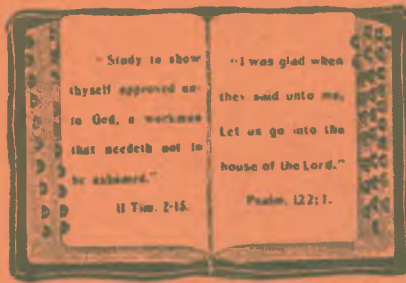


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THAT WEEKLY PROPOSITION.

We are disappointed in not being able to announce WORD AND WORK as a weekly from now on, but July receipts have scarcely been sufficient to "keep the wolf from the door." *We still have hopes, however.* July is always a slack month with us, but perhaps now the drouth is over and the showers will begin to come. If they come copiously, then WORD AND WORK will become a weekly visitor to your homes. *We are dependent upon the work our friends do for us* on this line. Don't you realize that, Dear Reader, and won't you "give us a lift"?

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BOOK REVIEW.

JOHN STRAITON.

"*The Anti-Saloon League Year Book*," 245 pages. Published by the American Issue Press, Westerville, Ohio. Paper cover, 25c; cloth bound, 50c. This is a veritable arsenal of facts and figures on the liquor traffic and is valuable to those who think, speak or vote on this subject.

* * *

"*The Living Oracles*" is a translation of the New Testament by George Campbell, James MacKnight and Philip Doddridge, with prefaces, emendations and an appendix by Alexander Campbell. Although the passing of years has brought many new translations, this one still ranks with the best. Dr. Geo. Campbell was an eminent Presbyterian professor and minister. His essay on "Miracles" in reply to the infidel, Hume, is unanswered and unanswerable. The other translators were pre-eminent in their spheres. The prefaces, etc., by Alexander Campbell contain much valuable information useful to every student and preacher. The copy before me is published by the Christian Board of Publication, St. Louis, Mo. It contains 538 pages, well bound in black cloth. The cheapest edition is 50 cents. This, I suppose, is worth about \$1.50. No preacher's library is complete without a copy.

* * *

"*Old Thoughts In New Dress*." 154 Pages. Published by Pentecostal Pub. Co., Louisville, Ky. Price, 50c. Author G. E. Askerman. Subjects treated, God, Divine Attributes, The God-Man, God's Book, Inspiration, Sin and Peril, Salvation. The book is very timely restating, as it does, fundamental truths of Christianity. In these days of infidelity let such books be multiplied. They do good.

SOME GOOD THOUGHTS.

Selected by O. B. CURTIS.

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.—*H. W. Beecher*.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—*Emerson*.

Covetousness is both the beginning and end of the devil's alphabet—the first vice in corrupt nature that moves, and the last which dies.—*South*.

The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon*.

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EDITORIAL NOTES.

THE IOTA TENT MEETING.

This was a meeting arranged for by the brethren at Ellis, La., many of whom live in or near Iota. The meeting was begun June 26th, by W. J. Johnson, of Amite, La., whose is also the tent. The writer joined Brother Johnson there July 2nd and continued over the third Lord's Day in July, Brother Johnson leaving on the 7th for meetings in Tennessee, having baptized a very important personage, however, before he left. A. F. Wendt, of New Orleans, joined us the 7th and helped very materially in leading the singing. Evarice Hebert preached a few nights while we were there, speaking in French to some eager for the word who could not understand English. Brother Hebert came back to Iota and continued services in French for a few nights after we closed. Iota is in Acadia Parish, in the "Land of Evangeline." Now you know who the natives are, and that, religiously, they are Catholics. To give the results of the meeting would be an impossibility. Eight English-speaking people, or else who understand English, were baptized and one was restored. Three of those baptized were Catholics! A movement is on foot to buy a lot and provide a meeting place at Iota. The Ellis brethren will most likely make Iota their place of worship.

A CATHOLIC MISSIONARY BAPTIZED.

There grew up among those French Catholic people, and as one of them, Evarice Hebert (A'bair), who spent eight years in school training for the priesthood. For certain reasons he turned to Catholic missionary work instead of entering the priesthood. He, therefore, married and has three children. He is thirty years of age and has worked among his own people for seven years with good success, having established strong congregations, some of which now furnish nice jobs for the priests to hold down. He has a number of mission points which were never turned over to the "Mother Church," which keep him very busy looking after

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their needs. He is an orator in French and speaks good English, is humble and clean. His people love him for his clean life and untiring, effectual work.

True to his life-long training, Hebert long believed that if he should read the Bible he was sure for hell and so, though after beginning his missionary work he had a Bible (to show Protestants) he feared, honestly feared, to look into it. Finally, however, an assertion of his being disputed to the effect that a certain thing was taught in the Bible, he reaffirmed and was called a liar. Feeling much hurt, he went home and searched his Bible for the passage and could not find it. He then discovered that many other practices were not in the Bible, and he began to study. After much time he read himself out of Catholicism and tendered his resignation. This was just a few weeks back.

At one of his mission points Hebert had built a chapel and had about 100 members. These he reorganized, removing all images, relics, etc., and, without knowing of a New Testament church in existence, he called his congregation: "Church of Christ, Son of the Living God"! He was earnestly and prayerfully studying his Bible and God was giving wisdom and light from above. Quite a number of agencies had part in the reformation of his religious life, but the Word of God far outweighed all others.

When the different denominations learned that Hebert was breaking away from Rome they put in their bids for him. By one he was offered \$800 and expenses to begin with; but, of course each required that he preach their doctrine and build up their party. This he could not agree to do. He said: "I do not want money. I want the Word of God. I can not be bound by a creed." He has been up against almost everything, even down to the "Tongue Movement." As stated above, he organized his mission congregation as the "Church of Christ." He began teaching them the Bible and convinced them that image worship, relics, rosary, mass, purgatory, limbo, absolution, priestcraft and popery were contrary to the Bible. Of course, needless to say, in so doing he incurred the wrath of Rome and has been under fire ever since; threatened but undaunted.

BEGAN TO STUDY BAPTISM.

Just how long since Hebert began to question affusion as baptism I cannot say, but it is some time. Not long ago he was given our tract, "The Whole Counsel of God on Baptism," which, he says, enabled him quickly to decide. It remained for W. J.

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Johnson to put on the finishing touch. After some hours of study together, on different questions, as Brother Johnson was about to depart, with a feeling that Hebert would soon fully obey the Gospel, he was asked "What doth hinder me to be baptized"? He took him the same hour of the day and baptized him. Engagements in Tennessee called Brother Johnson away that Brother Hebert saw him no more, but he went on his way rejoicing. He says Brother Johnson did a fine piece of work that day.

In a few days the writer spent some time with Brother Hebert and found him well informed, firm, humble and receptive, determined to know and do God's will. Two nights later he came to our tent and heard, as he says, his first gospel "sermon." He identified himself as simply a Christian, a member of Christ's body that night.

HEBERT PREACHES THE GOSPEL.

We announced that he would preach in French on Sunday night for the benefit of those who could not understand English, some of whom were attending, nevertheless. He preached with power and conviction. Ten Catholics came forward at the call to be taught the Bible. How he and they and we rejoiced and praised God! Great indeed was our rejoicing as "Americans" yielded to Christ during the meeting, but this was so unusual. On Wednesday night at Esterwood a dozen miles away he was to meet the priest in debate. An audience of 400 Catholics (French) gathered in a hall. The priest had business in New Orleans! Hebert preached and taught till a late hour. He, himself, had established the Catholic church at Esterwood. He knew his audience. They knew him. At last he said: "All of you who believe I have taught you the truth to-night stand up." The whole house stood! "Oh," he says, "I was happy! You will hear of one of the biggest baptisms there soon ever seen in this country"! The priest was overhead to say: "If I could speak like Hebert, I could hold these people." Another priest said: "Someone should beat H— out of him"!

On Thursday night Hebert preached at our tent again and nine confessed Jesus! some of whom needed further teaching, but some I baptized next day.

SCORES OF CATHOLICS BAPTIZED.

On Friday night Hebert preached at his mission congregation, the one that had been receiving Bible teaching for some time

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and had removed its idols. "He prolonged his speech until midnight" and "the same hour of the night" he baptized forty! Some were past three score and ten. He said: "Oh, when I saw the old grandmothers coming into the water to be buried with their Lord in baptism, I cried like a child"! Talk about Pentecost, this is more like it. It means as much for these people to leave the "Mother Church" as for the Jews to leave the church of their fathers.

On Sunday morning he baptized sixteen and in the afternoon eleven more. At the tent on Monday night two more. Wednesday 4 more, and Thursday night at his mission several were to be baptized, which brings our story up to date. More anon, as the good work goes on.

Now, let me ask all who know how to pray to make supplication for Brother Hebert that he may neither be killed nor turned aside from God's word, and pray earnestly for the shepherding of those hungry sheep and lambs just escaping from the devouring wolves. Please do this unceasingly in Jesus' name. WORD AND WORK will keep you informed.

AMONG THE SCHOOLS.

HENDERSON, TENN.

L. L. Brigance, who was formerly connected with the "National Teachers' Normal and Business College," of Henderson, Tenn., as teacher, writes that he considers that one of the best schools in existence and unhesitatingly recommends it to anyone seeking a normal or business training. The school also offers free instruction in the Bible under Elder T. B. Larimore. This makes the N. T. N. B. C. of special interest to us. Send for artistic catalogue. It is free. Address, Freed and Hardeman, Henderson, Tenn.

NASHVILLE, BIBLE SCHOOL.

The twenty-fifth session of this school opens September 7th. Seventeen departments including Bible, Greek, Latin, English, the Sciences and Arts are maintained. Faculty consists of twelve trained and experienced teachers. H. Leo Boles is president. Literary work accredited by State Normal and University of Tennessee. School is co-educational and of strict discipline. For free catalogue address the President, Nashville, Tenn.

CORDELL CHRISTIAN COLLEGE.

Ninth annual session opens September 8th. Faculty consists of eleven teachers. J. N. Armstrong, president. Its high school graduates are received by the Oklahoma State University without examination. This school gives a two years' course in Hebrew. Bible is taught daily to all students. Rates reasonable. Write for catalogue, Cordell, Oklahoma.

DEPARTMENT OF FIRST PRINCIPLES

H. L. OLMSTEAD

LETTERS TO THE SEVEN CHURCHES— THYATIRA.

THE WORK OF A WOMAN, OR THE CHURCH WHICH SUFFERED IDOLATROUS TEACHING.

The Son of God, with eyes like a flame of fire, the eyes which search through and through and with the feet of burnished brass walks in the midst of the church at Thyatira. "Works, love, faith, endurance," are noted, and the fruit of faith and love which is "ministry" or service was likewise to be found. Not only these, but here was an actual increase in their works—the last works were more than the first. All this was commendable and not overlooked by the Lord. The evil seen at Thyatira, hideous though it might be, did not obscure the good from the eyes of Him who seeth all things. On the other hand, no amount of good they might be doing could hide the evil.

The church at Thyatira was becoming lax in her attitude toward false teaching. "Thou sufferest the woman, Jezebel, who calleth herself a prophetess, and she teacheth." Paul's teaching was: "I suffer not a woman to teach." Whether this woman was teaching publicly or quietly and in private is not known. The chief condemnation of Thyatira was that they "suffered her" when she taught things contrary to the doctrine of Christ. Making the false claim of being a prophetess, or one who speaks for God, she taught the vile doctrine of idolatry and fornication, thus changing the truth into a lie and corrupting the church at Thyatira.

Her name, Jezebel, is significant. It reminds us of the wicked wife of Ahab, a Sidonian by birth who led Israel into idolatry and sin. This Jezebel, like the one of old, "led my servants astray," and introduced all manner of false and evil practices. In the reign of Jezebel apostasy in Israel was at its height, the true prophets of God were persecuted and slain, and the pure worship was either corrupted or entirely destroyed; and, *Jezebel* was the prime mover in it all. The doctrine of the Jezebel at Thyatira was: (1) False claims of divine authority,

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claiming to be a prophetess; (2), fornication; (3), idolatrous practices. We do not believe the immature picture seen here can fail to find a complete fulfillment in the annals of church history. Of what, then, is this a picture?

A false religious system did arise as a result of the Balaam-like doctrine which seduced the early church and the added element of ecclesiasticism symbolized in God's word as the Great Harlot. (Rev., 17 and 18.) With arrogancy unequaled she claims to speak for God, puts her own traditions on a par with the oracles of God, has committed fornication with the kings of the earth by uniting church and state; and, introduced all manner of idolatrous practice, such as the veneration of the virgin, the saints, pictures and relics. She has led the world into apostasy, corrupted the true worship, reduced many of God's servants and has slain the prophets of God.

Very early in the history of the church the bishops of Rome began to claim precedence and increase their influence, but it remained for Hildebrand, who became pope under the name of Gregory VII to perfect the papal system and develop the essential features of Romanism. From the God-ordained congregation, with its bishops and deacons (Phil., 1:1) the divine order was changed, step by step, into the papal system. In the eighth century we find a well-developed episcopacy looking toward Rome and temporal power, until 1083, when Pope Gregory VII gave the finishing touches to this masterpiece of Satan. Of the woman at Thyatira God said: "And I gave her time that she might repent and she will not repent." So of the great papal system it could be said, but she will not repent. She is ever the same. Fierce judgment is threatened upon Jezebel and her children unless there is repentance; not only upon Jezebel, but her paramours. Jezebel, her children and those who have committed fornication with her are threatened with great tribulation by Him who searches the minds and hearts. Is it not true that the Great Harlot of Rev. 17:5 also has children and that she is threatened with judgment and there is great distress among the kings of the earth over her downfall? The false papal system has many children in the many false religious systems of our day and great tribulation awaits them. They are to be killed with death.

What a clear, though immature, picture of that epoch in the church history when Rome was supreme we have in the Jezebel at Thyatira. But the "rest" that were in Thyatira. Ah, there were

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“the rest who had not this doctrine,” and “knew not the deep things of Satan.” So, also, during Rome’s persecutions, there were some who were true to God whom we now know under various names. What were they to do? “Hold forth till I come,” said the Son of Man to the faithful at Thyatira. So, through the dark ages of Rome’s persecutions, thus hope burned brightly in the hearts of all those who refused to forsake Christ. “Till I come.” What words of cheer to the Waldenses, Albigenses, Anabaptists, Moravians, Huguenots and others who suffered at the hands of Rome. Turn to their history and read it, all who doubt, and see with what earnestness they proclaimed the doctrine of the imminency of the Lord’s return. Were they fools and madmen for thus believing, because Jesus did not then come? Nay, verily. The Romanists who lived not as men who were looking for their Lord from whose hearts the doctrine had been obliterated were the unwise. Read the martyrdom of Huss, Ridley, Cramner and Latimer, the outrage upon the bones of Wicklyffe. Read the death of Tyndale, Savonarola and hosts of the servants of the most high God, and, as you read, remember that these men also testified to the coming of the Lord to reign with His saints. “Till I come” has been one of the pole-stars of faith for God’s children since the angels returned with the message to the gazing disciples on Olive’s summit.

The overcomer at Thyatira is given the promise of reigning with the Lord, if he keeps the Lord’s works unto the end, “I will give him authority over the nations, and he shall rule them with a rod of iron, as the vessels of a potter are broken in pieces.” This passage calls for neither speculation nor guesswork, but only for *belief*. I may not know all about how it will be, but this I can believe. Any explanation of this or any other passage which explains it away or leaves no nations over which to rule or in anywise belittles this promise is an inexcusable perversion of God’s Word. Jesus is promised this honor in Psalm II of ruling the nations with a rod of iron. The nations are His inheritance and the uttermost part of the earth His possession and Christians are joint heirs with Him. In Revelation 19:5 Jesus is seen coming, followed by the armies of heaven to “rule the nations with a rod of iron.” It certainly takes a wonderful stretch of the imagination, or, is an evidence of being blinded by a theory, to teach that Jesus is now ruling the nations of the earth.

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The last promise is: And I will give him, the morning star. Christ is "the bright and morning Star" (Rev., 22:16). The morning star rises some time before the daylight. Only those who rise early and are watching will see the morning star. To have the morning star it will be necessary to be up and away with Him before the coming of the Sunrise, when He shall burst in with glory upon a darkened world. Christians now have the sure word of prophecy, which is a lamp shining in a dark place until the day dawn and the day-star arise in our hearts. Let us, then, give heed unto it as the lamp which shines while it yet night for the world. By so doing we will not miss the day-star. "He that hath an ear, let him hear what the Spirit saith to the Churches."

DON'T STOP TO PRAY.

By JOHN T. POE.

Don't stop to pray the Lord to bless the poor widow and orphans—until you take them what they need. Do they need food? Take it to them. Do they need clothes? Carry clothes. God has made you His ministering angel, to do that very work. Don't forget that—God's angel of love and mercy! What an honor! If it takes all you have to relieve their necessities, give it, and *then stop to pray!* Get to your closet now, and shut the door about you; get on your knees and lay the case before the Heavenly Father. You can pray now, with a full assurance of faith. God will hear you now! Come and tell Him about it, and ask Him to send some other angel—your basket is empty. Ask Him for you own daily bread, and before the sun shall set, some other angel, someone else whose feet are shod with the gospel of peace and who is willing to trust the Father to the last farthing, *will feed you and the widow too.* And it will be done in answer to your prayer. But you must do it to please God. Don't tell men about it and work and wait, and when at last, like the poor widow Jesus commended, you have given all you had—the widow's mite—then tell the Father about it, and ask Him to help. Do you know what became of the widow who gave her all into the Lord's treasury? Did she starve to death? If she did the angels carried her to heaven! What you need is faith—trust in God. Believe in His power and His word—His promises. Don't forget that "the earth is the Lord's and the fulness thereof." Don't forget He has said that, "like as a father pitieth his children, so the Lord pitieth them that fear Him"—they that trust Him. What the world needs to-day—what the church needs—you, Brother, you, Sister, what you need above all else, is an humble, trusting faith in God. Read His Word, meditate on His promises, do His commands, and He will be with you, and bless you in all your ways.

Longview, Tex.

DEPARTMENT OF PROPHECY

STANFORD CHAMBERS

STUDIES IN REVELATION.

We deem it best to press on to the end of the Book before taking up some of the more difficult points passed over. These we can take up by way of review. In the meantime let us have any further questions or difficulties encountered by any in the study of Revelation that our review may be as helpful as possible.

LESSON XXIX.

Study Chapter xviii.

1. Of what does this chapter treat?
2. What terrible sins are charged to Babylon?
3. Notice such terms as merchants, merchandise, trade, shipmasters, riches, etc.
4. Who lament over Babylon's fall? Why?
5. Who rejoices? Why?
6. What is the call to God's people? Why?
7. How complete is the destruction?
8. Compare Chapter 16:19 and 17:16-18 with Chapter 18.
9. Do you see Babylon in two aspects—religious and commercial? The destruction of which comes first? At whose hands? Why?

LESSON XXX.

Study Chapter xix.

1. How many Hallelujahs in this chapter? By whom. What is the occasion of each?
2. What then takes place? Who is the bride? What is her adornment?
3. What next is seen? Describe the appearance of the "King of Kings." Who come with Him? Has the earth hitherto recognized Him as "King of Kings"? Will He be so recognized henceforth? See, also, I Tim., 6: 4-15; II Thes., 1:7-10 and Jude 14. Here is the time when "every eye shall see Him."
4. What invitation next goes forth? What is the doom of the beast? Of the false prophet? Of the armies?
5. What name is given this battle in Chapter 16:14-16? By whose spirits was this battle brought on?

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6. Note that here is fulfilled the words of Rev. 17:11, of Paul's prophecy, II Thes. 2:8, of Daniel's words 7:11, 26, 27 and 2:35.

At the point now reached the reader should appreciate the distinction between the Lord's descent to the clouds when and where the saints resurrected and changed meet Him and His coming revealed *with* His saints as in ch. xix.

LESSON XXXI.

Study Chapter xx.

1. How does Armageddon affect Satan?
2. By whom is Satan bound? Where is he cast? For how long?
3. What next does John see? Who sit upon the thrones? What is the length of the dispensation of their reign with Christ? To whom will the kingdom then be delivered? (See, I Cor. 15:24.)
4. When is the man of sin (the beast) to be destroyed? (See II Thes. 2:8.) When will be the resurrection of them that are Christs? (See I Cor. 15:23; I Thes. 4:13-17.) Is it before or after their resurrection that John sees them reigning with Christ? Then, is the thousand years' (millenium) reign before or after the coming of Jesus?
5. When do the rest of the dead live again?
6. Is the great white throne judgment before or after the millenium?

LESSON XXXII.

Study Chapter xx—Continued.

1. Where is Satan during the millenium? What are the resurrected saints doing while he is bound? What is the condition of the nations? Where are "the rest of the dead?"
2. Note the glorious millenial conditions as described in Isa. 2:1-5; 11:9; 35:1-11; 65:17-25; Joel 3:17-21; Rev. 11:15, and other passages.
3. What does Satan do when he is loosed? When is he loosed? What is his doom?
4. Who are already in the lake of fire when Satan is doomed? How long have they been there?
5. When is the beast (the man of sin) to be destroyed? (II Thes. 2:8.) Then is the period of Satan's imprisonment,

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before or after the coming of Jesus? Is Jesus' coming before or after the millenium?

6. Does the great white throne judgment affect those raised at Christ's coming? What is said of them in I Thes. 4:17? In Rev. 20:6?

7. What is the doom of the wicked dead when they are raised? Also of death and Hades? What does Paul say of death in I Cor. 15:26?

8. What change then takes place in the kingdom? (I Cor. 15:24.) How long is the kingdom to last?(Dan. 2:44; Rev. 22:5.)

LESSON XXXIII.

1. What is the second death? Is there any resurrection from it?

2. Who will escape the second death? Should not everyone, therefore, strive to have part in the first resurrection? Observe how Paul was striving to attain unto the resurrection *from* the dead (Phil. 2:11) and how the faithful of old desired the "better resurrection." (Heb. 11:35.)

3. When will be the resurrection of the just? See such passages as John 14:3; I Cor. 15:23; Phil. 3:20-21; I Thes. 4:16-17; I John 3:2, *et al.* Observe that the first resurrection began with Jesus' resurrection. "Christ the first fruits; they that are Christ's at His coming."

4. Note, again, what John says about "the rest of the dead" living again. What are those of the first resurrection doing the thousand years during which "the rest of the dead lived not again?"

5. Note the following passages on the matter of the saints' reigning: II Tim. 2:12; Rev. 3:21; I Cor. 6:2; Rev. 22:5; Dan. 7:27.

6. Study the parable of the pounds (Luke 19) in this connection.

PROPHETIC STUDIES.

By W. J. BROWN.

Many able and godly men and women stand for the teaching of the Word of God on all subjects, while others show a spirit of intolerance of any truth new to them. Among many brethren,

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even preachers, the prophecies are an unexplored field. They do not enter it themselves and hinder those who do. Their whole attitude is to discourage prophetic study. Like sectarians, they find "non-essentials" in the Word of God. Did the Lord put anything in the Bible which He did not intend His people to study?

"But prophecy cannot be understood until it is fulfilled," they say. The theory is that prophecy is to be of use only in confirming truth after it has come to pass. "We here see the falsity of that shallow view of prophecy which used to be so generally accepted, and even yet is advocated by too many who speak contemptuously of all study of unfulfilled prophecy—that it was designed exclusively for those who live *after* its fulfillment, to confirm their faith in inspiration by which it was uttered, and, generally, in the religion of which it forms a part. Certainly this was not the primary object of our Lord's prophecy of the destruction of Jerusalem; for throughout He gives it forth expressly as a directory in prospect of it, for the guidance of those who heard it. Take heed—there shall arise false christs—when you shall see the abomination of Daniel standing where it ought not (let him that readeth understand). Some say a man—uninspired man—cannot understand prophecy. Then, let them flee. Behold, I have told you all these things. So ye, in like manner, when you shall see all these things come to pass, know that it is nigh, even at the door! And if this prophecy was intended directly for those who lived *before* its fulfillment, why not others? Even the darkest prophecy—the Apocalypse—bears on its face throughout a reference to those who should live, not after, but before its accomplishment—to forewarn them of coming dangers, to indicate at least the general nature of them, to prepare and animate them to encounter these, and to assure them of ultimate safety and triumph of Christ's cause and the glorious reward awaiting the faithful followers of the Lamb. It is the rashness of dogmatism of the students of prophecy, and the fantastic principles of interpretation which have often been applied to it, that have scared away sensible Christians from the study of it. But let us take heed of being thus spoiled of so precious a portion of our Scripture inheritance; missing the blessing pronounced on those who read and keep what is written in prophecy.—*J. F. and B. Commentary.*

I stand firmly for the safe and sure word of prophecy. The time has come for the people to know that neglected portion of God's word notwithstanding the "much clamor and opposition" predicted by Newton. "When the Son of Man comes will He find faith on the earth?"

Bricknell, Ind.

ON FOREIGN FIELDS

JOHN STRAITON

“God made of one every nation of men to dwell on all the face of the earth * * * that they should seek God * * * and find Him.”—*Paul*. Acts, xvii, 26-27. How much have you done or given to help the heathen to find God?

* * *

The Emperor and the Empress of Japan have given two thousand yen to the Salvation Army for their social and philanthropic work in that land.

* * *

THE YELLOW PERIL. If I have made gold my hope, and have said to the fine gold, thou art my confidence; if I have rejoiced because my wealth is great, and because my hand hath gotten much; * * * This also were an iniquity to be punished by the judges; for I should have denied the God that is above.—*Job*, xxxi, 24, 25, 28. How hard it is for them that trust in riches to enter into the kingdom of God!—*Mark* x, 24.

* * *

In 1894, after a two years' evangelistic trip round the world, the late Brother Sydney Black began a gospel mission work at Fulham Cross, London, England. From that there has grown one of the largest New Testament churches of Christ, there being now over six hundred members in good standing and active fellowship. From the first this congregation has taken a very active part in social and philanthropic work, such as caring for orphans, temperance, visiting the sick and the destitute in the slums, rescue and preventative work among young women, etc. To this list it has now added caring for the homeless, destitute Belgians, the unhappy victims of a barbarian war of invasion of their happy country.

* * *

Do you know that there are thousands of citizens of the United States who are savage head-hunters? These are the Igorrotes of the Philippine Islands. To-day, they are, for the first time, having an opportunity of reading Luke's gospel in their native tongue.

* * *

Japan, though much in advance of other Asiatic countries in education of women, still provides schooling for only one-third as many girls as boys.

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The nature of Mohammedanism and their idea of a "holy war" is shown in the recent murder of 750 Christian men in one Persian community by the Turks and Kurds. In another village under the same "holy war" every Christian girl and woman from seven to seventy was deliberately and brutally attacked. Bro. Alexander Yohannan is our missionary in Persia and lives in daily dread of these evils. Let us hold up his hands by paying and praying.

* * *

A few weeks ago *The Gospel Advocate* published a special issue dealing with mission work, chiefly foreign. Address them, at Nashville, Tenn., enclosing a dime, for a few copies. The circulation of it cannot fail to arouse increasing interest in foreign missionary work. Last year Don Carlos Jones had a special missionary number of his little *Encouragement Magazine*. Our preachers should co-operate by preaching more frequently on that part of the Great Commission, which says: "Go into all the world."

* * *

Brother and Sister Armstrong-Hopkins were sick and confined to bed with fever for nearly a month in the early part of the year. Brother Hopkins recently baptized a religious devotee. He is a learned man in the Hindu religion, a pundit or teacher, and speaks several languages. He at once began preaching the Telegu language. He has been a student of the Christian religion for many years, though it is only now that he has obeyed the Gospel. Brother Hopkins is helping with his support.

* * *

Our British brethren have had a mission in British Central Africa for some time which is now in great difficulties. About the end of last year there were some military operations on the borders of British Nyassaland and German East Africa. This gave opportunity to a leader of the cult of Ethiopianism, who had been partly educated in America, to raise a revolt against the British, which was soon repressed. In the meantime all Europeans were detained at Zomba Camp for safety. The danger over, all were set free except our missionaries. At the end of six weeks Brother and Sister Philpott and Sister Barmester were allowed to return to Namuoacoa but not to resume teaching and preaching. Brother Hollis and his wife and family were deported to Capetown. His crime (?) was that having heard rumors of the impending trouble, he discounted their importance

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and did not communicate them to his fellow missionaries nor to the authorities. The mission house and other property was destroyed by the connivance of the local authorities. It is believed that religious sectarian jealousy is the cause of all the trouble and that the political trouble is only a cloak for their animosity to the truth.

The church at Ellis, La., which has been contributing regularly to the work in India now find themselves overwhelmed with Foreign Mission work at their door among their Acadian French Catholic neighbors, who are turning to the Lord by scores. They regret very much to withdraw their support from Brother Jelley, but, unable to help both, they feel they must support Brother Hebert.

Let some inactive church fill this vacancy now and see if God will not bless you as Ellis has been blessed.



Miss Sarah Andrews, of Dickson, Tenn., who expects to join the workers in Japan this fall. Funds for her passage are asked for, and contributions may be sent to I. B. Bradley, Dickson, Tenn. Funds for passage of Bro. J. M. McCaleb's new son-in-law, John T. Glenn and wife, who will accompany Sister Andrews may be sent to D. C. Janes, or R. H. Boll, Louisville, Ky., or to W. W. Freeman, Cordell, Okla.

Funds received by WORD AND WORK for Bro. Jelley: Mrs. Anderson, N. O., 30c; Anon, N. O., 50c; others, N. O., \$1.20.

March WORD AND WORK just received. It is very good. I heartily endorse what Bro. Ellmore says about doubling the subscription list. That would be first-class missionary work."—E. S. Jelley.

DEPARTMENT OF WORK AND WORSHIP

BY E. L. JORGENSON

WHAT SHALL WE DO WITH DISPUTED TRUTH.

(Being a Discourse Preached at the Highland Church, Louisville, June 6, 1915, and Stenographically Reported.)

We have seen that the Word, which we are charged to preach, is not the wisdom of men, neither is it necessarily the religious positions of any man, men, group of men, or entire brotherhood. We have seen, further, that barring errors in transcription, translation and printing, every word in this book is God's Word, not in the sense that He uttered all, for some are the words of evil men and even of the Devil himself, but in the sense that God has preserved and miraculously presented to us these inspired records, and that everything in this book is to be preached in some proper proportion, including the prophets. Indeed, it is as if God had foreseen the probable neglect of this department that he encourages, exhorts, yea, commands, us to take notice of it in such an unanswerable array of scripture as cannot be found for any other department. On these things we have agreed. We have seen face to face, and eye to eye, as one man. One brother said: "My only objection to these sermons is, you seem to have set up a straw man to fight." Now, I like that. I hope it is true. Nevertheless, it frequently occurs that we recognize a thing as true when we hear it, seem to agree to it, and yet have not acted upon it previously. My present purpose is not to present new truths so much, as to impress, fix, restate and cause us to behave according to the truths which we have held all along. The question for study this morning is: "What Shall We Do With *Disputed* Truth?" Of course, we all know what to do with error, with human wisdom, speculation, fancies, vagaries; we all know what to do with unrevealed things; but, nothing that God has revealed is unrevealed. The book in the Bible commonly considered the most difficult is even called a revelation! God has not said anything that he has not said, and nothing that God has taught is "untaught." But is there ever a place where, a time when, a circumstance under which, some given truth should be withheld? Are there non-essential teachings in the Bible that should, or could, be withheld for the sake of harmony? Let us concede, right here, that we need all

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the wisdom we have naturally, all we can acquire by study, all we can obtain from Him who giveth to all liberally, in presenting disputed truth along any line. We need tact, gentleness—in one word, love, in pressing home the Word. But does that mean that we may ever proceed on the principle that certain truths may be kept back just because they are not welcome, are not believed, have not been practiced? May I ask you a few questions? What do *you* think is essential to salvation? Do you say faith, repentance, baptism? Very well, but to what salvation? From past sins, or for future glory? "From past sins," you say. But you do not believe that a man who has complied with these conditions is saved once and for all, and forever? What do you think then, is the essential to *future* salvation? If you say obedience, faithfulness to every New Testament commandment, or at least an honest, earnest effort in such a path, you are simply saying, in other words, that to read, believe and teach, *every* scripture in God's Book, so far as ability and opportunity permit, is necessary, because the New Testament *commands just that*. Or, if you say, as one thoughtful brother said to me in conversation: "Those things which one must *do* and those things which one must *be*," it comes to the same thing. Or if, by what one must do, and what one must be, you do not mean *every* commandment of the New Testament, omitting those which call for the reading and teaching of the prophets, for example, but include only those which have to do with the ordinary and regularly occurring duties of the Christian life, such as assembling, communing, contributing and praying, there is still one thing lacking. In addition to what one must do and be, *there must be motive*. Suppose I go in to a mission meeting and teach people what to do and be; they come to me and say: "Why should I do this, why should I be baptized, what will I get if I do, what will I get if I don't?" I answer: "I don't know, God commands it." You know very well unless I can present sufficient motive, the fear of hell, the hope of heaven, whatever it may be, I will baptize nobody, though God commands it. There must be motive, and a man is as big as the motive that constrains him. Everything in the Bible that is future, be it threat or promise, serves as motive. In fact, all motives are anchored in the future. You cannot get ten steps without appealing to the future. Who, then, is to be the judge as to how much of what is future shall be presented—unless, indeed, the Bible proportion

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is the right proportion? Let us take another view of the matter. Do you think any physician could recommend a diet that would sustain my body for the next forty or fifty years, if I should live that long, in view of possible and probable physical changes, sickness, diseases and derangement of digestive apparatus? Do you think any one could lay out an adequate diet for fifty years, nay, for one year? Of course not. How, then, do you think any human being, no matter how well versed in scripture, can lay out a spiritual diet for me, in view of spiritual changes, discouragements, disappointments, persecutions, sin and sorrow? The time may come when I shall need sustenance, comfort, promise, motive, and heavenly bread that I have never needed so far. And, if there were any doubt about it God has answered the question: "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God." Here is the divine diet. In its time, and place *every* word, *every* scripture, the whole counsel will be needed. Nothing is superfluous. Count upon it, God knew our needs when he gave us this Book in this form and proportion. So, as you can see, we never know when a thing that seems non-essential will suddenly become essential. For instance, a man can live without arms, eyes, feet. These are not always necessary to life; but who knows when a man's arms or feet, ears or eyes, may suddenly *become* essential? His ears give warning of an approaching train; without them he dies. His feet carry him out of the zone of danger; suddenly they are necessary to life. A man may swing himself out of the reach of death by a hand which has suddenly become essential. Just so, Israel got along very well, or thought so at least, ignorant of their prophets; their Messiah came and their ignorance became their ruin.

"Because they knew Him not, *nor* the voices of the prophets which are read every Sabbath, they fulfilled them by condemning Him." Acts 13:27.

Let us take yet another view. May I use an illustration close to home? A good brother, whether by conviction or whether to test the matter out, gave me a most plausible statement of the position against which I am directing my efforts this morning. "Suppose," said he, "two lines of teaching; one which causes discussion and dissension in the congregation; another, for instance, the teaching about giving, which would be well enough received. May we not withhold even the truth along

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the first line, on the ground that the church is not perfect along the second line? The church still needs teaching on the subject of giving." Now, that is very plausible and altogether the strongest way in which that position can be presented; nevertheless the reasoning is unsound. Be it granted that *within certain limits this would be a wise course*. But there is a subtle danger here. Influenced as we are by circumstances, pressed as we are along the lines of least resistance, there is danger of setting our own wisdom over against God's word. I want to show you that as a general plan of conduct that position is incorrect.

First—It assumes that truth will cause discord. No matter what the truth along given lines has done elsewhere, it has not caused discord with us. So far, we have had no division over *teaching*, and, may God grant we shall not have any over *men*.

Second—It assumes that unity is the highest desideratum. But is that true? Should unity have precedence over truth? Is division caused by truth sinful? Did not Christ say: "I came not to send peace but a sword?" Paul speaks of a division "contrary to the teaching." Is there not, then, its opposite—division *according to the teaching*? I know the disciples in some places have featured unity as Adventists feature the second coming; as the Holiness people feature sanctification. Some Christians seem to think they are the special guardians of the unity teaching. The result is, they falsely set unity above truth. But Paul said: "There must be also factions among you that they that are approved may be made manifest among you." Occasionally Jesus gives professed disciples, who love something else better than truth, a good chance to go back and walk no more with Him, as in the Sixth Chapter of John. Should we really worry about the division that follows the preaching of truth on *any* subject?

Third—It assumes that the church can be perfected in the duty of giving, for instance, without hearing the particular truth which is being withheld. This is manifestly impossible if the two doctrines are connected in scripture. Especially if the truth withheld supplies *motive* in giving. "*Every* scripture is profitable * * * *that* the man of God may be perfect."

Fourth—It does not recognize individual need; it goes on the principle that the church is a lump. That all the members need just the same teaching, whereas the average congregation presents every shade and grade of need. Conceivably, there may

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be some members who need chiefly just now the very truth I am with-holding.

Fifth—It does not recognize the danger of withholding truth permanently. I try to present it to-day. It meets with resistance and I drop it. I take it up in a year, in five years, and, lo, it is more unwelcome than ever. "That sounds new, that is different, I haven't been hearing that; that must be false; I don't believe it"; and the next step is: "He must not preach it." Do you think you can best open the hearts of people to the word on any subject by presenting that word or by withholding it? Why did Campbell have difficulty, meet with resistance, when he began preaching baptism? Because it was new and neglected.

Sixth—Such a course would be contrary to inspired precedent. If I can find a case in the New Testament, of an inspired preacher presenting discussed, disputed, unwelcome truth, to a congregation when he might have been presenting undisputed and welcome truth, I have made out my case, have I not? Especially if that truth is not among what people call essentials, if it is not what one must *do* or what one must *be*. I can do it. In fact, there are many such cases. A very clear one is Paul's resurrection argument in I Cor. 15. It is not *Christ's* resurrection he discusses. That would be different, for *it* is stated in scripture as an absolute essential; he assumes that the Corinthians believe that, and bases his argument upon that assumption. It is the resurrection of the *believer's* body he handles. Now that is not something one has to do or one has to be in this life. It is wholly in God's hands; it is difficult of understanding; it is future; it is placed in the exact spot in futurity with our Lord's return. (I Thes. 4:16.) It was a disputed doctrine and the cause of dissension at Corinth. "How say some *among you* that there is no resurrection of the dead." And again: "Some one will say, how are the dead raised? Thou foolish one." This sixth point is independent of all others and is unanswerable. Paul's method was to bring unity, not by letting unwelcome truth alone, but by pressing it home.

Seventh—It is contrary to the custom and former practice of good brethren everywhere. I quote from an article in the *Gospel Advocate* of September 17, 1915: "As a matter of fact, men should not stop to consider the question of consequences in teaching the Word of God. This is true, regardless of the subject of divine teaching. The responsibility of a teacher of God's Word ceases when he does, in the way of teaching what God commands." Again: "Let us spend our time in solemnly and earnestly teaching precisely what is taught in the New Testament on the design of baptism and on any other subject and leave the results with God. This course will be infallibly safe for man and well pleasing to God." In the same number another brother writes: "When a preacher declares in the fear of God the whole counsel of God, he is not responsible for the consequences."

THINGS CURRENT

Come on now with those subscriptions.

Let everyone who thinks WORD AND WORK teaches God's Word and shows the right spirit rally to its support as never before. It will require the best help yet to launch the weekly. We are dependent upon our readers. Be prompt, please. Let no reader fail to send in at least one new name in August. Many will not fail to send more. Show your copy to your neighbors, show it at your meetings, tell them how reasonable the price and urge them to subscribe. It will be a service to your neighbor, no trouble to you and will greatly help WORD AND WORK. Don't fail us now just as we plan greater things for God. Do your part. Do it now!

Augustus Shanks visited the church in New Orleans 1st to 4th of July. Both his visit and preaching were much appreciated. * * * R. L. Gillentine, who was expected here the second Lord's Day, was delayed in starting and failed to reach us till after Sunday and had to hasten on to the meetings in Tennessee. We hope that as he passes back to Oklahoma we may have a chance to hear him. * * * Wm. Brewer reports two additions to the church at Ellis, Ind. * * * W. J. Johnson is in meetings at his old home in Tennessee. * * * J. Paul Hamlin reports a good meeting at Kiltonburg, Tenn., one baptized, also a list of subs. * * * J. W. Free reports excellent Lord's day meeting at Big Point. * * * After a splendid four weeks' tent meeting at Marco, Ind., assisted by H. C. Hinton, W. J. Brown then held a ten days' mission meeting at Norman, Ind., resulting in two conversions and fair prospects for a congregation. Bros. Brown and Hinton expect to work in home mission fields all summer. How few have this mind in them! * * * The tent meeting at Iota, La., was the right thing at the right time. Read full account elsewhere. The Lord brought it to pass and we praise Him. * * * E. L. Jorgenson reports, July 20th, fifteen added at Highlands Church, Louisville, in last seven Lord's days. Good.

There is no greater fool than he who says: "There is no God," unless it be the one who says he does not know whether there is one or not.—*Bismarck*.

BIBLE SCHOOL DEPARTMENT

CHARLES NEAL

LESSON V.

AUGUST 1, 1915.

THE QUEEN OF SHEBA VISITS SOLOMON.

(I Kings, 10:1-10, 13; read I Kings, 9, 10; II Chron. 8, 9.)

GOLDEN TEXT—"Wisdom is better than Rubies" Prov. 8:11.

LESSON SETTING.

WHAT—The fame of Solomon because of the greatness of his wisdom and the splendor of his kingdom.

WHY—To declare the confirmation of God's promises.

WHERE—The king's palace in Jerusalem. Sheba was in Southern Arabia.

WHO—The Queen of Sheba and Solomon.

WHEN—Thirteen years after the dedication of the temple—B. C. 992.

LESSON CONNECTION.

"The reign of Solomon was a period of peace, with few incidents to mar its even tenor." This lesson marks the apex of the Hebrew Nation so far as history records. Prophecy speaks of restored Israel (Amos, 9:14, 15) as having "praise and fame in every land" Zeph. 3:14-20. Though a period of more than thirteen years between last lesson and this there is "little variety of incident" for the sacred historian to record.

I—Preparatory:

This visit which is only one of many Royal visits (II Chron. 9:23), is evidently recorded to show the fame of Solomon. Notice how it is thrown in between two accounts of his greatness. Use these two sections for background material for the lesson:

1—The energy and fame of Solomon; ch. 9:10-28.

2—Solomon's revenue and splendor; ch. 10:14-29.

II—The Lesson:

1. The Queen of Sheba visits Solomon, ver. 1-5, Matt. 12:42.
2. She praises the king's greatness, ver. 6-9.
3. The queen's gifts to Solomon, ver. 10.
4. Solomon's gift to the queen, ver. 13.

III—Practical Points:

1. The visit of the Queen speaks to us of the unsatisfying nature of earthly fame and glory.
2. Sin will tarnish the most beautiful life, as it brought Israel down from her glorious height.

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3. The fame of Solomon's kingdom represents the greatness of the Lord's kingdom when the kingdoms of the world shall have become His.

4. The Queen of Sheba bringing her gifts to Jerusalem points forward to the time when "the kings of the earth bring their glory into" the new Jerusalem. Rev. 21:24.

TOPICS FOR DISCUSSION.

1. How has literature been enriched by the wisdom of Solomon?

2. Solomon aggrandized the throne at the cost of the nation and created an ephemeral and artificial glory but left to his heir "only the wreck of a miserable and exploded failure." How can we think of such course being accorded to true wisdom?

* * *

LESSON V.:

AUGUST 8, 1915.

THE KINGDOM TORN ASUNDER.

(I Kings, 12:6-16; read I Kings, 11, 12; II Chron., 10, 11.)

GOLDEN TEXT—"Pride goeth before destruction, and a haughty spirit before a fall." Prov., 16:18.

LESSON SETTING.

WHAT: A house divided against itself.

WHY: To punish the Hebrews for their pride and sin.

WHERE: Sechem, twenty-five miles north of Jerusalem.

WHO: Rehoboam, Jeroboam and the people.

WHEN: About 975 B. C.

LESSON CONNECTION.

In this lesson we have the formal division of the kingdom which had been divided in sentiment for hundreds of years. Jealousy is the foundation of it all. See Judg. 8:1, 3; 12:1-6; II Sam. 2:4, 9 with 5:1-3, also 15:6 with 18:6, 7 and 19:41-43; 20:1, 2. After the events of the last lesson Solomon reigned about sixteen years, during which time his kingdom was declining. The many "strange wives" of Solomon turned his heart away from the Lord. He had a thousand wives but only one son is mentioned.

I—Preparatory:

1. The rise of Jeroboam, I Kings, 11:26-29.

2. Ahijah predicts the division of the kingdom, ver. 30-40.

3. Death of Solomon and accession of Rehoboam, ver. 40-43.

II—The Lesson:

1. The deputation from Israel to Rehoboam, ver. 1-5.

2. The old men give advice, ver. 6-8.

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3. The advice of the young men, ver. 9-11.
4. Rehoboam follows the advice of the young men, ver. 11-15.
5. Israel divided, ver. 16.

III—Practical Points:

1. A peaceful separation is often better than union with strife.
2. God's sovereignty and man's free will are both taught in the Bible.
3. God's knowing how we will act does not make us so act.
4. We should not scorn the advice of our elders.

TOPICS FOR DISCUSSION.

1. Seeing God had spoken of this division, how far were Rehoboam and Jeroboam responsible for it?
2. Noting in Chapter 11:33-39 what God says what would have been the future of Israel had Jeroboam obeyed the Lord?

* * *

LESSON VII.

AUGUST 15, 1915.

JEROBOAM LEADS ISRAEL INTO SIN.

(I Kings, 12:25-33; read I Kings, 12-14; II Chron., 11, 13.)

GOLDEN TEXT—"Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." Ex., 20:4.

LESSON SETTING.

WHAT: A new kingdom; "Progressing" from God.

WHY: To show the working of apostasy.

WHERE: Sechem in Mount Ephriam, Bethel and Dan.

WHO: Jeroboam, the son of Nebat.

WHEN: 975 B. C.

LESSON CONNECTION.

When Israel revolted under the leadership of Jeroboam, Rehoboam gathered the army of Judah and Benjamin, 480,000 strong, to put down the rebellion. God refused to allow him to fight Israel. This left Jeroboam to proceed as our lesson will explain.

LESSON OUTLINE.

I—The Lesson:

1. Jeroboam chooses a capital and fortifies principal points, ver. 25.
2. He concludes that God's laws block his progress, ver. 26-27.

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3. The golden calf plan is "devised," ver 28-30.
4. He makes a new house and gets new priests, ver. 31.
5. New feasts are instituted, ver. 32-33.

II—A Continued Study of Jeroboam:

1. God sends a message to Jeroboam and warns him of his evil course, I Kings, 13:1-10.
2. He persists in his evil ways, 13:33-34.
3. He fights against Judah and God with a great slaughter of his strong men, II Chron., 13.
4. God tells Jeroboam of the judgment He will bring upon him, I Kings, 14:7-18.

III—Practical Points:

1. Unbelief causes one to "devise" things in his own heart.
2. "The first and worst of all frauds is to cheat oneself. All sin is easy after that."
3. It is a dangerous thing to sit down by temptation, I Kings, 13:14.
4. Take no man's word; "try the spirits." I Kings, 13:18, 19.

TOPICS FOR DISCUSSION.

1. Had Jeroboam been true to God, would the people going to Jerusalem to worship have injured his kingdom? I Kings, 12:26-28.
2. Name other Bible characters whose unbelief led them into evil "devising."
3. Would "devised" aids in the worship of God be allowable?

* * *

LESSON VIII.

AUGUST 22, 1915.

ASA'S GOOD REIGN.

(II Chron. 15:1-15; read I Kings, 15; II Chron. 14-16.)

GOLDEN TEXT—"Draw nigh to God and He will draw nigh to you." Jas. 4:8.

WHAT: A revival The value of true service.

WHY: To encourage us to seek and serve God only.

WHO: Azariah the prophet, Asa the king and the people.

WHERE: Jerusalem and Mareshah in the valley of Zephathah.

WHEN: Asa's reign, 955 to 914 B. C.

LESSON CONNECTION.

Asa was the third king of Israel and was contemporary with Jeroboam, Nadab, Baasha, Elah, Zimri, Omri and Ahab in the

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kingdom of Israel. Under Rehoboam and Abijah Judah fell away from God and provoked the Lord "above all that their fathers had done." When Asa came to the throne the nation had the revival of which we are now to study.

LESSON OUTLINE.

I—Preparatory:

1. Asa's good beginning, II Chron. 14:1-8.
2. Asa's victory over the Ethiopians, ch. 14:9-15.

II—The Lesson:

1. Azariah the prophet exhorts Asa, ver. 1-7.
2. The reform and revival, ver. 8-13.
3. Great rejoicing of the people, ver. 14, 15.
4. Further reform followed by peace, ver. 16-19.

III—Asa's war—Distrust—Relapse—His rebuke, disease and death, ch. 16.

IV—Practical Points:

1. God is near to them that seek Him even in times of great apostasy.
2. The church at the present time needs a revival—let us put away our foreign gods and household idols.
3. The promise given in II Chron. 16:9 should give us boldness before God.
4. We need to know more blessedly the trust expressed in II Chron. 14:11.

TOPICS FOR DISCUSSION.

1. How could Asa's heart be "perfect" with the Lord all his days" (Kings 15:14) considering II Chron. 16:9-12.
2. Gather from this lesson the marks of a true revival.

* * *

LESSON IX.

AUGUST 29, 1915.

GOD'S CARE OF ELIJAH.

(I Kings, 17:1-16; read I Kings, 16, 17.)

GOLDEN TEXT—"Casting all your anxiety upon Him for He careth for you." I Pet. 5:7.

LESSON SETTING.

WHAT: The story of a God-instructed and God-kept man.

WHY: To show God's guidance and tender care.

WHO: God, "Elijah the Tishbite" and Ahab.

WHERE: Samaria, brook Cherith and Zarephath.

WHEN: Perhaps about 910 B. C.

WORD AND WORK.

LESSON CONNECTION.

After Asa died his son Jehosaphat reigned in Judah. Ahab was reigning in Samaria over Israel. Elijah exercised his ministry in the Northern Kingdom. Jeroboam had broken the second commandment by the introduction of the golden calves. Ahab had taken a step further and broken the first commandment by the introduction of a new god. The first we know of Elijah is given in our present lesson. We shall now spend two months in the study of Elijah and Elisha.

LESSON OUTLINE.

I—The Lesson:

1. Elijah challenges Ahab's new gods to trial, ver. 1.
2. God conceals and feeds him at Cherith, ver. 2-7.
3. God directs him to a new place—Zerephath, ver. 8-10.
4. The widow's store, faith and hospitality, ver. 11-15.
5. God's promises are sure, ver. 16.

II—Practical Points:

1. God's order is to be *with* Him that we may be able to work *for* Him.
2. To be hid with God is a very important course in the preparation of service.
3. In this age of great activity many of us need the experience of Moses at the "back side of the desert," of Paul in Arabia, or Elijah at Cherith.
4. Elijah's work and trust shows that this was not the first lesson he had had in being alone with God.
5. "The man who is alone with self has probably the worst of companions; but he that is alone with God has the best."
6. We have just as good a reason to be carefree like Elijah or as hospitable as the widow, seeing that we have the same promises from the same loving God. See Heb. 13:2, 5. 6; Matt. 10: 4-5.

TOPICS FOR DISCUSSION.

1. Does God now withhold rain on account of sin, judge cities by destruction from earthquakes, etc., and send food to His poor trusting needy ones as He used to do?
2. The value of meditation toward Christian living, joy, service and testimony.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Balfour*.

OUR BOYS AND GIRLS

EDITED BY COUSIN ELLEN

Pomona, Calif.—Dear Cousin Ellen: I am glad to see so many sending answers from Linton, Indiana. I once lived there and knew most of the cousins there.—Orlie Badders.

Rondo, Ark.—Dear Cousin Ellen: We are having a vacation of three months from High School. We live on a small farm in sight of Rondo. Brother and I have been helping father since school is out. I am sending the answers to June Questions.—Arno O. Hawkins.

Kendrick, Miss.—Dear Cousin Ellen: I am sending the answers to June Questions and Puzzles. Hope they are right. I go to Sunday School most every Sunday. I am ten years of age and in the Sixth Grade.—Frances Leeth.

Arcola, La.—Dear Cousin Ellen: I am in the Seventh Grade, and am thirteen years of age. I am sending the answers to questions and puzzles. This is my first attempt. I hope they are all right.—Cecil Russell.

Fort Worth, Texas.—Dear Boys and Girls: Yes, Orlie, I am glad to hear from so many cousins at Linton, Indiana. Wish I could have answers from cousins from every State in the Union. I wonder how many are trying to get new subscribers. Arno, I am sure you and Ozro are enjoying your vacation. Frances, glad to hear from you again, and Cecil, we are glad to have you join our Corner. Hope all of you will continue to answer Questions and Puzzles. I received notes of thanks from several of the last prize-winners, who appreciated their prizes very much.

I am glad to say I am well and strong again. I thank all the cousins who sent me cards and mottoes. It made me so happy to think of you all.—Cousin Ellen.
(More letters next month.)

The best answers to June Questions and Puzzles came from in Class A: Lois Chambers, 12, New Orleans, La.; Mary Ground, 14, Linton, Ind.; Felcie Osteen, 15, Rondo, Ark.; Arno O. Hawkins, 12, Rondo, Ark.; Ruth Maddox, 12, Linton, Ind.; Guy Brown, 13, Sheffield, Ala.; Travasni Jolley, 12, Dayton, Ohio; Lula B. Johnson, 17, Louisville, Ky.; Ruby Keene, 12, Sullivan Ind.; Jessie Laughhunn, 13, Linton, Ind.; Sims Stephenson, 14, Thyatira, Miss.; Cecil Russel, 13, Arcola, La.; and, in Class B: Henry Mayfield, 11, Horse Cave, Ky.; Lloyd Chambers, 10, New Orleans, La.; Ozro A. Hawkins, 9, Rondo, Ark.; Frances Leeth, 10, Kendrick, Miss.

ANSWERS TO JUNE QUESTIONS AND PUZZLES.

No. 20. For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.

WORD AND WORK.

No. 21. Joy, Everlasting or Eternal, Salvation, Understanding, Savior. First letters spell Jesus. Jessie Laughhunn has asked me to explain No. 4 of this Acrostic. Well, No. 4 is a word found in 2 Tim. 2:7, and to help you know which word I said: "Each of the five words above tells of something the love of God and His only Son brought to us." After reading the verse you find that the word "Understanding" would fit this description. I also said "The first letters of the words spell one of the names by which we know God's Son." If you found the words for Nos. 1, 2, 3, and 5, you would know that the first letters were J. e. s. (). s. The letter "u" would fit in here and complete the name "Jesus," and when you read 2 Tim. 2:7 you find that "understanding" is the only word beginning with "u." I trust this explanation will make this puzzle clear to you all. When any of my Cousins find a difficulty in the Questions and Puzzles, write me and I will gladly explain them through our Corner.

No. 22. There were very many beautiful verses sent in answer to this question. I have only room to print one here, and I give it because it contains a question for us all. It came from our youngest member, Ozro A. Hawkins. From month to month I may print some of the others sent to me:

I gave My life for thee,
My precious blood I shed
That thou might'st ransomed be,
And quickened from the dead;
I gave My life for thee.
What hast thou given for Me?

* * *

AUGUST QUESTIONS AND PUZZLES.

No. 23. Fill in blanks: W-stward from Jer-cho JEBEL KARANTAL throws its forbidd-ng heigt against the s-y, ov-r l-king the patch of green-ry at its base, and the wi-e level wastes of the D-ad S-a pla-ns. These drea-y upla-ds have ne-er known inhab-ta-ts save the eremites who ha-e dwe-t at inter-als in its ca-es. Haunt of fier-e beas-s and bir-s of prey, this lon-y wi-der-n—s has long been identified with the scene of the tem---ion. Its sto-es, resembl-ng in shape the rou-h bre-d of the count-y may ha-e sugge—ed the form of the f—st te-pt-ion.

No. 24. Whose temptation is referred to in the paragraph above?

No. 25. Who was the tempter?

No. 26. Why would it have been wrong for ——— to make the stones into bread.

During October I will send prizes to the boys and girls sending in the best answers to May, June, August and September Questions and Puzzles. Answers must be your own work and be mailed not later than the last of the month to Cousin Ellen, 1030 S. Lake St., Fort Worth, Texas. State age, name and full address.

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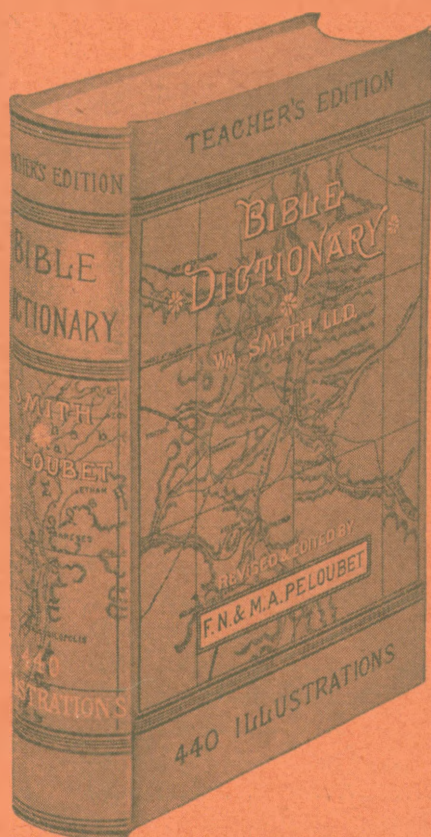
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