

NOVEMBER. 1923.

WORD AND WORK

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

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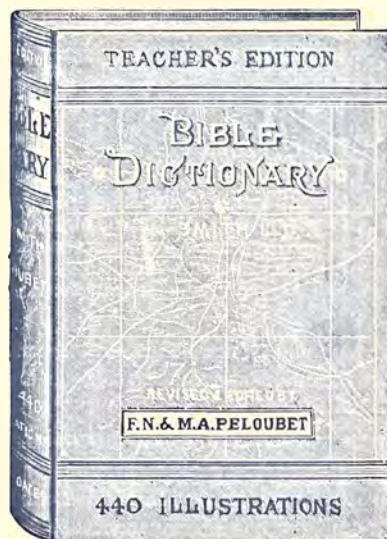
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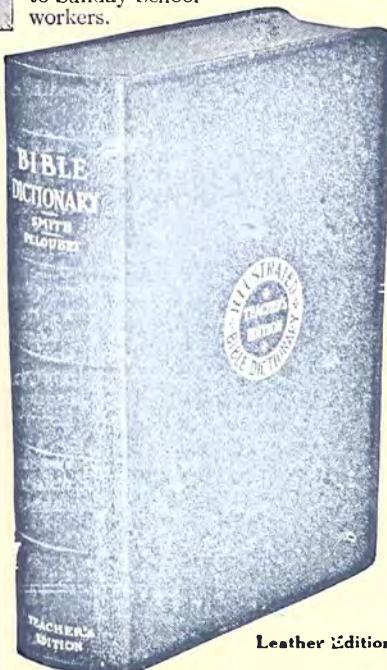
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Leather Edition

WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE DIVISION OVER PRE AND POST MILLENNIALISM.

Among the larger Protestant denominations there is division over what is called "Premillennial" teaching—which stripped of all details and non-essentials, is simply the doctrine that Jesus Christ is to come back before the "Millennium," the thousand-years' Reign. That such a question should cause a division seems at first glance unreasonable, yet a more careful look reveals the fact that this is "the pebble in the streamlet scant" that changes the course of the mighty river. It does make a difference vast and amazing in the end.

WHAT THE TERMS MEAN.

For the Millennium (or whatever we call it—the name does not matter) is the Golden Age to come, largely spoken of by the Prophets, and variously referred to in the New Testament also. Now of the two schools that have arisen over the question, the one holds that that happy era will come about in course of the forces and agencies now operating; the gradual diffusion of Christianity and the prevailing of principles of the gospel, until all humanity is converted, society purified, wrong, vice, oppression, banished, and all good at last triumphant. This is the "Post-millennial" view. The other school, however, asserts that the Golden Age will be brought in only by the return of Jesus Christ, who, at His coming, will judge and put down all evil, bind Satan, and assuming His authority, will reign with a mighty hand.

From these two conceptions flow widely divergent doctrinal consequences and profound effects. Whoever may have thought that the question is not a practical one, will have to revise his judgment.

PUTTING THE DAY OFF.

It must be obvious, for instance, that the post-millennial conception puts the return of the Lord into the far future. For, however we may boast of the progress of the gospel, all sober-minded men must and do concede that the triumph of the gospel has been dishearteningly slow. After 1800 years, even if we count everything that lays claim to being Christianity, only a small part of the human race belong to the fold. If we at all discriminate (and we must) between what even resembles a real acceptance of the gospel on the one hand, and the christianized paganism, darkness, and superstition of millions on the other; and the formal and nominal profession that accounts for a majority of the remainder, the "progress" of 1800 years is not encouraging to behold. True there is greater missionary activity today than ever before;

but it is the drop of a bucket. In the meanwhile where the gospel has been preached longest it seems to have lost effect; and in the home-fields (and even abroad among missionaries) a Christ-denying, Bible-repudiating spirit of modernism is sweeping the "churches." It may be argued that the future will bring better things (for they count themselves optimists) and that the pace of progress will be greatly accelerated some day. But at any rate the "Golden Age" is seen to be a very remote contingency; and the coming of the Lord still remoter, being not due till *after* the Millennium. In view of such a prospect the promise of the coming loses all practical significance, and the only future event that deserves to be taken into account is *death*. Accordingly post-millennialism makes much of death, as being the all important goal of hope and the one thing to be prepared for: while, strangely, the New Testament never so exhorts, but often and always points to the coming of Christ as the thing to be hoped for and reckoned with.

Plainly, then, the post-millennial doctrine deprives the second coming of Christ of its practical motive-value, and empties it of all real importance for present day humanity.

WORLD IMPROVEMENT.

If Christ is not to come until the gospel has permeated and assimilated the world, it follows further that the world must in the main and to some degree be *improving*; otherwise there is no progress toward the coming at all. Accordingly the post-millennarian has an optimistic eye for the world's doings. He hails with delight every step of betterment, all legislation and every compact and agreement and every deed of heroism or benevolence, and the birth of public institutions, yea, progress in science and invention and material prosperity as the signs of "the nearing of the Kingdom of God." He is perhaps not sufficiently inquisitive as to the spirit and motives behind such "improvement;" nor whether the will of God is really being done or the Lordship of Christ recognized in any of these things.

HOW THE WORLD LOOKS TO EACH.

It makes a deal of difference whether a man regards the world as in the course and process of salvation, or as doomed and ripening for judgement. The one will work with a view to improving it; the other will stand aloof to snatch men as brands from the burning. To the premillennarian (to use an old illustration) the world is a sinking ship. The while his "post" brother is airing out the cabins and hanging pictures on the walls, or trying to stop leaks or helping to pump out water—he is endeavoring to get all that will to get into the lifeboat. The "pre" regards the world as the "far country," from which the prodigals must return to the Father's house; while the post is conducting a clean-up campaign there and teaching the prodigal how to raise pigs to better profit—in hope that he may recognize and appreciate the Father's better ways. To the one the situation seems hopeful, and he can take some comfort in it. To the other the

situation appears desperate. This marks the difference between the post-millennialist and the true pre-millennialist. And there need be no question as to which is the more pleasant and convenient view to hold, nor which of the two will prove the more popular.

PRE MILLENNIAL ATTITUDE.

The difference likewise affects the spiritual attitude. The pre-millennarian regarding the world (i. e. the mass of unsaved humanity) and its doings as evil, ruled by Satan its prince and god, and lying wholly in his embrace—is concerned to keep himself unspotted from it, and to avoid its friendship (which he counts to be enmity with God) and all entangling alliances with it. Though *in* the world he regards himself as *not of* the world. He has a mission toward the world, which, however, can not be advanced by courting the world's favor. The world, he believes, hated and crucified his Lord: the servant can expect nothing better. Like his Lord he has no place here, and must needs go forth with Him without the gates, bearing His reproach. He is a pilgrim and a stranger here.

POST MILLENNIAL TENDENCIES.

Post-millennialism on the other hand adapts itself more agreeably to the world as it is, and it is not unfair to say that in the nature of the doctrine it offers less resistance to the spirit of worldliness in its adherents than the pre-millennial teaching. The latter could hardly leave much room for ecclesiastical ambition, nor for outward display. The "post" attitude however, tends to favor such things. Its very program demands that it must establish itself in the world, and must work for recognition. It must have a place as a factor and a power in the world's affairs. Instead of bearing the world's hate it must earn the world's good will and approval. To be small and poor and despised would not further its plan and object. In saying this it is not intended to accuse any individual or number of individuals; but merely to point out the obvious tendency of the doctrine.

It is notable here, that the early church as a whole, so long as its doctrine and practice remained comparatively pure; so long as she was reproached, persecuted, hated and hunted, held with practical unanimiy the pre-millennial teaching. It was only when Constantine had become a (nominal) convert to Christianity and a patron of the church; when worldliness and corruptions poured in like a flood; when ecclesiasticism arose and the church's servants became dignitaries and princes in the earth and godliness became the way of gain, that the pre-millennarian doctrine so faithfully held till then, fell into disuse and discredit, and finally at the hands of Augustine was given a death-blow for the time and for many centuries to come. Perhaps the world's smile is more dangerous than its scowl.

AS IT AFFECTS BIBLE INTERPRETATION.

The difference between pre- and post-millennialism affects the attitude toward the Bible also. The doctrine of the pre-

millennialist is denounced by his opponent as "literalism." While this charge is not wholly just, it is a fact that pre-millennialism stands or falls with a close adherence to Bible declarations. In the necessity of the case it must seek for the stricter import and interpretation of the inspired language. The post-millennialist is by like necessity compelled to interpret loosely, allegorizing, spiritualizing, reducing to the realm of symbol, figure, and "mystic" language, great portions of the Book. A book directed against Premillennialism will likely have it for one of its chief and fundamental aims to unsettle the students' confidence in the exactness and face-value of the meaning of Bible language. They contend that the language of the prophets, of the Revelation, and some other portions belongs to the realm of Apocalyptic, and is worthless to establish any doctrine. To which the "pre" man might reply that he could show his teaching apart from "apocalyptic" passages. But the "post" is not for strict construction of Bible-language.

POST MILLENNIALISM AND HIGHER CRITICISM.

The result of this attitude has shown itself in a very remarkable way. When the flood of the Destructive Criticism of the Bible rolled over the country it swept post-millennarians in vast majorities, and not a single "pre." And today all the recruits to the modern Higher Criticism come from "post" ranks; and in the ranks of the unbelieving Critics not a single premillennialist is to be found. This statement, I think, requires no modification. It is not meant of course that all post-millennarians are "destructive higher critics." That is not true. But *all* the destructive critics, in so far as they believe in any millennium or coming of Christ in any sense, are without exception post millennialists. And this is true.

THE MEDICINE FOR OUR DAY.

The aim of these paragraphs is not to champion premillennialism as against postmillennialism; but rather to set forth the nature and reason of the wide-spread division caused by these two conceptions. But while the writer would not stand sponsor for all that is sometimes included in "premillennialism" (for it is a wide term, and, like "Protestantism", for example, covers much that could not be endorsed), yet he deeply believes that the Bible-teaching of Christ's return and related subjects is strictly pre-millennial. That is, he believes, that the final issue of glory is not a far off goal to be reached by endless process and progress, but will be brought about in a catastrophic manner through the descent of the Lord from on high; which event may transpire at any time, now or later, the day and the hour being known to God alone. He believes it God's will to live in constant expectation of that great event; and that this expectation and hope determines his place and the nature of his work in the world, during his Lord's absence. It is his judgment, furthermore, that the medicine for our strange and difficult times, the antidote for the torpor and worldliness that has crept into the churches, is

this teaching of the ever-imminent personal return of the Lord, which arouses new interest and zeal, fixes the attention and hope upon Jesus Himself, increases the sense of personal responsibility to Him, and is a powerful motive to daily and practical holiness. It has proved its power by its fruits where it has been received.

The term "premillennialism" is not particularly suitable. It seems to imply some special theory of the Millennium; which however is not the case. What one may believe about the Millennium or whether he believes in a Millennium at all, does not necessarily enter into the question. The essential point in pre-millennial teaching is that the return of Christ is to be expected at any time, possibly in our day, and not after some distant goal of consummation has been reached.

PRE AND POST IN THE CHURCH OF CHRIST.

In the denominational world the issues between the pre- and post-millennialism, have, as afore stated, occasioned a great cleavage. Human creeds, written or unwritten, are hardly elastic enough to admit of two schools of thought so incompatible. Against those who have enthusiastically hailed the pre-millennial teaching (for in its nature it provokes enthusiasm) have risen up in implacable opposition, those who honestly believed the teaching false; others who saw their plans and ideas, not to say ambitions, endangered thereby. With them side those who could not leave their conservative rut of thought to take the trouble to investigate, or the pains of making necessary adjustments; who desired nothing so much as peace—*repose*, rather—and "unity". But that in the church of Christ, among a people who stand upon the platform of the whole word of God, whose faith is not fixed and defined by human articles, whose very life and unity stands in wide individual liberty to search the word of God and to weigh in mutual tolerance and brotherly love, each another's findings, proving all things, holding fast to that which is good, none forcing aught upon another—that among such a people a division should be caused over the question of pre- and post-millennial teaching would seem incredible and inexcusable. It never has been so among us before. Some of the most illustrious names of leaders, such as A. Campbell, Moses E. Lard, Dr. Barclay, Prof. Milligan, Dr. Brents, James A. Harding, David Lipscomb, held more or less defined pre-millennial views, and gave them free utterance, and were not therefore ostracised by their brethren. May the Lord grant that no self-constituted pope or ecclesiastic power shall arise among us to impose their human yoke upon freeborn Christians.

A SPECIAL TIME OF NEED.

On September 1, within two minutes of noon, the most destructive earthquake, both to life and property, in all history, took place in Japan. Seven-tenths of Toyko are badly damaged and are in need of immediate repairs. You are asked to send us a special contribution to bridge us over.

Yours in faith, hope and love,
68 Zoshigaya, Tokyo, Japan.

J. M. McCaleb.

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

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VOL. XVI.

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NEWS AND NOTES.

From H. L. Olmstead: "The week's meeting at Westmoreland, Tenn., resulted in four fine additions to the congregation—two by baptism and two by membership. Some others were much interested and some will attend the Bible Study who have not been attending."

Churches that have purchased the new alphabetical hymnal, "Great Songs of The Church," during the last 30 days, in quantities of 50,100 and up: Winchester, Ky.; Cincinnati, Ohio; Nashville Bible School; Murfreesboro, Tenn.; Ellis, Ind.; El Paso, Texas; North Hampton, Ohio; and New Jersey Bible and Tract Depot—besides many smaller orders. Some wanted a shape-note book, but selected "Great Songs" in round notes in preference to the nearest second in the shapes: Why? Send for a copy and find out the reason. 60c in quantities. Already in its third edition; already the recognized standard hymn and tune book.

From McMinnville, Tenn.: "Great meeting here. Preaching twice daily to splendid audiences—500 at night. Five added to date. J. Paul Slayden is the evangelist located here."—L. K. Harding.

D. H. Jackson writes that the work at Fern Ave. Church is promising, with a fine program arranged for the winter. Their motto: "Consecration—Service."

From Lockney, Texas: "Since I made any report of work I have held meetings at Wolf Flat, twelve baptized at Turkey, four baptized, three restored; and at near Dickens, fourteen baptized, six restored; and at Dodsonville, three restored."—J. Frank Copeland.

From George A. Klingman, Toronto: "The work up here is difficult, but we are hoping for good things. We have a splendid opportunity for work among the Jews as they are 'taking' this part of the city, right around the Bathurst St. Church. It looks like a challenge from the 'chosen people.' There are also many Chinese, Italians and other foreigners here. Pray for us."

"Our meeting at Roselma church, Nebraska, was hindered by unprecedented rains that took bridges out everywhere. We moved the meeting in to Albion church for the last four days, Roselma cooperating, where we

had fine attendance, fine spirit, and three or four additions. I went then to Harper, Kansas, speaking once to the school and once to the church. One young man confessed sin and was restored. The Harper school is wonderful. Simple in policy, spiritual in atmosphere, thoroughly efficient. The spirit of the men conducting the school, and the heroic labors and sacrifices of those capable men, Merritt and Covey, in the Living Message office, were an inspiration to me. I got more than I gave on my western trip.—E. L. Jorgenson.

"We had a fine 'shower' and a fine prayer meeting at a poor brother's home, where one man made the good confession and his wife took her stand as a Christian only, having been previously baptized to please God. The Lord has given us an increase of a dozen souls since I returned to Jacksonville late in August."—H. N. Rutherford.

In and around Louisville: Maurice Clymore is in a good meeting at Camp Taylor church; E. L. Jorgenson is with J. M. Hottel at Thorne's; D. H. Friend has just closed an excellent meeting with his home church (Highlands) with a number added. John E. Dunn is in the Louisville district, for a few days; and wherever he goes he does good, building up, not tearing down. Stanford Chambers, now of this city, is in a meeting at Berea church, near Sullivan, Ind. Brother Boll is in from a month's fruitful meetings out in the state, and students are gathering for the opening of the Bible Course, November 6.

Select your holiday gifts from our catalog (free for the asking) or from the December issue of Word and Work which will be mailed out early. Every order helps us spread the Word of God. All profit from book sales are used for that purpose.

Look for the expiration notice under the front cover. \$1 each from some hundreds whose time is out counts big at this end of the line. Your part is small. Do It Now.

From Rockport, Ky.: "J. M. Hottel closed a week's revival at this place Sunday, September 30, with a very appealing and forceful message. One took membership, and the church feels greatly strengthened and revived.

"We surely feel that we can recommend Bro. Hottel as one that 'practices what he preaches.' His earnestness, and his quietness, together, make him a noble character. We earnestly ask for the prayers of all Christians for the 'faithful few' at this place. We have many hindrances and trials to face."—A Sister.

MINNEAPOLIS MISSION.

(Report to October 12, 1923).

RECEIPTS.

Cash on hand Jan. 1, 1923	\$48.83
Minneapolis contributions	229.19
Outside	177.00
Interest on Deposit21
 Total	 \$455.23

DISBURSEMENTS.

Hall Rent and Heat	\$122.00
Preaching	186.25
Payments on two lots	80.00
Taxes on two lots	16.62
Miscellaneous expense	18.90
Cash on hand, October 12.....	31.46
 Total	 \$455.23

GOSPEL BLESSINGS.

STANFORD CHAMBERS.

In our last article we endeavored to set forth what the Gospel is and the obligation it fixes upon him who hears it. The Gospel is glad tidings. It is the good news that sinful men can be saved, "that Christ died for our sins according to the scriptures," and then opened up the grave by conquering death. This story is the revolutionizing and saving power of God unto all who receive it. For then it does what no other story in all the world has ever done or ever can do. The Gospel is a revelation of God's saving grace, which it brings within man's reach and to which it gives him free access. It is yet more. That story is an appeal to the sinner's heart. It stirs the conscience and impels it. Man's obligation is to heed, to yield to the impelling power, to appropriate the grace revealed and brought nigh. The appropriation is by faith, and faith's divinely prescribed method of making the appropriation is by an act of surrender to Christ Jesus as Lord. Baptism preceded and impelled by a repentant faith,—this "obedience of faith"—is the appropriating act. "He that believeth and is baptized shall be saved." By specific divine decree this is the appropriating act, the commitment act, the obedience-of-faith act. Friendly reader, have you made the appropriation?

And what blessings are to follow? *All* blessings. There is no blessing that does not come to one who is in the grace of God. *No* good thing does he withhold. But first to be noted and enjoyed is the *remission of sins*. "To him bear all the prophets witness that through his name every one that believeth on him shall receive remission of sins." "Repent and turn again that your sins may be blotted out." (Acts. 10:43; 3:19.) In the same process we become *children of God* and servants of righteousness. "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Gal. 3:26-27; Rom. 6:17-18.) Again we immediately come into *possession of the Holy Spirit*, "whom God hath given to them that obey him." (Acts. 5:32.) And because ye are sons Gothen sent forth the Spirit of his son into our hearts, crying, *abba, Father*" (Gal. 4:6). Repent and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Now it is obvious that when one has become a child of God, freed from sin and in possession of the Holy Spirit he has life, joy, hope. He is an *heir to all the promises of God*. Amen.

Select holiday books from the December Word and Work!

"WHEN WINTER COMES."

H. L. OLSTEAD.

The revival season is drawing to a close. Churches throughout the country, especially in the rural districts usually experience a period of inactivity while some country congregations are almost if not quite guilty of hibernating during the winter. To be urgent in season and out of season is not only the duty of an evangelist but the duty of the church. Evangelism to be thoroughly scriptural should never stop short of producing a trained leadership in the congregation. The average church is without sufficient knowledge of the word of God to create a spiritual atmosphere or to inspire the membership with zeal for the Lord's work.

Why not remedy these defects in the only way possible. Let the churches include in the program of the year's activities a season of Bible study. If no preacher is located with the congregation, let them call one, as they do for a meeting, and let the membership enter into an earnest study of some portion of the word of the Lord or take up the study of certain subjects. Preachers, Bible School teachers, Missionaries, Elders, and Deacons, are all made by the word of God.

The traveling specialist with his "line" of sermons calculated to show where we are right and other people wrong; with his stereotyped "addition getters" falls far short of the New Testament ideal of a gospel preacher—The type who hold "faith and a good conscience," "putting the brethren in mind of the things" they need to know, "the example to them that believe," "observing these things with prejudice" (preference) and who does not think "the way of godliness a way of gain."

There is little accomplished by the yearly "big meeting" in the way of creating an efficient working, devoted, spiritual, church. Paul commended the brethren at Ephesus to God "and the word of his grace which is able to build you up." That is its purpose. Some churches are *inflated* with pride, prejudice, riches, blue-blooded first families, and what not; but only the Bible-studying church is *built-up*.

More can be accomplished for the church in a two-session-a-day Bible study than in several revivals of the same length. Those who stand for the New Testament Church and for the whole Bible should not be content with a smattering of Scriptural knowledge, nor should they be satisfied with knowing the scriptures and the arguments used to bolster up "our particular plea," or those which tear down the particular plea of some one else. Let the Word be laid up in our hearts that we sin not against the Lord. Let the word of the Lord be our meditation day and night.

Why not spend the fall and winter months in a forthright ministry of the word that will enlist the whole membership in an effort to find out what the Lord really says. If congregations

should get the habit of letting God have his *whole* say, how much better understanding of his word they would have and how much more nearly perfect the unity of the honest-hearted believers would be! It would strengthen the weak ones, bring joy to the strong, cheer the faint-hearted and inflame the love and devotion of all.

WITHDRAWAL OF FELLOWSHIP.

R. H. B.

Only He who bought and built the Church of Christ has the right to lay down laws for it; and such laws as He has given no man has any right to cancel or alter.

Regarding unfaithful Christians, God commanded His Church as follows: "Not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one not to eat. Put away the wicked man from among yourselves." (1 Cor. 5:11, 13.)

Again, most solemnly, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which they received of us. And if any man obeyeth not our word by this epistle, note that man that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:6, 14, 15).

NOT OPTIONAL.

This is not optional with the Church. It *must* be done. To obey God in this may incur the displeasure of the ones who are withdrawn from and of such persons as may want to take their part; but not to obey is to face the displeasure of God, and to invite disaster upon the Church. Jesus warmly commended the Church at Ephesus because it could "not bear evil men." One such word of commendation from Jesus would compensate for the loss of the favor of all the world.

WHO IS TO BE WITHDRAWN FROM?

The two passages quoted above tell. Fornicators, covetous men (money-lovers), idolaters, revilers (men who use base language to or concerning others), drunkards, extortioners; those that walk disorderly, not according to Apostles' teaching; idlers, busy-bodies, disobedient ones. Personal quarrels or difficulties avoided, Rom. 16:17, 18). Private, personal, quarrels or difficulties between Christians are to be dealt with according to the manner indicated in Matt. 18:15-20, and brought before the Church only when the two private efforts prescribed in verses 15 and 16 have failed. But then the Church is obliged to proceed according to the directions Jesus laid down. Church trials, in

case they are needed, are authorized by the word of God. (1 Corinth. 6:1-6).

THE OBJECT OF IT.

It is a mistake to suppose that a disfellowshipped member is no longer in the Church. Christ alone adds men to the Church, and the right to cut them off rests with Him. A man who is out of the Church can come in only by baptism. But a member who has been withdrawn from can come back by repentance, and should be gladly welcomed when he so comes. This shows he is not out of the Church, but has simply lost for a time the fellowship of Christian people.

The purposes of withdrawing are:

1. *To save the man withdrawn from.* Instead of turning him out to be condemned, it is God's last and severe and only means of saving him if he is at all savable. The Shepherd seeks the sheep that has strayed away and would bring it back. Therefore He instructs the Christians to "count him not as an enemy, but admonish him as a brother;" and again, "Have no company with him that he may be ashamed." It is the only hope for him.

2. *To save the Church.* The Church is terribly reproached because of the evildoers who are tolerated in its fellowship; and it loses the respect of men and the help of God, power and influence, by its failure to withdraw as God commanded. Besides, evil is contagious, and sometimes whole churches become rotten from the tolerated presence of one member who lives a wrong life. "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven that ye may be a new lump. * * * Put away the wicked man from among yourselves." (1 Cor. 5:6, 7, 13).

3. *To obey God.* These are strong reasons. But if we could see no reason in the world for doing this, we must do it anyhow simply because God required it. The Church is dependent on God's blessing and help, and must therefore obey Him.

WHAT IT WILL MEAN.

The unfaithful member, self-deceived as to his own condition, and unbelieving may scoff at the action of the Church in withdrawing its fellowship from him. Nevertheless it is a serious thing for him. When the Church acts according to God's instruction in this matter, God will ratify their action. What they bound on earth, He will bind in heaven. The commandment to the Church is, "in the name of Jesus Christ, ye being gathered together * * * with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:4, 5.) Compare this also: "Some * * * made shipwreck concerning the faith, of whom is Hymeneus and Alexander, whom I delivered unto Satan that they might be taught not to blaspheme." (1 Tim. 1:20). Nothing could exceed the dread solemnity of this.

THE REVELATION.

R. H. B.

In the final vision of the Apostcalypse opens the dawn of the last, eternal Day. The great conflict is past. All the powers of evil have gone down in everlasting defeat; all rebellion is extirpated forevermore. The old heaven and old earth are removed, and all the old order of things has ended. The new order that opens now concerns a new heaven, a new earth, a new Jerusalem, and a never ending day of glory and bliss, of which all former blessedness was but the dim type. Such is the content of the last, and very important section of the Revelation. This then is the fruit and outcome of God's long work in creation and redemption. Here at last is realized the promise incorruptible, undefiled, never fading; here is seen the glory of his inheritance in the saints,—things that eye hath not seen, nor ear heard, and had never entered into the heart of man—the things which God has prepared for them that love him.

Beginning with chapter 21 we shall find first a summary statement (vs. 1-8); then a vision and detailed description of the New Jerusalem (21:9-22:5); and finally the "Epilog" of the book (22:6-21). These three portions we will take up in order.

NEW HEAVEN, NEW EARTH, NEW JERUSALEM.

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away." For from the face of him who sat on that great white throne (in chapter 20:11) the earth and the heaven had fled away; "and there was found no place for them." This last-quoted language is so strong as to indicate a *total annihilation* of the first heaven (sky and starry universe) and of the first earth. However the language would perhaps not require the sense that the very substance and material of the earth should pass out of existence, but rather that the present order of things should utterly pass away, and the earth and all the material universe should undergo a profound change and renovation. For "there were heavens from of old, and an earth, compacted out of water and amidst water by the word of God; by which means the world that then was, being overflowed with water perished: but the heavens that now are and the earth, by the same word, have been stored up for fire." (2 Pet 3:6,7). It is in a similar sense that in "the day of the Lord" (which term includes all the future era in which the Lord holds control and executes judgment) "the heavens shall pass away with a great noise, and the elements (or, margin, *heavenly bodies*) shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up (the most ancient manuscripts read "*discovered*")—but according to his promise we look for new heavens and a new earth wherein dwelleth righteousness." (2 Pet 3:10-13). But—whether it be the old earth transformed and renovated, or an out-and-out new creation—there is to be a new heaven and a new earth. "*And the sea is no more.*"

Which fact of itself involves a great change of conditions, for no such animal life and vegetable life as we are acquainted with could exist if there were no sea.*

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." This is the celestial city, "the city of the living God, the heavenly Jerusalem" (Heb. 12:22), the "Jerusalem which is above which is the mother of us all," forasmuch as she represents the final embodiment of the covenant of grace. (Gal. 4:24-26). This, too, is the "place" which the Lord Jesus has gone to prepare for his own. (John 14:2). As a consequence of the descent and presence of this new Jerusalem in the midst of the new earth and its inhabitants, all evil is for evermore banished (21:3,4). But to this point we shall return again later. "Behold I make all things new" says he that sitteth on the throne. And John is again commissioned to write: "Write: for these words are faithful and true." And to us who this day are privileged to read those wondrous words He says: "*They are come to pass*"—prepared already, and fixed and settled in the unalterable purpose of him who is the "Alpha and Omega, the beginning and the end", who giveth life to the dead and calleth the things that are not as though they were" (Rom. 4:17). "*He that overcometh shall inherit these things; and I will be his God and he shall be my son.*" Already we are children of God (1 John 3:2) and sons by position and calling (Gal. 3:26). But the full title is for those who *overcome*, whose final "adoption" comes in the redemption of our bodies, when they shall rise in His image and likeness. (Rom. 8:23). "But for the fearful" he continues—the cowards, who were afraid or ashamed to stand up for Jesus—"the unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." That will be their portion and inheritance, the while the overcomers inherit the glories of the New Jerusalem.

THE NEW JERUSALEM.

The second part of our lesson begins here presenting a fuller description of the heavenly city. (21:9). One of the seven angels that had the seven last plagues conducts John "in the Spirit" to a mountain great and high, commanding a view of the city of God.** From this vantage point, John witnesses again

*That distinguishes this new heaven and new earth from that of Isaiah's prophecy (Isa. 65:17-25) which refers to the millennial era, the days of "restitution" and of the glorious Messianic reign. Old Testament prophecy does not extend beyond that. For like reasons, as shown in respective contexts, the New Jerusalem here spoken of is not the earthly Jerusalem, restored and exalted, as seen in O. T. prophecy, which latter is referred to as "the beloved city" in Rev. 20:9.

**Why one of the seven last plague angels? Because those seven were closely connected with the judgment of the Harlot, who is identified with the city of Babylon—the counterpart and counterfeit of the pure Bride and the true City. See Rev. 16:7-17:1, etc.

the same view as in verse 2, "the holy city coming down out of heaven from God," and of the City he now proceeds to give a more particular description. The whole City is swathed in a radiance of glory—even the glory of God, who, himself, is spoken of as "to look upon as a jasper-stone and a sardius." In the same light of glory, "like unto a stone most precious, as it were a jasper-stone, clear as crystal" is the City arrayed.

But the City has a guarding enclosure, a *wall* "great and high." Yet admittance is to be had through the gates, twelve in number, and guarded by twelve angels. Upon the twelve gates are written the names of the twelve tribes of Israel.* These gates, each a solid pearl, face toward the four directions (for the City lieth four-square) on each side three gates. The twelve foundations of the wall, however, bear the names of the twelve apostles of the Lamb. For the wall, which presents both a barrier and an entrance to the city, rests upon the apostles; that is to say upon their work of the first and authoritative proclamation of the gospel of Christ.

Manifestly vast importance is attached to this wall (which is distinct from the City itself) for presently it is again referred to and further described with much detail. He tells us that it measured 144 cubits (in height, surely)—about 216 feet, if "the cubit of a man, that is to say an angel" is, as ours, 18 inches; or 364 feet if as some contend, the "sacred" cubit was 22 inches. It is built of jasper—evidently the stone rated as "the stone most precious" (perhaps our diamond) and its foundations adorned with twelve sorts of precious stones all of which are specially named. Its gates are of pearl, each made of one piece, (By which it is not necessary to understand the exact sort of material of our pearls, produced in the same way; but that which in appearance and preciousness corresponds to what we know as the pearl).**

The City itself, measured by the angel's golden reed, lying foursquare, a perfect cube in form, extends in length and breadth and height 12000 furlongs (1500 miles: a furlong, equal to the Roman "stadium," $\frac{1}{8}$ of a mile). In it is no temple; the Lord God the Almighty himself and the Lamb constitute the temple thereof. Neither has it any need of illumination from without itself—neither sun nor moon nor lamp, "for the glory of God did lighten it, and the lamp thereof is the Lamb."

*As none can pass unto the City except through the wall and its gates, so none can enter in the salvation of God independently of Israel; "for salvation is from the Jews." (John 4:22). The covenants of the promise are primarily Israel's, and even what we, the Gentiles, today enjoy, is drawn from the root and fatness of their olive-tree. (Rom. 9:4; 11:15-24).

**No doubt that is the case in regard to all the other precious substances and materials mentioned. "Pure gold," for instance, which is transparent as glass (21.21 mg.) is a thing unknown to us. But in their purity, their precious worth and incorruptible beauty these materials correspond to gold and jewels such as we have knowledge of.

The thoughtful reader will see in this the anti-type of the Most Holy in the ancient Tabernacle and Temple, which like this City, was a perfect cube, and the place of the presence of God, who was there enthroned upon the cherubim of the Mercy-Seat (Exod 25:22). The Most Holy was shut off from every source of natural light, illumined only by the Shechinah of God's glory. Of all this the City is the only final, perfect anti-type. Even the glowing descriptions in the Prophets of the restored and exalted earthly Jerusalem are but dimly typical of the glory of this City of God. "The name of the city that day" says Ezekiel, "shall be (Hebrew, *Jehovah-Shammah*) *Jehovah is there.*" (Ezek. 48:35). But here meets God with man in perfect union and communion such as had never before been known. "Let them make me a sanctuary that I may dwell among them," the Lord commanded Israel in the wilderness (Exod. 25:8). But now, in the City whose builder and maker is God, no longer in type and shadows, but in actual fact and fullness this has taken place. "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God." And that means the end of all tears, of death, of mourning, and of pain. (Rev. 21:3,4.)

In that new earth there are peoples and nations, redeemed forever, and leading a glorified existence—yet distinct from the Bride, the Lamb's wife herself who has her abode in the City with which she is identified. For there are ranks and distinctions among God's redeemed ones. The redeemed nations of the new earth walk by the light of the City; and their kings bring the glory and honor of the nations into it, as the sacred tribute and sacrifice of praise. But none have access into it, though its gates stand open always by day (for there is no night there) save those whose names stand written in the Lamb's book of life.

From the Throne of God and of the Lamb, which is in the City's midst flows forth a river of water of life, bright as crystal, down the midst of the City's street; and the Tree of Life (now become as a manifold growth) on both sides thereof, bearing twelve manner of fruits, yielding its fruit every month, and the leaves thereof are for the healing of the nations.* All curse is lifted; and God's servants shall serve him and they shall see his face (which is the creature's highest possible privilege) and his name shall be on their foreheads.

Yet, that "lake of fire" is not said to have passed away with the first heaven and first earth: 21:8 speaks of it as if it were yet existing; 21:27 implies that even then there are beings whose names are not among the redeemed; and 22:15 plainly says so. For cast forth without, and denied admittance are "the dogs, and the sorcerers and the fornicators, and the murderers, and

*In view of 21:4 the better rendering would be "for the health of the nations," as some translations have it. For even in the glorified state, and forever, man's blessedness is in dependence on and in communion with God.

the idolaters, and every one that loveth and maketh a lie." And may I not add, O, my brethren, "Such were some of you; but ye were washed, ye were sanctified, ye were justified, in the name of the Lord Jesus Christ, and in the Spirit of our God," and "made heirs of eternal life." (1 Cor. 6:11; Tit. 3:7.) "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

THE EPILOG.

Seven short sections conclude this great book. (22:6-21.)

(1) Verses 6, 7. The assurance of the perfect trustworthiness of this prophecy and repetition of the benediction on him who keeps its words (cp. 1:3).

(2) Verses 8, 9. A second time John is overwhelmed with the glory of the vision and would have worshipped the very angel who showed him these things.

(3) Verses 10-15. Admonitions. The book is not (like Daniel's prophecy Dan. 8:26) to be sealed up. It is of present urgency. Its time is at hand—ever imminent. Its instructions and truths and warnings are always needed. Soon comes the hour when men's characters shall be fixed beyond possibility of change, except that each will proceed in his chosen path, to lower depths or purer heights (v. 11). The Lord Jesus himself speaks in verses 12-15, promising his imminent return, and his reward will be with him to render unto each man according as his work is.

(4) Verse 16:—The "Signature" of our Lord Jesus.

(5) Verse 17. While the latter part of this verse is invitation to the sinner to come while yet he can and may, the cry of the Spirit and the Bride (in which each hearer is asked to join)—"Come"—is probably addressed to the Lord Jesus, pleading his soon return.

(6) Verses 18,19. The solemn testimony and warning lest anyone add to or take away from the words of this prophecy.

(7) Verse 20. The last word: "He who testifieth these things saith, "Yea, I come quickly." And to this the heart of John responds: "*Amen: comes Lord Jesus.*"

The grace of the Lord Jesus be with the saints. Amen.

One more article on the Revelation is to follow and will conclude the series.—R. H. B.

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THE TIMES OF THE END.

The condition of God's people now resembles that of Jerusalem when our Lord appeared—full of religion, but not knowing God. The last of the seven churches is addressed by Christ in the words, "Thou sayest I am rich and increased with goods; and knowest not that thou art blind." So likewise, in the days of Christ on earth, the "Holy City" (Matthew 27:53) was filled with religious sects, some of them the most "accomplished religionists" of any age. Compared with earlier ages of the Jewish state, the Jews of our Lord's day had apparently (and certainly had in their own minds) *much to boast of*. The temple had never been so large. Philistines no longer invaded the land. Idolatry had been abolished. Doctors of the law were without number. True, an Edomite was ruling, and ten tribes were lost. But this seemed more than compensated by great and good works on every side within Jerusalem. They had built the sepulchres of the prophets their fathers had slain; they compassed sea and land to make one proselyte; they tithed mint and anise and cummin, and made long prayers, taking refuge in these things from the dreary sense of their own blindness, which yet they would not confess.

More than this, the Word of God was more than ever in their hands; men gave up their whole time and powers to the study of it. With all this, and in it, there was much real "zeal for God" (Rom. 10:1). But notwithstanding they were Abraham's seed, and were in the place of promise (positionally correct) there was in general the lack of power to discern, or at least to confess their state, or to recognize the Word when He came among them.

The present is such a day. Zeal for God there is on every hand. The Word is among us (and is cited and discussed and disputed about) more than ever. Often do I hear, "We are rich and increased with goods. Never was more done for God than now." But in secret another Voice comes to my ear: "*Thou knowest not that thou art blind.*"

Among the proofs of this blindness the Word of God is itself one. The Bible is now in every hand. But how is it understood? It is a fact known to many, and even boasted of, perhaps, by some, that *almost any teaching beyond the truth that we are sinners by nature and God's sons through faith is often decried as "non-essential."* We hear it said, "O, good men differ about this. Some say one thing, some another. It is better to keep to what all agree in. We all agree that we are sinners by nature and are saved by grace. Let us be content to rest in this which is essential."

Now, while I am most assured that what all true Christians agree in is indeed what all should most firmly hold, I am equally assured that what is meant by such language as the above is that *we need not be very earnest for anything save what is re-*

ceived by all. This surely is wrong. God's message to any age, as sent by His servants from time to time, has invariably been *just what His people did not agree in.* Such a message will never be sent to declare who are and who are not the seed of Abraham (and this is what is now called *essential*), but rather, *how those who are Abraham's seed should walk with God*, and what is *His present will for His people as a people.* If such a message is to be despised and rejected *because it goes beyond the truth which all agree in* (that we are lost by nature and saved only by grace) then without doubt *every message and every ministry* from God to His people must be rejected also. "O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee," are words which may speak too truly of others besides Jews—maybe only too applicable to the present generation.

I had not thought to speak of this; but I wished to say that, though we have scribes enough, and there are boastings enough of our spiritual light and riches, yet the mind of the Spirit seems but little known. The proof is that it is thought dangerous to apply or explain the Word on principles accordant with the mode in which Christ and His apostles used it.

—Andrew Jukes.

ISRAEL'S FUTURE.

STEPHEN D. ECKSTEIN.

(Missionary to the Jews.)

"Brethren, my heart's desire and prayer to God for Israel is that thy might be saved. For I bear them record, that they have a zeal of God but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:1-3. Have the Jews for centuries lacked zeal toward God? The Apostle Paul says no. In all the annals of history what people have stood so prominently separated from all other people, yet mingled with them as have the Jews? The remarkable thing concerning most of their customs and distinctive features or lineament is, that it can be traced back to the days of Bible record. When we consider the great mercy and special preservation God has shown this peculiar race, had we no proof by the word of God, yet we would have ample evidence to cause us to believe He has for them a special purpose in His providential care for them. True they (Isarel) are now scattered in every nation under heaven, and are a hiss and a byword—all this according to prophecy. But shall Israel remain in this rejected condition? No, God is faithful and will not alter the things that has gone out of His lips (Ps. 89:34). If we turn to the wonderful Book of Denteronomy we see the covenant of God with Israel. "And it shall come to pass, when all these things are came upon thee, the blessings and the curse,

which I have set before thee, and then shalt call them to mind among all the nations whither the Lord thy God hath driven thee; And shalt return unto the Lord thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all they soul; that then the Lord thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost part of heaven from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it and He will do thee good and multiply thee above thy Fathers. (Dent. 30:1-5). There are some who say this promise is being fulfilled during this present age, but every student of prophecy will agree that this is spoken of, and refers to a future dealing with Israel.

Note the language of Paul in the Roman letter: "That blindness in part is happened to Israel *Until* the fulness of the Gentiles be come in (Rom. 11:25). And the present authority and rule of the Gentiles is *Until* the times of the Gentiles be fulfilled (Luke. 21:24)—which will be completed at the closing of this dispensation by the rapture of the anointed ones His Bride, the obtaining of which is the purpose of His visitation to the Gentiles. (Acts. 15:14.) God in accordance with His will and purpose is now causing His old chosen people to desire their old home-land which has been promised to their Fathers. We cannot shut our eyes to the truths which are being fulfilled according to His plans. In my work among my kinsmen daily I see manifested their deep desire to again enjoy the privileges which God has aforetime promised them. The Lord Jesus himself gave us this sign whereby we might know the time is approaching. (Matt. 24:32.) Many will doubtless say, "Why try to convert the Jew today, if God is to resume at a future time His dealing with Israel? The answer is this: Those dying during this dispensation, unless they accept the blessed Gospel message, die without hope. And to those who do accept, will be given an inheritance in the new heaven whereas the others will only have a part in the new Earth. "But so thou thy way till the end be; for thou shall rest and stand in thy lot at the end of the days" (Dan. 12:13). Then shall they say, "*Jehovah Tsidekenu*" The Lord our righteousness; and they shall be saved and shall dwell in safety" (Jer. 23:6).

Dallas, Texas.

"The more men we can get to take a personal interest in foreign mission activities the stronger hold we will be able to get and keep. There should be an awakening among the churches of God to the end that more zeal according to knowledge may be manifested in all of our work to advance the kingdom. The time is coming when no man can work"—Ray J. Lawyer.

CROSSING THE ATLANTIC.

DON CARLOS JANES.

It was the afternoon of April 13th when our ship moved out from Liverpool for Boston *via* Halifax. Our world tour had already called for more than 14,000 miles on the salt water and this voyage requires above 3,000 miles. The Welsh hills were capped with snow and Ireland lying not far away was in political turmoil.

A landsman who has not yet attended to his nautical ways may be interested in the *motion* of a ship at sea. It is expected that the vessel will move forward and so it does if all goes well. If there is wind, she will likely zigzag some as it would be very difficult to relate the rudder to the water exactly in accord with the varying pressure of the wind. But the wind makes waves and these give the boat a pitching motion as stem and stern alternately rise and fall. All these are probably more easily borne than the rolling which sometimes comes. Besides these, may be mentioned the vibratory movement resulting from the propellers getting near the surface or out of the water and by the heavy sea striking the side which sometimes gives a sound closely resembling the expressed hatred of an angry animal. There is plenty of motion to a ship in a storm.

And we had some stormy weather. One night, we heard the stewards passing words indicating the necessity of closing the portholes to keep out the waves. As the water became more turbulent the trunk took a scoot back under the berth and the typewriter became agile and started across the cabin, but lost its head and tumbled over. The ship was screeching like an old wagon in dry weather, and many were sick. A ventilating funnel was torn away; a stairway or two removed; and when morning came part of a partition on deck was gone and a portion of the outer rail was missing. Another ship lost her rudder and had to be towed back to port.

Religious services are held each Sunday. Often there can be found some preacher among the passengers, but if not, the captain will conduct the meeting. The passengers are at liberty to get up entertainments and to have religious meetings of their own, and they avail themselves of the privileges. A Salvation Army officer was accompanying a number of immigrants to Canada. He held some meetings and kindly gave me opportunity to speak for Christ. He had to watch some of the girls diligently, for although they had but recently been rescued from trouble in the old country they were foolish enough to be indiscreet before setting foot in their new land of promise.

Halifax is a queer looking city, resembling nothing so much as itself. The ship arrived in the evening; discharged cargo through the night; and sailed about ten the next morning. Arriving in Boston harbor, we jested the Major not knowing of our arrival as we expected no one to meet us, but there was good

Brother C. P. Poole, whom I had met somewhere in the southwest with his cheery presence and kind invitation to his home which we were very happy to accept.

THE CATASTROPHE IN JAPAN.

"It was a terrible, horrible earthquake and fire that destroyed all of Yokohama and the main part of Tokyo, taking thousands upon thousands of lives. Many Americans and English were killed in Yokohama. *** As yet, only one missionary of any kind is known to be dead.

"It was on Sept. 1st at 12:03 (noon) that the shock occurred. We are 80 miles from Tokyo (at Karuizawa) and 100 miles from Yokohama, but the shock was so great that every one was frightened severely. *** I was just arriving from the next station. Our train was rocked from side to side so terribly that I thought we must surely jump the track. Finally the engineer succeeded in stopping just a few feet out of the station. The worst of the shock was past, but the earth continued to shake severely. I jumped off and started for home on the run, but in only a moment the second shock came and the earth trembled and danced under my feet until I tottered like a drunken man. Many shrieked, but it was not as severe as the first, for every one was thrown down the first time. The buildings groaned and the poles swayed till it seemed the electric wires must break—and maybe electrocute us. I was uneasy about my wife. *** It seemed that I would never get home, but found all O.K.*** All the nation is paralyzed at present and no telling when it will get on its feet." (Gleaned from a private letter by O. D. Bixler.)

Please take time to consider what the foregoing means—and these experiences occurred 100 miles away from the center of disaster. Oh the mighty power of God! One of our fine sisters writes of shortage of food in this mountain town—a supply for about 10 days; how they were feeding the children fully, but the adults going on short rations. Bro. McCaleb went several hundred miles to ascertain the condition of Sister Andrews who had escaped injury; Bro. Herman Fox went to Tokyo to make inquiries and had to do some moving on account of the damaged condition of his home. The Bishop-Vincent house suffered from the chimney top going through the floor. Kamitomizaka church has to be propped; the dormitory roof was partly shaken off. McCaleb's home is damaged; and Bro. Yoko's house was burned.

Forty-five thousand bodies have been cremated; others yet in the debris; 1,547,350 people are homeless. Yokohama, a city of over 400,000, is wiped out; Tokyo (had about 3,000,000) suffered immensely. A raging fire burned for two days. Some went crazy. The government made a big appropriation; the emperor donated millions; the Red Cross has raised eight or ten millions. Brethren here have been prompt and generous in contributing to the relief fund but as yet we are unable to

say what will be required to set things in order again, but it can be truthfully said that several thousand dollars were urgently needed to house in a sanitary manner three families of our workers.

Harry Fox in his hired house in a new field has 150 children to teach without special effort to get them for he meant to work on adults. He needs a house and a helper. Cannot any one see that one lone man and his wife could not do all that is needed in such a place? Four have been baptized. Sister Andrews is a fine woman and a very successful missionary. Her delicate health calls loudly for help. Herman Fox has bought a lot and is in immediate need of a house upon it. The work there is delayed for this lack. Perhaps eight or ten thousand dollars would finance all the foregoing. McCaleb and I have passed the \$7,000 mark on our way to the \$10,000 we originally set out to get to supply two properties, but we have *three* houses out of the money. Now we very earnestly ask all to whom this comes to act as before the Lord in the matter of helping complete the present program. Please *pray*; please give. Get others to give; secure a church contribution if you can. Please be prompt. *At the very least write us a letter.*

The *regular support* of every worker must be kept up; relief funds must be supplied to repair the properties and assist sufferers; and the *building fund* must be completed for the best interests of the work. It is no trifling matter. The lives of the missionaries (at the least, their physical health and usefulness) are involved and that means the salvation of souls is at stake. This is coming to the attention of enough Christians to complete the fund *within ten days*. Please do not let the matter break down in your hands. In Jesus' name, and as earnestly as I can, I beg you not to pass this without praying for it. Give if you can. Give any amount from a few cents to thousands of dollars as circumstances permit. But *GIVE* and please do it *now*. Save time, labor and expense in further appeals. May God help us to have a proper heart towards his work in this terribly smitten land of Japan where about twenty five distinct shocks came within twenty four hours after the beginning of horrors in Yokohama. Plain checks are all right. Send to me at 2229 Dearing Court, Louisville, Ky., or to any of the other forwarders and say distinctly for what fund it is meant. Don Carlos Janes.

Others remitting regularly to Japan are: I. B. Bradley, 906 Princeton Ave., Birmingham, Alabama; Miss Nellie Straiton, 1030 So. Lake Street, Ft. Worth, Texas; Mrs. Clara Bishop, care A. C. C., Abilene, Texas; Ben J. Elston, Carson, Louisiana.

N. B.—*What does Jesus want you to do with this matter?*

What would you do if we were coming today?

What would Jesus do?

ON FOREIGN FIELDS.

SINDE MISSION.

Two young men were baptized in the name of Christ, Sunday Sept. 2nd. May they prove faithful unto the Master who bought them. Others are interested, and are being taught more. Over one hundred out to meetings on Sundays. This is very encouraging to us, compared to the few who were at meetings when we were near Bulawayo. This makes nine baptisms since I came the first of April. Of course if only one of these proves faithful unto God and is eternally saved, all our efforts and all expense will be paid for. Yet we are working for, and expecting, "Greater things for God." What would a man give in exchange for his soul? A priceless jewel! The people will be better when they are taught better, and we hope for much success before our first year at this place is finished. W. N. Short, Livingston, N. R., Africa.

The first eighteen months of our time spent in Africa was at Forest Vale Mission, near Bulawayo. But as that place was too limited we decided on this field, now called Sinde Mission. Here we have a much larger field, and many, many more people in our reach. We are now located here, wife having come the first of July.

We are nearly twenty miles from the postoffice and trading point, and eight miles from a siding on the railroad. No way yet for us to get about anywhere, other than walking, (except that I have a bicycle). When we want anything from the town, it is either sent out on the train to the siding, and then carried out by natives, or the natives go the twenty miles to town and carry it from there. I hope to have it different, however, before long, if I can manage financially.

I did not have the house finished when wife and babies came out, but by degrees am getting it completed. Am trying to keep the expenses down as much as possible, by doing the work myself, (with native help), yet there is quite a bit of expense one way and another in getting up a house, school-house, etc. But these things must go up.

"The harvest is plenteous but the laborers are few." And Africa is one of those fields white unto harvest. A field which has not been trampled over until there is no desire for knowledge. Knowledge, both of a spiritual and temporal nature, is eagerly sought.

For the first three months at Sinde Mission, we received, through Forest Vale Mission, \$280.25; our disbursements amounted to \$192.85.

W. N. SHORT.

Livingstone, N. R., S. Africa.

DAILY EXPERIENCES.

O. D. BIXLER.

OUR LOSS.

Brother Elston touched a vital point when he spoke of missionaries feeling their separation from other brethren, and especially is this true when the work is only beginning. Gradually there will be faithful and sympathetic and well developed children of God here, if the Word has its full course. Now, however we sometimes long for opportunity to associate with special friends and congregations for the sake of self-edification. I long for some elder brother to tell me my mistakes and sins to and from whom I receive advice, admonition and love. Those of us over here in Japan are a great help, but we are too few and see each other too seldom. And then we have common problems that need outside help perhaps. How little you people among Christian congregations appreciate your privileges! And those stirring song services. How I'd love to be able to hear the voices of the saints—praising the Lord in unison with the spirit and the understanding! And the preaching of the Word! May God have mercy upon us who are deprived of these Christian privileges. May he permit us to return home betimes and have visitors betimes for our soul's sake!

OUR GAIN.

It was a pleasant feeling when I looked down the road and saw a couple of foreigners riding up on bicycles—Brother and Sister Rhodes. The road is a pretty long one and up-grade, over not any too good a road bed, but it was worth their effort to us anyway for them to have come. Their stay was a short one, perhaps two hours, but as pleasant as short. They like their new location much, as they have perhaps already told you and we like ours. And how blessed it is to be near enough that we can see each other occasionally. The actual distance between us is about seven miles, but practically it is many more. Near enough together to co-operate and assist when needed, and yet each work separate in a sense.

Pleasant experiences are increased by sharing, and so we trade stories of experiences and of gospel progress and of the ever-to-be-regretted dishonesty of some people, etc., etc.

It has been eleven years now since Brother Rhodes and I began to associate! The association becomes more blessed and profitable as the years pass. I am glad that the Lord has provided as he has.

If the Lord so wills—and it seems that he does—Brother and Sister Herman Fox will be right on up the river, perhaps fifteen miles and Brother and Sister Harry Fox still farther up—into the next state. This is all on the new rail line not yet complete that will become a short cut from Tokyo to the northern island, Happaido.

And so we shall be associated in a great untouched mission field of Japan. Who will join us?

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF NOVEMBER.

Lesson 5.

November 4, 1923.

WORLD-WIDE PROHIBITION. (World's Temperance Sunday)

Golden Text: I will set no base thing before mine eyes.—Psalm 101:3.
Lesson Text: Psalm 101:5-8; Prov. 23:29-35.

Psalm 101:

5 Whoso privily slandereth his neighbor, him will I destroy;

Him that hath a high look and a proud heart will I not suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me:

He that walketh in a perfect way, he shall minister unto me.

7 He that worketh deceit shall not dwell within my house:

He that speaketh falsehood shall not be established before mine eyes.

8 Morning by morning will I destroy all the wicked of the land; To cut off all the workers of iniquity from the city of Jehovah.

Prov. 23.

29 Who hath woe? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?

30 They that tarry long at the wine;

They that go to seek out mixed wine.

31 Look not thou upon the wine when it is red,

When it sparkleth in the cup, When it goeth down smoothly:

32 At the last it biteth like a serpent,

And stingeth like an adder.

33 Thine eyes shall behold strange things,

And thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea,

Or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not hurt;

They have beaten me, and I felt it not:

Verse 5. What is slander? Will a slanderer be permitted to dwell with God? (Ps. 15:1-3). What will God do with such a one? (Rev. 21:8). What other sort will He not suffer? What are the first two things in the list of what God hates? (Prov. 6: 16, 17).

Verse 6. Who shall dwell with Him? What is faithfulness? What is that "perfect way" in which God would have us to walk? (Ps. 119:1-3; 1 Pet. 2:21).

Verse 7. What is God's attitude toward all deceit and falsehood? Who is the father of lies and liars? (John 8:44). (On verse 8, see Notes).

Prov. 23:29, 30. Of what other great sin do these verses speak? What six things follow the drunkard? Does drink bring woe? (Isa. 5:22). External woe at last? Does it cause sorrow? To the innocent as well as the guilty? Does it often provoke brawls, fights and murders? Does it entail groans and complaints and injuries? Does it injure the eyes, sometimes causing even blindness? Does it cause eyes red from tears, in the home?

Verse 31. Is it good to look on that which tempts? (Gen. 3:6). How only can we avoid sin? Prov. 4:15.

Verse 32. Is there many a thing that at first looks beautiful and attracts and entices, but at last carries a serpent's sting? Can you think of some?

Verses 33-35. What sort of ruin will strong drink work in the mind of a man who indulges in it? Does it "paint scenes of lust and bloodshed on his brain"? Does it often cause crazy thoughts and projects, and perverse words and insane actions? What wild and foolish things are the drunken man's actions likened to in verse 34? May he even get wounds and bruises without realizing it till

When shall I awake? I will seek afterward? Do his evil experiences teach him any lesson? What is the worst thing concerning the drunkard? 1 Cor. 6:10. What is the fate of those who do not inherit the kingdom of God? (Matt. 25:34, 41). Would God gladly save any man from that?

NOTES ON LESSON 5.

PROHIBITION, ETC.

The outward repression of certain evils by legislation and the strong arm of the law is necessary for the well-being of the people. This is a function of the government (Rom. 13). But while such coercive measures bring about better conditions, they do not change the nature of men, nor are they of any spiritual value. It does not come within the scope of the Christian's God-appointed task to force sinners to abandon this or that vice. The Christian is the messenger of the gospel, the herald of peace and reconciliation through the cross of Christ. It is his business to proclaim the good tidings by word and by his life, and through the word of God to save and transform human hearts. His warfare is spiritual, carried on with spiritual weapons only. (2 Cor. 10:4).

The presence of the gospel, and the life and example and influence of faithful Christians has an indirect effect on the world also. It elevates the standards of public opinion (though the world may not be aware) and creates higher ideals of righteousness. And that, of course, affects laws and government, and has other desirable results. These things however are beneficial by-products of Christianity: they are not Christianity itself. Temperance-reforms, Prohibition, "Blue Laws," etc., produce more favorable circumstances, but they save nobody. We must leave such work to those who are willing to do it; but let our endeavor be always and only to teach the way of life and to hold up Jesus Christ to the gaze of all men.

THE LESSON-TEXT.

Psalm 101, from which part of our lesson is taken was written by David; perhaps on the occasion of his accession to the throne over Israel. For he announces in it how he intends to conduct himself, and what sort of people he will have about him, and what kind he does not propose to tolerate. But what David thus writes in the Holy Spirit has also a deep and far-reaching reference to the principles and ways of Christ. Note particularly 1 Cor. 6:9, 10; Eph. 5:5-7; and regarding the New Jerusalem Rev. 21:25-27 and 22:14, 15. A good side lesson in the psalms is Ps. 15.

QUESTIONS ON LESSON 5.

Where are the two portions of our printed lesson taken? Who wrote Ps. 101? What intention does he announce in regard to his own conduct? What kind of people would he have about him? What sort wouldn't he tolerate? On what does the portion from Proverbs treat? Has strong drink been the downfall of many? Does the outlawing of whiskey and alcoholic beverages improve conditions and prevent much evil? But is that the way God wants us to try to save people? What sort are our weapons? (2 Cor. 10:4). What task has He given us to do? (Acts 1:8). Can force and outward legislation change men? But can the gospel? What did the Lord Jesus teach us about trees and fruits? (Matt. 12:33). Should we teach and train children early to abhor every evil thing?

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 11, 1923.

SOME MISSIONARY TEACHINGS OF THE PSALMS.

Golden Text: Let the peoples praise thee, O God;
Let all the peoples praise thee.—Ps. 67:3.

Lesson Text: Psalm 67:1-7.

- 1 God be merciful unto us, and Verse 1. For what three things does
bless us,
And cause his face to shine upon [Selah] the psalmist pray? Why mercy first?
us; (Ps. 51:1). Can God really bless us before He has shown us mercy in the

- 2 That thy way may be known upon earth,
Thy salvation among all nations.
3 Let the peoples praise thee, O God;
Let all the peoples praise thee.
4 Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth. [Selah]
5 Let the peoples praise thee, O God;
God, even our own God, will bless us.
7 God will bless us;
And all the ends of the earth shall fear him.
- true God and Jesus Christ as Lord?
Psa. 65:2; 86:9).

Verses 3, 4. Why should all the peoples praise Him then, and all nations be glad and sing? Will even the lower creation rejoice? (Ps. 96:9-13). Will Jehovah be King over all the earth in that day? (Ps. 47; Zech. 14:9).

Verses 6, 7. Will that be the antitype of Israel's Harvest-Feast (the Feast of Tabernacles)? Is it certain that God will so bless Israel some day? What change will that make in all the ends of the earth? (Comp. Rom. 11:11-15). Those who today "sow in tears," will they have a share in the joy and glory of that day? (Ps. 126:5, 6; Rom. 8:17, 18; 2 Tim. 2:12).

NOTES ON LESSON 6.

THE RECEPTION OF THE GOSPEL.

Two things are perfectly clear in the New Testament teaching regarding the church's work of missions: 1. That the Gospel must be preached to every creature. 2. That not all (nor any very large part) of humanity will accept it. Nothing is more certain than that the Invitation and open door is for all, and that of those who come none will be denied; but on the other hand it is equally certain that not all will come. In the parable of the Sower we see that in only one of four kinds of ground sown, the good seed brings real results. In the parable of the Tares we see that even among the good wheat tares are mingled and that condition remains till "the harvest." The narrow way to life, as the Lord predicted, will be poorly patronized: the broad way allure the multitudes. So long as the present evil age endures the church will be in the world, but hated and opposed by the world; and she will share the humiliation and rejection of her Lord. For as He is so are we in the world. We are strangers and pilgrims in the world, waiting for our returning Lord. (Phil. 3:19, 20). All along individuals will come in at the gospel's call; for it is an age of election: the Lord is taking out from among the nations a people for His name. (Acts 15:14; Rev. 5:9, 10). But at the end of the church's age-long work the times will be more evil (2 Tim. 3:1) and when the Son of Man cometh it will be as in the days of Noah. (Matt. 24:37-39). The end of the age is not in bliss and glory, but in terrific world-wide judgment—the premonitions of which are already in the air. (1 Thess. 5:1-9).

All Christians should understand these things. It will prevent false and futile endeavor to save men en masse, wholesale, by which hopes and attempts many have gone astray. It will also keep us from discouragement, as needless as it is bitter and disturbing to the faith. For the disappointment of those who have dreamed of world-conversion when at last they see the failure of their hopes and plans may easily lead to a rejection of God's

forgiveness of our sins? What has the mercy of God done for us? (Tit. 3:5). Where can the Christian continually find mercy? (Heb. 4:16) In what ways can God "bless us"? What is meant by "cause his face to shine upon us"? (Ps. 4:6; 44:3; 80:3; contrast Deut. 31:17; Ps. 30:7). What was the priestly blessing upon Israel? Numb. 6:24-26.

Verse 2. Who is the "us" in verse 1? (The people of Israel). When they are blessed and God's face shines on them again what will be the result? (Isa. 12; Rom. 11:15). When God's blessing is upon his church, will that also result in the spread of the gospel? Will the time come when all nations (as such) and the peoples of all the earth will acknowledge the (Numb. 14:21; Isa. 11:1-12; 45:23, 24;

word. It will also help Christians to take up the Cross and follow Him, unm dismayed at reproach and persecution, unashamed of the poor little company of the faithful, nor dazzled or envious at the "successes" of the unfaithful. This teaching is greatly needed in our day.

OUR TASK.

Yet the gospel is not a failure. It is perfectly adapted to its design, and will accomplish the purpose of Him who sent it. It will draw some, and repel others. To some it will be a savor of life unto life; to some a savor of death unto death. (2 Cor. 3). It saves those who believe. (Rom. 1:16). Now our task is to present this gospel with urgency unto all men. We must—not "by some means save all" but—"by all means save some." We cannot bring every man to Christ: Paul could not, Christ Himself could not; but we must bring Christ to every man. And this work faithfully done will be an essential factor in God's glorious plan for the future. Those who now sow in tears shall reap in joy; and those who suffer with Him today shall reign with Him then. He will bring it to pass in His own wise and righteous way and time.

QUESTIONS ON LESSON 6.

The questions on the Lesson-Text will probably be found sufficient. But these additional ones will be helpful: How wide is God's love? John 3:16. Will sometime the whole world know and fear and love God? About what people is our lesson, Psalm 67? If God blesses Israel what will result to the whole earth? What is the teaching of Rom. 11:11-15? Ought we to make efforts to win some of Israel back to the Lord? If God's mercy and blessing is with the church, will it benefit the world? How? Did God tell us (the church) that we could convert the entire world? What did He say to the contrary? What is our task? Is it a very important one? If we do it faithfully what will it mean to the world? What to us in the end?

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 18, 1923.

OUR LORD JESUS A MISSIONARY.

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

Lesson Text: Matt. 9:35-38; Luke 8:1-3; John 3:16, 17.

Matt. 9:35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Luke 8:1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with

Verse 35. Where did Jesus go? Where did He teach? What did He preach? (What was this "gospel of the kingdom"? Matt. 4:17). What else did He do? Does this verse cover a great deal of labor? What almost identical verse sums up His earlier work? (Matt. 4:23). Why did He go thus from place to place? (Luke 4:43). How did Peter sum up in few words the labor of Jesus' ministry? (Acts 10:38).

Verse 36. What multitudes were these? (Matt. 4:25). At the sight of these multitudes, how did He feel? How did they look to Him? Did He know and feel the need of them all? Does He still look with compassion on the multitudes?

Verses 37, 38. What did He say about the harvest? Whose harvest is it?

him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

women sharers in the good work? Can those who are neither able to preach or to go have a share in the great harvest-work? How?

John 3:16. What are we told of God here? Whom did He love? What are we taught about the world? (John 7:7; 1 John 5:19). How much did God love the world? Could He have given a greater Gift than that? In what sense did God give Him? (Rom. 8:32). For what purpose did God give Him? What two terrible alternatives of human destiny are mentioned here? On what does the destiny depend in each case? Who may believe on Him? Is God willing that any should perish? (2 Pet. 3:9).

Verse 17. What does "mission" mean? (A sending, from Latin word meaning to send). Was Jesus a Missionary? Who sent Him? (John 12:49). From where was He sent? (John 6:38, 51). What was He sent for? How did He accomplish His mission?

NOTES ON LESSON 7

THE BEGINNING OF MISSIONS.

The "missionary-spirit" originated in God. It was born of His great love wherewith He loved us. God's Son was the Missionary of God whom He sent into the World. For His Father's sake and for our sakes He left the glory in which He had dwelt with the Father since before the world was (John 17:5); emptied Himself, took upon Himself the form of a servant and was made in the likeness of men. So the Father's Messenger took up His abode and lot with us. His mission was not simply like that of one of our "foreign missionaries," from one land to another; but from the glory and beauty of sinless heaven to the fallen and sincursed depths of the earth. Nor that He should merely come to teach and preach to us of God and truth and holiness, but He came to be the world's Sin-bearer, and to give His life a ransom for many. The motive of all was love, pure and unalloyed. All true mission work is derived from this love-work of God. Because He so first loved us, because we ourselves were saved by His love, through the mission of God's Son, and that same love is shed abroad in our hearts through the Holy Spirit which was given unto us (Rom. 5:5) we too are impelled to send forth the glad tidings of redemption, at whatever cost and sacrifice, to those who have not heard. "For the love of Christ constraineth us. . . . He died for all that they that live should no longer live unto themselves, but unto him who for their sakes both died and rose again." (2 Cor. 5:14, 15). This is the only true missionary spirit. What is done in other ways and from other motives is only a poor imitation of the real thing. In this, as in all things, the Lord Jesus is our great Example and Pattern.

QUESTIONS ON LESSON 7.

In whose heart did the thought and the spirit of Missions first originate? What was His motive? (John 3:16). Who was His missionary?

Was there a shortage of laborers? Is the harvest still plenteous? Are the laborers few still? What in view of this situation is the first thing to do? Who alone can fit, prepare, inspire, send out, the right sort of laborers? Will He do that without our prayers and co-operation? Did the Lord Jesus let His compassion die out in emotion, or did He take practical steps also? (See next verse, Matt. 10:1, and 5).

Luke 8:1-3. In what work do we see the Lord Jesus here? Who is with Him? Who else? Why did these women follow with Him? What practical help did they extend to Jesus and the Twelve? Did that make these

Can those who are neither able to preach or to go have a share in the great harvest-work? How?

What did He come for? (Heb. 10:7). What did that involve? (Matt. 20:28). What place did He have to leave? What sort of place did He come to? Read Phil. 2:5-8. Did ever any other missionary make so great a step and sacrifice? What was Jesus' motive? Why do we love? (1 John 4:19). By what are we constrained? (2 Cor. 5:14). What did Jesus say was the mark of those who love Him? (John 14:21). What great commandment did He leave us? (Matt. 28:18, 19; Mark 16:15). In what one or more ways can we participate in that work? (Pray; go; give). Which are we doing? Why?

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 25, 1923.

CHRISTIANS CALLED TO BE MISSIONARIES.

Golden Text: Go ye therefore, and make disciples of all the nations.—
Matt. 28:19.

Lesson Text: John 17:18; Matt. 28:16-20; Acts 1:6-8.

John 17:18. As thou didst send me into the world, even so sent I them into the world.

Matt. 28:16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Acts 1:6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

sense, a pupil, a learner). Of whom were they to make disciples? Did He mean that all men, or whole nations as such would believe and obey? (See Notes on Lesson 6. Comp. John 1:7). Were they to baptize everybody, regardless? Whom only should they baptize? Into what Name? Does it say name or names? Why? Must this formula necessarily be pronounced at the baptism? What had God long before said about His Name? (Exod. 20:24). Where, when, how do we enter into the Name of the Father and of

John 17:18. Who sent Jesus into the world? Why? For what purpose? What does "mission" mean? (A sending). What is a "missionary"? Who was the Father's Missionary? Who are Christ's missionaries? Of whom was Jesus speaking when He said "I sent them"? (See John 17:6f; also v. 20). Did He mean the apostles alone? (See Matt. 28:20, below). Was all, or even most of the missionary work in the New Testament done by the apostles themselves? (See Notes).

Matt. 28:16, 17. What sort of appointment had the Lord made with the eleven? What did they do when they saw Him? Did the Lord Jesus accept worship? Did the apostles? (Acts 10:25, 26). Did angels? (Rev. 19:10; 22:8, 9). Why the difference? Were they all convinced that it was Jesus? Were those disciples credulous, easy to convince? (Luke 24:11, 41; John 20:24, 25).

Verse 18. When Jesus "came to them" could they continue to doubt? (But see John 20:29). What had been given to Jesus? How much authority? Who gave it to Him? (Phil. 2:9-11).

Verse 19. What does He commission His disciples to do? On what grounds? ("therefore"—that is because of His universal authority) What is a disciple? (In the first

the Son and of the Holy Spirit? Why is this the same as being baptized "into Christ" (Gal. 3:27) or "into the Name of the Lord Jesus"? (Acts 19:5; See Col. 2:9).

Verse 20. Were the baptized then to be left to shift for themselves? What were they to be taught? What does "all things whatsoever" mean? What gracious promise follows upon their fulfilment of the commission? Will the Lord be with us if we ignore this commission? How long would He be with us? How long then should this commission be in force? What shows that this was not for the apostles only but for the whole church?

Acts 1:6-8. What had the Lord just told them? (v. 5). Did they know therefore that He would soon leave them? (John 16:7). What did they surmise He might do now, before He left? Had Israel ever had a kingdom? Had they lost it? Did they expect Christ to restore it to them? (Mic. 4:8). Did He say He would never do such a thing? What did He say? Are there times and seasons which the Father set within His own authority? (Matt. 24:36). But what did the Lord Jesus promise them? When should they receive power? When would that be? (v. 5). In that power what work were they to do? Beginning where? Then going out where? (Upon this, as a ground-plan, the book of Acts is laid out).

NOTES ON LESSON 8.

THE HEART OF THE LESSON.

The chief and central point of the lesson is that Christians are to be missionaries just as their Lord was. He was sent into the world by the Father; and thus He sends us into the world. "As he is so are we in the world." (1 John 4:17). In all things we have been called into the fellowship (partnership) of God's Son. (1 Cor. 1:9). We are to fulfil a mission in the world even as He did, and in His spirit and power.

THE GREAT COMMISSION.

This purpose of our Lord was put into a formal statement and command, in what is generally called "The Great Commission," as given by Matthew (see Lesson-Text) and in a different form in Mark 16:15, 16; Luke 24:46, 47; and John 20:21-23. From these passages we see that they must (1) Go—and that into all the world, to all nations; (2) Preach and teach the Gospel; (3) that men in response should believe, repent, be baptized; (4) that the promise to those who should so accept was remission of sins and salvation; (5) that those who had been baptized should be carefully instructed in all the commandments of the Lord. The promise, "Lo I am with you always" was their guarantee and assurance. (Comp. Exod. 3:12; Josh. 1:9; Judg. 6:16). It is only as we set about to carry out this commission that we can count upon this promise.

EVERY CHRISTIAN A MISSIONARY.

This great parting-charge of Jesus Christ to His apostles involves all His people without exception. Every one of us is responsible to fulfil the whole Commission. True any one person cannot personally go into all the world; and not every Christian is in position or fitted to do the actual going. But those who cannot go can have share in the work of helping to sustain those who go; and even those who cannot do that, can join with all the rest in earnest prayer for this great enterprise of God. (Matt. 9:38; Col. 4:3; 2 Thess. 3:1).

QUESTIONS ON LESSON 8.

(The questions on the Lesson-Text are very full. But the Notes open the way for further important questions.) What is the heart of this lesson? Is our work and mission on the earth similar to His? What is the "Great Commission"? Who gave it? To whom does it apply? What are the items of it—(1) as to our part? (2) as to what those ought to do who have heard the gospel? (3) as to God's promise to the obedient hearer? (4) as to our obligations to those who have been baptized? (5) as to the Lord's purpose to us as we carry out the Great Commission? How can each and every Christian have a share in carrying out the whole Commission?

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