

WORD AND WORK

WORDS IN SEASON.

R. H. B.

“GREAT SONGS OF THE CHURCH.”

Wholly unsolicited and quite unknown and unexpected, this commendation of the hymn-book entitled “Great Songs of the Church” is simply my sincere tribute to a most excellent piece of work. I could and would say all I am saying about this great song-book if I had had no acquaintance with the compiler of it; and feel the more assured that I am not biased by my personal love for him when I note that an interdenominational monthly magazine (who, by the way, are publishing hymn-books of their own) freely commend the “Great Songs of the Church” as, if not *the best*, at least one of the very best song books *in the whole religious world*. If strangers judge it thus, I feel quite safe in saying what I think about it.

This book embodies the cream of the hymns and spiritual songs, old and new. For ten years E. L. Jorgenson, well qualified for such a task, sought out and gathered the best of the best that he could find, examining thousands of pieces in hundreds of hymn-books, old and new publications, buying up at considerable sums the privilege of using the copyrights; and the last two years toiling day and night, judging, culling, adding, arranging, proofreading each hymn with microscopic care, attending to all business matters involved, and making great financial sacrifices, in order to produce the best book that has ever been gotten out. The result was monumental—a collection of hymns and tunes that compelled the praise of some of the best singers, song leaders, and song experts in the country and even in foreign countries. That first edition, containing 400 songs, was yet further improved by the subsequent addition of 50 of the best devotional hymns, such as are in common use especially in Canada and among the English churches. Finally—after many complaints because the book could not be had in shape-notes, and demands for some special songs, the whole was once more carefully revised; a number of pieces eliminated and certain other specially loved and requested songs inserted, and the whole republished in final shape in both shape note, and round note editions, artistically bound, the shape note edition in dark red cloth, the round note in dark green, and at a surprisingly low price.

I would not contend that every song in the book is of equal value, or that no fine excellent hymns exist anywhere outside this book, and still less would we wish to disparage some of the truly valuable hymn-books published among us, all of which fill their

important place and answer to special demands; but as a collection of the very best there is in the church's hymnology, the "Great Songs of The Church" stands unsurpassed. Our gratitude is due to Brother Jorgenson for his able and painstaking labor in putting such a book in our hands; and indeed the general appreciation of this work is manifest in the wide and increasing demand for this superlative hymnal.

THE DISCIPLES OF JOHN.

There is something strange about those "disciples of John." John had come preaching repentance and the baptism of repentance for the remission of sins, and saying to the people that they should believe on that Greater One who was to come after him (Acts 19:4). He had come for no other purpose than to prepare the way before that great Coming One, and to make ready a people prepared for Him. When the Christ appeared on the scene John failed not to bear witness to Him. *This is He*, John declared, "of whom I said, He that cometh after me is become before me, for he was before me." (John 1:15). And repeatedly, before his own disciples and to the public, John testified, pointing out Jesus as the Son of God, and the Lamb of God that taketh away the sins of the world, and the One that "baptizeth with the Holy Spirit." Yet, those disciples of John, instead of going after Jesus when He came, continued with John. We meet them all along as a class distinct from the disciples of Jesus. How do we account for it?

It was just such a case of "arrested development" as is today commonly seen in denominational Christendom. A man of God arises, sets forth new truth from the old treasure, or old truth in new light, and points his fellows anew to the inexhaustible fountain, that they might follow on therein. And there will be some who appreciate such help and rejoice in the lamp for a season. But instead of following out this leader's principles and going on in "the path that shineth more and more," they rally around the man. Such were John's disciples. They had eagerly and earnestly seized upon John's great teaching of repentance, righteousness, and judgment to come. They saw the value of it; they experienced the blessing of it. And they wished nothing more, nothing better. They cared not to go on further. They had no ambitions to "press on to perfection." John was good enough for them. They *knew* that *John* was from God; but as for this Jesus—well, they were not so certain, and they had no mind to the spiritual effort needed to assure themselves. They were willing to let well enough alone. They prized the guide-post more than the trail, and settled down by it.

Most of the sects of Christendom represent such abortions as that. There was, for example, Martin Luther, who broke away from bondage to the spiritual yoke of Rome; who enunciated great principles of religious liberty, and taught that every man has the right, nay the obligation, to read God's word for himself. But Luther himself charged the people to look away

from him and to make Christ their all in all.* But Luther nevertheless was made the center and pillar of Lutheranism as at this day. That which he and certain other of the reformers and leaders personally said and did and taught, became a thing of utmost importance to their followers. Instead of going on conforming to the living and ever growing pattern of the perfect Christ, they took Luther's glimpse of the truth and made their standard out of it; and settled down into a sect only to some extent better than the one they had come out of. The same thing occurred in connection with Calvin, Wesley, and many other prominent leaders and teachers. Christ the Sun of righteousness, was not to them the one, only Light, but the imperfect reflected radiance of His satellites became the recognized and authorized source of illumination. The greater teachers and leaders, like John the Baptist, did all in their power to turn the hearts of their friends and followers to Jesus—generally with doubtful success. But a host of the smaller sort and of the would-be-great actually set themselves up as authorities and standards, and gathered a following for themselves rather than for the Lord Jesus Christ whom they falsely professed to serve. Every faithful servant of Jesus Christ finds his joy, not in any personal following he can gather about himself, but like John to see souls turn to the heavenly Bridegroom. (John 3:28-30). And everyone that has truly learned from John, or from any of God's servants will not rest satisfied until he has "found Him of whom Moses and the prophets did speak", Jesus Christ the Lord, to cleave to Him and follow Him alone for evermore.

GOD AND HIS CHILDREN.

In dealing with people in general we are influenced by our likes and dislikes, our own preferences and feelings. Some we seek, some we shun. Some give us pleasure or help, and we seek their company; some are disagreeable to us, and we avoid them. But with reference to our own children such things do not figure. We are bound to them; they are *our* children. Whether we *like* them is secondary, or does not come into consideration at all. We love them, and love rises above all mere liking and preference. We are bound to them, and we have to bother with them. We must put up with them as they are, and with patience, bearing and forbearing, try to help them out of wrong ways and

Luther wrote: "I pray you leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul (1 Cor. 3) would not that anyone should call himself of Paul or of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all and let us call ourselves only Christians after him from whom our doctrine comes."

And Wesley wrote: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His Word, to imbibe His spirit, and to transcribe His life in our own."

habits, and make them what they ought to be. Nay—we even *want to bother* with them. What is my life to me if my children go to the dogs? So with prayers and anxiety of heart we watch over them, to help them and bless them; and though we feel keenly the pain of their misconduct or ingratitude, we do not give them up. They are our own, and we must do our best by them. Is there a similar concern in the heart of God for His own? One needs only to turn to God's dealings with Israel, to see. Not for their righteousness—for they were a stiff-necked and rebellious generation from the first day that He knew them, but because they were His own, chosen in the fathers. (Deut. 7:6, 7; 9:6, 7). He bothered with them—helped them, defended them, blessed them, taught them, chastised them (Amos 3:2), revealed Himself to them. The nations He suffered to go their own ways (Acts 14:16) but Israel He kept with Him, under the shadow of His wing, as the apple of His eye. Over their disobedience He grieved; in their obedience and blessing He rejoiced. The sum of all lies in the final word of the Old Testament, "*I have loved you, saith Jehovah.*" (Mal. 1:2) "Happy art thou O Israel: who is like unto thee, a people saved by Jehovah, the shield of thy help, and the sword of thy excellency?"

And if this be so, what a privilege, what an immeasurable advantage, even beyond all that Israel had, is it today to be numbered among God's own children! "For ye are all sons of God by faith in Christ Jesus." "Behold what manner of love the Father hath bestowed upon us!" (Gal. 3:26; 1 John 3:1).

THE UNBELIEVER'S TWENTY-THIRD PSALM.

I have no Shepherd: I shall always want.
 None makes me lie down in green pastures,
 None leads me beside the still waters,
 No one cares for my soul,
 Nobody helps me to find the way.
 And if I enter the valley of the shadow of death
 It is with fear and terror,
 For I am alone:
 No friendly rod or staff doth comfort me.
 I am helpless before the malice of mine enemies.
 My cup is always empty.
 Surely trouble and sorrow shall follow me
 All the days of my life.
 And at last I shall go to perdition for ever.

No—you wouldn't dare to express it that way, but after all, are you not living on the assumption that that is really the way it is? The Christians are not few who lose the peace and power of the promises of God through their unbelief. Now turn and read the real Twenty-third Psalm and *believe it*.

I AM GOD ALONE.

The judgment of the Devil was for his pride. He wanted to be God. In his vaulting ambition, like the King of Babylon, his

understudy, who said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will make myself like the Most High"—so Satan attempted to exalt himself. This was the cause of his downfall. For an elder do not appoint a novice, says Paul, "lest being puffed up he fall into the condemnation of the devil." (1 Tim. 3:6). "I beheld Satan fallen as lightning from heaven," said the Lord Jesus. (Luke 10:18). But the same principle was infused by Satan into the mind of man, for was not that the inducement, "Ye shall be as God"? They wanted to be God, gods themselves. And this Satanic ambition has slumbered in the hearts of mankind ever since, breaking out now and then in particular individuals, and will find its full manifestation in that "Man of sin" who "exalteth himself above all that is called God and that is worshipped, so that he sitteth in the temple of God, setting himself forth as God."

But often and often God has had to teach the lesson that He is God alone, and that there is none beside Him. He taught it to idols and idolaters, to kings and princes—as to Nebuchadnezzar whom He sent to grass for seven years, to Belshazzar, to Herod, and many others before and since, humbling their pride into the dust; and to all the wise men of the earth. He teaches it to preachers also. Says Spurgeon:

"Let a man, for instance, be called to the great work of preaching the gospel. He is successful; God helps him; thousands wait at his feet, and multitudes hang upon his lips. As truly as that man is a man he will have a tendency to be exalted above measure, and too much will he begin to look to himself, and too little to God. Let men speak who know, and what they know let them speak, and they will say, 'It is true, it is too true.' In review of the eminent saints of God have you never observed how God has made them feel that He was God alone? Poor Paul might have thought himself a god and been puffed up above measure by reason of the greatness of his revelation, had there not been a thorn in the flesh. But Paul could feel that he was not a god, for he had a thorn in the flesh, and gods could not have a thorn in the flesh. Sometimes God teaches a preacher by denying him help on special occasions. We begin to labor: we have been just as earnest in prayer, just as indefatigable; but he is like a blind horse, turning round a mill, or like Samson with Delilah, we will shake our limbs with vast surprise, 'make feeble fight', and win no victories."

And much more to the same purpose. Yea, our God is a jealous God. He will not always endure loud boastings and blasphemies, nor the lofty looks of man.

"Be still and know that I am God; I will be exalted among the nations. I will be exalted in the earth." Ps. 46:10. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

Four things have come down to us from the beginning, from Eden: the marriage-bond; woman's subordination to the man; her obligation to maternity; and man's duty of labor and toil. It is significant of the character of **our age that all four** of these are being refused and denied.

By faith we receive Christ; through Christ, the spiritual birth; by the birth we become children of God; and being children we are heirs. Thus comes our inheritance.

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

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NEWS AND NOTES.

The accumulated shortage of *The Word and Work* stands now at about \$375. This need is urgent, and represents the usual "summer slump." The amount is no greater than usual, but in former years, the Portland Avenue church would quietly make up the deficit. Since opening their great new school work, the congregation has had its hands too full to do so. It may be that outside friends of *The Word and Work* will be glad to know the exact situation and need, in order that they may have some partnership in the good work.

From now on business picks up, and we should be able to "break even" again, with such gifts as come with more or less regularity, at all seasons.

From Lubbock, Texas: "We had a very fine meeting with the home church in Lubbock. Baptized 18 in all, several reclaimed, along with a number who identified themselves with the congregation. One of the unusual things about those baptized was the goodly number of grown men. We thank the Lord for His power to save. We are glad to have a part in the great work of sounding out the Word, and in seeing souls accept Christ and be saved."—R. R. Brooks.

From Jacksonville, Fla.: "I was in Tennessee engaged in meetings 22 days. A week each at the following places with following results: Campbellsville, 6 baptized, 1 from denominations, and 1 restored. Scribner's Mill, 13 decisions for Christ. Mooresville, 12 baptisms, 6 restored. Brother John H. Adams, a young man from the Jacksonville church who is also a student at Harding College, a fine co-worker and withal a most excellent Christian, led the songs in all these meetings, did the baptizing and preached some at Scribner's Mill at the morning services. We used shaped notes of 'Great Songs of The Church,' and the song services were most inspiring."—H. N. Rutherford.

Read and circulate "Real New Testament Missionary Work," 16 large pages, 5c; 50 for \$1.

"I have just returned from a meeting at Calvin, Okla. Five surrendered to the Lord in baptism.

"I am now in a mission meeting 12 miles out from Lexington, Okla. Very good hearing."—J. F. Smith.

"Please publish my change of address from 4302 Trellis Court, to 412 Park View Ave., Dallas, Texas."—J. E. Blansett.

"My Tennessee work resulted in 6 baptisms. One Sunday was spent at Green's Chapel, Ky. Monday following I heard Brother Chambers, Tuesday night Brother Woodruff at Bridgeport, Ala."—A. K. Ramsey.

Later from Brother Ramsey: "We find some faith and zeal in the Amite (La.), field. The brethren are responsive and a good spirit of co-operation prevails. We have difficulties and obstacles which we hope to see yield to the constraining force of the gospel in the spirit of Christ, and the compelling influence of love.

"Brother Allen of New Orleans is in a good meeting at Independence, Amite brethren attending and assisting.

"Glenmora brethren are corresponding with a good brother in the hope of locating him in Louisiana.

"Fullerton brethren will soon disband and scatter as the saw mill is nearing the end of its run."—A. K. Ramsey.

From Dallas: "The mission meetings at Garland, and at Prairie Creek, Texas, are getting along nicely, having good attendance. One baptism and three transfers of membership at Prairie Creek.

"OUR WORLD TOUR," a readable, informing, illustrated story of a journey around the world, by Don Carlos Janes, \$2 postpaid. Have you read it?

From Shoals, Ind.: "Brother Ben F. Taylor preached and I led singing, in a fine meeting at Trinity Springs which closed August 29. One baptized. Brother Taylor's preaching was fine, and they asked him back. I preached twice in the meeting. I go to Paoli next to help Brother Raines in a meeting."—H. D. Leach.

From Paris, Texas: "Our protracted meeting at Lamar Ave., was a feast of good things. The day services were attended by an unusually large number and were highly enjoyed by all who were privileged to hear Brother G. A. Klingman in his scholarly, yet sweet and simple way.

"Psalm 119 was taken up in its 22 sections whose titles form an acrostic of the Hebrew alphabet.

"The night services were attended by large and appreciative audiences, and lost souls were pointed to the Lamb of God who taketh away the sins of the world. Six were added to the congregation.

Immense audiences attended the closing services of the twelve day meeting at West Paris church of Christ. Splendid interest and co-operation in both the morning and evening services made it one of the most enjoyable meetings I have ever held. There were 23 baptisms and a spirit of renewed consecration and fellowship among the brethren.

"Definite steps were taken to do some active mission work in the destitute fields of Lamar Co., and a man supported by the stronger congregations is to be sent to the needy fields."—R. A. Zahn.

Some late quantity purchasers of "Great Songs of The Church:" Martinsburg, Ind., Old Union, Tenn., Smithfield, W. Va., Pleasant Grove, Tenn., Swamp College, Ky., Nelsonville, Ky., Bismarek, Ill., Weatherford, Texas, Paxton, Ind., Abilene, Texas, Milan, Kan., Campbellsville, Tenn., Ft. Hill, Ind.

From Linton, Ind.: "The work of the church at Linton moves along nicely. With the help and co-operation of the good brethren, I find this an enjoyable place to work. There have been two confessions this month. Am now in a meeting at Hymera, Ind., trying to restore the church there. Six additions to date.

"Our meeting begins here next Lord's Day with Brother Boll doing the preaching."—Edward E. Kranz.

"The meeting at Waterford, Ky., lasted about ten days, with good interest. It was a fine meeting in many ways. Brother Reader who ministers to the church twice a month did the preaching. I was with them most of the time to lead the singing. Brother Virgil Holloway and wife also gave us their assistance in some of the meetings. Eleven were baptized, two took membership, and the whole church was revived. Most of them

made it known that they wanted to make a new start."—George R. Johnson.

O. W. Scott, of Borden, Ind., had two additions at Bedford on Sept. 12. We can furnish Tuning Forks in C at 50c each postpaid.

We still need, in order to bind up further volumes of the Word and Work for interested friends, the following numbers: September, 1917; February, 1920; three complete sets for 1918; one set for 1919; one set for 1920.

We can furnish E. N. Glenn's new Church Directory at 50c each; 10 copies at 45c each; 25 copies at 40c.

H. L. Olmstead has taken up work for a year with Bathurst Street Church, Toronto. Let us pray that Brother Olmstead's able ministry may be felt throughout the churches of our sister nation.

We have had orders for more than 100 copies of Brother Boll's exposition of the last Book of the Bible, "The Revelation," which we cannot fill. This book has been sold out for some time. We contemplate reprinting it, and if our readers will let us know how many they can use, it will help us greatly in doing so. The price is 50c.

LOUISVILLE NEWS.

Brother Boll began at Linton, Ind., September 26; 12 baptisms at Bethesda, near Coal City.

D. H. Friend was with Jonah Skiles at High View, near Buechel, in a good meeting, with 5 baptisms and one for membership. Three more made the good confession, under Brother Skile's preaching, on the following Lord's day night. Brother Skiles is now in a meeting with O. S. Boyer, at Camp Taylor.

The Ormsby Avenue meeting, Brother Jorgenson preaching, is going on with good interest.

G. A. Klingman preached at Portland Avenue, September 5, and C. G. Vincent preached once each at Portland Avenue and the Highlands on September 19. Both were welcome and brought helpful messages, as they always do.

The Portland Christian School is better and larger than ever, the third year of High School having been added. Many applicants were turned away for lack of room. Pray that this work may expand to accommodate all who wish to attend.

Brother Boll's Winter Course of Bible Classes opens November 8. Information as to living expenses may be had from R. H. Boll, 2626 Montgomery Street, Louisville, Ky. The tuition is free.

Wallace Cauble has held two School-house meetings since his return from Bathurst Street, Toronto.

Johnson and Wright had a good meeting at Nelsonville, with the church greatly revived and encouraged.

The natural vengeance of a false emphasis in preaching is a warped and deformed faith in those who accept it. Stress the importance of externals and incidentals, and men will lose sight of the essentials, and begin to magnify trifles making them tests of faith and fellowship. But emphasize Christ and Him crucified, and faith, hope, love, in the Holy Spirit, and the details of the work and worship of the Christian life will be easily and rightly adjusted. The Pharisees had lost sight of the greatest and first commandment, and that second that is like unto it, and the weightier matters of the law, righteousness and mercy and faith were overlooked in their zeal to tithe mint and anise and cummin. There is no end to the distinctions, regulations, restrictions, and fine points of conscience men can raise over important outward matters, when once these have become the objects of their attention.

A DANGEROUS PRACTICE.

STANFORD CHAMBERS

In far too many places the idea prevails that only during the "revival" is the time to expect conversions. Sinners in those places seem to think that is the only time to be saved and so wait till then to turn to the Lord. Conversions only once a year (if even then) is a very dangerous practice and is responsible for the loss of many souls. Sinners die between revivals. Conversions should be occurring continually.

Is not this matter of sufficient importance to enlist the attention of "evangelists, pastors and teachers" and other servants of God? And why should not every church seek to impress the danger of delay and to emphasize the "now" and the "today" of the Bible so that sinners may understand that it is not man's prerogative to set the time when he will repent or trust the Lord or when salvation shall be his? A combined effort could certainly do much to correct this practice, becoming so prevalent, and so save many a soul from eternal death. Let the effort be made.

THE TRANSFIGURATION.

FANNIE HURST.

It may be that the three disciples who went up to the Mount of Transfiguration with the Savior grew faint and weary as they toiled toward the summit of that mountain. Perhaps there were moments when they would have turned back; but always, just ahead, they heard the voice of Jesus, the voice that had called them to follow Him, and so they reached the place to which Jesus had come for prayer, and there they fell asleep.

But presently when Jesus was transfigured before them, and, together with "Moses and Elijah who appeared in glory, spake of his decease which he was about to accomplish at Jerusalem," the disciples awoke; and as they gazed upon that scene of dazzling splendor, the toil and pain of the past were forgotten; and in their human frailty they fell to the earth; for before them they beheld the power and majesty of their Lord, the Christ, and the glory that should be theirs hereafter.

In Peter's second epistle (1:16-18) we find that aged apostle, almost at the end of his pilgrimage, still telling of the honor and glory and power of God's Anointed, and assuring us that these things are not "cunningly devised fables," but that they were eyewitnesses of his majesty, and that they also heard the voice of God acknowledging Jesus as his Son, and commanding us to hear him. And John says: "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." (1 John 3:2). It is enough to make us happy the rest of our days, to know that we who are "born unto trouble as the sparks fly upward," shall some day,

if we will, be transfigured, changed, and made like our Lord, the Christ.

We may not understand it, but Paul has this to say: "Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." (1 Cor. 15:36-38). It is as if you should come into possession of the seed of a very rare flower which you had never seen. There is no beauty in that dry, little seed that you should desire it, but if you will plant it in the earth, a quickening will soon take place, and God will bring about its resurrection, and in due time there will come the flower of whose exquisite beauty and perfection you had never dreamed.—the transfiguration of that little seed. Does it look the same? O, no! It has been glorified. And yet it will be recognized and called by the same name.

We love to think that, as Moses and Elijah, centuries after they left the earth, came back and talked with Jesus in the presence of Peter, James and John, and were immediately recognized and called by name, so we too shall some day, if we remain faithful, see and recognize and call by name our blessed Redeemer, and all our precious loved ones who are waiting for us over there.

At the time of the transfiguration of Jesus, there were only three men then living upon the earth, permitted to be present and witness the same; but some time in the future, every person in all the earth, through all the ages, who has heard the voice of Jesus, and has followed him to the very end shall not only be eye-witnesses of his majesty, but shall all be like him. What will it matter if our feet were bruised and our bodies pierced and torn by the thorns of sorrow and disappointment, when, "In a moment, in the twinkling of an eye, at the last trump, . . . the dead shall be raised incorruptible, and we shall be changed"; and when "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air." (1 Thess. 4:16, 17). Then we shall fully understand Paul's meaning when he said: "O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:52-57).

BOOK REVIEW.

"The Christian: His Creed and Conduct." It is not every time one peruses 126 pages of serious considerations such as the five fine chapters of this valuable little cloth-bound volume by William Evans that one can feel so free to pass it on to others. In treating of the Christian and his Bible, his amusements, his business matters, his family affairs, and his future reward, the author has dealt with weighty matters in a very pleasing way which is well adapted to the consideration of both adults and those in adolescence. Order of Word and Work. Price 80 cents. D. C. J.

AFTER DEATH—WHAT?

H. D. LEACH.

After death there will be two lines of existence for the race. Matt. 25:46 tells us of two eternal states after death. The people will be classified according to what they have done. This passage in the American Standard Version says: "And these shall go away into *eternal* punishment; but the righteous into *eternal* life." One of these states is for those who have not done the Lord's will; while the other is for those who have done His will (see the chapter). "He shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on His right hand, but the goats on His left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into eternal fire which is prepared for the devil and his angels." (vs. 32, 33, 34, 41). This "eternal fire" prepared for the devil and his helpers will be just as "eternal" as the life in the kingdom for the righteous. There is no escaping this conclusion. For this is what the Lord *said*. This applies to the *eternal* state of the dead. But his *judgment* will be given according to what we have done, "whether it be good or bad."—2 Cor. 5:10. This "life" eternal will be full of joy; but this "eternal punishment" will be of *pain* and *suffering*. (See the definition of *punishment*).

What is death? It is a separation of the spirit of man from his body; "and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."—Ecc. 12:7.

Thus the "Spirit" of man is something that may be separated from his body. What is this spirit that "returneth unto God who gave it"? Just as the body is the outward "man," so the spirit is the "inward man."—2 Cor. 4:16. The body is going through the process of wearing out, until death comes; then the body decays to its simple earthy elements. But the spirit learns more, and should become more devout as one grows older; then when released from the body and its physical limitations, it can understand spiritual beings and spiritual things better. In our Christian growth, we are "renewed" as time passes. "That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts by faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ."—Eph. 3:16-19. Here is the inward man in which the Spirit of Christ strengthens us; here is the "heart" in which Christ dwells; in which there is the power to *believe* (have faith)—the mind! and the power "to know". "For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind."—Rom. 7:22, 23. The "spirit" is the *mind*, the

heart, the "*inward man*." James says that: "As the body apart from the spirit is dead, even so faith apart from works is dead." Jas. 2:26. Death is the separation of the spirit of man from his body.

Man has body, spirit, and *life*. Paul mentions these in this order: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."—1 Thess. 5:23. Life is a *relationship*. This relationship is effective when the spirit is united with the body, and there is *life* of the body. The spirit giveth life to the body. The "soul" (when the word is specifically used) is the life of the body. When David said of his enemies, "They seek my soul to destroy it," he meant that his enemies were wanting to destroy his mortal life (To kill his body). That would have gotten him *out of their way*, and that was what they were interested in. The body is the earthly home of the spirit; but the spirit is the real self—the part that continues the identity of the individual existence from death through the resurrection. In 2 Cor. 5:1, 2, 6-8, Paul says: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we do groan, longing to be clothed upon with our habitation which is from heaven; knowing that whilst we are at home in the body, we are absent from the Lord. . . . willing rather to be absent from the body, and to be at home with the Lord. There is a theory that says that man is composed of only BODY AND BREATH! Then the spirit is the breath! If that were true, the inward man would be leaving the body every time a man breathed! The absurdity of this theory is apparent; but the theory also says that *he* rests in unconsciousness, from death until the resurrection! He who? He what? Does the theory mean that the *body* preserves the identity of the individual from death to the resurrection? No, the body becomes earth and loses its identity. Does it mean that the "breath" is that individual during this time after death? No, *that* becomes ATMOSPHERE (part of the great body of air), and does not continue the individual. But this theory is *wrong*. The SPIRIT continues the identity of the person, so that it will be the same person (or individual) in the resurrection as the one who dies. This being true, we believe the Bible doctrine of FUTURE REWARDS AND PUNISHMENTS of the SAME individual who dies! If materialistic doctrine is true, it must be a *newly created* person in the resurrection. God would be saying to one class, You lived a good life in the other world; you go to heaven. He would be saying to the other class, you have lived a wicked life in yonder world; you go to the fire and be burned up! God would thus be accusing one newly created class of a kind of life they NEVER LIVED; and would be rewarding the other class for *good* lives they NEVER LIVED. Then, in this life we may live as wickedly as we desire; for it will be the *other fellow* in the resurrection to be punished for what I will have done! There

is a reward which I am laboring for, sacrificing for, and praying for, but will not get; for the other fellow will get it, without condition or responsibility! No! The *spirit* of man continues this existence; but it is neither body nor breath. Therefore, man has a *spirit* which will be rewarded for what he himself has done, and that reward will be eternal, in one condition or the other.

The "rich man and Lazarus" (Luke 16:19-31) had an intermediate state between death and the resurrection. The materialistic view of this passage is that it is a parable. No statement in any book is plainer than that: "There was a certain rich man," and that "a certain beggar named Lazarus was laid at his gate." There is no evidence that it is representative language. Yet, if it were representative language, it would have to represent the *true states* of these men after death. So, in either case the information is the SAME.

Materialism also teaches that the Bible does not tell the truth on the final destiny of the wicked. That doctrine says that the wicked will simply be put out of existence. NO! The punishment is eternal (Matt. 25:46). And just as the "rich man" was tormented and knew it, so the wicked will know their punishment is *real* when they get into it. They "shall be tormented day and night for ever and ever" (Rev. 20:10), and "if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:15).

Materialism virtually denies the divinity of Christ, by denying the existence of spirit. It degrades man to the level with the brute; for the *spirit* is the difference. It divests Christianity of its spirituality. IT destroys hope, by denial of the resurrection of the SAME individual. It casts gloom over the Christian pilgrim. It nullifies the maledictions upon the wicked. It is antagonistic to the Bible, and leads to infidelity. "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment" (2 Pet. 2:9).

INCREASED USEFULNESS,

As well as added joy may be experienced by attending the Portland Avenue winter classes led by the eminent Bible student, Robert H. Boll, who conducts day and night studies in both Testaments from Nov. 8th. These are for preachers, teachers, elders, missionaries and all Christians. Tuition is free; likewise lodging in the dormitory. Club boarding makes a cheap table. Prospects for next season with students from Louisiana, Tennessee, Kentucky, Indiana, Missouri and Oklahoma are bright. It is expected that the Bixler, Rhodes and H. R. Fox families will be in from the mission fields, adding by their presence and otherwise to the profit and pleasure of a season here where there is opportunity for practical church work in the numerous missions and other assemblies. Seminary and University classes available for those needing them.

Don Carlos Janes.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

PROPHECY.

Our reprint by "L. F. B." is believed to be from the pen of the deceased L. F. Bittle, of Philadelphia, whose fine writings so long graced the columns of the *Apostolic Review*.—Ed.

We are naturally anxious to know something about the future and to have a general idea at least of what will take place in the years to come. And if, as most of us believe, our own destiny is involved in the events that will happen, our anxiety to learn something about them is proportionably increased. God, in his revelations to the children of men, has considered this desire, and to some extent provided for its gratification. Hence, in the Bible, we have prophecy, which is history written before the things related have really happened. Daniel, for instance, has told what takes place in the general course of events down to the time when the Messiah should become possessed of the dominion over all nations, and when the golden age, of which every generation has dreamed, should become a fact upon the earth. Others also were favored with visions of the future, and the prophecies of the Old and New Testments are the result.

Now as God has thus given us these prophecies the unavoidable inference is that he wishes us to read and study them. They are a prominent part of the 'all scripture given by inspiration,' and, like the rest of the Bible, are profitable for doctrine, reproof, correction, and for instruction in righteousness in order to perfection in good works. The fact that some of them are in obscure, figurative language does not warrant us in passing them by, but should incite us to greater diligence in searching for the hidden meaning....Let us...give earnest heed to the sure word of prophecy and discern the signs of the times, that we may know and rejoice when our full redemption draws nigh.

No doubt one reason, if not the principal one, why the prophecies receive so little attention from the mass of those who accept the Bible as the word of God, is the fact that enthusiasts and deceivers have at various times perverted these inspired predictions, and thus misled the people and brought reproach upon the name of Christ. But such perversions have included nearly all the parts of the Bible, and might be urged as an excuse for neglecting the book altogether. If the Bible is a revelation from God to man, as we, on the best of testimony believe, it is obviously given, not only to be read but to be diligently studied, and, as far as possible, clearly understood. And they are most likely to understand it who conscientiously obey its precepts out of reverence for its Author. He has told us of things to come, and because He has seen fit to give portions of His revelation in the language of symbols there is greater reason for us to be the more intent on ascertaining the nature of the fact which the figure typifies.

The most important symbols, however, are explained in the Bible itself. Take, for example, the visions recorded in Daniel, to which we have just alluded. We know that the great image

and the four beasts stand for the four monarchies which one after another were to conquer and enslave the nations of the earth. What was then foreseen is now the chief part of the world's history. Nor need we be in doubt as to the identity of the woman and the scarlet beast that John the apostle saw in the wilderness. The marks of both are so many and so prominent as to preclude all accidental resemblances in any of the political or ecclesiastical institutions that have flourished on the earth.

A word about the interpretation of prophecy. That explanation is the correct one which fully harmonizes with the meaning of all the literal statements of Holy Writ. There should be no exaggeration of half truths nor ignoring of difficulties. A theory that is opposed to any of the plain statements of inspiration should at once be given up, and all related passages ought to be taken into the account in the attempt to solve difficult questions. In a word, the Bible should be allowed to speak for itself.—*L. F. B. in Apostolic Messenger.*

THE FATHER AND THE PRODIGAL SON.

Masters of literature have ever acclaimed as the finest story in all written language the parable of the Prodigal Son. Before we say anything about it, let us quote the tale in full as told by Jesus and translated from the original Greek by Dr. Weymouth.

"There was a man who had two sons. The younger of them said to his father:

"'Father, give me the share of the property that comes to me.'

"So he divided his wealth between them. No long time afterward the younger son got all together and traveled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent everything, there came a terrible famine throughout that country and he began to feel the pinch of want. So he went and hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any.

"But on coming to himself he said,

"'How many of my father's hired men have more bread than they want, while I here am dying of hunger! I will rise and go to my father, and will say to him, Father, I have sinned against heaven and before you: I no longer deserve to be called a son of yours; treat me as one of your hired men.'

"So he rose and came to his father. But while he was still a long way off, his father saw him and pitied him and he ran and threw his arms round his neck and kissed him tenderly.

"'Father,' cried the son, 'I have sinned against heaven and before you; no longer do I deserve to be called a son of yours.'

"But the father said to his servants:

"'Fetch a good coat quickly—the best one—and put it on

him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again; he was lost and has been found.'

"And they began to be merry.

"Now his elder son was out on the farm; and when he returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this meant.

"'Your brother has come,' he replied; 'and your father has had the fat calf killed, because he has got him safe home and sound.'

"Then he was angry and would not go in. But his father came out and entreated him.

"'All these years,' replied the son, 'I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid for me to enjoy myself with my friends; but now that this son of yours is come who has eaten up your property among his bad women, you have killed the fat calf for him.'

"'You, my dear son,' said the father, 'are always with me, and all that is mine is also yours. We were bound to make merry and rejoice, for this brother of yours was dead and has come to life. He was lost and has been found.'"

A PICTURE OF THE PRESENT.

Like all the other great teachings of the Bible, this story fits all times and all lands. In China I once bought a set of pictures representing the parable in terms of Chinese life—and the adaptation to local conditions and usages was simply perfect. None of the novelists and essayists and editors and preachers who have been discussing our own post-war social conditions has drawn so vivid a picture of modern life as we find here in the Parable of the Prodigal Son.

All the stereotyped phrases of "The Younger Generation" may be used to translate this old story told by Jesus. Here was a heady, egotistical young fellow who wanted to "see life." He sought "self expression" and a chance "to live his own life." His personality was in revolt against the trammels of convention. "Liberty" was his passion. He longed for freedom. The restraints of an old-fashioned home irked him. His ego was sacred and could not be denied.

We may not smile as we listen to this chatter and patter of Modern Youth. Every generation has uttered it, more or less openly. This "new" philosophy of "emancipated" young people is older than the story of the Prodigal Son. The blunder of that boy is no different from the blunder that thousands of the boys of our own time are making.

Home-life being "slow," he determined to "go the pace." That is youth's divine prerogative. Not even the best of fathers can hinder the son who wants to make a fool of himself. A host of young men every year refuse to acknowledge the attrac-

tions of a home until they look back upon it from keeping company with the swine. Ah, the beautiful visions of home that are seen from the Far Country! The Prodigal problem is always more of a living question than the tariff or foreign relations or industrial adjustment or the high cost of living.

LAND OF DO-AS-YOU-PLEASE.

Every wastrel who takes his inheritance (carrying in his baggage far more precious treasures than the mere share of his patrimony which an indulgent father grants), and sets out toward the Land of Do-As-You-Please, not only creates an experience for himself, but he also compels an experience for those left behind in the old home, as well as for those with whom he establishes new relations.

He thinks he will "go it alone"—as if any mortal could ever really "live his own life" without respect to others. It simply cannot be done. God made man a social animal, and tied him up in the bundle of life so inextricably that nobody can live or die unto himself. The person who thinks he can is as foolish as the Prodigal Son. Does the reader happen to know the family of any man in prison? It is not the man behind the bars who suffer most; and it is not the prodigals starving amidst the swine who first feel the inevitable bitterness of the Far Country.

Even a little sensible thinking on the part of the ordinary person would reveal the futility as well as the folly of trying to "live one's own life," and of seeking to have a "good time" by being bad. There are no old women in Greenwich Village. Two inescapable factors in every life are forgotten by all prodigals; the first is the other lives that impinge on everybody's life; and the second is the tomorrow that must be reckoned with by whoever would devote today to having his "fling." Both of these factors stand out in the Parable of the Prodigal Son.

SOJOURNING WITH SWINE.

Only the other evening, while this lesson was on my mind, I had an hour and a half to spend between night trains in Pittsburgh. Worn with several days of convention speaking, I thought the most restful way to spend the time would be in a nearby motion picture house. The film had been made by celebrated actors and I found that it represented scenes in the underworld of Paris. Soon I felt like a prodigal amidst the swine. There was nothing decent or fine or noble in the whole picture. I wonder if the great audience which crowded the theater shared my sense of pollution?

I left musing upon the strange heedlessness with which clean folk who have too much good sense and self-respect to play prodigal subject themselves to the contamination of the Far Country. Surely a loss of fineness and dignity results.

Nice people are no longer as "nice" and fastidious in their discriminations as they were during the derided "Victorian era." Hosts and parents and home are not as particular as they used

to be. The effluvium of the swine is not as reprehensible in the social code as it is in the civic ordinances. Long after he had been restored to his father's home, the Prodigal exhaled the reek of the Far Country. Imagine, too, the bitter memories of an aristocratic Jew who had once fed and bedded with pigs! Only those of us who have seen myriads starving know how low the hunger may sink.

WHAT IS YOUR GOD LIKE?

It is rather the vogue nowadays among the highbrows and the pseudo-highbrows to relegate God to a place as the original "Force behind the processes." About the most satisfactory way conceivable of getting rid of a present personal Deity, whose chief concern is with living human beings, is to set Him off in the immeasurably distant aeons as a "First Cause." So-called scientists—especially their little step-brothers of the public platform—to whom a million years are as a day, speak very patronizingly of this Creator who is now bound hand and foot by His own laws.

Bluntly and boldly, let it be said that if God is not a living, present, sentient and ruling Lord, concerned with all that concerns human life we are less interested in Him than we are in King Hussein of the Hedjaz, who has lately lost his throne; or with the mummy of Tut-Ankh-Amen. There is no use in deceiving ourselves in this matter; or in burying our heads in the hands of phraseology. God is God—or else He is a matter of indifference to us. All this present tendency to make the world satisfied with a Supreme Being who once operated in the Creation, but who has since retired or been forced out of the business, is perilous to the souls of the race.

Jesus told this parable of the Prodigal Son, as well as the two kindred ones that precede it, to teach the world what sort of God we have. He was trying to make vivid the truth that God is first of all our Father—a loving, yearning, patient sinfor-giving Father, who never ceases to seek for His children's love and happiness.

Herein lies the tremendous pertinency of this lesson. It portrays a God for the times. In a day of religious fog we see the clear shining of Christ's portrait of the Father in Heaven. All that the Prodigal's father was to his erring son, God is to us. He runs to meet every wanderer who shows signs of returning home. He is so compassionate that even the censorious pharisaism of the elder brother (who had not been easy to live with) could not dull the edge of His tenderness.

If you are troubled about questions of God, read the parable of the Prodigal Son. Everybody who comes to himself must come to God; who can be separated from His children only by impotence in sin. There is always a straight, short road from the Far Country of Sin to the Father's house of love. For, while God is many things to us, He is first and last of all, according to Jesus, Our Father.—*W. T. Ellis, '24.*

SUPPLICATION IN THE SPIRIT.

(Ephesians 6:18.)

We are going to assume that Supplication and Importunity are essentially the same, though it may be that the latter implies even more *persistence* in prayer, while the former suggests rather the *fervor and earnestness* of one's entreaty. But in any event, together they indicate the enlistment of the *passion* of the soul in the pleading for the desire of the heart and the *perseverance* of the will to gain the desired end. Then Supplication and Importunity are distinguished from simple "petition" and mere requests in prayer. These two latter (when distinguished from mere formal prayer) enter largely into the ceaseless prayer of those that are in the repose of faith and whose prayer life is many times little more than the simple uplook of the trusting eye.

Yet that even the most spiritual of God's people are many times called to importune and supplicate both for their own matters and things of the kingdom and for others, will appear from these following considerations:

1. Samuel, David, Daniel, and all the holy men of old did thus at times pour out their souls almost to death.

2. So did that pattern Christian and master minister of the New Testament,—Paul the apostle.

3. Likewise our Lord himself—at the time of his great temptation; before calling and sending out his apostles; at the raising of Lazarus; in Gethsemane, and we have no doubt in a hundred other instances.

4. All of the apostles and Christ our Lord do uniformly and steadily enjoin and urge *all* disciples to thus supplicate and importune, as when Paul in Ephesians 6:18 exhorts to "praying with all prayer and supplication in the Spirit;" and where Jesus, illustrating and enforcing prayer in Luke 11th chapter, says in the 8th verse, "I say unto you, though he will not rise and give him because he is his friend, yet *because of his importunity* he will rise and give him as many as he needeth."

It is probable too, that when James, who assures us that it is the effectual "*fervent*" prayer of a righteous man that availeth much, says again (see James 4:3) that "Ye ask and receive not, because ye ask amiss;" that he has in mind not only something amiss as to the object or end of our praying, but also remissness as to the spirit of our prayer in its lack of fervor, and the absence of supplication and importunity in our asking. It being thus plain that not only Petition but *Importunity, is a law of prayer*, and that neither the state of Holiness nor any advance degree of Spiritual Life exempts any from that law, we want to inquire a little as to:

I. The occasion and requirement for Importunity.

II. The results.

III. What is meant by "watching thereunto."

We may be aided as to the first of these by recalling some of

the occasions as found in Scripture where holy men importuned. It was when Israel wanted a King that *Samuel* thus prayed, and throughout all the succeeding epochs in the history of God's people. So with *Daniel*, it was when the Lord's own were in distress and desolation. *Paul* (as in Romans 9th and 10th) when his heart near broke for his own nation; and when as for the Galatians (see Ch. 4:19) he "travaileth" for the perfecting of Christian disciples, as well as when he sought the Lord thrice (much as his Master in Gethsemane) for the removal of that "thorn in his flesh." And so Jesus when he saw Peter's faith in danger of failing; and when the prince of the world cometh; or, his own soul was exceedingly sorrowful, even unto death. Then, too, as he rewards the importunity of the Syrophenician woman whose prayer was in behalf of her daughter who was possessed of a devil; and as when he encouraged the importunate widow to expect justice at length in response to her persistent coming and pleading. And very particularly we would note, where as against the weakness of the flesh and the temptations of the devil, he exhorts that we "watch and pray that we enter not into temptation." And once more, where he is apprizing his disciples of the uncertainty of the time and the certainty of the fact of his Coming, he enjoins such prayer as a necessary safeguard against a Laodicean slumber that would leave us unprepared for that event.

From them, and many such Scriptures, we would deduce that times of our own afflictions of whatever sort, make special call for Importunate Prayer (see James 5:13). So do times of *special Temptation* to ourselves; and our interest in our own loved ones, who may be devil overpowered, or world-submerged, or when we are in distress of body, mind or estate; likewise for the un sanctified state of Christians; the world-possessed condition of the Church; the mistaken religion of many people in foreign (or our own native) lands, and the general apathy concerning the Eternal Judgment which is soon to burst upon us all.

Three things make loud call for Importunity at such occasions. These are,

(1) The *insufficiency of ordinary praying* to bring about the needed results.

(2) The *disinclination of the flesh* to such energy and arousement, and the ease with which it is borne upon the course of least resistance.

(3) The inveterate and *persistent energy of Satan* to withstand prayer and to defeat the end we would have reached to the glory of God, in the saving of our own souls and the good of men.

And to these three we may add, this fact in spiritual psychology that the *gift of faith necessary to obtain the request is born only in the travail of Supplication.*

II. But the *results* of such Supplication *in the Spirit* are certain and are these:

First: "the *peace of God* which passeth all understanding" possesses the heart and mind. And this too, even right in the midst of the storm, or through the length of the suspense. And with this, a placid sinking down into the will of God, if even he should see best to withhold or revise that request.

Second: *a gift of faith* that claims, in spite of the flesh, the world and the devil, "It shall be done."

Third: the actual *bringing to pass* of things by prayer alone, and that in such way as to glorify God, both in the grace enriched and manifested in us, and in the proof before others, that, "Prayer changes things." But this may involve:

III. A period and practice of *Watching thereunto*. And this does not mean the fussing, fretting, watching, of a fear that God may not answer, after all, and that maybe our assurance of answered prayer was a delusion, or a mistake; but it does mean the confident hopeful watching of one that has received a telegram the goods have been shipped and who runs down to the express office to look for the promised package. But even the "*watching*," we find, calls for the "perseverance" of faith, and some measure of supplication still. (See Eph. 6:18). For here are two facts:

(1) That the answers to our prayers do at length come to some as a surprise, showing they had relaxed the beginning of their confidence.

(2) That as some who ran well for a season afterwards missed the prize by giving up their first love, so may some miss the answer to their prayers, of which they were once assured, by relaxing their perseverance in "*Watching thereunto*."

We are now assured of *a privilege in prayer* beyond any that men have ever enjoyed before. (John 16:26, 27). He is speaking of the day of the Comforter's abiding there.

The Indwelling Spirit is not only always inviting to prayer, but *supplies energy* to persevere in supplication, and inspires faith as well as patience for the answer. Abiding in the Spirit will insure success in prayer.—*From Pentecostal Herald*.

"People think that what God wills must inevitably take place. This is by no means the case. God wills a great deal of blessing to His people which never comes to them. He wills it most earnestly but they do not will it, and it cannot come to them. . . . Of God's will revealed in His promises so much will be fulfilled as our faith accepts. Prayer is the power by which that comes to pass which otherwise would not take place. And our faith decides how much of God's will shall be done in us. When once God reveals what He is willing to do for us, the responsibility for the execution of that will rest with us. . . . O if we only knew how we are limiting God's love by not allowing Him to act in the only way He chooses to act: through our prayers and our faith."—*Andrew Murray*.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Arrived here O. K. Brethren met us at pier."—Dow Merritt, Cape Town, South Africa, July 1, 1926. ** B. D. Morehead reports a Korean convert in Japan going back home to teach his own people during vacation. Let us have a station in Korea.

"I told you I would trust the Lord for the things I needed to take back with me and he has not disappointed me."—Ethel Mattley, SS. Siberia Maru, Aug. 19, 1926. ** The September *Christian Fireside*, edited by Miss Emma Jean West, 1923 Preston Ave., Los Angeles, Calif., carries a large front page picture of Misses Hettie Lee Ewing and Miss Mattley. Sister Ewing embarked at Los Angeles, Aug. 14, and Sister Mattley joined her at Frisco on the 17th. ** Conditions inland in South China have become so bad that Sister Smith much of the time her husband and others have been absent on account of the made-in-Russia opposition has not undressed at night. She sleeps (sometimes as little as two hours a night) with a flashlight under the pillow not knowing what minute she may have to flee for her life. ** Word comes from South Africa of a rumored uprising of the natives to rid themselves of the white population which is greatly in the minority.

"Could you hear these dear children calling upon Him day and night your hearts would be moved to pray as never before. Prayer is made without ceasing in our home, with never less than two on their knees at any time day or night."—Mrs. Smith, China. ** Harry R. Fox thanks his friends and supporters for their continued fellowship. ** Bro. George M. Scott and family, of California, desire to go to Africa to work in the vineyard of God. ** O. D. Bixler and wife, after some seven years on the field, arrived in San Francisco on furlough. ** Under date of August 12, Sister Sarah Fox, of Diago Machi, Japan, reports the birth of a son on the fourth of July. "For several days it has been so awfully hot and it is pretty hard on the little new-born baby. Sometimes I wish I were in Karuizawa." ** Brother Lewis T. Oldham, wife and baby are candidates for the China field next year. ** Of China, Ray Lawyer writes from Africa: "We are very much in sympathy with our dear Brother Benson. . . . There is no cause which the church has espoused that in my humble judgment is more worthy. . . . I believe that his faith will carry him through, that in all this turmoil and strife and persecution they will find favor in the sight of the Lord. Let us all pray every day that they may." ** A number of worthy young people are looking forward to entering South America next year. ** In praying, do not forget Brother and Sister George K. Desha, who are struggling along alone in India. Surely suitable co-operators should be sent there at earliest date.

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 OCTOBER . .

Lesson 1.

October 3, 1926.

ISRAEL JOURNEYING TOWARD CANAAN.

Golden Text: Come thou with us, and we will do thee good.—Num. 10:29.

Lesson Text: Num. 10:11-13, 29-36.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. 12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. 13 And they first took their journey according to the commandment of Jehovah by Moses.

29 And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law. We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel. 30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. 32 And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee. 33 And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them. 34 And the cloud of Jehovah was over them by day, when they set forward from the camp. 35 And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. 36 And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

Read note on The Journey Resumed. **Verse 11.** When and where had they last halted? (Exod. 19:1, 2). How long had they camped before Mt. Sinai? (See Exod. 19:1). What was the signal for moving on? (Numb. 9:15-23). Had the cloud directed them before? What did they have with them that they had not had before? (Exod. 40:17).

Verses 12, 13. Did the people move forward promiscuously or in a certain order? (Numb. 10:5, 6). How were they grouped? (Numb. 2:3). What was the first station after Sinai? What was it afterward called, and why? (Numb. 11:34). Did God also give them oral orders to move on from Sinai? (Deut. 1:6, 7).

Verse 29. Was Hobab Moses' father-in-law, or was Reuel? (Comp. Exod. 2:18; 3:1. Some hold that Hobab was another name for Jethro, and that Reuel was his father). When had he come? (Exod. 18). What offer did Moses make him? On what did Moses base his promise? (Comp. v. 32).

Verses 30-32. Did Hobab accept? How did Moses beseech him? Does it seem that Hobab yielded? (Judg. 1:16). Did they really need human help in that desert?

Verses 33, 34. How far did they go on the first lap? What went before them? For what? Did the cloud only go before them? What more? (Comp. Isa. 4:5, 6).

Verses 35, 36. What did Moses say when the ark set forward? What when it rested? (Comp. Ps. 68:1, 2).

NOTES ON LESSON 1.

THE JOURNEY RESUMED.

Since Exodus 19—for all the rest of Exodus, and all the time during which Leviticus was given, and through the time covered in the first nine chapters of Numbers, Israel has been encamped before Mount Sinai—just about a year. Do you recall all that happened during this time?

Now, at last, came the orders of God to move on. "Ye have dwelt long enough in this mountain: turn ye and take your journey." (Deut. 1:6). The cloud rose up and moved forward and at the trumpet's sound the people fell into their God-appointed marching-order.

THE BOOK OF NUMBERS.

Two lessons (today's and next Sunday's) are allotted to the book of Numbers. It is called that because twice Israel was numbered in the course of this book. In the first portion (chapters 1-9) we have preparation (numbering, order of encampment, of the people and the Levites, and sundry other matters). In chapter 10 the journey is resumed. In chapters 13 and 14 comes the great crisis in which Israel failed and was turned back into the wilderness to wander forty years. (See next lesson). So the book can be conveniently divided into two parts: I. Journeyings, chapters 1-14. II. Wanderings. Chapters 15-36—Toward the close of the book, however, they are moving forward to the Land again, victoriously, and the end sees them encamped "in the plains of Moab by the Jordan at Jericho" (36:13), ready to enter the land.

TEACHING POINTS.

1. The Sojourn at Mount Sinai. How long they stayed—the arrival, Exod. 19:1, 2; the departure, Numb. 10:11. Recall what occurred at Sinai—the giving of the law; the making of the golden calf; the second set of the law-tables obtained by Moses; the construction of the Tabernacle. How much of the Scripture-record pertains to that period at Mt. Sinai?

2. The Grouping and Order of March. See Numb. 2, 3, and vs. 14-28 of Numb. 10. The people were arranged around the Tabernacle, the heart of the nation, in four camps. When the signal came to move on, a certain order must be followed. God is not a God of confusion but of order. "Order is heaven's first law." Disorderliness therefore is a form of lawlessness.

3. The Guidance. See Numb. 9:15-23; also 10:33 and Deut. 1:33. How are we guided? (Prov. 3:5, 6; Eph. 5:17).

4. Moses' Plea to Hobab. The first request and offer. Did Moses have a high hope for the future of God's people? Based on what? He urged Hobab therefore to cast in his lot with Israel. Hobab declines. Moses pleads that Israel needed Hobab's help, seeing he was an experienced man of the desert. In the light of Scriptures just cited, did Israel need a human guide? Nevertheless might there be room for an experienced man to help in details and minor matters? What indicates that Hobab yielded? (Judg. 1:16; 4:11).

5. The First Station. Given in v. 12 as "the wilderness of Paran" (a general district, extending up to Kadesh, 13:26) a distance of three days' journey, v. 33. Later the place was called "Kibroth-hattaavah," the "Graves of Them that Lusted." Why? See all of Numb. 11.

QUESTIONS.

- | | |
|--|---|
| 1. When had they halted at Mt. Sinai? (Exod. 19:1, 2). | 7. Did Hobab decline? |
| 2. When did they set forward again? | 8. What plea did Moses make? |
| 3. What was the signal to move on? | 9. Give Golden Text. Can God's people today make such an offer? |
| 4. Was there an order of march? (Vs. 14-28). | 10. Who sought out a place for them? How? |
| 5. Who was Hobab? | 11. What is said of the cloud? (V. 34). |
| 6. What was Moses' offer to Hobab? | 12. What did Moses say when the ark set forth? When it rested? |

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

October 10, 1926.

THE REPORTS OF THE SPIES.

Golden Text: We are well able to overcome it.—Num. 13:30.**Lesson Text:** Num. 13:23-33.

23 And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs. 24 That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence. 25 And they returned from spying out the land at the end of forty days. 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. 27 And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. 28 Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. 29 Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan. 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it: for we are well able to overcome it. 31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. 33 And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we

See note, "At Kadesh-Barnea," for connection with preceding lesson.

Verses 23, 24. Who came to Eshcol? For what purpose had these "spies" been sent into that land? (Vs. 17-20). What proof of the fruitfulness of the land did they carry with them? Why was the valley called Eshcol? What time of year was it? (v. 20).

Verses 25, 26. How long had they taken to spy out the land? To whom did they report? What did they show? Verses 27-29. Had they found the land to be as God had represented it? What did they have to say against it? —Of the people that lived there? Of the cities? What dreadful race did they see there? (Cp. Deut. 9:2). Who dwelt in the South? What experience had they already had with Amalek? (Exod. 17). Who dwelt in the hill-country? Who by the sea and alongside of the Jordan? Was each of these nations stronger and mightier than Israel? (Deut. 7:1).

Verses 30, 31. Did this news cause a tumult among the people? Who attempted to still them? What confidence did he have? Was it confidence in their own human ability, or in God's promise? What did the other spies (except Joshua) say? From what point of view did they judge? What was the sin and wrong in that? Is unbelief a sin?

Verses 32, 33. Why was this an "evil" report—was it not fairly correct from man's point of view? What made it "evil"? Is it always evil to judge by sight instead of by faith? (John 7:24). Contrast Abraham, Rom. 4:20, 21. What is meant by "eateth up the inhabitants thereof"? (Continual strife there, and only the strongest can prevail). How did they feel in the presence of the "Nephilim"? Have God's people any business of feeling "like grasshoppers" before the enemy? (Contrast 1 Sam. 17:45-47). If we feel so before them how will they look on us?

were in their sight.

NOTES ON LESSON 2.

AT KADESH-BARNEA.

"It is eleven days' journey from Horeb [Mount Sinai] by the way of Mount Seir, unto Kadesh-Barnea." (Deut. 1:2). Last week we saw Israel

setting forth from Mount Sinai. Today's lesson finds the people encamped at Kadesh-Barnea. That was on the border of the Land of the Promise. God's first plan for them was that they should enter there and take possession. But the people requested that first spies be sent over to make a survey of the land. To this God consented and gave orders to that effect. (Deut. 1:22, 23; Numb. 13:1). Of each tribe one was selected. They traversed the land for forty days, and returning brought some of the fruit with them. At this point begins our lesson.

"BECAUSE OF UNBELIEF."

For all time Kadesh-Barnea will stand as the standard example of Unbelief and of its judgment. God had promised to give them the Land, and had shown them over and over His power and goodness. Now, face to face with the Land of promise at last, they are terrified by appearances and refuse to follow God any further! As though He who had brought them out of Egypt and sustained them all along through that "great and terrible wilderness" were not able to give them the Land now and to subdue the nations before them! This was the limit. Now God swore to them that they should not enter into that rest. He turned them back into the wilderness to wander forty years, until all that unbelieving and disobedient generation should have died out.

OUR LIKE DANGER.

Whenever a Christian refuses to go on in the Christian life, but appalled or discouraged at the difficulties before him, gives up the fight, he is doing exactly what Israel did at Kadesh. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God." (Heb. 3:12).

It was indeed a fact that those nations who lived entrenched and fortified in the Land were greater and mightier than Israel. It was indeed a fact that Israel was weak. But there was the Promise. And to ignore and give the lie to God's promise is the final and unpardonable sin. Every other sin can be forgiven where there is faith; but unbelief spells doom. Just as these Israelites had faith enough to leave Egypt and to cross the Red Sea, but not enough to enter the land, so there are those who had enough faith to be baptized, but shrink back before they reach the goal. (Heb. 10:38). See the parallel drawn in Heb. 3 and 4.

TEACHING POINTS.

1. Israel at Kadesh. Experiences on the road. Where is Kadesh? How far from Sinai? How much sooner than they did might Israel have entered into their land and been at rest?

2. The Sending of the Spies. Who first suggested it (Deut. 1:22, 23). For what were they sent? Was it at all necessary? How many spies, and how long they stayed?

3. The Report of the Spies. What report they brought of the fertility of the land. But what evil report also? Why was this evil?

4. Israel's Unbelief. What is faith? (Rom. 10:17; Heb. 11:6). What is it to walk by faith? To walk by sight? Did these (ten) spies judge by faith or by sight? Did Israel go by God's promise or by appearances? What was the punishment of their unbelief? (Numb. 15:28-36).

5. The Warning to Christians. When are Christians guilty of precisely the same sin as these Israelites? See also the lesson drawn in Heb. 3 and 4. See Notes. Numbers 13 and 14 should be taken together and entirely.

QUESTIONS.

1. Who sent the spies? What for? How many? How long did they stay?
2. What did they bring with them?
3. What part of their report was good?
4. What was the evil report?
5. Why was it "evil"?
6. What two of these men held with God?
7. How did the people feel? Why?
8. How did they side at last?
9. Were those nations strong and mighty?
10. Was Israel comparatively weak?
11. Why should they have gone on the same sin?
12. Why did they not?
13. What was their punishment? (Notes)
14. When are Christians guilty of the same sin??
15. What warning to Christians? (Heb. 3:12-14).

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 17, 1926.

MOSES HONORED IN DEATH.

Golden Text: Precious in the sight of Jehovah is the death of his saints.—Psalm 116:15.

Lesson Text: Deut. 32:45-52; 34:5-8.

45 And Moses made an end of speaking all these words to all Israel; 46 and he said unto them, Set your heart unto all the words which I testify unto you this day, which ye shall command your children to observe to do, even all the words of this law. 47 For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it. 48 And Jehovah spake unto Moses that selfsame day, saying, 49 Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; 50 and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. 52 For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

5. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. 6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day. 7 And Moses was a hundred and twenty years old when he died: his eye was not dim nor his natural force abated. 8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended. 9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. 10 And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face.

Read Note on "Bridging the Lessons." Verse 45. What words? (The words of the great "Song," Deut. 32).

Verses 46, 47. Of what "words" does he speak here? What would he have them do in regard to these words? Was this law a small matter to them? What does he tell them it is to them? Is the New Testament as valuable as that to us? (Acts 20:32; Jas. 1:21).

Verses 48-52. What orders did Moses get that day? Upon what mountain? Was the old man still able to climb a high mountain? (34:7). What should he there see? What should befall there? Where and how did Aaron die? (Numb. 20:23-29). Why were Moses and Aaron both barred from the land? (Numb. 20:2-13. See the refusal of Moses' prayer, Deut. 3:23-28).

Deut. 34:5-8. Did Moses see the land? How did he die? Who buried him? Where? Did any man ever know of his grave? Can we see a reason for that? What strange things are we told in Jude 9? Where do we see Moses again? (Matt. 17:3). Was he in the Land then? How long mourned Israel?

Verses 9, 10. Why was Joshua "full of the spirit of wisdom? Did the children of Israel submit to him in Moses' stead? Yet was Joshua as great as Moses? In what peculiar point lay Moses' superiority? (Numb. 12:6-8). What Prophet like unto Moses, but yet greater, did come?? (Deut. 18:18; Acts 3:22; Heb. 3:1-6).

NOTES ON LESSON 3.

BRIDGING THE LESSONS.

Almost forty years have elapsed between portion studied last Lord's Day and this one—forty long weary years of desert-wanderings, yet eventful years, fraught with precious lessons and manifestations of God's goodness.

Immediately after turning them back into the wilderness, as if to assure them that He had in no wise changed His purpose, God gave Israel certain laws and instructions to be observed when they shall have come into their land. (Numb. 15:2, 18). Of the days of the wandering not much is recorded. The rebellion of Korah (Numb. 16) seems to have taken place soon after they left Kadesh. The inspired record overleaps the greater part of the time, and in chapter 20 we see Israel, after long wanderings, back in Kadesh again, and ready for the final stretch. Numb. 20 is a fateful and fatal chapter to Moses and his brother and sister: in it Moses and Aaron forfeited their chance of entering into the Land; and in it Miriam dies and, later, Aaron. In ch. 21 Israel gains a victory through God's help; and the episode of "the serpent in the wilderness" (John 3:14) occurs here. After this (excepting a partial failure at Shittim, ch. 26) there is no more defeat, but song and victories. The people (the new generation) are numbered again in chapter 27—they were fewer by nearly 2000 than at the first numbering.

They had now arrived "in the plains of Moab by the Jordan at Jericho" (Numb. 33:50). At this final station Moses gave them the instructions and admonitions which make up the book of Deuteronomy. Our lesson today is from the closing chapters of Deuteronomy.

THE BLESSING OF THE TRIBES.

In the gap between the two printed portions of our lesson Moses' blessing of the tribes of Israel is recorded, concluding with the benediction upon all Israel (33:26-29).

TEACHING POINTS.

1. Survey of the Gap between this lesson and the preceding. (See Notes).

2. The Importance of the Law to Israel. Comp. Ps. 19:7-14. What is the worth and value of God's word to us? (Acts 20:32; 1 Pet. 2:1; Col. 3:15). Is the Old Testament of any value to us? (Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16, 17).

3. Teaching it to Children. (Ps. 78:5-7; Deut. 6; 2 Tim. 3:15; Eph. 6:4).

4. Moses' Last Summons. Read in Connection Numb. 27:12-23. Recall reason why he was not allowed to lead the people into the land (Numb. 20) and the refusal of his petition concerning this (Deut. 3:23-28). Yet with all this strictness, how very good and kind was God's dealing with Moses in his last hours! How old was Moses? Are we told that he was able to climb up the mountain, and able to see the land which God showed him? Recall Balaam's utterance, Numb. 23:10.

5. Moses' Burial. Who buried Moses? Where? Did any man ever know the location of his grave? (People generally have a strong inclination toward superstition and idolatry, and one might easily guess what they would do over the grave of so great a man as Moses—as witness the disgusting performances over the supposed sites of the Nativity, and the Crucifixion, etc., although the real spots where these occurred are unknown. The Roman church makes great stock of holy "things" and "places," among which "dead men's bones" have great prominence) God kept the body of Moses from desecration and unhallowed touch. No man ever had such a funeral.

"That was the grandest funeral
That ever passed on earth;
But no man heard the tramping
Or saw the train go forth

"Perchance the bald old eagle
On gray Beth-peor's height
Out of his lonely eyrie
Looked on the wondrous sight.

"Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not."

6. Sketch Moses' Life—His birth and early training. The "Great Renunciation," Heb. 11:24-26. His flight from Egypt; forty years of wilder-

ness training; then the Call from the Burning Bush. The Conflict in Egypt; the deliverance of Israel; the scenes at Mount Sinai; and the leadership in the desert. Read Deut. 18:15 and Heb. 3:1-6.

QUESTIONS.

1. What did Moses tell Israel to set their hearts unto?
2. Why?
3. What call from God came to Moses?
4. Why could not Moses go over into the Land?
5. But what did God provide for him?
6. Where did Moses die?
7. Who buried him?
8. Where did God bury Moses?
9. How old was Moses?
10. What are we told of his natural powers?
11. How long did Israel mourn over Moses?
12. Who took Moses' place?
13. When did another prophet "like Moses" arise?

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

October 24, 1926.

JOSHUA, ISRAEL'S NEW LEADER.

Golden Text: Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest.—Josh. 1:9.

Lesson Text: Numb. 27:18-20; Josh. 1:1-9.

18 And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; 19 and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey.

Josh. 1:1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake, unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. 6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Moses my

Verses 18-20. Who appointed Joshua to be Moses' successor? Was the Spirit already in him? Did the laying on of Moses' hands have an additional effect? (Deut. 34:9). Was he to be publicly instated? What purpose would that serve? What should Moses put upon him? To what end? In what sense did Moses have "honor"? Must a person who is to exercise authority be held in honor?

Josh. 1:1, 2. When did Jehovah first begin to speak to Joshua? What did He say to Joshua? How many of the older generation who had come out of Egypt (from 20 years upward) were left among these? (Numb. 26:64, 65).

Verses 3-5: What promise did God make? What must they do to get the land for their own? Give the borders of the land. Did they ever occupy it all? (No). Were the nations in the land strong and powerful? (Deut. 7:1). What assurance that they would conquer them?

Verse 6. In view of these promises what sort of spirit must Joshua show? If he had been timid and fearful what would it have indicated?

Verse 7. In what other matter (besides facing the enemy) did Joshua need to be strong and courageous? Does it take courage to obey God's word? Do people often fail to teach and to do God's will for lack of courage? What was essential to Joshua's success and victory?

Verse 8. How constant and intimate use should he make of the book of the law? To what end should he "meditate on it day and night"? How much

servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

of what was written therein should he observe to do? What promise was attached? Does the same apply to-day, to the Christian's use of the Bible? Compare this with Ps. 1:2, 3. Verse 9. Who had commanded? When God commands, will He be with us in the doing of it? Have we any right at all in that case to be "affrighted" or "dismayed"? Comp. Jer. 1:8, 17, 19.

TEACHING POINTS.

1. Joshua: "a young man, Moses' minister," an Ephraimite, first mentioned in Exod. 17:9 where he led Israel in battle against Amalek—their first enemy after Egypt. He was always closely associated with Moses—went up into the Mount with Moses, and abode in the Tent of meeting (Exod. 24:13; 33:11). He was one of the twelve spies that spied out the Land, and together with Caleb he opposed the evil report of the other spies, and the unbelief of the people. Throughout the testing of his long apprenticeship (which included the forty years in the wilderness) he proved loyal and faithful; and after he became the leader of Israel in Moses' stead, to the end of his life, no fault or disobedience is registered against him. Truly he was a great, good man.

2. God's Orders and Promise. (Josh. 1:1-5). Note the extent of the land; and that God was giving it to them; and that Joshua (and Israel) must go over to take possession.

3. The Obligation to Faith and Courage. It is no compliment to God if we are filled with dread and fear after He has made definite promise. Unbelief weakens our hands, makes us cowards, rejects God's promise, makes God a liar. Has God commanded us anything that perhaps we are afraid to do? Has He made us any promises which we are afraid to trust?

4. The Important Place of the Book. See how important the constant use of the Book was to Joshua; how much depended on it. Is it so in our case also? Consider Ps. 1; Acts 20:32; Jas. 1:21; Col. 3:15. What use am I making of God's word? How much depends on the use I am making of it?

5. God with us. What did that promise mean to Joshua? What does it mean to us? (Matt. 28:20). See the condition mentioned in 2 Chron. 15:2. Can God be with us if we depart from Him?

6. Possessing our Possessions. See Obad. 17. Joshua and the people never took full possession of all the land God promised to give them. What they took they got. There are many blessings, privileges, and resources in Christ that are ours but we have never touched them nor availed ourselves. A reading of Paul's letter to the Ephesians, for example, opens a vista of wonderful promises that we have not appropriated.

7. The application of the Promise, "I will not fail thee nor forsake thee" in Heb. 13:5. Those Old Testament promises are applicable to God's people today, and have a far wider range than the original connection in which they are found.

QUESTIONS.

1. Who appointed Joshua? stand before Joshua?
2. How was he inducted into his office? 9. What promise did God make in verse 6?
3. What did Moses put upon him? 10. In view of God's promises, what did it behoove Joshua to do?
4. When did God first speak to Joshua? 11. What must he be strong and brave to observe and do?
5. What did He tell him to do? 12. What use must he make of the Book?
6. How much of the land should be theirs? 13. Who had commanded him?
7. What were to be the bounds? 14. Why should he have courage?
8. Why would no man be able to

FIFTH LORD'S DAY LESSON OF OCTOBER

Lesson 5.

October 31, 1926.

THE EVILS OF STRONG DRINK.
(World's Temperance Sunday).

Golden Text: At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

Lesson Text: Prov. 23:29-35.

- 29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?
- 30 They that tarry long at the wine;
They that go to seek out mixed wine.
- 31 Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
- 32 At the last it biteth like a serpent,
And stingeth like an adder.
- 33 Thine eyes shall behold strange things,
- 34 Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
- 35 They have stricken me, shalt thou say, and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

Verses 29, 30. What six questions are asked? What does each of them mean? What one answer to the six questions, in v. 30? Is not sin of any sort the fruitful cause of woe, sorrow, sufferings, tears? Is the way of the transgressor easy or is it hard?

Verse 31. If we would avoid the temptation to drink (or to any other sin) should we allow our eyes or our minds to dwell on it? See Prov. 4:15. With what shall we occupy our minds? Phil. 4:8. Compare also Psalm 1:1-3.

Verse 32. What will the wine and strong drink do for us at last? Is the serpent's bite and the adder's sting very painful? Does it bring death? Is that true of all those sins which promise pleasure? Gal. 6:7, 8; Jas. 1:15.

Verse 33. Will people under the influences of alcohol think and say and do great sin and folly, that they would not commit in sober mind? Does other sin often craze the mind and heart in like manner?

Verse 34. Does drink destroy good sense and make men reckless and heedless in their madness where will they

heedless of their safety? If they perish go? 1 Cor. 6:9, 10; Gal. 5:19-21.

Verse 35. Does past bitter experience make them any wiser? Why not? Prov. 5:22; Comp. 1 Kings 21:20.

NOTES ON LESSON 5.

THE VICTIMS OF STRONG DRINK.

The victims of strong drink are legions—many of them men who had admirable traits and powers and who could have done much in the world. Alas, the precious lives lost and ruined for time and eternity through indulgence in drink! O the price in woman's tears and in suffering of innocent little ones, of blasted homes, of useless sighs and broken hearts, of shattered ambitions and hopeless graves! What a story it will make in the Last Day when the whole truth is known and told! Every child should be taught and warned against the approach of this sin. The "moderate drinker" is the devil's decoy to the young and inexperienced. Once started, the power this evil has, especially over some natures, makes the final result inevitable. Why will anyone tamper with it? "Don't let sin into your heart," said John Bunyan, "for it may never come out again."

LAWLESSNESS.

In our country the guilt of the use of strong drink is accentuated because the man who obtains it as well as he who makes and sells it is a law-breaker. The Civil power has God-delegated authority to make laws and to demand obedience to the same. No man can despise the authority of

Civil Law and escape the judgment of God in that matter. (Rom. 13). And a man who is lawless toward human authority will be found to be lawless before God also.

SIN.

"Drinking" is a great evil. It is one of the several forms that Sin takes. All sin is fundamentally the same, though it manifests itself in countless forms and shapes; it is the principle of enmity and rebellion against God. The soul that sinneth it shall die. Only the blood of Christ, only the gospel, God's power unto salvation, can deliver from the guilt and the curse of sin. The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord.

(For Teaching Points and Questions use the questions printed alongside of the text, and the suggestive scripture-references.)

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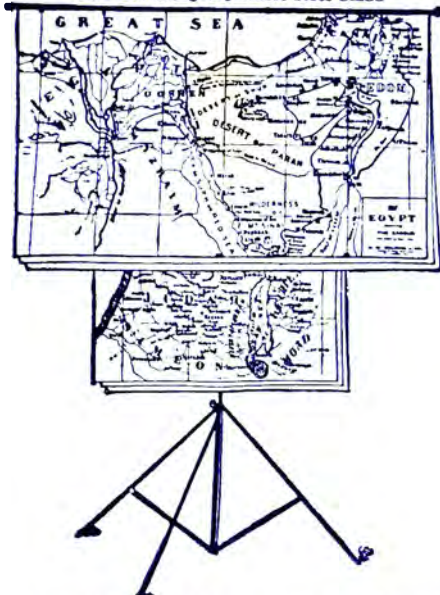
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