

SEPTEMBER, 1926.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

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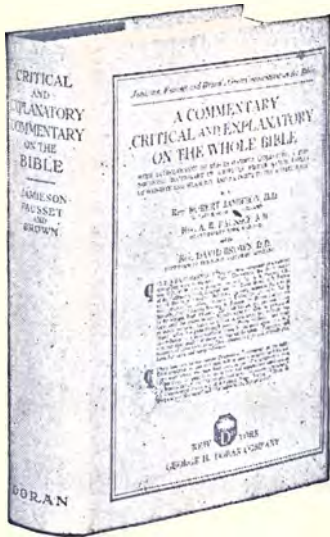
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THE WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

WORDS IN SEASON.

R. H. B.

AN EXAMPLE OF DIVISION.

Recently a brother stated to me that in his city there were about fourteen different sorts of "Plymouth Brethren," none of whom have fellowship one with another. The case of the "Plymouth Brethren" (as they are popularly called) has been one of peculiar interest to me, because the aim and purpose of the movement in which they originated was so high and pure. Like the brethren of the "Restoration Movement" they deplored the divided estate of Christendom; like them they strove for the restoration of the New Testament church, in the unity and purity of the faith. They were intensely in earnest. They were greatly devoted and consecrated. They suffered and sacrificed much. But the well-meant effort, so far as New Testament unity, at least, is concerned, went to pieces; and today they are badly divided and subdivided into contending little sects and factions; the disintegrating process still going on. The very earnestness of a people's conviction seems to be the cause of their disintegration. Because they believe the Bible; because they are answerable to God and Him alone, and will bow to no human rule and dictation in matters of faith and doctrine; because right is right, and truth is truth, and must be maintained at every cost—alas, the first difference (such difference as among earnest, independent students of God's word inevitably must arise) leaves them no other choice than to divide.

"WHERE THE BIBLE SPEAKS."

I forbear discussing the current prescriptions for unity—that we should all speak as the Bible speaks, without addition or subtraction. We concede everything along that line. We believe that the Bible is the word of God, that it is the one infallible standard and authority of faith and practice, that it is not self-contradictory but a consistent body of Divine truth, and that the faith of the saints must conform strictly to its precepts and doctrines. That is not the solution of the problem: that really creates it. It is precisely among people who hold these principles most conscientiously and tenaciously that divisions occur. If we held looser principles we could more easily compromise and accommodate our views, or we might devise some convenient human system of church-government (as some have in fact done) by which conflicting elements may be held together. We might hold the strictest principles in perfect agreement if we were all perfect and equal in intellectual and spiritual faculties. But we are

limited, we are one-sided, we see more or less dimly, we are different in temperaments, we are prone to misapprehension, we get different angles of the truth so that the more earnestly we seize upon what we see, the more likely are we to differ about things. When one recommends that we "just take the word of God for it," does he mean just *quote* the Scripture and stop at that? That we must not comment or reason or endeavor any exegesis or comparison of scripture with scripture? If so, the advice is impracticable and impossible. But if we are permitted to discuss and expound—that is where the differences arise.

TOLERANCE.

The answer, as I perceive it, lies not in any relaxing of the principles, nor of intense earnestness, nor of independent and careful study and belief of all of God's word, nor of loyalty and devotion to the scriptures, but in a true Christian tolerance, which in its last analysis is seen to be LOVE. And by this we mean not the human affection which makes one indulgent toward faults and errors in loved ones, but that tender forbearance, that self-abasing foot-washing sort of helpfulness, that grants to every brother his rights toward God and his freedom to learn and do all he believes to be God's word and will. This principle is set forth in various places—as in 1 Cor. 13; in Phil. 2:1-8; in Rom. 14; in the latter chapter especially as to its practical application.

NEW TESTAMENT UNITY AND LOVE.

It is abundantly evident that New Testament Christianity, and New Testament unity cannot be maintained without the New Testament love. Some other, inferior type of Christianity may be maintained without such a love, and unity be preserved by outward means; but the real New Testament sort cannot be had on lower terms. The more earnest the attempt to adhere to the New Testament pattern, the surer and swifter will the divisions come *if love be lacking*. And it is not hard to foresee unless a spirit totally different than that hitherto manifest enters the present restoration movement that the church of Christ has attempted among us, it will in another generation be frittered away into a coterie of degraded little sects, and our plea for unity upon the simple ground of God's word, once so powerful and effective, will have become the ridicule of the religious world—as, alas, to some extent it already is. For when one party cuts itself off from the rest of the church because the rest, forsooth, believe in and support Bible Schools; and another contingent draws lines against those who believe in Sunday school, and others withdraw fellowship from brethren who indulge in Sunday school literature; or division is started over individual communion cups, or, as in some of the English churches, over questions of "open communion," and "open giving"—it takes no prophet to see what the issue of such a spirit must necessarily be. Of a piece with that is the bitter opposition raised by some against brethren who hold certain disputed prophetic teachings. If the brotherhood of the church of Christ cannot negotiate such

matters as that, it cannot hold unity against other differences that may arise; and the logical issue of such a spirit is separation and division continued until every man is in a "church" to himself. It will end as the well-known case of the Quaker who said to his friend, "There's nobody right but me and thee; and I fear that thee art a little wrong."

BEARING AND FORBEARING.

The solution is not in compromise nor in any surrender of anything that any man may regard as true and right toward God. Let him who believes that a Bible School is an evil thing believe so, and say so as he may think needful and good; yet not condemn his brother who does not agree in that belief of it. Let him be careful to abstain from the thing he thinks to be evil; but without setting at nought his brother in whose supposed error he is not forced to participate. Let him who thinks it unscriptural to teach the Bible to children and adults in classes on Sunday morning abstain from it; yet forbear condemning his brethren who choose such a method of teaching God's word. Let those who disparage Literature get together with others who are willing to use the Bible alone (which can always be done)—yet not to condemn others in the congregation who do use it. Though they be wrong, it is between them and God: *you* do not have to fall in with it. You can bear with them, and they with you. If a brother is in your judgment mistaken in his views of prophecy, be it that he is wrong, be it that you are, he shall not demand that you agree with him in order to fellowship, nor you that he shall conform to you, or that he shall cease to speak that which he believes to be revealed in God's word as he may think he ought, nor that you may not voice your findings; only without bitterness and hate. Christian tolerance and brotherly love alone can preserve the unity of the church of Christ. So long as we can agree on how men become Christians, and so long as we agree on congregational practice (for behind *that* we cannot go) let us bear one with another in love to the limit of righteousness.

* * *

THE "FEARFUL."

"But for the fearful. . . . their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8). Who are these "fearful"? Simply the people who are afraid—afraid of the face of man; afraid to do the will of God; afraid to confess Jesus; afraid to tell the truth; afraid to do right; afraid lest they hurt some one's feelings; afraid to incur someone's displeasure; afraid of consequences: what somebody will do or say; of losing a job or prestige or friends or position; afraid of them that can kill the body only; afraid of anything and everything below—but *not afraid to disobey, displease, dishonor Him in whose hands their very breath is, and who holds their destiny in His power!* Their part of course must be in the lake that burneth with fire and brimstone. And no right-minded person can doubt the perfect justice of their sentence.

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

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

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NEWS AND NOTES.

From Beamsville, Ont.: "The work in Beamsville is very encouraging. Formed a young men's Bible Class last Lord's Day with ten young men, all Christians, to begin with. Through these we will try to reach others."—C. B. Clifton.

From Lynnville, Tenn.: "Meetings start off well, two services a day. G. B. Derryberry of Columbia, leads the singing well. Brother Clymore was with us yesterday. We are praying for souls."—Stanford Chambers.

Belated: "I leave this week for a meeting with the North Side Congregation, in Abilene. Expect to return to Lubbock by the first Sunday in August, where we begin a meeting with the home church. While we were away, I held a meeting at Woodville, Ala., and one at Knoxville, Tenn. Baptized eight in the Knoxville meeting. Brother S. P. Pittman has been their preacher and is expected to continue so. Things look better in Knoxville this year, for the Church, than they looked to me last year. The work here in Lubbock is doing well, and we thank the Lord."—R. R. Brooks.

From Philadelphia: "I will leave here August 13 for Winchester, Ky., for a few days; then to Chicago; then to Oklahoma. I will not be back here until October. Send mail to Pikeville, Ind. My health is improving slowly."—W. J. Brown.

From H. N. Rutherford: "Brother John Adams and I began at Campbellsville, Tenn., August 1, and with Brother Adams as song leader and co-laborer, we were at Scribner's Mill, August 15-22."

"I am taking a little vacation from the Louisiana work, but putting in time in Warren County, Tenn., with a little congregation at Eureka, where we began a meeting on the second with good crowds. Two confessions to date (July 13). We are hopeful of a good meeting.

"Louisiana has a place for a preacher. How much longer must we beg before the man is found?"—A. K. Ramsey.

From Fulbright, Texas: "We had a good meeting at Paris, Texas. Brother and Sister Zahn are doing a great work there and have such splendid co-operation. Brother F. L. Young was with us at the close and preached on Sunday afternoon. He was located here for quite a number of years. Only six were added. The interest here is good; rain has interfered some, but we feel encouraged. Pray for us."—George A. Klingman.

"I have just closed two good meetings in East Texas: one at Lovelady, with eight baptisms and one reclaimed; the other one at Prairie Point with eighteen baptisms."—O. E. Phillips.

"During my meeting at Melber, Ky., which was of nine days' duration, ten people accepted Christ and were baptized. From beginning to end the interest was unusually good. At both the afternoon and evening services the attendance was unusually large. The Lord blessed these meetings and to Him be the glory."—David L. Cooper.

Fifteen were added to the congregation at New Albany, Ind., in their recent Adamson meeting.

We need, for binding, the following back numbers (one each) of *The Word and Work*: Sept. 1917; Feb. 1920; three complete sets of papers for the year 1918; one complete set for 1919; one complete set for 1920. Who will kindly supply these, or any of them? Thank you.

J. E. Thornberry began at Salem, Ind., on August 8; E. G. Creacy began at Old Pekin, Ind., on the same day. Martinsburg, Ind., begins Sept. 5.

John E. Dunn, of Dallas, is having a string of good meetings in Washington Co., Ky.: Glen's Creek, with John Von Allmen as song leader; Mt. Zion, Willisburg, and Mackville. Brother Dunn is a successful and faithful evangelist of much experience, who is always welcome in our state. Other congregations wishing to claim some open time for late Autumn or early Spring meetings may address Brother Dunn at Mackville, Ky.

"Brother Adamson, of Woodsfield, Ohio, concluded a good meeting at Borden, Ind., on August 15. Five were baptized, another 'took membership.' An excellent interest and spirit prevailed throughout.

"Within the four years that I have been visiting Borden twice monthly, J. E. Thornberry, G. A. Klingman, and H. H. Adamson have been the preachers in our special meetings—'these three; and the greatest of these'—that would be impossible to say! No two are alike; they preach along somewhat different lines; yet truly 'all speak the same thing.' Their attitude invariably has been that of Eph. 4:2, 3, 15. There has not been, so far as I could detect or can recall, one single sectarian note in their preaching. One of the three—and I believe it is the attitude of them all—made this statement in preaching on the Second Coming: 'I do not know all about it, but I would gladly sit at the feet of those who may know more.' I quote this, because it represents the attitude of the free Christian seeking after truth, in contrast with the partisan who is so sure that all who differ from him are anathema!

"The attitude of these good men is reflected in the unusually good church at Borden. This is the atmosphere of growth, and the spirit of unity."—E. L. Jorgenson.

From Meaford, Ont.: "To the Canadian readers of the *Word and Work*: The Meaford Church has decided, after sending irregularly, to send \$5 per month to Brother John Sheriff in South Africa. I was chosen to do the sending. It was suggested that I might send for others too. Thornbury Church is sending this way. There are other churches which Brother Sheriff visited in Canada. If you would like to have fellowship in this work, I'll be glad to forward your offering with ours. Or, if you were not visited by Brother Sheriff, and wish to help, I'll be glad to forward your offering too. He is now spending his whole time in the work, and should have \$200 a month, considering the number he feeds. Let's support the work of the Church in a worthy manner. I'll be sending the first of each month."—E. Gaston Collins.

"I held a few days' meeting at Three Forks, in Warren County, Ky., one of Bro. Hottel's preaching points. Two mature persons were added to the one body. Could not be there on Lord's Day but the interest was fine and the members attended well.

"I was with the 'singing' church at Bohon, Mercer Co., for eleven days. Fine interest, good attendance, and 13 additions.

"Am now at Berea Church, near Gallatin, Tenn. Brother Elam Derryberry is leading the singing. Meeting starts off well."—H. L. Olmstead.

"The Church at Linton continues to go on in peace and harmony, just as the Spirit leads. Good interest is manifested both in the week-night Bible class, which has an average attendance of forty to forty-five and also the prayer meeting. The church here enjoyed very much the visit of Brother Janes, who stirred us to do 'Greater things for God.'"

"Though Galveston has the name of being a hard field we feel that our Lord will give us an open door. The interest manifested by the followers of Christ is good. We are trying to improve the time."—W. J. Johnson.

"Brother J. E. Thornberry came to us from Jasonville and preached one Sunday afternoon. At this meeting there were eight or ten churches of Christ represented and the following other preaching brethren: Frank Elmore, L. W. Prather, D. C. Janes. Brother Thornberry used that great theme, 'Love,' which he presented in his forceful way. Brother Boll will begin a meeting here the fourth Lord's Day in September. May we have the prayers of the brethren."—Edward E. Kranz.

From Lynnville, Tenn.: "A two-weeks' meeting closed here last night, resulting in 21 baptisms and 2 reclaimed. The preaching was done by Brother Stanford Chambers and the song services led by the writer.

This meeting has been of special interest to me from the fact that the original Lynnville Congregation was established through the labors of my great-grandfather, Joshua K. Spears. This was as far back as 1840, if not in the thirties.

Later, near 1850, my grandfather, John T. Derryberry, led singing here; and in the sixties my father led singing in a meeting conducted by Brother Fillmore. The writer took occasion during this meeting to relate these, and other interesting facts, concerning the Lynnville Congregation.

The success of the work in the beginning was largely due to two men, Brothers Wade Barret and John Fry, father of John W. Fry of the Tennessee Orphans Home, at Columbia.

Brothers Wade Barret, J. K. Spears, William Lee, and others ministered to the Church in the "forties," James H. Morton in the "fifties," William Dixon, John Morton, E. G. Sewell, David Lipscomb, and J. B. Ferguson as early as the "sixties." T. B. Larimore, George Campbell, and T. W. Brents as far back as the "seventies."

It is to the credit of this Congregation with so rich a heritage that it has been an important factor in establishing the cause at Pulaski, Big Creek, Campbellsville, Robinson Fork, Mooresville, Scribner's Mill, Odd Fellows Hall, Stiversville, Campbells Station, Culleoka, and perhaps other points. The church has had extensive fellowship with many a good cause in the past, and today contributes regularly to the Lawyers in South Africa, and responds quite liberally to various calls.

While no one here claims that the Church is doing as much as it could, and should do, yet it cannot be said to have no fruit to its account.

Our prayer is that Lynnville may press on to greater and greater things."—G. B. Derryberry.

Louisville and Vicinity.

The Portland Avenue Church, Brother Boll preaching, is holding a tent meeting at 26th and Duncan Streets, Louisville, with very fine attendance and interest. Even on a rainy Monday night, the tent was full.

Brother Boll's schedule of meetings, until the opening of his Winter Bible Course, is as follows: Bryantsville, Bethsaida (near Coal City), Linton—all in Indiana; then to Albion, Nebraska.

The date of the Autumn Ormsby Avenue meeting has been set for September 19. Brother Jorgenson is the preacher this time.

D. H. Friend is back from meetings at Henning, Tenn., and Brown's Grove, near Murray, Ky. At the latter place, 31 responded to the invitations. He is now with Jonah Skiles at High View Mission, near Buechel.

Clymore and Wright are in a good meeting at Fisherville, with 5 confessions so far.

Stanford Chambers has gone from an extra good meeting at Lynnville, Tenn., to another at his old home church—Berea near Dugger, Ind. Twenty-one were baptized in the Lynnville meeting.

E. L. Jorgenson has been in a short Song Drill at at Martinsburg, Ind., and later in Brother Adamson's good meeting at Borden, Ind. His week's meeting with Ebenezer Church, near Harrodsburg, brought 5 baptisms and 1 restoration.

Janes and Skiles have been holding forth in a tent meeting at Fern Creek, where there is no congregation. Five have been baptized.

Brother Janes spoke at Berea, Dugger, Ellis, Pleasant Grove, and Linton—all in Indiana—during a recent trip.

Jonah D. Skiles held an eight-day meeting at Swamp College, gathering a number together to keep house for the Lord at that place. Theodore Zimpelman will go out twice a month to assist.

Hear George A. Klingman at Portland Avenue Church, Sunday morning and evening, September 5!

Our August issue should have carried a notice of Bro. Stanley Ingram's departure to be with his Lord. No doubt the publisher has omitted numerous other duties since his own great sorrow and loss. Things seem hazy yet, and I have worked as a man in a dream. Still, through riches of grace, I have been able to work on, in a way. And may His grace sustain Sister Ingram and Marie also—until, just after a little while, they, and we also, shall find our loved ones safe on the glory shore.—E. L. J.

“WHAT ADVANTAGE THEN HATH THE JEW?”

R. H. B.

Paul has so set forth the Jew's lost and ruined condition that the objector feels justified to ask, “What advantage then hath the Jew? and, What is the profit of circumcision?” (Rom. 3:1). According to Paul's arraignment of the Jew in the latter half of Romans 2, we might think *none*. He seems to have reduced the Jew to the level of the Gentile: equally condemned and equally hopeless. And yet who can read the Old Testament and doubt that to the Jew belongs an immeasurable advantage? Have all the promises failed which God made to their fathers? Are all the wondrous prophecies God made to Israel as a nation—prophecies and promises of special blessing and glory for ever—have they all been scrapped and thrown aside? Or, are they to be “interpreted” in such fashion as to mean nothing special to the people to whom they were expressly given? When God said that because He loved their fathers he chose their descendants after them to be a people to Him—did He mean that they should be no more to Him, other things equal, than anybody else? Or, if it be said that they sinned and were rejected, did not God foresee and foretell that, even at that very time? Did He not also at the same time, foretell their awful chastisements—which were themselves due to His unchangeable purpose in regard to them, and their final irrevocable restoration? Yea, He chose them in the furnace of affliction. “For I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure and will in no wise leave thee unpunished.” (Jer. 30:11). They were by God's faithfulness (Mal. 3:6) present in Paul's time, and they are still here now, despite every effort of Satan's, and all combined circumstances calculated to destroy them. And are they simply as all other men and nations, and without any peculiar advantage whatever? What advantage, if any, hath the Jew? In answer let us mark two points, first, Wherein the Jew has no peculiar advantage, and secondly, Wherein the Jew's special advantage lies.

WHEREIN THE JEW HAS NO PECULIAR ADVANTAGE.

1. The Jew, as all other human beings, is a sinner; therefore lost and ruined. “For there is no distinction, for all have

sinned and fallen short of the glory of God." "What then, are we [Jews] better than they [the Gentiles]?" Asks Paul. And his answer is, "No, in no wise; for we before laid to the charge both of Jews and Greeks that they are all under sin. . . . that every mouth may be stopped and all the world may be brought under the judgment of God." (Rom. 3:9, 19, 22, 23).

2. Being all alike lost they must, whether Jew and Gentile, be saved and that in the same way, the one as the other. The Jew can no more *lay claim* to salvation, on the ground of aught he is or has done, than any one else. He too, must come in humbly, on the grace of God: "being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 2:24). "He shall justify the circumcision by faith, and the uncircumcision through faith." (Rom. 3:30). And he says it outright: "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and rich unto all that call upon him." (Rom. 10:12). The same gospel, the same faith, the same baptism, the same Lord, the same Spirit, the same God and Father, is for both alike, and there is no difference.

3. In the church the Jewish Christian is no more and no less than the Gentile Christian. As to their standing, their privileges, their acceptance before God as members of the Body, all distinctions are wiped out—all race and national distinctions, yea, all social distinctions and even sex-distinctions are blotted out in Christ: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3:11). "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus." (Gal. 3:28). For *in Christ* we are made one, and the middle wall of partition between Jew and Greek is broken down "that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross;" and "through him we both have our access in one Spirit unto the Father." (Eph. 2:14, 15, 16, 18). This, the apostle declares, is *the mystery*, "which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit, to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:4-6).

This, however, does not preclude a distinction as to place and function, as God sees fit to order it. For though the distinctions are wiped out so far as standing and privilege in Christ is concerned, the bond and the free, the male and the female, the master and the slave, the husband and the wife, the parents and the children, have each their peculiar place and duty and function. So also the distinction between Jewish brethren and Gentiles in Christ, is not destroyed. (Comp. Rom. 15:26, 27).

4. As in the matter of sin, of salvation, of standing and

privilege in Christ, Jew and Gentile are on equality, so also as to judgment; for there is no respect of persons with God. A Jew's sin looks no better to God than a Gentile's. Under ancient conditions the Jews would come in for judgment first and foremost and most especially, because of their greater light and privileges (Rom. 2:9-11; Comp. Amos 3:2) but there is no difference as to the principles of judgment in the case of either. Having now mentioned the things in which the Jew has no advantage over the Gentile, let us see

WHEREIN THE JEW'S SPECIAL ADVANTAGE LIES.

The Jew's advantages all lay in the peculiar relation the nation of Israel held toward God, by God's sovereign choice of them. "What one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people. . . . And thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou Jehovah becamest their God." (2 Sam. 7:23, 24). This sets forth the deepest distinction which God placed between the nation of Israel and all other nations. While he "suffered all the nations to walk in their own ways," he claimed Israel peculiarly for Himself ("*You only* have I known of all the families of the earth," Am. 3:2)—and that "*for ever.*" Yea, if His covenant of day and night stand not, if he has not appointed the ordinances of the heaven and the earth—"if these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever." (Jer. 31:35-37). For "the gifts and the calling of God are not repented of." (Rom. 11:29). Even in the new heaven and the new earth, upon the twelve gates of the New Jerusalem will be written the names of the twelve tribes of the children of Israel. Which could never be if God had nationally discarded them for ever.

But let us turn to Paul's question and answer:

"WHAT ADVANTAGE THEN HATH THE JEW?"

The answer is: "Much every way. First of all that they were entrusted with the oracles of God." (Rom. 3:2).

The "much every way" is more fully presented by the apostle in Rom. 9:4, 5—"who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." We note the fact that these things are said by the apostle about this people when they were already in their darkest national rejection, and wrath was upon them to the uttermost (1 Thess. 2:16). Great is his grief for them, and clearly he discerns their awful failure; yet in no wise does he discount Israel's wonderful national distinction and glory. Even in their ruin they were a marvellous wreck; and yet not wholly a wreck nor a wreck for ever, as shall be seen.

The "adoption" was theirs—they of all men were in line for Divine sonship (Gal. 3:23, 24; 4:5). Theirs was "the glory"—

their God was their glory, manifest in their midst. (Jer. 2:11; Exodus 33:16). Theirs the covenants. God never made a covenant with Gentiles as such; but we Gentiles were "afar off," alienated from the commonwealth of Israel, strangers from the covenants of the promise. (Eph. 2:12). Theirs was the giving of the law. "He showeth his word unto Jacob, his statutes and his ordinances unto Israel. *"He hath not dealt so with any nation."* (Ps. 147:19, 20). Theirs was the service of God. Of all nations they only had access to God. They were the priest-nation through whom all others must come to God. Theirs were the promises. To them God made them; to them God committed them; and even the unbelief of the nation shall not finally make void the faithfulness of God. (Rom. 3:1-3). Theirs are the fathers—and for the fathers' sake God has sworn that he would never abandon their descendants. Until yet, though as concerning the gospel enemies for our sake, they are still "beloved for the fathers' sake." (Rom. 11:28). Finally, their crowning glory is this that as to His humanity, Christ is of their flesh and bone, and in Christ, God "who is over all" allied Himself with their stock and human flesh.

Are these things then wholly of the past, now forgotten and lost? Nay, even when the gospel came it was *"to the Jew first and also to the Greek."* They had a hereditary right to it, a right of "primogeniture." "Israel is my son, my firstborn." (Exod. 4:22). Any rejection of this nation must in the nature of the case be only partial and temporary; and such is the testimony of both the Old and the New Testaments. Other nations come and go; but Israel abides forever.

"HATH GOD CAST AWAY HIS PEOPLE?"

Paul himself proposes the question. (Rom. 11:1). And, of course, he is speaking of the nation of Israel which was then (and still is) in rejection. Has God cast that nation (as a nation) off for ever? Is He entirely done with them, and that for ever? His answer is, "God forbid." Then He adduces the reasons.

1. *God has left Himself a remnant from among them*, just as in Elijah's day he had 7000 who had not bowed their knees to Baol. "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5). Paul himself was of them. Now upon that remnant depends the continuance of the nation. (Rom. 9:29). So long as there is a remnant the existence of the nation is secured before God. As the hope of a felled tree is in its stump (Job 14:7-9; Dan. 4:26) so "the holy seed is the stock thereof" (Isa. 6:13). And so, in days to come shall Israel again blossom and bud and fill the face of the earth with fruit. (Isa. 27:6).

2. *Their present lapse is not to utter ruin*. "I say then did they stumble that they might fall?" (The word signifies an utter final fall). Again the answer is, "God forbid." "But by their *fall* [a different word, signifying a "lapse"] salvation is

come to the Gentiles to provoke them [the Jews] to jealousy." (Rom. 11:11).

This is certainly a bit humiliating to Gentile pride! And now we will want to ask questions: Would there have been no salvation then for the Gentiles except for the Jews' fall? Yea, a salvation subordinate to Israel's, as foretold in all the prophets—but not *such* a salvation—a calling to share equally with Israel in the very highest position that ever is or can be accorded to man! (Eph. 3:1-12). Is the *church* then an afterthought with God, brought to the fore when Israel failed him? Nay, it has always been an eternal purpose with God (Eph. 3:11). And here we leave the matter.

3. *Their sure restoration will mean untold blessing to all the world.* For if their failure has thus wondrously resulted in the riches of the Gentiles, what will it mean when the whole nation turns to God? It will be as life out of death to the weary world. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (V. 15).

4. *"God will graft them into their own olive-tree again."* The olive-tree is the Promise, which from the first was theirs. Because of unbelief they were broken off, and Gentiles (represented as wild olive-branches) were grafted in, thus getting the benefit of the root and fatness of *their* olive-tree. Will not God be sure to graft the natural branches in, if they continue not in their unbelief? Yea, and some day—when the fulness of the Gentiles shall have come in (that is when God says "Enough of that") then their hardening will cease and their blindness will be removed; and so all Israel shall be saved—Israel as a nation; then living; not without faith, not without obedience, but with both. (Vs. 23, 26).

GOD'S LOVE WORLD-WIDE.

Despite the great partiality which God appears to show toward the Jew, in loving Israel specially God loved the whole world through them. "For salvation is from the Jews" (John 4:23). He made them the channel of blessing to the whole world. By setting them aside for a time He has brought blessing and mercy to the formerly disobedient Gentiles; and now through the mercy shown to us He reaches out again after them. Ultimately God's love-plan will succeed and the knowledge of the Lord shall cover the earth as waters cover the sea.

CHURCH DIRECTORY.

At great pains and much expense, Brother E. N. Glenn, of San Diego, Calif., has gathered a list of congregations of Christ in the United States and Canada. This printed directory should be ready (off the Leader Press) by the time this notice is in print. The Directory will not be perfect, but it will be exceedingly useful and good. In most cases, the name of some suitable correspondent is given for each church. Brother Glenn has not gone into the matter as a commercial venture; but he does deserve to get back the money-cost of the undertaking. Prices are 50c each; 10 copies at 45c; 25 copies at 40c. Order from Brother Glenn, 3605 41st Street, or through this office. Many congregations would take up 25 copies quickly. E. L. J.

PUTTING SCRIPTURE AGAINST SCRIPTURE.

One of the most pernicious and unjustifiable things in the handling of Scripture is the practice of putting one passage against another; or, which is the same thing, one passage is used to set aside the teaching of another. This is just the way we would expect infidels to handle the Bible, but hardly the way we should expect professed believers to do. Yet that is just what a lot of religious people do.

There is nothing more fundamental and necessary in the realm of evidence than that all the testimony should be heard. Each part of the evidence must be duly considered and given its exact place in fixing the conclusion. This is so manifestly just and common sense that one betrays his mental weakness or dishonesty not to accept it. If it were not true, no case could be fairly tried. It would amount to picking out the evidence that suits you and rejecting all the rest, if this just rule be not followed. To do so would be to defeat justice and truth in practically every instance.

A juryman in human courts who would reject the testimony of some witnesses and accept that of others could not possibly be fair in his verdicts. Witnesses of equal reputation for truth and honesty deserve an equal hearing. What they say on the same subject is entitled to equal consideration. No other course is possible where truth is sought. In no other way can truth be found. This habit of arraying one passage against another is common in debates and other scriptural controversies. The divine witnesses say that we must believe to be saved and that we are baptized into Christ. They also tell us that we must repent or perish. These statements are of equal value because coming from the same divine source. There can be no possible way to reject one without casting doubt upon the others. To quote a passage on the necessity of faith to prove that baptism is not necessary violates the rule of justice in handling evidence. If there were a hundred passages that affirm salvation of faith and only one that affirms it of baptism, the case would be the same. A divine witness only needs to say a thing once, because the testimony is infallible. The fact that we may not be able to understand how two different things can be equally necessary to a given result does not change the case. To say that we must understand as much as the divine witnesses is to make man the equal of God. To reject what the Bible says is to place human wisdom above the divine. Of course, reasons of a satisfactory nature can be assigned why baptism is necessary; but, if one could be assigned, still the facts would remain the same. A plain assertion in the Bible to the effect that baptism is necessary must be accepted as final or else we become infidels in part. When a theory will not admit of accepting all the plain statements made the fault is with the theory and not with the Bible. In my efforts in teaching the Bible to those who attend the Wichita

Bible School I never allow them to offer rebuttal passages first. I insist that each passage must first be considered to determine just what it says. Then if there are passages that present an apparent conflict no solution is allowed that will reject the testimony of one or even imply that it is not true. Sometimes we have to resort to the general teaching of the Bible as a modifying factor in fixing the exact application of a passage. But each passage must be allowed to tell its story and be accredited a true witness. In no case do we allow passages to be quoted against passages or draw our conclusions from the testimony of one witness when others testify on the same subject.

The difficulty with all sectarian theories is that they must actually or virtually reject the testimony of some passage. The latter is done by putting some fanciful interpretation on a passage which really destroys its testimony. Being content to hear and receive the testimony that pleases and ignoring all the rest is a common way of rejecting the teaching of much scripture. While sectarians do this in their theories of how men are saved, Christians often do the same regarding the work and worship of the church. It requires extreme care to keep from making this mistake.—*John T. Hinds in Firm Foundation.*

Postscript by the Editor.—This is a very fine little article on handling aright the Word of God. We would like to see these principles applied to the questions concerning the Coming of Christ, the Kingdom of God, and other matters of prophecy which have been in controversy of late years. I believe that would be a greater help toward unity and mutual understanding than fulminations and denunciations and disfellowshippings.—R. H. B.

THE CONVERSION OF ISRAEL.

R. H. B.

If once it is conceded (as in the light of Rom. 11 an open-minded Bible student must concede) that there will yet be a national *conversion* of Israel, it follows inevitably that there will be a national *restoration* of Israel also. For there are promises made to Israel nationally, the fulfilment of which has been held back only by the nation's disobedience and sins. Once converted and forgiven, nothing more can hinder the full accomplishment of all the wondrous promises which God has made to them as a nation by His prophets. Israel has not been superseded or discarded. The gifts and calling of God are not repented of. God uttered upon them the most fearful denunciations of judgment if they departed from Him, and the most glorious promises if they returned to Him and obeyed. The prophecies of evil have been fulfilled to the letter; the prophecies of restoration and blessing will be fulfilled with the same exact faithfulness. "For thus saith Jehovah: *Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.*" (Jer. 32:42). And this will be His covenant with them in the day when He shall take away their sins.

THE PROMISE WHICH IS FOR ALL MEN.

"If any of you lacketh wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him." (Jas. 1:5). This is spoken to Christians, but the range of promise includes "all men." All men, any man, may have *this* prayer answered and receive this priceless gift from God. Any man—so he is a human being, and knows he lacks wisdom, and wants it, and asks God for it—he *can get it*. "But, but—" you reply—"there are conditions: 'God heareth not sinners'; 'If I regard iniquity in my heart the Lord will not hear,' and 'He that turneth away his ears from the hearing of the law, even his prayer is an abomination.' Are not such people human beings? And is not their prayer refused?" Yet this promise is for *every man*. Everything is really implied. All that is needed goes with this, or precedes, or follows, necessarily. If a man has seen enough to realize that he lacks wisdom, he has seen a great light. If he appreciates wisdom so much as to want it and ask for it, his face is turned to the light. If he knows at all what wisdom is (and he would not miss it nor want it if he had no idea of it) he would know that it is incompatible with sin. For sin is folly. Wisdom is the soul of righteousness. The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding. The man who regards iniquity in his heart, or turns away his ear from hearing the law is not the sort that will feel his need of wisdom and that reaches out for it. And if he recognizes that God is the only One that has it to give, and if he approaches God for it believing in God's perfect faithfulness he comes to the Light and he will not be refused. In God's light he shall see light, and as he accepts it and steps out into it, more light is given him. God giveth to all men *liberally*, and upbraideth not.

R. H. B.

THE OPEN SECRET OF A HAPPY LIFE.

The thirty-seventh psalm was written by an old man. I have been young and now I am old," he says. Under the illumination of the Holy Spirit he sums up the precious experience and observation of a lifetime and puts it in a nutshell for us. And what is the sum of this wisdom? To trust God; to do His will first, foremost and all the time; and to leave *everything else* to God's adjustment. Don't fret. Don't worry. Don't try to take vengeance. Don't be afraid of what man can or will do. God will see it all through for you. There are three outstanding points of counsel:

(1) "Delight thyself in Jehovah and he will give thee the desire of thy heart."

(2) "Commit thy way unto Jehovah, trust also in him and he will bring it to pass."

(3) "Rest in Jehovah and wait patiently for him."

These are the secrets of a happy and useful life. And you must do the first and the second before you can do the third.

“HOW MUCH OWEST THOU MY LORD?”

Many people accept the proposition that “the earth is the Lord’s and the fullness thereof” piously enough in theory, who proceed most impiously to deny it in practice. They begin by giving God everything in general and then go on giving Him nothing in particular.

In many cases, this may be due to a failure to fairly face the question of the obligation involved in administering the things entrusted to them. All life is a stewardship. Vital energy—physical, intellectual, spiritual—differing in degree in different individuals according to natural endowment and also according to opportunity, is a trust for which all must give account. Into this complex deposit, which we call life, enter, as main elements, time, talent and opportunity. One of the terms in which life may be expressed is *money*, which is a measure of value, as well as a medium of exchange. Hence, while stewardship indulges the whole output of life, potential as well as actual—all the powers of body and mind and soul—yet money may, in a certain very real sense, be *the measure of a man*. It is the measure of his *time*, and he is paid by the day or week or the month. It is the measure of his *talent*, and the rate at which he is paid depends upon the kind or quality of work that he is capable of doing within the time. It is the measure of his *opportunity*, and the amount he can earn depends upon what chance he has to employ his talent in the time. Time and talent and opportunity rightly employed determine the value of life service, and money is a counter used to express and convey the value given or received. The value of money, as well as of a man, is directly affected by the Gospel. In India, not very long ago, a girl could be bought for \$1. In a Christian land such as this, a youth of fifteen is rated at \$5,000, a full-grown man from \$15,000 to \$20,000. Whatever the coin current, whether the wampum of the red Indian or the cassava stick of the African, in its final analysis money may express life-value.

But not only does money represent the stored-up power of a man; the purpose to which he proposes to apply his money will largely determine the output of his power. Money is not in itself an end, but a means—either to unworthy ends or to the worthiest. Only the dollar that is put at the disposal of the Almighty becomes “the almighty dollar.” If the man who makes money intends to use it wholly upon himself or for the benefit of his own immediate circle, he necessarily puts restrictions upon his own powers. In the disposing of it quite as much as in the making of money, is the real man revealed. All unconsciously, it may be, the man’s true self—his motives, his aims, his affections—becomes objective in his money. Hence, there is the ever-present peril that money may become a man’s god—the idol which he worships. While a man is making money, the money may, in fact, be making the man. It is this awful possibility—

that instead of a man having the money, the money may come to have the man—which caused the Beloved Disciple to close his first letter with the shudder, "Little children, keep yourselves from idols." (1 John 5:21). David had anticipated him (Ps. 62:10): "If riches increase, set not your heart upon them." Our Lord, who knew the human heart as none other ever can, and who rightly gauged the deceitfulness of riches, Himself gave the warning (Mark 10:23): "How hardly shall they that have riches enter into the kingdom of God!"

No wonder, then, that money occupies so large a place in the Word of God; one in every six verses of the New Testament, it is said, relates to the subject of giving. In the main, these truths appear:

1. *By right of Creation and Redemption, God is the one and only Owner of all.*

"God Most High, possessor of heaven and earth."—Gen. 14:22.

"Behold, unto Jehovah thy God belongeth the heaven and the heaven of heavens, the earth, with all that is therein."—Deut. 10:14.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine."—Ps. 50:10, 11.

"The silver is mine and the gold is mine, saith Jehovah of hosts."—Hag. 2:8.

"And lest thou say in thy heart, *My* power and the might of *my* hand hath gotten me this wealth; . . . thou shalt remember Jehovah thy God; for *it is He* that giveth thee power to get wealth."—Deut. 8:17, 18.

"Knowing that ye were redeemed, not with corruptible things, with silver or gold, . . . but with precious blood. . . . even the blood of Christ."—1 Pet. 1:18, 19.

"Ye are not your own; for ye were bought with a price."—1 Cor. 6:19, 20.

God is the absolute Owner, and He has never turned over the title deeds to a foot of earth. He is the Silent Partner in every concern, even when there is no recognition of the part He puts into the business. For example: Here is a blast furnace which takes 40,000 cubic feet of air a minute; as each cubic foot weighs .076 pounds, a ton and a half of air is used each minute, or ninety tons an hour, or 2,160 tons a day—raw material involving no man's labor—to say nothing of all the rest of the material that God puts in to produce the pig iron. Likewise, in the production of even the commonest article of daily use.

"Back of the loaf is the snowy flour,

And back of the flour is the mill;

And back of the mill are the wheat and the shower,

And the sun and the Father's will."

2. *Each man is a steward and must give account.*

"I have a stewardship intrusted to me."—1 Cor. 9:17.

"What hast thou that thou didst not receive?"—1 Cor. 4:7.

"Every good gift and every perfect gift is from above, coming down from the Father of lights."—Jas. 1:17.

"Jehovah maketh poor and maketh rich; He bringeth low. He also lifteth up."—1 Sam. 2:7.

"Both riches and honor come of Thee."—1 Chron. 29:12.

"Charge them that are rich . . . that they be ready to distribute."—1 Tim. 6:17, 18.

"If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful *in that which is Another's*, who will give you that which is your own?"—Luke 16:11, 12.

"Come, now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. . . . Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter."—Jas. 5:15.

"And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes."—Luke 12:47.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."—Matt. 25:21.

3. *The owner amply provides for the steward, and the steward, having food and raiment, is to be therewith content, using all else that he has for extending the Kingdom.*

"Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?"—1 Cor. 9:7.

"But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."—1 Tim. 5:8.

God deals in no niggardly way with His stewards. Under the broad categories of "food and covering" (1 Tim 6:8) everything is covered. Food includes all that is required to sustain the life—not merely meat for the body, but food for thought, and that beauty upon which the eye may feast. "Covering" includes not only wearing apparel, but likewise the roof over the head, with whatever of convenience or comfort may be required. Indeed, "the rich man" has himself made it unmistakably plain that "the laborer is worthy of his hire" (Luke 10:7). He does not stint His reward. It is His will, that a first charge on the estate shall provide *all that is necessary to insure the highest efficiency for His service. Large latitude is allowed. No hard and fast lines are laid down.* The steward is left free to use his own

sound sense in determining what is needful, provided only and always that he shall "Seek FIRST the Kingdom of God."

4. *God requires of the steward a constantly recurring recognition of His ownership of the whole by the setting apart of a certain part as an offering in worship.*

"In process of of time it came to pass that Cain brought of the fruit of the ground *an offering* unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof."—Gen. 4:3, 4.

"Three times in a year shall all thy males appear before Jehovah thy God in the place which He shall choose: . . . and they *shall not appear before Jehovah empty*: every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee."—Deut. 16:16, 17.

"Ascribe unto Jehovah the glory due unto His name. *Bring an offering* and come into His courts."—Ps. 96:8.

"Take the ark of Jehovah and lay it upon the cart; and put the jewels of gold, which ye return Him for a trespass-offering, in a coffer by the side thereof."—1 Sam. 6:8.

"Now ye have consecrated yourselves unto Jehovah; come near and bring *sacrifices and thank-offerings* into the house of Jehovah."—2 Chron. 29:31.

In the final analysis, the principles of stewardship reach back and strike their roots in the very nature of God—the Maker and the Judge of all. What more practical proof can be given of recognition of His inalienable rights of universal ownership than by giving in the way His Word enjoins? How can any man be regarded godly who fails to give like God, who Himself is always giving, "seeing He Himself giveth to all life, and breath, and all things." (Acts 17:25). "He gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." (Acts 14:17). And, above all, "He that spared not his own Son, but delivered him up for us all, how shall He not also with Him freely give us all things?" (Rom. 8:32). Yes, "God so loved that He GAVE." In John 3:16, the dimensions of the love of God are defined:

Its Height—The source or motive of all true giving is love—"For God so loved that He gave."

Its Depth—The test of all true giving is its cost—for God gave His only begotten Son.

Its Breadth—The MEASURE of all true giving is nothing short of THE WORLD—"For God so loved THE WORLD."

Its Length—The END, the outcome, of all true giving is LIFE—"Eternal Life."

Likewise, in some measure must everyone give who is born of God. There are but two types of life—the self-centered and the Christ-centered—the former essentially selfish and grasping, the latter self-denying and giving. A man becomes assimilated to the object he worships. Since worship is essentially the recognition of God's ownership of all, it is most fitting that giving

should be ordained to be an integral part of the worship of God. Hence it is not strange that giving has been made a crucial test of character at each successive stage of development of the people of God—from the Exodus onward. At the very commencement, alike under the Old Covenant and the New, the money question was made a test question, *e.g.*, in the case of Achan (Josh. 7:1-18) and of Ananias (Acts 5). "Freely ye have received, freely give," is one of the chief commandments of the New Decalogue. Hence giving is not an optional but a required branch in the school of Christ. It is made the duty of every subject of the Kingdom, after portraying the "blessed" new man (Matt. 5:1-16), and outlining the new law (5:17-48), when the King comes to indicate the essentials of the new life, He puts as the twin pillars of the narrow gate these two—Giving and Praying. And Giving is put even *before* Praying for the self-evident reason that no one can pray who is not willing to pay.

That is an invertebrate sort of Christian who supposes that the Commandments are confined to the Old Covenant. There is a Decalogue of the New Covenant no less binding than that of the Old. "Freely ye have received, freely give," goes far beyond "Thou shalt not steal." While the Old is negative, the New is positive. There are too many nowadays sailing under the Christian flag who want to have free passage. They claim the privileges of the people of God without meeting their responsibilities. They are like the deacon who thanked God that the Gospel is free; he had been a church member for forty years, and *it had not cost him a cent*. These men say that the tithe savors of legalism and is manifestly unfair. "Is the poor man," they ask, "with an income of only \$100 a year and a large family, to pay \$10, leaving him but \$90, while the man with \$10,000 a year is required to pay \$1,000, leaving him \$9,000?" Just so—so far, but that is not all. God's system provides, *also*, for free-will offerings, as a compensating balance to equalize the giving of those of greater ability and those who have less.—*David McConaughy in Evangelical Christian.*

More precious than gold! More precious than gold! What? *The word of God.* (Ps. 19:10). Ah, if we believed that! How we would seek it, learn it, treasure it, obey it, appropriate to ourselves. Don't tell me my brother, that you believe that the word of God is more precious than gold, the while it lies about you unused, little cared for, and everything else is more important and urgent than the study of God's precious Book—if you are too busy at one time, too tired at another, too indifferent always to look into it with any purpose and effort. Is it not worth the first place in your thoughts and life? Is it not your spiritual light and food? You cannot do without it.

Returnable copy, of "Great Songs of the Church" sent upon request.

A SMOKING EDUCATION.

R. H. B.

The cigarette manufacturers have been conducting a tremendous advertising campaign. Great artistic posters mostly of the "suggestive" type, setting forth the praises of various brands of cigarettes, have graced the billboards of the continent for many months past. There is a discernable progress in their attractive pictures, and a definite purpose and movement toward a goal. At first the posters portrayed *men* smoking and extolling the special sort of cigarette—always fine looking, strong-faced, healthy, prosperous, manly men, of course! never any typical little cigarette-suckers. Then came a step forward; the woman appeared on the poster. But not the girl of the extreme flapper type; no—young women pictured in manifest respectability, modestly dressed within prevailing fashion, even conservative, with sweet, winsome, noble young faces, at first without apparent connection with the thing advertised; or only looking on while the man lit his cigarette; then giving him a match. Then the pictures showed the woman drawing a bit closer, more heartily approving, almost as though she herself would like to smoke. Then she gets closer still. In one of the last, sitting in closest proximity, she asks the young man smoker to blow a little her way, please; or sits by him in the automobile, delightedly inhaling the fumes that drift on her face. They have not dared as yet to put the cigarette in the girl's mouth. That will come later. They must proceed cautiously. But they are edging up to the real point. Very soon perhaps the passer-by will see the picture of a girl haloed by the artist in an air of womanly beauty, goodness and virtue, smoking a cigarette, by herself or along with her lover. And the powerful suggestion of such a picture upon weak natures will result in vastly increased sales of the little poison fag. Which means more trade and more money and greater dividends to the manufacturers. And would they care if they debauched the whole womanhood of the land, so long as they can sell their stuff and increase the inflow of gold? Would they not cheerfully stick a cigarette in the mouth of every man and woman, boy or girl, in the entire country, and all countries in order to see their business grow and more dollars roll in? Is it anything to them what becomes of the boys and girls and of the nation so long as their sales prosper? Who will protest against this public education? Will papers that reap their income from such advertisers? Will any public men, or institutions who tremble at the sway of the money sceptre?

"Woe unto the world because of occasions of stumbling, for it must needs be that the occasion cometh, but woe unto that man through whom it cometh!"

The Editor's exposition of Isaiah, the prophecy beautiful, obtainable at 10c each; quantity prices for class use.

SOME CHURCHES AND THEIR CUSTOMS.

1. I recently visited three churches. At the first they carry on about as follows: Song and prayer. Classes. Another song and prayer, standing. Some brother reads a lengthy scripture and comments. Two boys read a chapter each. A senior presides at the table. The bread and wine are passed by deacons. The members walk up front and lay their contribution on the table. A song, announcements and dismissal. I believe this is called "Mutual Edification."

2. At the second place several songs sung at opening. Prayer. No classes. Some brother takes the lead in reading scripture and comments with privilege for others to talk if so disposed. Preacher can occupy the time if present, occasionally. Communion observed by one man passing the emblems—thus to have but one cup. Contribution by same man carrying the basket. Announcements and dismissal.

3. In the third congregation a song and brief prayer. Classes with teachers prompt and energetic. A couple of songs at close of this part of work and beginning of devotional exercises. Scripture reading and sermon. Contribution comes next by deacons waiting on the audience. Communion observed by deacon passing first the bread and later the wine, the latter in individual cups. Announcements, inquiry for the sick, dismissal.

4. Another congregation which I did not visit this trip has the following features: Kneeling in prayer uniformly, no classes, no preaching at the hour of worship, but "mutual edification." . . . I think, however, this little company adhere rather strictly to what is usually called "the divine order of worship," having Acts 2:42 as a model. They insist that their way is divine, and other ways are scriptural.

Two of these congregations are opposed to Bible colleges, and two of them are not. It is quite a variety of notions and opinions one has to deal with in these several congregations. I wondered as I pondered them whether the Lord would be as strict a door-keeper as they were. I presume that all are sound in faith, but in some instances they evidently adopt Pharisaic notions, in that they exalt customs and practices of human origin, or human methods of observing ordinances, to the dignity of the commands themselves. There are going to be lots of Church of Christ people shut out of the kingdom if the Lord upholds the rulings of opinionated door-keepers. It may be that He will show mercy to misguided and ignorant men, and let them enter the celestial city, in spite of their arbitrary rulings in His church, and condemning worthy disciples because they do not tamely submit to human dictation. It remains to be seen. But when men today fail to consider eternity, and are as zealous for their own whims, notions and opinions, or more so, than they are for the revealed commands and ordinances of heaven, there is grave danger. Let us learn to distinguish things which differ. The little sects and parties of earth are nearly all formed around opinions, and most of the differences between disciples of Christ, who profess to speak as the oracles of God speak, are made by members clinging to opinions to the disruption of fellowship. When we learn, if we ever do, the difference between an ordinance or command and the unrevealed method of observing it, we shall be on the King's highway, united in heart and life, all speaking the same thing, of the same mind and same judgment, with no divisions among us, such as disgrace the cause we profess to love.—A. M. Morris, in *People's Bible Advocate*.

Wherein does a Christian differ from one who is not a Christian? Not in that he is naturally *better*. Some Christians are by nature, by early training and heredity, or for other cause, stronger characters than some outsiders; and the reverse is also frequent. Not in that they are worthier, more deserving, or in themselves superior. But in this—that they came to Jesus and have obtained forgiveness, salvation, and a new life from Him, and were bought by Him to be His own for ever.

CATECHISM ON ACTS.

(Continued)

(These are sections taken from catechism worked out by pupils of the Portland Christian School of Louisville. This work which we are giving on Chapter IV is taken from the paper of Jesse Bibb, a Ninth Grade pupil. Chapter V is by Esther Goforth, a Tenth Grade pupil.—S. C.)

Chapter IV.

Question: How did Peter's speech of the previous chapter affect the people?

Answer: Some believed, and the number of the men came to be five thousand, but many disbelieved and some opposed the apostles.

Q. What was the cause of the opposition?

A. Because the healing was done in the name of Jesus.

Q. Was Peter bold or timid in his preaching?

A. He was very bold.

Q. What undeniable fact faced the opposers?

A. They could not deny that a real and notable miracle had been wrought.

Q. What action was taken against the apostles?

A. They put them in ward till the morrow and then brought them before the Sanhedrin.

Q. What question was put to them by the Sanhedrin?

A. "By what power, or in what name, have ye done this?" (4:7).

Q. What opportunity did this question afford the apostle Peter?

A. To proclaim to these rulers of Israel the death and resurrection of Jesus and that salvation is only in His name. (4:8-12).

Q. What did they charge the apostles?

A. "Not to speak at all nor teach in the name of Jesus." (4:18).

Q. Did they obey this command?

A. No. They answered, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard." (4:19-20).

Q. What then was done?

A. The apostles were threatened and let go.

Q. Did they feel disheartened and give up after all this trouble and threatening?

A. No. They returned to the company of brethren and together they prayed that they might have more boldness to preach the Gospel. (4:23-30).

Q. How did the Lord show His approval of their course?

A. The place was shaken where they were, and they were all filled with the Holy Spirit. (4:31).

Q. Did the disciples prove faithful?

A. They were of one heart and soul and had all things in common, so that none lacked food or raiment. (4:32-35).

Q. What good example is given at the end of this chapter?

A. That of Barnabas who having a field sold it and brought the price to the apostles to be used on behalf of any who might need. (4:36-37).

Chapter V.

Q. What terrible thing do we read about in this chapter?

A. The death of Ananias and his wife, Sapphira, members of the church at Jerusalem.

Q. What was the cause of their death?

A. They tried to deceive the Holy Spirit.

Q. What did they intend to accomplish by it?

A. They sold some land and brought part of the price and gave it as being the whole price. They would thereby get the same honor that Barnabas and others received.

Q. What question did Peter ask?

A. "Why hath Satan filled thy heart to lie to the Holy Spirit and to keep back part of the price of the land?"

Q. What effect did their death have upon others?

A. "And great fear came upon the whole church and all that heard these things." (5:11).

Q. Were there more added?

- A. "And believers were the more added to the Lord, multitudes both of men and women." (5:14).
- Q. What persecution is next recorded?
- A. The High Priest and those with him seized the apostles and put them in ward. (5:18).
- Q. Why did they do this?
- A. Because they were filled with jealousy.
- Q. Did the apostles escape?
- A. An angel of the Lord opened the prison doors and brought them forth. (5:19).
- Q. What was the angel's charge to them?
- A. "Go ye, and stand and speak in the temple to the people all the words of this life," which they did.
- Q. How did the persecutors feel about this?
- A. They were greatly perplexed.
- Q. What then did they do?
- A. They brought the apostles without violence and set them before the council and after questioning them and further threatening them, upon the advice of one Gamaliel, they let them go. (5:26-40).
- Q. What then did the apostles do?
- A. They returned, rejoicing that they were counted worthy to suffer for Jesus, and they continued preaching daily in the temple proclaiming Jesus to be the Christ. (5:41-42).

PORTLAND AVENUE BIBLE CLASSES.

The classes open on Monday, November 8, 1926. There are three six-week terms—the first from Nov. 8 to Dec. 17; the second, Jan. 3 to Feb. 11, 1927; the third, Feb. 14 to March 25.

In each six-week term two separate lines of study alternate—usually an Old Testament and a New Testament study, the one coming on Monday, Wednesday, and Friday; the other on Tuesday and Thursday. There is a Friday night class also, independent of the other classes.

During the 1926-27 session the Lord willing, we shall study—in the *Old Testament*, Exodus to Deuteronomy; Isaiah and Minor Prophets; in the *New Testament*, the Gospel of Mark; Ephesians; Hebrews, Revelation.

Perhaps a word should be spoken as to the profound spiritual power and the fruit of this class-work. Few if any have attended these classes who have not seen great cause to thank the Lord for the privilege and lasting blessing they received. The effect of these classes is comparable to the effect of a continuous and fervent protracted meeting; yet, not as often in the case of protracted meetings due to great crowds and fervid eloquence of a speaker, but to the very simplest study of God's word, mingled with prayer.

A free dormitory is at the disposal of the men, young or old, who come from a distance to the classes. The boarding is conducted on the club-plan under the splendid management of W. H. Cauble and wife; and the board bill ran very low last winter.

Louisville offers educational facilities by its University and the Baptist Seminary—the latter offering its instruction free to ministerial students, and the University partly free.

For all further information address R. H. Boll, 2626 Montgomery, Louisville, Ky.

BOOK REVIEWS.

"Dispensational Truth or God's Plan and Purpose of the Ages," by Clarence Larkin. \$5.00. Moyer & Lotter, 2602 N. Park Ave., Philadelphia, Pa. (May be ordered through The Word and Work).

At nineteen, the author became an Episcopalian and joined the Baptists at thirty-two. After experience as a banker, collegian, mechanical engineer and teacher of the blind he was ordained as a minister at thirty-four and continued for over thirty-six years. Study changed him into a pre-millennialist. Beginning with large colored charts for his own use, he was invited to teach in Bible Institutes, and a number of his published charts were widely circulated. With the breaking out of the World War he was called upon for addresses on the War and Prophecy. Then he decided to prepare this unique volume. Designing and drawing the charts and preparing the extensive explanatory matter required more than three years. At least three editions have been issued. The work, which F. W. Farr says "may be called the most elaborate and exhaustive specimen of Biblical and Dispensational Cartography that has ever been designed," contains 34 chapters with 42 unusually well drawn charts 9x20 inches, 48 single-page charts and 15 cuts. The 300 columns of printed matter are equivalent to 450 ordinary book pages. The whole is cloth bound in atlas form, size 11x11 inches. I have never before seen such fine charts. They are drawn with the skill and accuracy of an architect and neatly lettered. Much of the wording is reproduced letterpress. Charles C. Cook, a publisher, regards the charts as "masterly, artistic presentations of truth that cover the entire range of Bible history and prophecy."

Sketches from Church History, by B. J. Bennink. 199 pp., Cloth, 75c. National Union of Christian Schools, 11340 So. Park Ave., Chicago.

In this convenient little volume prepared specially for reading in schools "an attempt is made to point out to you the heights of glory in the history of God's church" and "also to show you the depths of despair and suffering through which at times the Lord has led his people." Aside from some matters that come out from the denominational viewpoint, this is an excellent work for children and those desiring a simple treatment of the important subject.—D. C. J.

Waiting is not the same as loafing, idling, sleeping, dallying. Waiting is an intentional and purposeful thing, involving watchfulness, readiness, expectancy, preparation. We wait for the Coming of our Lord. That is the focus of our hope. To this end we look and labor and pray. This waiting attitude is to run throughout the whole of our Christian life and endeavor. "Ye turned unto God from idols to serve a living and true God and to wait for his Son from heaven whom he raised from the dead, even Jesus who delivereth us from the wrath to come."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"We are now (June 10) busy getting ready for the mountains."—*H. R. Fox*. ** "Cape Town, : Africa, July 1, 1926. Arrived here O. K. Brethren met us at pier. . . Give our love to all our friends."—*Dow Merritt*. ** "We need more Japanese workers. I'm so interested in these two girls here."—*Bess W. Rhodes*.

"Tickled to get the fifteen dollar check from Henning."—*Max Langpaap*. "One must be here to see and know what is going on. I have slept in my clothes with flashlight under my pillow what time I had to sleep for the past three weeks and sometimes not getting more than two hours out of the twenty-four. Yet thank God, we are safe. God hears prayers."—*Mrs. Smith*, Inland China. ** "I note that the coming of the has been held up. We are ready to receive them and Miss Ewing any time."—*J. M. McCaleb*. ** "I will need a more competent man than myself presently to teach and train these natives."—*John Sherriff*, Africa. ** "Can you suggest some good Bible study helps as commentary, etc.? I need something of that sort more than I have."—*Ethel Mattley*.

"I have given up my class work for the summer and am trying to get some writing and studying done. Guess I was more tired than I realized for since I have freedom from class responsibility my appetite is better and I may be gaining weight. The Lord is good to me. . . . Oiki San is ever faithful. She had a sick spell recently and I felt my right hand was gone."—*Sarah Andrews*. ** "The study of the Marathi language is requiring most of our time at present."—*Mr. and Mrs. Geo. Desha*, India. ** "We are glad to hear of the box of sundries that is coming from the Worthington church. We thank the Lord for that church, too. I believe they are having fellowship with all the missionaries—a very commendable spirit."—*E. A. Rhodes*. "Since Brother and Sister Desha come down in India, he is working amongst us at Ahmednagar District. . . . He has given us a Gospel teaching and according to his tuition we all take baptism in right way."—*A Brother*. ** We have enjoyed our stay here with Bro. McCaleb just fine. He is a wonderful man."—*B. D. Morehead*. ** "We are very busy at Karuizawa. . . . Hope to get away on the Korea."—*O. D. Bixler*. ** Many think all the Chinese are Bolshevists and anti-foreign. . . . This is a lie born of the pit. Hundreds of thousands are hungering for the gospel."—*M. A. Grant*. ** "I held a meeting at Ushiboni. . . . Our audiences were from 60 to 70. . . . It was hot and I were sweat from head to whole body."—*O. Fujimori*.

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 SEPTEMBER

Lesson 10.

September 5, 1926.

THE TENT OF MEETING.

Golden Text: And Jehovah spake unto Moses face to face, as a man speaketh unto his friend.—Ex. 33:11.

Lesson Text: Ex. 33:7-16.

7. Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp. 8 And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. 9 And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses. 10 And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped; every man at his tent door. 11 And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent. 12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight. 13 Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

Verse 7. Why did Moses proceed to take the tent outside the camp? (See Notes). Why was it called "Tent of meeting"? (Ex. 29:42). Who went out to this tent?

Verses 8-10. How did the people do when Moses went out to the tent of meeting? What wonderful thing happened when Moses entered? Why did the people worship?

Verse 11. How did Jehovah speak to Moses? What is said about the difference between Moses and other prophets, in Numb. 12:6-8? Did Moses see the face of God? (Ex. 33:20; John 1:18). Was there ever another prophet like Moses? (Deut. 34:10). Except whom? What man besides Moses was allowed in the Tent?

Verses 12, 13. For whose sake is Moses pleading? When did God say this to him? (32:34). What did Moses complain of? What request does he make for himself? What for the people? Had God begun to disown the people? (32:7, 33:1).

Verse 14. What only had God proposed to do for them? (33:2, 3, 5). But now what does He promise? Does He promise it to the people or to Moses only?

Verses 15, 16. Did Moses seem quite satisfied with this concession? Does he want the people included in the promise? (Note the "us," and, "I and thy people"). What was the great fact that separates the people of God from all other nations on earth? Is that true of the Church also? (1 Cor. 3:16; 2 Cor. 6:14-18, sp. v. 16).

NOTES ON LESSON 10.

ISRAEL'S GREAT SIN.

What had happened that Moses now takes the tent of meeting outside the camp and afar off? The people had broken the covenant of God and had

made them a golden calf, thus repudiating their God and His commandment. Therefore God could not dwell in their midst any longer. This was a foreshadowing of the greatest failure of Israel: the rejection of Jesus Christ, who went outside the gates to die; and to whom all who would see God must go forth. (Heb. 13:12-14).

THE GOLDEN CALF.

Moses remained in the Mount forty days and received the tables of the Law from God. The time seemed long to the people, and they gave Moses up as lost. Like those today who scoff at the thought of Christ's personal return from heaven (2 Pet. 3:4) they did not think that Moses would ever come back, and so they felt it necessary to devise a worship and religion suited to their changed circumstances. They made a calf after the manner of Egypt (Aaron too willingly falling in with them) professing however to worship Jehovah under that symbol. (Ex. 32:4, 5). But that was a breach of the second commandment, and of the covenant as a whole.

MOSES' INTERCESSION.

It was only by the intercession of Moses that the people escaped the just retribution of their deed. Moses pleaded with God—and God can show mercy in answer to intercession when He could not wisely and righteously do so without an acceptable intercessor. (Ps. 106:23). Moses' intercession moved in three stages: (1) Ex. 32:7-14. That averted destruction. (2) (After having punished the sinners) Ex. 32:31-34, which secured the continuance of their journey to the Land; and (3) in the lesson of today, which leads to the restoration of God's presence with them.—How mighty is the right sort of intercession! Have not we an Intercessor greater than Moses? Heb. 7:25.

TEACHING POINTS.

1. **The Golden Calf.** Go through the narrative, by way of introduction to the lesson.
2. **Moses' Threefold Intercession.** See Notes above.
3. **Why the Tent of Meeting was Moved**—outside the camp, and far off. The application in Heb. 13:12-14.
4. **Moses the Prophet** who talked with God face to face. (See Numb. 12:6-8).
5. **The Petition for God's Presence.** Note especially v. 16. What was the distinguishing excellence of Israel? What similar thing of the Church?
6. **The Sequel**—which should be briefly told. (Ex. 33:17-34:8—also 34:27-35).

QUESTIONS.

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|--|--|
| 1. What Tent was this? | 9. What did Moses complain of to Jehovah? |
| 2. Why called Tent of Meeting? | 10. What concession did God make him? |
| 3. Where did Moses move it? | 11. What request did Moses make for himself? |
| 4. Why? | 12. Did God grant it? (33:17-34:8). |
| 5. Who went out to it from among the people? | 13. What did Moses ask for the people? |
| 6. When Moses went out what did the people do? | 14. Did God grant that also? |
| 7. When Moses went in, what happened? | |
| 8. Who abode in the Tent? | |

SECOND LORD'S DAY LESSON OF SEPTEMBER

Lesson 11.

September 12, 1926.

GIFTS FOR THE TABERNACLE.

Golden Text: Honor Jehovah with thy substance, and with the first-fruits of all thine increase.—Prov. 3:9.

Lesson Text: Ex. 35:20-29.

20. And all the congregation of the children of Israel departed from the presence of Moses. 21 And they came, every one whose heart stirred him up, and every one whom his

Verse 20. What is the title of the lesson? What was the Tabernacle? When was the project first mentioned? (Ex. 25:1-9). What had Moses told the congregation at this meet-

spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. 22 And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah. 23 And every man, with whom was found blue, and purple, and scarlet, and fine, linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. 24 Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it. 25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, and the scarlet, and the fine linen. 26 And all the women whose heart stirred them up in wisdom spun the goats' hair. 27 And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breast-plate; 28 and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. 29 The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

ing? (See Ex. 35:4-19).

Verses 21-24. How was all the material for the Tabernacle and its service to be provided? Were any compelled to contribute? Who only brought the gifts? What is the New Testament idea of giving? (2 Cor. 9:7). What different sorts of materials were brought?

Verses 25, 26. Was only material contributed, or something more? Is labor as precious as substance?

Verses 27, 28. Who brought the most precious things?

Verse 29. Was the giving very general? Was it sufficient and abundant? (Ex. 36:5-7).

NOTES ON LESSON 11.

THE TABERNACLE.

The Tabernacle was a tent-like, moveable structure, designed for a sanctuary, a dwelling place of Jehovah in the midst of His people. It was not a thing of man's device: God commanded the making of it, and gave Moses the plans and specifications of it, with orders to see that it be made strictly according to the pattern that was shown him in the Mount. "Let them make me a sanctuary that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." (Ex. 25:8, 9, 40). For no man could design a tabernacle for the use of God; man can devise dwelling-places suited to the use of man; but only God could plan a sanctuary for His own purpose. Consequently nothing was left to the discretion of Moses or of Israel: all must be fashioned according to the heavenly pattern.

This was the more essential because the tabernacle was intended to foreshadow and typify heavenly things, and the great spiritual truths of the New Covenant dispensation under which we are now living. (Heb. 8:5 and 9:1-14). So careful and insistent was God about this that He even gave supernaturally endowed men to carry out the specifications of the work, exactly as He wanted it done. (Exod. 35:30-36:4). When the Tabernacle was being erected and completed, eighteen times within the compass of two chapters, we are told that everything was done "as Jehovah commanded Moses."

THE STRUCTURE OF THE TABERNACLE.

Briefly—there was an outer court, surrounded by a curtain-fence. Within the court stood the Tabernacle itself—an oblong, rectangular tent, its sides of rigid boards; and subdivided by a veil on the inside into two compartments: the first and larger being called the holy place and the other the Most Holy, or Holy of Holies. As to furniture: in the outer court, between the entrance of the court and the entrance to the tent, first a brazen altar, the altar of burnt-offering; then a large brazen laver. In the Holy Place, on the left as one entered (which was always southward, the only entrance being from the east) a seven-armed candlestick (the only source of light within), and on the right the "table of show-bread"; and directly

ahead, before the veil, a little square golden altar, the "altar of incense." Here the priests ministered daily. But behind the veil, in the cubic room (10x10x10) whither only the highpriest could enter, and he only once in the year, and then only with blood—sat the Ark of the Covenant, covered with the golden "mercy-seat" on which were the figures of two cherubim. There rested the presence of God. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the testimony." (Ex. 25:22).

LOVE AND HOLINESS.

The Tabernacle represented the love-purpose of God. He must be with His people. He must dwell among them, and open communication with them. He would come down and identify Himself with them and share their lot and their wanderings. All this was the expression of God's love. Because His house was (and is) His only foothold on the earth, His one means of union with His people, and His base of operations with reference to the world, God's heart is bound up with it. Since his was all of love and grace, all gifts and contributions thereto must be of glad free will, none of it by law or outward demand and compulsion.

But a holy God cannot come into direct contact with sinful man. So the Tabernacle tells also of God's holiness. It was carefully guarded and fenced off; and the ceremonies of purification showed that no man could approach God without previous cleansing from every defilement, and, particularly, not without blood. (Heb. 10:22). For blood stands for life surrendered—for the execution of the death-sentence due to sin; and it foretold the great Sacrifice of God, through whom we have cleansing and access to God.

TEACHING POINTS.

1. **The Tabernacle:** the first conception of it—the plan and pattern of it—the construction of it—the furniture of it—the purpose of it. A type of spiritual things. Lesson taught by it.

2. **The House of God.** In what sense was the Tabernacle the house of God? What was the Temple? What is the house of God today? 1 Tim. 3:15; 1 Pet. 2:5.

3. **Free-will Giving.** Can you see reason why God did not demand the gifts for the tabernacle by law? why the material for it was not requisitioned and forcibly collected? (See Note on "Love and Holiness.") On what principle is all our giving in the New Covenant? (2 Cor. 5:14; 8:9; 9:7).

QUESTIONS.

1. What was Moses' announcement to the assembly which was dismissed in v. 20?
2. Who brought offerings?
3. What was the offering for?
4. Did only the men come?
5. What were some of the materials they brought?
6. What did wise-hearted women do?
7. Who brought the most precious things?
8. Who only contributed?
9. Did they bring enough? (36:5-7).
10. What was the object of it all?
11. What was the Tabernacle?
12. What was the purpose of the Tabernacle? (Notes).
13. Who built it?
14. Who gave the pattern?

THIRD LORD'S DAY LESSON OF SEPTEMBER

Lesson 12.

September 19, 1926.

OBEDIENCE TO LAW. (TEMPERANCE LESSON)

Golden Text: Drink no wine nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.

Lesson Text: Lev. 26:3-5, 14-20.

3. If ye walk in my statutes, and keep my commandments, and do them; 4 then I will give your rains in their season, and the land shall

Verses 3-5. (Rewards of Obedience.) See also verses 6-13. Who is speaking? (See vs. 1, 2). To whom? (v. 13). When and where? (V. 46).

I. The Wider Review: The Great Men of God.

Abraham	} Following the progress of God's work, as seen in the lives of these men.—What do you recall concerning each? What did God do for and through each one of them?
Isaac	
Jacob	
Joseph	
Moses	

It will be found helpful and convenient to take up Heb. 11:8-29 in connection with this review.

II. The Shorter Review: Exodus.

1. Israel's Bondage and Affliction.
2. The Preparation of the Deliverer.
3. Call of Moses.
4. The Passover.
5. The Crossing of the Red Sea.
6. Experiences in the Wilderness: the Manna.
7. Jethro's Counsel.
8. The Giving of the Law: The Ten Commandments.
 - (a) Duty toward God; (b) Duty toward Man.
9. The Tent of Meeting.
10. The Tabernacle.

TRACTS BY R. H. BOLL

"WHY NOT BE JUST A CHRISTIAN?"

Here is a tract of eight pages, written by R. H. Boll, which has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice (of a protracted meeting for instance) printed to order upon it.

"HOW TO UNDERSTAND AND APPLY THE BIBLE."

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