Cp. also 1 Cor. 2:2; Acts 20:21, 25.

Verses 19-21. Where did they take him? What for? What question did they ask him? Were they sincere, or merely out for something novel?

Verses 22, 23. What had Paul perceived of the Athenians? To say that people are religious—is that the same as saying that they are **right** in God's sight? or that they are **good** people? Was Cain religious? (Gen. 4:3). Were

stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; 28 for in him we live, and move, and have our being; as certain even of your own poets have said. For we are also his offspring. 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

His face"? Cp. *Psa.* 104:29. What do they perceive? In what sense are all His offspring? (*V.* 26, Cp. *Luke* 3:38). Are all men God's children? *John* 8:44. Who are? *Gal.* 3:26, 27.

Verse 29. Seeing they are God's "offspring" what senseless thought should they have abolished? (*Comp.* *Ps.* 94:8, 9; *Isa.* 40:18f).

Verse 30. How had God dealt in the times of ignorance? *Acts* 14:16. But what does God now demand of all men?

Verse 31. On what ground does He command repentance? Who will judge the world? By whose agency? Who is that man? *Acts* 10:42. Why did God commit all judgment to Him? *John* 5:22, 27. By what credential did God mark this man who is to be Judge?

SEQUEL.

The Results of Paul's Sermon, Verses 32-34. Was there much result from Paul's preaching to these philosophers? Why not? (*See* *Matt.* 11:25; *1 Cor.* 1:26-29). At what point did they balk? Should it have been an incredible thing to them that God would raise the dead? (*Acts* 26:8). What did some do? How did others put the matter off? Did any one at all believe Paul's word? How many that believed are mentioned by name?

the murderers of Jesus religious? What two sorts of religion does James mention? *Jas.* 1:26, 27. Wherein did the religion of these Athenians consist? (*vs.* 16, 21, 29). Among the many objects of their worship what did Paul find? Of what was this an acknowledgment on their part? Had they ever known the one true God? How had they worshipped him? Cp. *John* 4:22.

Verse 24. What does Paul tell them first of all concerning God? What is He Lord of? Would such a God have to have a house built for him by men's hands? What was said even about the Temple at Jerusalem? (*1 Kings* 8:27; *Isa.* 66:1). In what temple does He dwell today? *Eph.* 2:21, 22; *1 Pet.* 2:5.

Verse 25. Why does He not need men to wait on Him, and supply Him with things He wants? What did He say even of the Old Testament sacrifices? *Ps.* 50:9-12. What proof did Paul offer that God Himself is not in need of anything?

Verse 26. Of what did God make all the nations of men? Did all men spring from one original man? Where did God intend the nations to dwell? (*Ps.* 115:16). Did they find their respective dwelling places by accident? (*Deut.* 2:5, 9; 32:8). Who determined the rise and fall (the "seasons") of the nations?

Verses 27, 28. What was God's purpose in making the nations of men and letting them live upon the earth? What is the one task laid before every man? *Isa.* 55:6. What promise on this point? *Heb.* 11:6. Is He far from any one of us? In whom do all men live and move and have their being? What happens when He "hides

did even some of the heathen poets perceive? (*V.* 26, Cp. *Luke* 3:38). Are all men God's children? *John* 8:44. Who are? *Gal.* 3:26, 27.

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THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 18, 1921.

Abstinence for the Sake of Others.

Golden Text: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

Lesson Text: 1 Cor. 10:23-33; 3:16, 17.

23. All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. 24 Let no man seek his own, but each his neighbor's good. 25 Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; 26 for the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another's conscience? 30 If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: 33 even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

1. Be ye imitators of me, even as I also am of Christ.

16. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 17 If any man destroyeth the temple of God him shall God destroy; for the temple of God is holy, and such are ye.

may we further the glory of God? Matt. 5:16.

Verse 32. Into what three distinct classes does the apostle here divide all humanity? Who are the Jews? Who the Greeks (the Gentiles)? What is the church of God? (Gal. 3:28; Col. 1:18; 3:11). Under what obligation are we to each of these three classes?

Verse 33. What did Paul do? In what sense did he try to please all? (Rom. 15:2; 1 Cor. 9:19-22). In what sense did he refuse to please men? (Gal. 1:10; 1 Thess. 2:4). Did Paul look out for his own advantages? Why did he seek the profit of the many? May such a course cause somebody's salvation?

Chapter 11:1. Whom did Paul imitate in this? Was that the very key-

Verse 23. Did he mean all things without qualification—or is he speaking about meats and the like? But even in regard to things lawful, what ought we to consider? What does "edify" mean? (Rom. 14:19).

Verse 24. What great rule of Christian life? What principle enables us to do this? (1 Cor. 13:5; Phil. 2:2-4).

Verses 25, 26. What "question for conscience' sake" is he speaking of? (The question whether this or that has been offered in sacrifice to an idol). Why may a Christian eat of all meats? (Ps. 24:1). Even if an animal had been slaughtered for a sacrifice to an idol (before being sold for food in the shambles) does it really belong to the idol? To whom does all belong?

Verses 27-30. What other possible case does the apostle mention? Were they to ask any question in such a case? But if any one volunteer the information what should they do? For whose sake should they refrain? Why? And for whose conscience' sake? Would it be really his liberty to eat? But should he lay himself open to be judged (condemned) by some one else's conscience for the exercise of his liberty? Should a thankful Christian in the exercise of his God-given liberty lay himself open to be "evil spoken of"? (Rom. 14:16). If I am free to eat, am I not also free not to eat if I see best? In which direction should I exercise my liberty in any given case?

Verse 31. In eating, in drinking, in every lawful enjoyment, in all we do, what should we keep in view? How

note of the life of Christ? Matt. 20:28. Is it right to imitate Paul in so far as he imitated Christ?

1 Cor. 3:16, 17. To whom is Paul speaking? (1 Cor. 1:2). What is a Temple? (2 Chron. 6:2; Ps. 26:8). What is God's house today? (1 Tim. 3:15). Of what sort of material is it built? (1 Pet. 2:5). Who dwells in it? (Eph. 2:22). Does the Holy Spirit dwell in each separate member, as well as in the church collectively? (1 Cor. 6:19). How then should he regard the church? How his own body? If he defiles himself does he not to that extent defile also the church? What will God do to those who destroy His temple?

NOTES ON LESSON 12.

THE POINT OF THE LESSON.

The questions bring out the sense of the printed lesson sufficiently. As the title indicates, the object of the lesson is to bring out the gospel-teaching on abstinence for the sake of others. The text deals only with the question of our indulgence in perfectly lawful things. Where we have all right to do as we please, the spirit of love constrains us to exercise our liberties with tender regard to the interests of others.—If now it comes to the question of indulgences that are not right, but sinful or at least unbecoming and harmful, how much more does the principle of this lesson apply! For those things hurt us and our example hurts others. Sometimes Christians justify themselves in questionable practices. Well—we need not argue that point with them. Granted that (as they contend) it does not hurt them to do this or that—is it certain that it does not hurt others? And that our indulgence may not be the downfall of others? Ought we to consider that there are others besides ourselves living in the world and wishing to be saved? If any lawful—and how much more an unlawful or doubtful!—practice of mine become a stumbling-block to others, or diminish my influence for their good, what does the love of Christ constrain me to do?

The two verses at the close (1 Cor. 3:16, 17) are a potent argument to the Christian to keep himself personally undefiled, and to guard against the defilement of the church of God. The popular amusements of the day—the dances, theatres, moving pictures, swimming-pools are the unfailing means of defilement and destruction to the church and to each individual member who indulges in them.

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 25, 1921.

REVIEW.

Golden Text: So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. Gal. 6:10.

Lesson Text: Gal. 6:1-10.

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden. But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

QUESTIONS ON THE QUARTER'S LESSON.

What man's life have we been studying through this quarter's lesson? Let class state various things they know about Paul: His birthplace—His early training—His education—His prospects of a career.—What did he become at last?

When and where is Paul mentioned the first time?

His Conversion: Where did it take place? What was he doing there? What did he see and hear? Did anyone else besides himself see and hear that? What did the Lord say to him? Who was sent to him at Damascus? What was the thing penitent Saul had to do? (Acts 22:16).

After his conversion—where did he preach first? How did he get away from Damascus? Where did he go next? Who introduced him to the apostles? Why did he leave Jerusalem, and where did he land?

Who hunted him up at Tarsus a good while later? To what city did he take him? How long a "meeting" did they have at Antioch? What were the disciples first called there?

His first missionary-journey. How did Saul come to start on this enterprise? (Acts 13). Who accompanied him? Recall something about Cyprus. Antioch in Pisidia; Lystra. Where was his name changed to Paul?

The Conference at Jerusalem. (Acts 15). What was the cause and occasion of it? What questions were decided? How were they decided?

The Second Journey. Why did Paul take Silas instead of Barnabas on this trip? To what continent did God press them to go? What city was the first in Europe to receive the gospel? Recall what happened at 1. Philippi; 2. (Thessalonica, Berea) Athens. Can you remember anything of Paul's speech on Mars' Hill? (Areopagus).

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