

DECEMBER, 1928.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher
One Dollar a Year*

In Clubs of Four or More, Seventy-five Cents

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CONTENTS—

Words in Season—R. H. B.	353
News and Notes	357

Articles—

Leaving Christ out of Christmas—S. C.	359
The Foreknowledge of God—R. H. B.	360
God's Principles of Unity.	363

On Foreign Fields—

Missionary Notes—D. C. J.	366
From Kabanga to New York—W. N. Short	367
A Prayer and a Penny a Day—George Pepperdine.	368
Shall Brother Johnson Go?	365

The Lord's Day Lessons—R. H. B.	370
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Miscellaneous—

Publisher's Page	356
Books	359
For Brother Janes	362
Tennessee Orphan Home	365

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THE WORD AND WORK

LOUISVILLE, KY.

THE WORD AND WORK

WORDS IN SEASON.

R. H. B.

THINKING WELL OF OURSELVES.

In one sense no enlightened man can think well of himself. The world is full of the pride which parades under such terms as "self-respect," "self-esteem," "self-reliance," and other "self"-hyphenates—all of which thing must be broken down before the true dignity and worth of the man can be built. For in ourselves and of ourselves, what are we? What have we to boast of? By what shall we commend ourselves to God? Even Job "the perfect and the upright man," when he saw himself in God's presence, abhorred himself and went down into dust and ashes. (Job 42:5, 6). And Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." (Isa. 6:5). In the white light of His presence will any man show up better? Have we not all sinned, and fall short of the glory of God? (Rom. 3:24). And are we not dead in trespasses and sins, children of wrath by nature, hopeless, helpless, lost? When a man in such case plumes himself on aught he has and is, it can be nothing else than blindness and self-deception. "For if a man thinketh himself to be something when he is nothing, he deceiveth himself." (Gal. 6:3). The first work of God in the soul must be to break down self-satisfaction and complacency and self-righteousness. He must strip us of all we have been banking on. When God loves a man He lets him come to the end of himself, and for a moment at least, lets him see *the truth* concerning himself and his own condition. Then, "Blessed are the poor in spirit . . . they that mourn . . . they that hunger and thirst," for they shall receive the true riches. To them Christ is made wisdom from God and righteousness, sanctification, and redemption, that, as it is written, "He that glorieth let him glory in the Lord." (1 Cor. 1:30, 31).

WE MUST REGARD OURSELVES.

A man *must* have dignity. An esteem and respect for himself is indispensable. He must have a sense of worth, that he may hold himself up and walk fearlessly. For when men think meanly of themselves they will *be* mean; and those who think cheaply of themselves will sell out cheaply. I think that is one of the chief evils of the Darwinian "Doctrine of Evolution." It degrades man immeasurably. Convince a man that after all he is but *beast of beast*, and he will feel no compunction in emulating his four-footed and four-handed "brothers." And if he comes forth and passes out like the brute, the only philosophy possible is that of the brute-life: "Let us eat and drink for to-

morrow we die." But *the Bible never degrades man*. Though it smites man's pride in the forehead, it exalts him, and accords him his high origin and place before God. In his creation man is signally distinguished from the kingdom of the brutes. Over man's creation God holds solemn counsel. "Let us make man in our image, after our likeness and let them have dominion And Jehovah God formed man out of the dust of the ground and breathed into his nostrils the breath of life." (Gen. 1:26; 2:7). The eighth psalm does not (as has been erroneously thought) emphasize man's insignificance, but sets forth the marvel of man's greatness: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: what is MAN that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him but little lower than the angels and crownest him with glory and honor." The whole plan of redemption looks to restoring man to that high place whence he has fallen and restoring to man what he lost, with more super-added.

"In Christ the sons of Adam boast
More blessings than their father lost."

It is sin that degrades. The Prodigal sent to the fields to feed swine and envying them their fare, pictures the degradation into which sin brings a man. We were not made nor meant for that sort of thing. By his return to God he is through grace reinstated in honor in his Father's house, deeply humbled but highly exalted. Sin *humiliates*; but the redeeming love of God in Christ Jesus *humbles*, the while it lifts us on high. His gentleness makes us great.

WHY AND HOW.

As the branch cut off from the vine is utterly worthless so are we apart from Christ. In ourselves we have nothing to boast of—no goodness, no excellence, no virtue or power or merit, but much to make us abhor ourselves. It is necessary that we see this clearly, and we must always remember it. (Eph. 2:11, 12). But *in Christ* we are given a place and position which compels our own high and wholesome respect for our person and being, with reference to Him, the recognition of a relationship and an honor which we cannot ignore without despising our Lord Himself. I append here some of the reasons why a man in Christ must in this sense think highly of himself, and cannot afford to do otherwise.

1. He is specially beloved of God. (Rom. 1:7; John 17:24.)
2. He is bought with a price (and what a price!) and is correspondingly precious to God: he may not throw himself away or hold himself cheap. (Acts 20:28; 1 Cor. 6:20).
3. He is forgiven and cleansed. (1 Cor. 6:11). He must hold himself as clean. (Jas. 1:27).
4. He is a child of God. (1 John 3:1-3; Gal. 3:26, 27). No such honor has ever been bestowed on any other creature.

5. His body is the temple of the Holy Spirit. (1 Cor. 6:19).

6. He belongs to an elect race; he is a member of a royal priesthood, an holy nation, a people of God's own possession, "that he may show forth the excellencies of Him who called him out of darkness into His marvellous light." (1 Pet. 2:9).

7. He is destined to share the glory, the throne, and the inheritance of the Lord Jesus Christ with Him. (Rom. 8:17, 18; Rev. 3:21).

THE MANNERS OF GOD'S CHILDREN.

Each one of the items enumerated above would alone make more than a sermon. Let us think what would be the effect, both humbling and exalting, if we really accepted these truths by faith, and took our stand upon them. How would the children of a king, conscious of their rank, conduct themselves? Surely upon a high plane. Some years ago a popular journal gave an account of two boys, Persian princes, who were being educated in one of our Eastern boarding schools. Nothing (said the writer) could exceed the politeness, the thoughtfulness and obligingness of these two boys among their schoolmates and toward all. They had all the charms of fine manners. They showed all attention to every one, and rendered every little service, as there was occasion, and took offenses and the rudeness of others good-naturedly. They were in every way perfect gentlemen. This was of course due to the training they had received, but also in large part to the fact that they knew their royal rank, and they naturally conformed their behavior to the high standard of their position. What would be the result if the sons of God realized their high place and walked worthily of the high calling wherewith they are called? What kindness and generosity such would manifest toward their fellow men, with what patience they could endure injuries, what magnanimity they would show toward their enemies, how they would seek to do credit to their Father, and how they could lovingly and gladly do the humblest tasks. The Lord Jesus Himself set us the example, who, *knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God*, rose up from supper, laid aside His garments, took a towel and girded Himself therewith, poured water into the bason and began to wash His disciples' feet and to wipe them with the towel wherewith He was girded. (John 13). Here we see dignity and lowliness combined in love. Such were the Royal ways of God's Son. He could afford to do this because He was what He was and knew Who He was. So can we when we know that we are through Christ, sons and daughters of the Lord Almighty and our standing and interests are secure with Him. In the kingdom of God the lowliest servant of all is greatest, and the greatest must become the servant of all. "Be ye therefore imitators of God as beloved children, and walk in love;" walking "worthily of the calling wherewith ye were called, with all lowliness and meekness. . . ." (Eph. 5:1; 4:1, 2.)

THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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

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

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PUBLISHER'S PAGE.

This issue goes to some hundreds, perhaps thousands, who are not on our regular paid-up list. To you it comes as a sample, with a hearty invitation to subscribe. The magazine for 1929 will bring you nearly 400 pages of choice reading matter: The "Words in Season," beautiful poems, News from home and foreign workers, the ablest contributed articles, the timely reprints, and the editor's valuable exposition of The Lord's Day Lessons.

In the prophetic line, we have now on hand, for January, a remarkable article—"The First Day of the Week and The Thousand Years"; and Brother Boll has it in mind to run a new expository series through the entire book of Revelation, dealing with this last message to the churches in a new, clear, and practical fashion. Our commentary, "The Revelation", is entirely sold out, we have no plates, and there has been much demand for (and even substantial gifts toward) a new and better exposition of this portion of God's Word. This series will in all probability begin in January.

We can promise again that we shall keep the paper clean—free of doubtful advertisements, free of wrangling and all hurtful personalities, free of all foolish and ignorant questions and profitless discussions. We are set to declare "the whole counsel of God," and also to seek those things that make for peace and that edify.

May we not enroll you for 1929? Better still, make it a club of "four or more," at 75c each. Let's add a thousand new names this month!

E. L. J.

NEWS AND NOTES.

The Word and Work "wants" only \$291.12 "for Christmas" this time, to clear all accounts payable by the year-end! This is less than the usual shortage, and we have confidence that special friends by special gifts—partners in this work of faith and labor of love—will feel moved of God to share, large or small, as this need is made known. And we shall be so grateful.

From H. L. Olmstead: "During 1928 I have held meetings at the following places: Fifth and M. Sts., Louisville, Ky.; Bohon, Ky.; Mackville, Ky.; Mooresville, Tenn.; Fisherville, Ky.; Mt. Pleasant Congregation, in Tennessee; Mission meeting Simpson Co., Ky.; and Berea Church, Sumner Co., Tenn.

"In all these meetings attendance was most excellent with several additions at each place except two. Besides much teaching was given to the churches which was seemingly received with favor. The Lord has blessed me with excellent health and voice throughout the year and I have been able to be in nearly every service in the most perfect physical condition. For all of this I am truly grateful."

A limited number of bound volumes of The Word and Work for 1928 will be available at the usual price, \$1.75 each. These books are durably bound in Buckram, and fully indexed. They usually go fast: order now.

From a personal letter: "Your kind and sympathetic letter came duly to hand. I am out of bed but very weak. Doctor says I must not do any mental or physical work that requires any effort; that I must go slow all the rest of my life. Having laid up no rainy-day allowance I am dependent upon the Lord and my brethren. So far we have never been forsaken and the promise of God's word is that we never will be. Wife, although unable to even stand alone for the past eighteen years, crept on her hands and knees for two weeks, waiting on me. God bless her; she is pure gold. I am here, but will I be of any more use in the Lord's vineyard? His will be done. I ask the prayers of my brethren."—H. M. Evans, (Selkirk, Ont.)

The great Strossmayer Speech, crowded out this month by the holiday advertisements, will be concluded in January.

From Vista, Calif.: "A few members of the Church of Christ are trying to build up the cause of Christ at this place. In April, with S. E. Witty of Ontario, as preacher, and S. F. Martin, of Elk City, Okla., as song-leader, we held a two-weeks' meeting here, in a tent. Some heard the gospel that had never heard it before, as these brethren shun not to declare the whole Counsel of God. We would like any brethren who plan to make a change of location to see this part of the country. This is a new place and we are anxious to get the church started here. Write me."—W. E. Badders.

A delayed report from Peak and Main Street Church, Dallas, states that Brother J. F. Smith was with that congregation in October in a good meeting. Good attendance and co-operation, and 11 responses in all.

This "Book and Gifts" Number of The Word and Work is being sent as a sample to hundreds who are not on our regular list. Many of them have been readers of the Magazine, and have neglected to renew: this sample comes to them as another invitation to come back into our family of readers! Remember, with three subscriptions at \$1 each your own is free!

We should like to handle your subscription or renewal for any of the current magazines, religious or secular. We will bill you at the regular price, and the commission helps us to "carry on."

Let us supply your favorite Lesson Commentary, Paper or Quarterly for 1929: Sunday School Times, \$1.75 in our club; Torrey's "Gist of the Lesson," 40c; Peloubet's, \$2.10; Word and Work Lesson Quarterly 25c a year in advance, 7c per quarter; Little Lesson Pictures for primary pupils, 4c per quarter; "Little Learner" paper, for pupils six to ten years of age, 3c per quarter. Maps at moderate cost.

From Stephen D. Eckstein: "The way was opened, and for God's glory I was enabled to go to Houston, Texas, and visit the Jewish people. It was through the graciousness of a certain Railroad Company that my round trip was made possible. I spent four days in speaking, visiting, discussing with Jews, and distributing literature among them. Thereby, scores of Jews were brought face to face with the Gospel Message. A number of the families I met are descendants of the earliest Jewish settlers in Texas, those who originally hailed from Germany, or Russia. I was thrilled to find that even amid the clash and turmoil of modern existence they found time to discuss the deeper things of life. One outstanding cause for encouragement is their open-mindedness and that they are gradually putting aside pre-conceived notions concerning Jesus, as the Christ of God, which they formerly held. I met many Jews who read our literature, and knew of the work. Two have been in the Hebrew Mission. I am glad to say that the effect of our work is being felt among the Jews throughout the nation. Praise the Lord for the signal victories."

NOTICE!

Many hundreds of subscriptions expire with this issue.

Will you not help us by remitting promptly the payment of your subscription—\$1 each, 75c in a club of four or more? This will make repeated bills unnecessary and will save us much in time and money. Thanks!

THE WORD AND WORK

"A number were recently added to the fellowship at Glenmora, La., where Sidney Mayeux has faithfully ministered for the past two years, a prophet loved and honored in his own country. Brother Mayeux is very desirous of getting a new man in that field however, and in his last to us he was very hopeful that J. E. Boyd would soon be there. May that good field continue to be blessed of God.

"Brother Mayeux also writes of some good work by Brother T. M. Dowden at Turkey Creek, La."—Stanford Chambers.

From Franklin, Gy.: "Lord's Day attendance both morning and night has been good, in fact, excellent, throughout the year. Church is at peace and has met all regular financial obligations without pressure. Several younger brethren have been 'broken in' to take some public part. Regular monthly fellowship with Potter Orphans Home, besides liberal donations of food and clothing. Members of the church had fellowship in 3 mission meetings including one among the colored people here. Also some fellowship with the missionaries including boxes to Bixlers, Wright, and the Merritts. Substantial repairs and changes have been made in the building.

"A song drill of one week by Bro. Jorgenson of Louisville increased interest in singing; new books purchased. Fourteen days' meeting conducted by Bro. G. A. Klingman. Wonderful fellowship, attendance and interest. Fourteen baptisms, one by membership. Eight days' preaching by Bro. E. P. Watson. God attendance, fine spirit and excellent preaching. Resulted in increased love and determination to walk more closely with the Lord.

"Locust Grove Church has been visited once per month. Bible School attendance best of any country church in Simpson county. Regular fellowship with Orphans' Home and some with missionaries. Church at peace. Good regular services whether preacher is present or not. Fine meeting this fall with Bro. Homer Rutherford preaching, nine baptisms."—H. L. Olmstead.

LEAVING CHRIST OUT OF CHRISTMAS.

S. C.

A very common way of writing it now is "Xmas"—leaving Christ out of Christmas. So also is He largely left out of modern observance of the day professedly kept in His honor. What is there in the season's revelry and carousal, and fleshly indulgence to honor Christ or even to remind one of Him?

This paper is not a discussion of Christmas as to its origin nor as to whether the world had been the better off without the observance. Christmas is on the calendar of Christendom and in some manner is universally observed. It will be observed again this year by both Catholics and Protestants—hardly one of our readers excepted.

This is a plea, therefore, that so far as His followers are concerned, Christ be given a place in all our activities of the season. Since He would be in all our days He should be in the day called Christmas. Just as He should be in all our giving so should He be in our Christmas giving. Let not the pride, selfishness, love of display or of praise or other vainglory of the flesh have any part or lot in what we do. To the extent that they have we leave Christ out. While many are giving to receive again, or for show or from false pride, it is a good time for those who are Christ's to remember the poor and the blind and the halt and those sick or in prison; and in His name to minister unto them. So shall we represent Him, exemplify His teachings, be channels of blessings, increase gratitude and glory to Him and be the richer in joy ourselves.

BOOKS.

Who puts a good book in my hand does me a great service. It is the act of a friend. Continually the inquiries come to us about books and requests to recommend a good treatise on this or that, perhaps a commentary, a church history, a volume of sermons, or something devotional, doctrinal, controversial, exegetical, and so forth. We are glad to make suggestions, and to recommend the best books known to us—always, however, begging our friends to remember that human works partake of human imperfections, and that every book should be read discriminatingly, and "proving all things, holding fast that which is good." For there is but one book which we can absolutely and unqualifiedly endorse. That is the Book of God.

But among uninspired books there are many that are helpful written by able, earnest, faithful, studious men who put their best into their work. And such books are a blessing. This issue of our paper, will, we think, put the reader in touch with many such works.

R. H. B.

The Word and Work Lesson Quarterly—R. H. Boll's notes on the International Lessons—is now used in hundreds of classes, increasingly. It suits both adult and the older young people's classes. Please order early.

THE FOREKNOWLEDGE OF GOD.

R. H. B.

Sometimes a man will be found who is paralyzed by the thought that God knew beforehand what would become of him, and that by no chance could the outcome ever be different than God foreknew it would be. On the heels of this conclusion another idea sometimes follows: "If God foreknew that certain ones would go to perdition, why did He let them come into existence and live?" Or even, almost blasphemously, "What right has God to bring beings into existence and let them go their way, knowing beforehand that they would go to an endless hell?"

To such an attitude as that of the last question, the only answer is that of Rom. 9:20, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Or hath not the potter a right over the clay, from the same lump to make one vessel unto honor and another unto dishonor?" If God were minded to do any man a wrong, none of us could by any possibility help ourselves. We would not have as much come-back as the little worm that is trodden down on the pavement. But, blessed be His Name—He never treats anyone wrong, and Himself will not and cannot do wrong. "God is light and in him is no darkness at all." Moreover, His name is Love, and sometime with clearer eyes we shall see that all His thoughts and ways were only good and right, prompted by faithfulness and love.

The mistake underlying these fatalistic difficulties is that foreknowledge is thought to be equivalent to predestination or foreordination. It is not. In its simple sense foreknowledge is simply a knowing beforehand. In this sense it is the same whether the foreknowledge is predicated of God or of a man. A man may foreknow with accuracy that a thing is going to happen—as an astronomer may with great precision predict an eclipse; or an onlooker may foreknow that a falling body will strike the earth. We are aware that God could at any time arbitrarily interfere with the working of His natural laws, and that in this light His foreknowledge becomes predestination. When God deals in mere matters of natural law we may even grant that, though even in that God can do nothing "arbitrarily," but only what is in accord with true wisdom and goodness. But if it is a question of what *a man wills* to do there (within the limits of the man's free will and choice at least) God's foreknowledge is simply a knowing beforehand; for the determining of a man's course lies with the man, all limits granted; and God keeps faith with men in this matter.

WHO FIXES HIS FATE?

Two men were debating the old "Predestination" doctrine. "My brother," said the Predestinarian, "do you believe that God knows all things?" "Certainly," replied his opponent. "Do you believe He knows the future as well as the past?" Of course. "Do you believe that God foreknew from eternity ev-

ery man's eternal destiny?" "Yes." "And that God saw the stream of humanity flowing down the river of Time, and separating, one part going to perdition and the other to salvation?" "No doubt." "Then tell me, my brother, did God foreknow that as uncertain or as certain and fixed?" "If God foreknew it at all," conceded the other, "He must have foreknown it as a certainty." "Very well," said the Predestinarian—"if God foreknew it as a fixed and certain fact, who fixed it? Who made it certain beforehand? The man himself was not there to fix it, for he had not been created. Who then fixed it, and how was it fixed?"

The Predestinarian champion was wrong. Upon his own argument and premises that man *was* there, in the foreknowledge of God, and the man himself fixed his own fate; and God foreknew the man's destiny as fixed only as He foresaw the man himself fixing it by his own will and choice. So much for that.

HOW GOD DOES NOT KNOW.

Moreover there is a sense in which God did *not* foreknow what the man would do: God takes no *official* knowledge and cognizance of a man's action until the man has committed it. To illustrate: Mr. Hoover knew instantly when his election to the Presidency of the United States was assured to him. But officially he is not supposed to know until he is formally apprized of the fact by a duly authorized committee. Not until then does he take official knowledge of it, or act upon it in any official manner.

So with God. We grant that He knows all things. Past and future lie as an eternal present before Him. But He does not in the case of a free moral agent presume upon His foreknowledge of what the man will do until the man has himself settled it. For example—we may safely assume that God knew perfectly well what was in Abraham's heart, and whether he would or would not obey God's command to offer up Issac his son. But God waited until the child lay on the altar before He recognized Abraham's obedience. "*Now I know* that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12). God does not presume on His foreknowledge. He gives men a fair chance to choose and to act according to their choice before He estimates their action and attitude. Thus He tested out Israel that He "might know" what was in their heart, whether they would keep His commandments or not. (Deut. 8:2). Thus He left Hezekiah to pursue his own course without any interference "to try him *that he might know* all that was in his heart." (2 Chron. 32:31). Did not the great Heart-knower know everything before? Yea, but such foreknowledge does not enter into His judgment of men: *they* must choose and *they* must act before God can and will take cognizance of their way. He does not even profess to know apart from man's self-determination. Where it seems that He spoke and acted on man's sin before it was done it was always because the man's decision was already made, and the rest was foregone conclusion. Even then

He took nothing for granted, but waited and pleaded and warned, if by any means the sinner would yet be turned. So fair is He. In no case did He deal in judgment with a man for what he was going to do before he had done it. "It repenteth me that I have set up Saul to be king; for he is turned back from following me." (1 Sam. 15:10). Was God's choice of Saul a blunder? It *needed* not to have been. Saul had a fair chance. But did not God know what Saul would do? Doubtless—in His omniscience. Yet no such foreknowledge entered into the matter. God took Saul as he was, helped him, made good promises to him, and was sorry when he went wrong—exactly as He would have done if He had not known anything about it beforehand. Such instances are numberless; and surely if *God* does not presume on His own foreknowledge, men ought not, nor have they any occasion to stumble at it.

There is only one connection in which foreknowledge is equivalent to foreordination, and that is when God declares beforehand, *what He Himself is going to do*. In that case it is not only a thing foreknown but also afore fixed and determined. "Known unto God are all *His works* from the beginning of the world." (Acts 15:18, A. V.). "Declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and *I will do all my pleasure.*" (Isa. 46:10) It is in this sense that Christ was "delivered up by the determinate counsel and foreknowledge of God" (Acts 2:23); and in this sense was He "foreknown indeed before the foundation of the world." (1 Peter 1:20). For God foreknew that *He* would send Him into the world for the redemption of the world; and by God's plan (the Lord Jesus Himself also entering into it) He was "delivered up for our trespasses, and was raised again for our justification." (Rom. 4:25).

FOR BROTHER JANES.

No other one man in the brotherhood has done for the work of missions what Brother Janes has accomplished. He has labored indefatigably, unceasingly, beyond his strength, unremunerated, against opposition, against criticisms, under handicaps and difficulties, always loyally and stedfastly pushing this interest of our Lord. Let us do something for him now. His automobile which has been a great aid to him in his unselfish work is about to fall to pieces. He has not asked any of us for a new one, and has not asked us to ask anybody for him. He does not know anything about this at all. But, I say, let us show our love for this man of God, and have a share in his good work and his reward. Let us get him a new Ford. It will be really a gift to the Lord's work, and will help Brother Janes immensely. Send your part to Word and Work.

R. H. B.

Had I named the foregoing paragraph, I should have called it, "Not for Brother Janes"! This page will be torn out of Brother Janes, paper. Let's surprise him! Let's see if it can be done!

E. L. J.

GOD'S PRINCIPLES OF UNITY.

The tendency of all sects has always been to consolidate themselves on the principle of confederation. Each sect as it extended sought the amalgamation with it of all who adopted the same views or principles. Then arose the necessity for a constitution and rules, and a definite membership. These might be largely, or not at all Scriptural; but compliance with such rules became the bond of union, and thus, practically, the way is barred in each community or sect against further knowledge of many truths.

Outside of all such we have been led, in order to be where one authority only is owned, that of the Lord Jesus Christ; where
 ONE FINAL STANDARD IS APPEALED TO
 --viz., the Word of God; and where there is liberty for the Spirit of God to minister by those whom He has qualified and set in the body for the edification of the whole.

Had these denominations, sects, or communities been God's Assemblies, it would have been schism to leave them. If those Assemblies, of which we form part, be not Assemblies of God, it is schism to be identified with them.

Whatever be our relationships *as individuals* with the children of God in the various denominations or sects of Christendom (and these must never be ignored), relationships with the sects *as such* we can have none.

The truth that demanded separation at first, demands that the separation be maintained; otherwise the sacrifice of the truth must follow. Therefore, in speaking of the relationships of Assemblies one toward another, it is implied that they are indeed entitled to be called "Assemblies of God."

The results of all attempts

TO FORM A UNITY OF ASSEMBLIES

have been so sad and dishonoring to the Lord, that many of us have naturally recoiled to the other extreme, and the consequence is that attempts at united action and fellowship among Assemblies, which are perfectly right and Scriptural, are opposed and suspected of being a beginning to drift back again into organized sectarianism.

If unity be made an object instead of Christ, then the end must be disaster. Some have made it the object, and have taken the exclusive position, and God has blown upon it. Others have made it an object, and have in their zeal for union of all Christians consented to sacrifice their testimony as to distinctive truth, thus purchasing the wider fellowship at the expense of unfaithfulness to that which God has taught them. Thus, whether it be the rallying cry of the "unity of the body," or "fellowship with all saints" (both truths of the highest importance if rightly understood), it is equally making unity an object, and the result is disaster to the truth. Properly,

UNITY IS A RESULT, NOT AN OBJECT.

In building the wall of Jerusalem, each man with his family built

opposite his own house, and built upon the old foundation. Thus acting, there was no need to be concerned about unity. When the building advanced far enough, each portion would meet with and join on to the next. Thus, in time, *unity* was the *result*.

Again, in warfare each soldier is concerned about obeying the orders of his captain. This is all the soldier's concern; he need not trouble himself about the unity of the army, essential though that may be. Each captain with his company is concerned only with obeying the orders of the colonel of the regiment; and, again, each colonel with his regiment is concerned about obeying the orders of the general of the division; then, finally, the generals are concerned about fulfilling the orders of the commander-in-chief. Thus, *subjection to authority* is the principle that secures practical, effectual unity. The forces are one in action, because all subject to one supreme will.

THE OBJECT MUST BE CHRIST ALONE,

the exaltation of His Name, as the Name that claims the allegiance of every heart, the subjection of every will; the exaltation of His Word as the only statute book whereby His will is made known; the unhindered liberty for His Spirit to unfold its treasures and put each individual in possession of the mind of Christ. Those who were of one heart to make David king were able to keep rank. There was no wavering purpose, no double heart, therefore unity was the result.

Let Christ be our Centre and our object, and subjection to Him in all things our rule, and unity will surely be the manifest result. Let each Assembly exalt Him and build upon the old foundation, and

ACCORDING TO THE DIVINE PATTERN AND PLAN

and then, like the walls of Jerusalem, there will come in time to be a joining together of all that are so acting out the will of God. Fellowship between Assemblies will be the natural outcome of individual and united subjection to the will and Word of the Lord.

The word that separates from one Assembly will separate from all, not because all are confederate, but because all acknowledge the one authority. The word that introduces to one, will introduce to all, not because one is bound by the action of another, but because each is acting in obedience to the same word and will.

* * * * *

Doesn't this writer (in *The Witness, of London*) get at this in a somewhat unusual and able fashion? Also, do you see some sort of sign or banner of a sect, party, or group in his capitalized "Assemblies"? Is this the language of Christians generally, or of one particular group or class of believers? Had he varied his term somewhat and left off his big "A" there would not have been this sign that he was speaking as one of the _____ group.

In precisely the same way, "we" identify ourselves with a certain group or class of believers when we almost invariably say "the church of Christ" and often say it with the capital "C".

"Our Plea" is a kind of a sign-board by which the knowing ones would recognize a certain body of strivers after truth. Perhaps it is hard, in our efforts to be and do just as God wishes, to avoid some sign or indication that we write or speak not as one of the whole body of God's people, but as one of some group or class that contains less than all the saved of earth. Indeed there may be times when we shall wish to localize and particularize, but there are other times when we do not.

DON CARLOS JANES.

SHALL BROTHER JOHNSON GO?

The time is here when Brother Johnson should go on his way to Brazil, but the necessary expenses have not been raised. About \$250 has been contributed, and as much again is needed. Now Brother Johnson is a man of God, and wholly surrendered to God's will. He will not fret nor worry, neither will he borrow, nor beg, nor would he let his friends do so. He is as willing to wait over for another season, if the will of God so wills, as to go on now, though his heart yearns to go. That is *his* end of it. He will wait and trust and continue in whatever work of faith and labor of love opens up for him here, until the Lord of the harvest makes the way for him. But on our part can we do anything to further this move? First of all we can and must pray. Then, if by any sacrifice we can help raise the means, let us do that, and do it *immediately*. His fine singing voice (the Brazilians are very much attracted by song) and the encouragement of his presence will make Brother Johnson count as much as two men in the work with Boyer and Smith. The need of that field is appalling, and the work as hopeful in results as any we know of. Brother Johnson has laid his life upon the altar. He is ready to go. Shall we have a share in this work? Send your gift, small or great, to Word and Work, Louisville, and we will account for it and see that it goes at once to Brother Johnson's travel fund, that he may, if possible go on *now*.

TENNESSEE ORPHAN HOME.

My object in writing is to call attention to the great need of caring for those who cannot care for themselves. This can be done first, by opening your homes to orphan children, and second, by helping Tennessee Orphan Home care for them. For three years I have been in close touch with the work of Tennessee Orphan Home, and I have seen the great good it is doing. It gives many little souls an opportunity to develop into real men and women, and prepare while here to live in the glory land when life is over. But the pitiful thing about the work is there are many little souls crying for help, and we do not have the money to help them all. Wou't each one of you who loves the Lord resolve within your heart to do your part in answering the cry of these little souls and give them a chance? The Lord says: "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." Paul says: "I have shown you all things how that so laboring, you ought to support the weak, and remember the words of the Lord Jesus how he said it is more blessed to give than to receive."

B. F. Harding.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

David Thomas Broaddus was born at Hong Kong, Sept. 19. Bro. N. B. Wright reports from San Francisco that he is glad to be China bound. ** "The sooner the Browns get here the better."—*J. D. Merritt*. Send your check to A. B. Reese quickly to help them get on their way to Africa. ** Eighteen were baptized at Huyuyu, Sept. 2.

Arleta May Oldham was born to Bro. and Sister Lewis T. Oldham, of the China Mission, on October 14th. ** In July and August, 8 were baptized at Sinde. ** Bro. Claude Neal, 4035 Michigan Avenue, Louisville, Ky., is seeking the funds by which A. B. Reese and family may go to the mission field. This addition to the force in Africa will be both welcome and valuable. ** The United Church of Canada, with 693,000 members gave \$650,000 to missions. ** There are many churches ready to be enlisted in foreign missions giving if some one would present the matter discreetly and give them the necessary encouragement. Will you be the person to do this in your place of worship?

"A prayer and a penny a day." How we should be ashamed to include less in our slogan! But Bro. Geo. Pepperdine, 1100 South Grand Ave., Los Angeles, Calif., tells us it will give us 1,000 missionaries. Bro. Pepperdine will supply you with literature on this matter upon request. ** In point of number of persons reached (nearly 100), in the number of churches established and in the additional weighty consideration that they are self-supporting and self-edifying *from the start*, the summer campaign of Bro. George Benson in the Philippines sets a high water mark of accomplishment in our missionary endeavors. ** There is urgent need for quick responses to send the George Johnson family and Sister Crystal Edwards to Brazil this year. All should go at once to save extra travel in meeting them at the coast. This paper will accept funds for them or other missionaries. ** "The villages are begging for teachers."—*Ottis Scott*. ** Since Jesus commanded the world-wide preaching of the gospel, it is our business to engage wholeheartedly in missionary work. When the heathen beg for light, shall we decline the request while our daily waste would support 1,000 workers? ** "With several radiating centers, we can reach more people."—*George Benson*. ** Do not let the year go out with any arrearage on your part for the mission work. ** More people will go to heaven if more Christians will take more interest in getting more missionaries to the field. ** "There are thousands of towns without a worker and many of them without a Bible."—*O. S. Boyer*. Thus not one door, but many doors are wide open for work. ** What is it to hold the truth in unrighteousness? ** "This climate is hard on shoes."—*Max Langpaap*.

FROM KABANGA TO NEW YORK.

After a visit and some work done at Sinde Mission we started on the journey toward the homeland. Our first stop was with Brother Hadfield and children. Then we went on to Brother Sherriff's place, Huyuyu Mission. Here we spent some very pleasant hours, encouraging, both to us and them. From there we started on toward Cape Town, which we reached after three days. After a few days of pleasant visiting here we boarded the ocean liner which was to take us to England. The great blue sea was very fine, though we got sea-sick. After some days going we reached St. Helena, that historic spot in the world, though itself very small. We went ashore, took a cab and went to see the spot where the Conqueror of Europe was buried. A very lonely spot, but exceedingly beautiful, among the trees, hills, and springs. On further we found the house where the great Napoleon had lived, and worked in his flower garden. Also on this Island is what is known as Jacob's Ladder, a flight of steps near nine hundred feet long containing seven hundred steps, and without a break or landing in the whole distance. Later on we came to Ascension Island, which is almost nothing except for the telegraph company. While standing at the island the natives brought to the ship some very large turtles, weighing near 600 pounds each. These were for the table of the King of England. Later on in our journey we came to Los Palmos, where the natives had many things to sell. One fellow had a scarf he wanted to sell for \$12.50, but finally the lady got it for \$2.50. Another had an article he wanted to sell for "eleventeen shillings." Again we were out on the deep, and days were passing in the same old way when someone spotted the great airship, the Graf Zeppelin. Then there was excitement enough. In twenty-four days we landed in London where we spent four days very pleasantly, seeing the Abbey of Westminster in the meantime. Then came the time for us to leave that land on the last part of our water journey to the U. S. A. We had beautiful weather on the way to England, but from there not so good, but instead a storm. The waves rolled high and the 17,000-ton ship shook and trembled from head to stern, then stopped in mid-ocean unable to go forward further without danger of tearing itself to pieces. This was another time to put ourselves in the hand of God, a time when we felt a bit uncertain. You see, "I had only so far seen the sea in friendlier moods; sometimes quiet and lazy; sometimes laughing, venturesome and reckless; sometimes brooding and poetic, when moonbeams turned her ripples into silver threads and dreaming snowy night-clouds piled up fairy-castles in the sky. But as yet I had not known, or even guessed at, the terrible strength of the sea's wild anger." After twelve days we reached New York, got our papers all fixed up, our baggage through the customs, and, with Sister Lawyer and her brother who came to New York to meet her, we went to the railway ready for the journey west.

W. N. SHORT.

"A PRAYER AND A PENNY A DAY."

GEORGE PEPPERDINE.

Since my recent report on "Missionary Work in Japan" appeared in some of the Church papers, a number of people have expressed their desire to give a little money in a systematic way for mission work. The great need of the Gospel of Christ in heathen lands is beginning to make an impression upon the conscience of many Christians. If we take advantage of this opportunity by encouraging people to begin at once their giving to mission work, we can provide better support for our missionaries already in the field and send several other couples who have volunteered to go.

Friends, we ought to take the matter of missionary work seriously. The horrible and hopeless condition of people living in lands where Jesus and His Gospel are not known should weigh upon our conscience. The word of Jesus in the great commission, "Go ye therefore and teach all nations," is still binding upon us and we cannot safely turn a deaf ear to the call of our unfortunate brothers who have had no opportunity to hear the gospel and embrace it. In our own country everyone has an opportunity to hear and obey if they will, but many spurn the appeal. Our obligation to them is great, but not as great as to those who have never heard of Jesus the Saviour, and God the Father whose love can redeem sinners.

In order to make a definite start in this direction, I have prepared cards for individual members of the church to sign, indicating their interest in mission work and their resolution to help. The card is reprinted herewith:

"A PRAYER AND A PENNY A DAY."

For Missionary Work.

I realize the great need of the Gospel and the love of Christ among the people who are in darkness in heathen lands. I am grateful to God for His blessings to me; for the Bible and sufficient intelligence to read and appreciate it, for the association of Christian friends in this glorious land of Christian civilization and Churches of Christ.

In order to show my appreciation to God and to do my bit toward spreading the Gospel of Christ in other lands, I have resolved that in the future I will each day give at least one instant to prayerful thought, in silent prayer, for the success of our missionaries in foreign lands. I will also give of my means an average of at least one cent per day for mission work in addition to my regular gifts to the Church. This special gift of one cent per day, 30c per month, (or more if I am able) will be given to the treasurer of the Church to which I belong with a request to place it in a special fund for mission work. If no such fund exists I will send it to a Church of Christ which is doing missionary work.

Signed:

Address:

This card to be given to treasurer of the church with first gift. If you are able to give 3c or 10c per day (\$1.00 or \$3.00 per month, or more) state amount here..... (\$. per month).

Every individual Christian who feels the necessity of missionary work and who is desirous of giving his "mite", even though it be only one cent a day, is urged to sign one of these cards and hand it with his first gift to the treasurer of his local church, requesting him to start such a fund. Almost anyone who is able to make his own living can spare 10c a day without making much sacrifice. Some little luxury or unnecessary expense can be curtailed if we really love God and the Gospel of Christ more than temporal things. You may clip out and use the above reprint of card, or write for one for yourself and some for your friends. The cards in any quantity wanted can be had free of charge by writing to the writer, at 1100 S. Grand Ave., Los Angeles, Calif.

Every Church of Christ should be doing its bit toward spreading the Gospel in foreign lands, no matter how small that effort may be. In order that the work may be carried on systematically and in a business-like way, the treasurer of the church should maintain a separate fund for mission work so that members may give special amounts to that fund in addition to their regular contribution toward the up-keep of the local church. Any church that is not able to maintain its own missionary in the foreign fields should co-operate with other churches who have undertaken, and who are guaranteeing the support of a missionary but who need the co-operation of sister churches.

We do not believe in foreign missionary societies, but we do believe in sending the Gospel to people in darkness. It takes effort and initiative on the part of some one in each church to get this work, or any other work, done. Who will volunteer, in each church, to talk to members privately or publicly and urge them to take interest in missionary work, to pray for its success, and to give each day an amount of one cent, or more, to its support? Fifty people giving ten cents each per day can support one worker! When such a small sacrifice on our part will provide means to carry on the work, we should do our part if we are worthy to be called Christians. The workers who go into heathen lands are the people who make the great sacrifice. There are now four or five couples ready and willing to go to the needy fields in China, Japan, Africa and South America, but there are not enough funds available in their home churches to send them. The workers on the foreign fields are calling for these helpers; the poor heathens are dying without God and without hope; our duty is perfectly clear. I ask you one and all, what shall we do? Shall we follow the suggestions made above; shall we work on some other plan, or shall we do nothing?

We have the Scripture Text Calendar for 1929. This is the same Calendar that we have sold for several years, the most desirable of its kind that has come to our notice. With its fine prints of famous sacred paintings, and with its good scripture selections, it makes an inexpensive gift that will be enjoyed 365 days in the year. Prices, 30c each, five for \$1.40, twelve for \$3.00, postpaid.

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 DECEMBER

Lesson 9.

December 2, 1928.

PAUL BEFORE HIS JUDGES.

Golden Text: I was not disobedient to the heavenly vision.—Acts 26:19.

Lesson Text: Acts 24:24-27; 26:19-29.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Acts 26:19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21 For this cause the Jews seized me in the temple, and assayed to kill me.

22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud

Questions and Brief Comments.

Verse 24. Who was Felix? (Ac. 23:24, 26, 33). Was he informed concerning Christianity? (Ver. 22). For whom did he send? What subject was presented before him?

Verse 25. What three things were reasoned about in his presence? How was he affected? What was his answer? What is a convenient day for salvation? So far as we are informed did Felix ever tremble again? Did the convenient day for salvation come? Verse 26. What were other convenient seasons used for? Is it possible to believe and tremble and still remain impenitent? (Jas. 2:19).

Verse 27. How many years were given Felix as a convenient time? Did he profit by it? What man succeeded Felix as Governor? Why was Paul left in prison? Would not the title of this lesson be more in keeping with the facts if stated thus "The Judges before Paul"?

Verse 19. Relate how Paul came to appear before Agrippa? (Read chapter 25 and be able to tell the story). What is the content of Chapter 26 up to this verse? When Paul saw clearly his duty what did he do? (See Gal. 1:15-17).

Verse 20. Where did Paul first preach Christ? And later where did Paul preach? To whom did he preach? What was prominent in his preaching? Is that also needed badly at present?

Verse 21. "For this cause"—they tried to kill Paul. What does Paul mean? (Cp. chapter 22:21, 22). Are there words now which arouse prejudice?

Verse 22. Where did help come from? (See Chap. 21:30-36). Where did Paul say help came from? Can both be true? To whom did Paul testify?

voice, Paul, thou art mad; thy much learning is turning thee mad.

25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

Did Agrippa become a Christian? Who had failed?

What did he testify?

Verse 23. What thing is plainly taught by Moses of the Christ? The proclamation of light was to follow what great event? (See 1 Cor. 15:3, 4; 2 Tim. 1:10).

Verse 24. How did this earnest appeal affect Festus?

Verse 25. How did Paul answer Festus? Was Festus "excellent" in character or position? Is there not an honor due to position when it could not be of character? (1 Pet. 2:13-17).

Verse 26. Was Agrippa informed in these things? How did Paul speak to him? Did Agrippa denote by some means that he was favorably impressed which encouraged Paul?

Verse 27. How did Paul press his claims?

Verse 28. What was Agrippa's response? Did he appear to be sincere?

Verse 29. What was Paul's answer?

NOTES AND TEACHING POINTS.

"WHAT THE PROPHETS AND MOSES DID SAY."

The prophets and Moses said clearly that the Messiah would be a glorious, triumphant King. (Deut. 18:15-18; Isa. 11:1-15; Psa. 72). They said just as clearly that he would be a suffering, despised and rejected Messiah. (Isa. 53:1-10; Psa. 22). Sometimes the two lines of delineation ran together in one passage. (Isa. 51:13-15). The Jews did not see how both could be true and they forgot one line—the undesirable, and exalted that which suited them. They were slow to believe all that the prophets said. (Luke 24:25). Paul saw, on being converted, as we now see, that these two aspects of the Messiah's work were separated by death and resurrection according to the Scriptures. (1 Cor. 15:3, 4; Acts 26:23). On his part the suffering is past and the glory begun. (Acts 3:18; Luke 24:25-27). On our part we are to suffer yet a little while before the glory and reign will begin. (1 Pet. 5:10; 2 Tim. 2:11, 12).

A TERRIFIED JUDGE.

Our Lesson title is "Paul Before His Judges." It would have been quite appropriate to have put it The Judges Before Paul. The Judge in this case becomes terrified before the prisoner. The prisoner had chosen an unpopular but profitable subject—"he reasoned of righteousness, and self-control, and the judgment to come." The Judge "trembled" at the idea of a judgment to come when he must answer for his unrighteous course and uncontrolled life. He trembled but penitence he had not. There was little hope but he had been given opportunity. A dollar was more desirable than grace. (Acts 24:26).

AN ALMOST PERSUADED JUDGE.

Another Judge is before Paul. He is before him by Christ's appointment. (Acts 9:15). Paul is doing his work well—he is not failing, the gospel is not failing but the judge is making a very great failure. His choice of this hour is doubtless losing him heaven with all it means. His "almost" (Acts 26:28) cannot avail, his "almost" is but to fail, his "almost" is but to be lost. "So near the door, and the door stood wide, close to the port, but not inside, almost persuaded to give up sin, almost persuaded to enter in, almost resolved to count the cost, almost a Christian and yet LOST."

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 10.

December 9, 1928.

PAUL GOES TO ROME.

Golden Text: I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Lesson Text: Acts 28:11-24, 30, 31.

11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

13 And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14 where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had sought whereof to accuse my nation.

20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that

Questions and Brief Comments.

Introductory—Why does Paul go to Rome? (Ac. 25:9-12). Had he before this imprisonment intended to go to Rome? (Ac. 19:21; Rom. 15:22-29). Did he expect a prosperous journey to Rome? (Rom. 1:9-11). Will you prepare for this lesson by reading Acts 27:1-44; 28:1-10?

Verse 11. At what place was Paul? Acts 28:11; How long were they there? How did they leave?

Verse 12. How long did they stop at Syracuse?

Verse 13. What was the next stop? At what other place did they stop?

Verse 14. What encouragement did they have at this last stopping place? How long did they tarry? What was the next stop?

Verse 15. At what place were they met by brethren? What effect did this have on Paul?

Verse 16. What favor was granted Paul as a prisoner in Rome?

Verse 17. Whom did Paul call unto him? What did he say to them?

Verse 18. What did "the judges" desire to do for Paul? Were they convinced of his innocency? (Acts 24:27; 26:30-32).

Verse 19. Why was he not released? Did Paul accuse his nation of wrong doing?

Verse 20. Why did Paul wish to see the leading Jews? What was Paul's order of preaching? (Rom. 1:16). Why did Paul say he was bound? What was "the hope of Israel"? Compare (Acts 24:15, 26:6).

Verse 21. Had the Jews in Rome been informed of Paul? How do you account for this?

Verse 22. What did the Jews desire? What had they heard concerning what they called a "sect"? (Acts 24:14). How is such a course now spoken about?

Verse 23. What was arranged between Paul and the Jews? Were many interested? Of what did he testify? Of whom did he persuade? What was his source of information? With what success did he labor? (See verses 24-28).

everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 And some believed the things which were spoken, and some disbelieved.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Verse 30. How long did he stay in Rome? Where did he abide?

Verse 31. Of what did he preach? What did he teach? Did he have liberty and boldness?

NOTES AND TEACHING POINTS.

THE PRISON LETTERS.

There are good reasons to believe that Paul endured two imprisonments at Rome. If this is true he was released from this imprisonment and later arrested, imprisoned and executed. It is probable that the event mentioned in 2 Tim. 4:20 occurred between these imprisonments. While in prison at Rome Paul wrote the prison letters—Ephesians, Philippians, Colossians and Philemon. He also wrote 2 Timothy from the Roman prison. He had carried the gospel from Jerusalem to Rome. From Rome he wrote that the gospel had been "preached to every creature which is under heaven." (Col. 1:23). This was the ending place of his ministry. He was finishing his course with joy (Acts 20:24) and his prison letters abounded in joy. (Phil. 4:4). He had the desire to depart and be with Christ. (Phil. 1:23). The joy of a good fight won and the satisfaction of a finished course will be the subject of another lesson.

"A PROSPEROUS JOURNEY."

In his Roman letter Paul had prayed that he might have a prosperous journey by the will of God to come unto them. Rom. 1:10. He had expressed the belief that when he came to them it would be "in the fulness of the blessing of Christ." (Rom. 15:29). In that same book Paul said, "We know that all things work together for good." (Rom. 8:28). This is the journey in prospect. Now turn and read the preparation for the journey, (Acts 21:27 to 26:32), and the account of the journey (Acts 27:1 to 28:16). With human wisdom shall we call that a "prosperous journey"? Think of how many great ones Paul was privileged to preach to and of how the storm and shipwreck gave Paul a congregation of 275 to preach to. Think of the change in attitude on the part of the crew (Acts 27:10, 11 with ver. 43). Think of the fine work in the island Melita—"God moves in a mysterious way, His wonders to perform. He plants His footsteps in the sea and rides upon the storm." God's ways are not our ways.

DRIVEN TO AND FRO IN ADRIA.

Paul had the comfort of a definite promise during all that storm of fourteen days and the entire journey. He was sure of a safe delivery in Rome. (Acts 23:11). God was in the storm preparing ears to listen. In the darkest hour He gave Paul assurance that his former promise still held good (Acts 27:23). We would that all Christians could learn this lesson also. Whatever the storm, let us learn to rely on His wonderful promises of assurance. He is faithful and will bring us home at last with joy. For instruction and consolation read John 10:28, 29; 1 Cor. 10:13; Phil. 1:6; Jude 24.

QUESTIONS FOR CLASS USE.

1. Is there any disagreement between Rom. 8:28 and 2 Cor. 11:24-28?
2. May not this journey to Rome be a part of God's program for Paul as announced in Acts 9:16?
3. Did Paul practice Eph. 5:15, 16 on this journey?
4. Did not Paul seem abrupt in giving the quotation as in Acts 28:26, 27?
5. Show why this application of Scripture to them was not abrupt.
6. Was this a bad mistake to depart from the gospel of grace to a disputation among themselves?

THIRD LORD'S DAY LESSON OF DECEMBER

Lesson 11-

December 16, 1928.

PAUL AND HIS FRIENDS.

Golden Text: A friend loveth at all times.—Prov. 17:17.

Lesson Text: Philemon 8-21.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,

9 yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:

10 I beseech thee for my child, whom I have begotten in my bonds, Onesimus,

11 who once was unprofitable to thee, but now is profitable to thee and to me:

12 whom I have sent back to thee in his own person, that is, my very heart:

13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:

14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15 For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever;

16 no longer as a servant, but more than a servant, a brother beloved, especially to me, but how much rather to thee, both in the flesh and in the Lord.

17 If then thou countest me a partner, receive him as myself.

18 But if he hath wronged thee at all, or oweth thee aught, put that to mine account;

19 I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

mon?

Verse 17. If Paul and Philemon were partners what was Onesimus to be to Philemon? Is not this the work of the Gospel—that is—to make partners and friends out of servants? Jno. 15:15.

Verses 18, 19. If there was a debt to be paid by Onesimus to Philemon (Onesimus being unable) who promised to pay it? What did Philemon owe Paul? Do you think Paul had to pay anything for Onesimus?

Questions and Brief Comments.

Introductory.—Will you read the entire book of Philemon? Tell the story of Onesimus. (See Notes).

Verses 8, 9. Why could Paul have enjoin in this case? Why did he not enjoin? What two reasons did he give for beseeching? Do friends command friends or beseech them? What is it that forbids the commanding attitude?

Verses 10, 11. For whom does Paul beseech Philemon? What was the spiritual relationship of Paul and Onesimus? In what place was Onesimus born in this spiritual sense? Does this prove that Paul practiced his own teaching in 2 Tim. 4:2? What had been the character of Onesimus? After being born again what change had taken place? What does the name "Onesimus" mean? (Profitable).

Verses 12, 13. What did Paul do with Onesimus? Was Onesimus profitable and dear to the Apostle Paul? Did he want to keep him? For what purpose? On whose behalf? How does Paul describe his imprisonment? Verse 14. Why did not Paul keep Onesimus and write Philemon to that effect? What did Paul guard against regarding Philemon's goodness? Which do we appreciate most, free-will or forced goodness? Which kind does God enjoy most? Is the same true of giving? (2 Cor. 9:7).

Verse 15. Does not Paul touch on the special providence of God in this verse? (Onesimus needed the touch which Paul could give, which was lacking in even the good Philemon, and God directed his wicked, fleeing footsteps to Paul).

Verse 16. Since the change Philemon could have Onesimus for how long? What was the change of relation? How dear had he become to Paul? Would it even be more so to Phile-

Verses 20, 21. After such lovely appeal do you think Philemon could fail Paul? What was Paul's confidence in Philemon?

NOTES AND TEACHING POINTS.

THE LESSON STORY.

Onesimus, a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. While in Rome he came in contact with Paul and was converted. Paul, though greatly desiring to keep him, sent him back to his master Philemon bearing this letter.

THE LETTER PHILEMON.

This letter is one of the finest statements of the refining influence of the gospel on the hearts of men. Schofield says, "It is of priceless value as a teaching (1) in practical righteousness; (2) in Christian brotherhood; (3) in Christian courtesy; (4) in the law of love." Take these four things and note how poorly developed they are in the life of the average professor. There is a tendency of the human heart to exalt doctrine and depend on the formalities of the Christian system. This priceless little book calls us back to the beauty of Christian character. Erasmus says, "Cicero never wrote anything of greater elegance." Luther says, "It is a charming expression of Christian love, a real exhibition of Christian courtesy, a model of tact and delicacy."

IMPUTATION.

In verses 17 and 18 we have a perfect illustration of the doctrine of Imputation.—"Receive him as myself—reckon to him my merit; If he hath wronged thee or owest thee ought, put that on mine account" that is reckon to me his demerit. The doctrine of Imputation may be seen in pattern in Lev. 1:4 and in fact in 2 Cor. 5:21. Not the perfection of the man but the perfection of His offering is what counts. By faith I become identified with Christ. My demerits have been imputed to Him and he died because of them and His merits have been imputed to me and I live because of them. This is my hope of salvation.

THE SWEETNESS OF FRIENDSHIP.

"Oil and perfume rejoice the heart; so doth the sweetness of a man's friend that cometh of hearty counsel" (Prov. 27:9). Hearts that are true, prompted by a common and worthy purpose, taking counsel together in the fear of the Lord generate an aroma like the burning of sweet incense on the golden altar. The friends of Jesus form a friendship of brotherhood and love. In their worship they take counsel together and heart answers to heart and praise rises to heaven itself. Of such it is written: "Then they that feared the Lord spake one with another; and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. 3:16).

Use the Lesson Text Questions for Class.

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 12.

December 23, 1928.

PAUL'S LAST MESSAGE.

Golden Text: I have fought the good fight, I have finished the course, I have kept the faith.—2 Tim. 4:7.

Lesson Text: 2 Tim. 4:1-8, 16-18.

1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:

2 preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching.

3 For the time will come when they will not endure the sound doc-

Questions and Brief Comments.

Verse 1. Paul's last message was written to what person? From what place did he write? (Roman Prison). Before whom did Paul make his charge?

Verse 2. What was the solemn charge given Timothy? When should he be urgent? What three things should he do with longsuffering?

trine; but, having itching ears, will heap to themselves teachers after their own lusts;

4 and will turn away their ears from the truth, and turn aside unto fables.

5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

6 For I am already being offered, and the time of my departure is come.

7 I have fought the good fight, I have finished the course, I have kept the faith:

8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

16 At my first defence no one took my part, but all forsook me: may it not be laid to their account.

17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

was with him as he wrote? (Verse 11) Whom did he wish to be with him? (Verses 9, 11). For whom does Paul pray?

Verse 17. With human friends gone, who was still faithful? What did this Friend, who sticketh closer than a brother, do for Paul? Did Paul practice 2 Tim. 4:2 at this time? From what was Paul delivered?

Verse 18. To whom did Paul look for complete deliverance? What was the final goal to which Paul looked for full and complete bliss? For salvation and eternal bliss, to whom belong the glory?

NOTES AND TEACHING POINTS.

LOOKING ACROSS THE TOMB.

It is appointed unto men to die once. In Adam all die. With this general rule there is an exception. This exception is made possible because of Christ's death. Heb. 9:27, 28. It will be effective to the saints who are living at the time of Christ's return. (1 Cor. 15:50-53; 1 Thess. 4:15-17). The final result of the change will be the same, whether wrought by the instantaneous change of the living or the resurrection of those asleep. We are no where exhorted to prepare for death. We are everywhere exhorted to be ready for Christ's coming. Paul hoped to be living at that time. (2 Cor. 5:8; 1 Thess. 4:15; Tit. 2:13). The prospect of such a change is much more inviting than death. Why should we not look for and love his appearing? (2 Tim. 4:8). Paul even at this time had his heart set on that glorious event. Since we know not when He may come so may we thus look and long. (2 Pet. 3:12).

THE FALLING AWAY.

The Bible is very clear and definite that previous to and at the time of Christ's return the world will be in a state of sin and unbelief (Luke 17:26-30; 18:11), and the church in a state of apostasy. (2 Thess. 2:1-3; 2 Tim.

Verse 3. In view of what condition did Paul make this solemn charge? Not able to endure the sound doctrine what do people do?

Verse 4. What sad prophecy is given here? Had this condition already set in? (2 Thess. 2:7). What is the present condition in that respect?

Verse 5. In the view and presence of such an apostasy what was Timothy to do? (Four words answer—"sober," "suffer," "do" and "fulfil." Is this good advice for present day evangelists?)

Verse 6. How near did the end seem to Paul as he wrote? What kind of a death was he dying? (His word "offered" suggests a sacrificial death).

Verse 7. What kind of a fight was he faithfully finishing his race? Can one wish for a better end? (1 Cor. 15:51, 52). Had Paul wished for such an end? (2 Cor. 5:4).

Verse 8. Did Paul look for a crown at death? When will the crowns and rewards be given? (Ver. 8 with Rev. 22:12). Who else will thus share at that time? Though the crown and rewards await that time what is the happy estate of the righteous dead? (2 Cor. 5:8; Phil. 1:23).

Read Verses 9 to 15. They help fill out the picture.

Verse 16. How much alone had Paul been at his first defence? Had some gone away? (verses 9, 10). Who

3:1-5; 4:1-4). There are a number of books which emphasize this special time. 2 Thess.; 2 Tim.; 2 Pet.; 1 John, and Jude all have something to say on the final apostasy of this present age. Paul realized that this condition of apostasy was beginning. (2 Thess. 2:7). All in Asia had turned away from Paul (2 Tim. 1:15) and personal faithfulness to Christ (Phil. 2:19-21) and loyalty to Paul were on the wane (2 Tim. 4:9-15). While these things would begin early and prevail in some degree throughout the whole dispensation, it is plainly evident that the "later times" and "last days" would be especially marked by apostasy. (1 Tim. 4:1-3; 2 Tim. 3:1-5). How much worse it may become we do not know, but we do know that we are in a great apostasy.

WAS PAUL PESSIMISTIC?

A pessimist is "one who complains of everything as being for the worst." Was Paul a pessimist? Take into account his teaching concerning the falling away as given in this lesson. Take the word of the Master himself as cited and follow up with the words of Peter and Jude and James and John—do they not all agree that the closing days of this dispensation will be "perilous times"? With all this they are not pessimists and those today who cite their words are not pessimists. Such are not complaining—such are not looking for everything as being for the worst. They are looking for the glorious appearing of Christ which will be the best thing for the world and a glorious thing for His people.

Use the Lesson Text Questions for Class.

FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 30, 1928.

REVIEW: PAUL, THE WORLD CHRISTIAN.

Golden Text: For to me to live is Christ.—Phil. 1:21.

Devotional Reading: Psa. 103:1-5, 8-13.

For six months we have followed the life and labors of Paul. The first three months' studies began with Paul's early life; on to his conversion, his earlier ministry; his first missionary journey; his part in the Jerusalem council; his second missionary journey (when he carried the gospel into Europe) and some of his experience during the latter. The last quarter takes up the work and experiences of Paul on his third missionary journey, and in Jerusalem, and on his journey to Rome; also certain portions of his letters. The lesson-titles are as follows:

1. Paul in Ephesus. (Acts 19; Eph. 4).
2. Spiritual Gifts. (1 Cor. 12 and 13).
3. Christian Stewardship. (2 Cor. 8 and 9).
4. Paul's last Journey to Jerusalem. (Acts 20).
5. World's Temperance Sunday. (Rom. 13).
6. Peace and Good Will Among Men. (Rom. 12).
7. Paul's Experiences in Jerusalem. (Acts 21).
8. The Prayers of Paul. (Acts 20; Eph. 1; Eph. 3).
9. Paul before his Judges. (Acts 24).
10. Paul goes to Rome. (Acts 27 and 28).
11. Paul and His Friends. (Philem.).
12. Paul's Last Message. (2 Tim. 4).

This review affords fine opportunity for class discussion of Paul as a man, and a servant of Jesus Christ—his faith, devotion, earnestness, courage, faithfulness, loyalty. Consider 1 Cor. 15:10. It is not so much Paul that we admire, but Christ's work in him, through him, for him. We all can have a share in this transforming grace and power of Christ. (Phil. 4:13).

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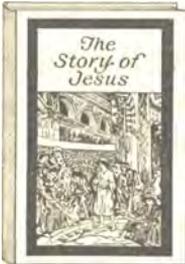
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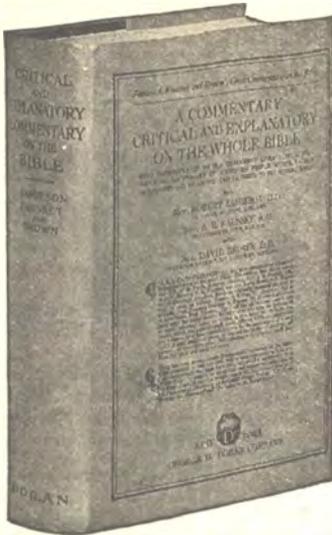
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INDEX FOR 1928.

- A**
 After Death—What 49
 Antichrist, The 239, 269
- B**
 Baptism and "Rebaptism"—
 R. H. B. 42, 109
 Baptism and "Rebaptism"—
 E. L. J. 80
 "Be Still and Know that I am
 God." 104
 Bible, Is God the Author of—
 Earl C. Smith 233
 Bible Courses, The Louisville ... 324
 Bible Figure 277
 Bible Study, Blessedness of—E. A.
 Rhodes. 235
 Book Reviews 82, 264, 341
 But the System Works 277
 By Faith Righteousness—J. Ed-
 ward Boyd 12
- C**
 Christmas, Leaving Christ Out
 of—S. C. 353
 Christ's Coming World-Rule,
 Campbell on 207
 Church, Concerning The, and Its
 Work—E. A. Rhodes 142
 Communion, How Long is—S. C. . 41
 Conversion, Reality of 46
- D**
 Destruction of St. Pierre, The... 304
 Discouragement, Is It Sin 340
 Duties—S. C. 165
- E**
 "Ending it All."—S. C. 301
 Evangelization, How to Advance
 —E. Gaston Collins 238
- F**
 Fifth Sparrow, The 172
 For Better Feeding—S. C. 103
 Foreknowledge of God—R. H. B. 360
 Fountain, back to God's 116
 Future Redemption, The 338
- G**
 God's Free Gift 40
 Goodness, True—H. N. Ruther-
 ford. 107
- H**
 Harding College, Summer School 208
 Holy Spirit's Indwelling, The—E.
 C. Smith 262
- I**
 Immortality—H. L. O. 136
 Inventories 178
 Israel's Rejection, The Mystery
 of—J. Edward Boyd 202
 "Israel" and "The Blissful Era,"
 Robert Milligan on—(Chas. M.
 Neal). 337
- J**
 Jesus, Is He Man Now?—R. H. B. 7
 Jews, The 69
 Just One Teacher—Earl C. Smith 205
- K**
 Kingdom of Christ under Two
 Forms. Walter Scott. (Chas.
 M. Neal). 301
- L**
 Lord's Day Lessons—R. H. B. . 23,
 56, 91, 119, 153, 185, 214, 247, 281,
 313, 346, 370.
- M**
 Marriage Matters—S. C. 264
 Missionary Notes—D. C. Janes . 18,
 54, 88, 117, 181, 211, 248, 279, 311,
 343, 366.
 Missionary Articles, Letters, Items,
 and Reports .. 19-22, 53, 55, 72, 89,
 90, 113, 118, 149, 150, 152, 153,
 182-4, 212, 213, 249-51, 267, 278,
 280, 312, 344-6, 367, 368.
 Modern Thought and the Fall—
 D. M. Pantan 84
- N**
 News and Notes—4, 38, 70, 100, 134,
 166, 200, 230, 260, 294, 326, 357.
- O**
 Obituaries:
 Dr. S. T. Hardison 53
 Louis P. Zettwoch 116
 Arleta Mae Brown 147
 Emma C. Houston 147
 Susan Paralee Robinson 147
 M. L. Moore 247
 W. D. Campbell 247
 Volney Minor Boyd 247
 Mrs. Mestemacher 342
 Lorraine Chambers 342
 Mrs. Rachel Reese 342
 Ominous Days— 51
 Oncers, Twicers, Thricers—S. C. 6
 "On With the Dance."—S. C. 330

P		Solomon, One Greater Than— E. A. Rhodes297
Poems:		Strossmayer, Bishop, Speech be- fore the Vatican Council331
At the Red Sea Place	33	Success, Good309
Prayer	65	System ("But the System Works")277
The Great Deliverer	79	
Pressed out of Measure	87	
The Beyond	97	
"He Showed Them His Hands"	129	
"I Have Set the Lord."	193	
"If Christ Were Here Tonight"	225	
Temper	229	
"Surely I Come Quickly."	289	
Paragraphs—J. F. Smith	171	
Pillar and Ground of the Truth— R. K. Francis	307	
Prayer, The Power of	232	
Prayer, The Limitless Opportu- nity	268	
Present Sufferings and Future Glory—J. Edward Boyd	169	
Prevailing Prayer, Principles of —D. C. J.	296	
R		
Reaping Time (George Muller)	325	
Religious Paper, The	73	
Repentance, The True—R. H. B.	76	
Reverence—R. H. B.	265, 298	
Righteousness Triumphant	140	
Righteousness Manifested—J. Ed- ward Boyd	236	
S		
Sacrifice, The Power of	143	
Sin, Shall We Continue In?—J. Edward Boyd	74	
Sin, Deliverance from the Power of—J. Edw. Boyd	105	
		T
		Throne of David—R. H. B.329
		Times of The Gentiles, The (James Challen)144
		Tithing, Giving, Tipping199
		U
		Unity, God's Principles—D. C. J. . .363
		W
		Words in Season—R. H. B. Limitations of God's Pardon 1, 133
		Passion for Souls33
		Identifying the Church34
		Historiography35
		God and Man's Free Will66
		Scrappers vs. Lovers, etc97
		Putting God to the Test129
		I Have Loved You, etc.141
		Failure of Philosophy, etc.162
		Soul-Sleeping, etc.194
		How Denominations Started225
		Questions from Overseas227
		The Jews' Need257
		Perils of the Last Days289
		Law and Grace292
		The Blessed Yoke of Youth293
		Christians and Civil Govern- ment321
		Thinking Well of Ourselves353

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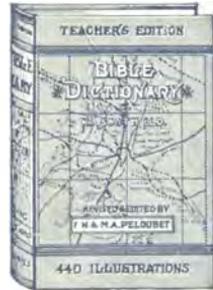
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