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The Word and Work

LOUISVILLE, KENTUCKY.

NOVEMBER, 1926.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

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THE WORD AND WORK LOUISVILLE, KY.

WORD AND WORK

WORDS IN SEASON.

R. H. B.

"I AM THE VINE, YE ARE THE BRANCHES."

There are figures that merely illustrate, and there are figures that set forth pictorially the truth as it is. Of the latter sort is the allegory of the Vine and the Branches in the fifteenth chapter of John. A whole theology is there crowded into a few simple words, so simply that a child can grasp it. The work of the Father, and the work of the Son, in reference to His own disciples; yea, and, though not mentioned by name, the work of the Holy Spirit in them; the Christian's high position in union with Christ, the immeasurable privilege of it, the great responsibility; the Divine care and discipline; and the object and purpose of the whole—all this is luminously set forth in the little parable.

First, there is the Husbandman, the Father. He provided the Vine for us. He planted it. He is the Author and the Planner of the whole wondrous arrangement, and He sees to everything.

Then, there is the Vine. That is our Lord Jesus Christ. What a vine does for the branches, that *He* does, constantly and perfectly, for His own. It is not the vine's province to bear fruit, but to furnish life and sap and power to its branches that they may bear fruit. This function the Lord Jesus continually performs for His disciples.

The branches are the "children of God by faith in Christ Jesus" (Gal. 3:26, 27), Christians. By virtue of their actual union with Christ they draw upon His infinite resources. In Him they have life from Him they draw all power and every supply to meet every purpose. The Vine has nothing the branch cannot have. The Vine lives in the branch, as the branch abides in the Vine.

THE LIVING CHRIST.

Here we must mark a thing or two. First of all, the necessity of the living Christ in Christianity. Mohammedanism can flourish with Mohammed dead and gone. Buddhism loses nothing though Buddha solemnly assured his disciples at his death that never should they see him again. Confucianism can exist and prosper though Confucius himself lie mouldering in the tomb. But the essential thing in Christianity is the living Christ. "Because I live ye shall live also." A benefactor bestows his gift, and goes his way; and the gift is the same though the giver himself disappear. A doctor may heal, and though he himself perish, the benefit of his good work remains. A teacher

inculcates his lesson, and may leave us for ever: we have all we want and need of him. A deliverer, even, may rescue us out of great peril, and we are saved though he himself be never again heard of. But Christianity demands the living Lord. He is more than a benefactor, more than a teacher, more than a deliverer. It is only in Him, by Him, through Him, the Living One, that we can have life and growth and power, or any sort of ability and prospect. He is the Source to us, as the Vine is to the branches, of vitality, of spiritual life itself. In Him and from Him only we have power to bring forth fruit. "For it was the good pleasure of the Father that in him should all the fullness dwell." "For of his fullness we all received, and grace for grace." (Col. 1:19; John 1:16). Christianity is not a documentary religion: it is the living faith in, and union with, the living Christ. In saying this we are as far as possible from disparaging the Divine authority and necessary place of God's word. It is only through the gospel record that we can at all get acquainted with Jesus Christ. It is only through that word that we can believe in Him (Rom. 10:17). It is through that word that He is communicated to us and enters into our hearts. The man who discredits the word throws Christ away. The man who professes to hold Christ while repudiating the word, rejects the true Christ and follows another. But this we mean, that Christianity is not a system of abstract teaching, a code of morals, a philosophy; nor does it consist of a set of rules and maxims which have their worth in themselves. The word of the gospel is not an end in itself, but the means to an end; and that end is to bring us to Christ, to unite us into Christ, and to maintain that oneness with Him in ever deepening measure. The correlative of, "If ye abide in me," is "if my words abide in you." (John 15:7).

VOLITION OF VINE AND BRANCHES.

A second fact is that in this allegory drawn from the vine and the branches all is as it is in nature, except (as seen throughout) nothing is passive and automatic, but everything is volitional. The Vine became ours willingly, in obedience to the Father's will. The branches do not just grow there of themselves—they come, they are received, they are united, and thus "created in him," as a new creation in Christ Jesus. Neither do they remain in the Vine automatically, as natural branches do, but by choice; for this is the point of all the exhortation to "abide in me," and the warning lest, if we abide not in Him we are cast forth as a branch and withered, to be gathered and burned. (v. 6). Nor does the Vine send forth its supply of sap and life automatically: it is a continual *work of love* on His part, and comes to us *in answer to prayer*. For love gives—gives itself out to the beloved. Therefore He says, "Even as the Father hath loved me, I also have loved you: abide ye in my love" (v. 9); and, "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." (v. 7. See also v.

16, "that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.") Finally, neither does the fruit grow on the branch of itself: it is borne intentionally, by the branch's will, in faith and obedience. And therein finally, hinges the whole matter.

FRUIT.

The object of the whole wonderful arrangement—the Father's love and wisdom, the living Vine's self-communicating grace and power, the branch's life and privilege—is FRUIT. Doth a man light a candle and put it under a bushel? Does God give the branch its high and blessed place for its own benefit and enjoyment merely? Nay, but that it may bear fruit. If it bears none, the Husbandman takes it away. (There is the secret of many a disappointing career, and the reason of "dead" Christians!) If there is fruit the Husbandman prunes for "more fruit." That is discipline. If there is more fruit, straightway He wants "much fruit." No fruit—fruit—more fruit—much fruit. Abounding more and more. For in fruitbearing we find our own fullest joy (v. 11) and blessedness, and the Vine the reward of His travail, and the Father His glory.

WHAT IS FRUIT?

The fruit is four-fold. There is first of all *the fruit of the Spirit*. This is that which the Holy Spirit (who by virtue of our oneness with Christ dwells in us) brings forth in our lives, not without our willing, but by stirring up in us the will to will and fulfilling our desire of goodness with power (Phil. 2:13; 2 Thess. 1:11). These are the distinguishing graces of the Christian character, the lineaments of the likeness of Christ in us: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"—not the purely human virtues of that name, but that higher thing which is the product and fruit of the Spirit.

There is "the *fruit of the lips* which make confession to his name." "Through him then," says the writer of Hebrews, "let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips which make confession to his name." (Heb. 13:15). That is *His* fruit, for thus it is written of Him, "In the midst of the congregation will I sing thy praise." (Heb. 2:12). And it is our fruit, inasmuch as through us He bears it.

The very next verse (Heb. 13:16) mentions the third sort of fruit: "But to do good and to communicate forget not, for with such sacrifices God is well pleased." This is the *fruit of good works*, unto which we were created in Christ Jesus (Eph. 2:10) unto which we were redeemed (Tit. 2:14). When the brethren of Macedonia and Achaia sent aid to the saints of Jerusalem, Paul called it "this fruit" (Rom. 15:28). When the Philippians sent once and again to relieve Paul's necessity, he rejoiced over it—"not that I seek for the gift; but I seek for the fruit that increaseth to your account." It was a sweet-savor of-

fering to God, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. 4:15-18).

THE GREAT FRUIT.

But the chiefest fruit in the end is that to which every other sort contributes, fruit in the gospel the saving of souls. Thus Paul wanted to go to Rome that he might have some fruit among them even as among the rest of the Gentiles. (Rom. 1:13). This is "fruit from my work," as he calls it in Phil. 1:22. In the end all our fruit, the fruit of the Christlike character, the fruit of the lips, the fruit of good works, tend to magnify our Lord and to bring Him to favorable notice among men, that they may see and believe in Him, as manifested in His people, be drawn to Him and saved. Every Christian should bear forth the gospel among men, both in life and in word. And every Christian will bear fruit in the whole "Great Commission," by prayer, by using his means to sustain the work of preaching the gospel, not at home only, but somewhere where it has never been heard, and by carrying it himself as he is able. This is fruit.

BEARING FRUIT TODAY.

First see to your relation with Christ and to your fellowship with Him. For we do not bear fruit in order to get into the Vine:—"apart from me ye can do nothing." You must be in Christ first. If the fellowship between you and Him is broken, it must be restored (1 John 1:7, 9).

Then, in dependence on Him, in your faith in Him, in your love of Him who first loved you, go forth today to bear the fruit—fruit of the Spirit, fruit of the lips, fruit of good works, fruit in the gospel—seeking opportunity, praying for open doors. Thus you will find a stronger faith, a deeper joy, and a new realization of Christ and His love will come to you, and a sense of power in Him. For with what measure you mete it will be measured unto you and more shall be given you. And in this you will be God's instrument for saving others, while being saved yourself.

These are "the fruits of righteousness which are through Jesus Christ unto the glory and praise of God." (Phil. 1:11).

* * * * *

HUCKSTERING.

"We are not as the many," says Paul, "corrupting the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." (2 Cor. 2-17). In the marginal note the Revised Version has an alternative rendering of the word "corrupting"—"making merchandise of the word of God," and refers to 2 Pet. 2:3 where the same term occurs in the original: "And in covetousness shall they with feigned words *make merchandise of you.*" In both passages the same parties are seen in the same business; only Paul represents it that they are making merchandise of the word of God; and Peter that they are making merchandise of their hearers. In the one case they sell the word of God for human favor and earthly gain; in the other

they sell the people for the gain they can get out of it to themselves. It comes to the same thing. But the word that signifies "making merchandise of" gains a new and additional significance when applied to the word of God: they not only sell the word (which would not be the worst thing, if it were sold *pure*) but inevitably and invariably they adulterate it to the taste of the customers (hence translated "corrupting" in 2 Cor. 2:17). For there is no popular demand for the word as it is, and no thriving trade in the word of God, could be established, if it were set forth in faithfulness. From the days of the prophets of old down to our day it has never found large patronage nor much earthly recompense. So, as the hucksters of old (who proverbially adulterated their wares—the literal meaning of the word is really, "huckstering") these caterers to prestige and gain have to use much "tact," and all abounding "wisdom" lest haply they lose trade. They are great "workers," and "soul-winners" in a way, and they command popular prestige, these hucksters of the Word, and all men speak well of them. They, like their predecessors of old, come in sheep's clothing and have their reassuring message of peace—"Peace, peace, when there is no peace"; and they know how to comfort men in their sins. For which benefit men are grateful and willing to pay. That was a trade Paul washed his hands of. But he went on and shrank not to declare the whole counsel of God, until in the Roman prison he wrote these last words: "I have fought the good fight, I have finished my course, I have kept the faith." For such remains the crown of righteousness.

CORRUPT CHURCHES.

The corruption in many of the "churches" of Christendom is almost incredible. There are some that stand for nothing except sociality, amusement, club-activities. They are really a kind of community-center for a select crowd. There are "churches" which offer membership, and a religious standing with the pitiful false comfort that goes with it, the while the person accepting may go right on in his path, after the world, the flesh, and the devil as he has always done—within the limits of common decency of course, and not always even that. Above all arguments one feels the necessity of going back to primitive simplicity of worship and service. For the logical consequences of human departures, as demonstrated in the prevailing corruptions in Christendom, makes one appreciate the simplicity and the purity that is in Christ. Let us prize it; and may all our life and faith correspond with it.

Yet one notes in the worst of places (as in Sardis there were those who had not defiled their garments) men and women who love the Lord from the heart, and who are quite out of tune with their environment. Could those stray sheep be brought together?

The best possible inheritance is that estate, "incorruptible, undefiled, and that fadeth not away, reserved in heaven."

WORD AND WORK

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

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

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No. 11.

NEWS AND NOTES.

Wait! Late this month our Annual Book Number, the December Word and Work, will reach you. Hundreds of readers have formed the custom of ordering all their holiday books, Bibles, magazines, mottoes, calendars, and cards from this office. Our treatment suits them, and their orders help us carry on. We are going to put this book number out earlier than usual this year, to give good time for Christmas selections.

"Please note that my address hereafter will be Jasonville, Ind. I am to give my whole time to the work there.

"After having rounded out two years of work with Fifth and M Sts., Church, Louisville, I leave with keenest pain. I have come to love each one as a very dear friend. I am leaving only in order that I may be in position to give my whole time to the work of the gospel."—Kenneth C. Spaulding.

From Union City, Tenn., (Belated): "Brother Coleman Overby and I are in a meeting here with great interest. This is my thirteenth engagement for the season.

"It was my pleasure to examine and use your book, 'Great Songs of The Church,' first at Murfreesboro in 1922 and 1924, and then at New Orleans in 1924 and 1925. I am to be in two engagements in Detroit in October and November where I understand they use the same book. In my humble judgment, it is as good as the best, and in many respects, the best song book that I have met."—Ealon V. Wilson.

W. J. Brown, writing October 6: "I intend to start tomorrow on my way back East, with a stop-over for a few sermons on the way. My son, Paul, has returned to Philadelphia from his trip to Europe."

Don Carlos Janes began a two-week's meeting at Ataliah, Ohio, on Oct. 16. Before that he was in Tennessee visiting nine churches in the interest of missions. From Ohio, he goes to Philadelphia, and Tabernacle, N. J.

R. H. Boll and E. L. Jorgenson have just closed a two-week's meeting at Albion, Nebraska. A real revival spirit was awakened, and 25 souls were added to the Lord in baptism.

Brother Boll preached at St. Louis and Odessa, Mo., on the way, and Brother Jorgenson at St. Louis on the return trip.

"We are pleased with our new location at Horse Cave, and the attendance at meetings is encouraging. Brother Olmstead and family are held in high esteem by all in the town."—J. Scott Greer.

E. H. Hoover was in a good meeting at Worthington, Ky., in October.

"Our World Tour," an interesting book of foreign travel with much missionary information is a fine gift book. Price \$2; 4 copies, \$6.

S. L. Pope held a good meeting at Bales, near Elnora, Ind., with 3 baptisms.

We can furnish any map published, \$2 and up. Maps of Palestine (Old or New Testament), The Exodus, Paul's Journeys, and others.

The Ormsby Ave. meeting in Louisville in which E. L. Jorgenson assisted this good church, resulted in 16 additions to the congregation.

We can supply Bibles and Testaments in almost any foreign language. Prices upon request.

Baptismal pants, best grade, cloth covered, \$22.50, from this office.

The Louisville Winter Bible Classes open Nov. 8. The second course begins on Jan. 3; the third course on Feb. 14.

During the 1926-27 session, the lessons will include—in the Old Testament, Exodus to Deuteronomy, Isaiah, and Minor Prophets; In the New Testament, Mark, Ephesians, Hebrews, Revelation. For all further information address R. H. Boll, 2626 Montgomery St.

From New Orleans: "Closed an interesting meeting at Independence, La. Three baptisms and a congregation of fifteen brought together and set to work on the New Testament plan. Numbers of the Oak Grove and Amite congregations have agreed to assist them in their new efforts. The encouragement and assistance given by Brother Ramsey was a big help in these meetings.

"Since that, I was at Jackson, assisting J. Porter Sanders and the congregation in a tent meeting on Bailey Avenue. Attendance and interest encouraging.

"The New Orleans work is doing nicely. Am just entering my fourth year's work with the church there."—Willis H. Allen.

Tuning forks, 25c each, key of C.

"We expect to go to Moundsville, W. Va., for a meeting and three month's stay—beginning about November 15."—R. A. Zahn.

From Dallas Hebrew Mission: "In the continued Providence and goodness of God another special blessing has been ours. That others may be made to rejoice with us, we are giving this brief report of the meeting at the Dallas Hebrew Mission, Friday night, October 1.

"The service was a glorious one, and was conducted by Brethren O. E. Phillips and John E. Dunn. A goodly number of Jews attended. Their hearts seem hungering and thirsting, and they listened with marked attention as the Messiah was held up in all His worth, and as they magnified His substitutionary death, and His glorious resurrection.

"Every one present was stirred by the message stressing a fuller acceptance on our part with respect to the obligation laid upon us by our Lord Jesus, and a clearer vision of the opportunities of evangelism among His brethren after the flesh.

"We are impressed with the steady and increasing interest on the part of the Jews. They want something real, something hopeful, comforting and satisfying. Those who come daily to the Mission are brought under the influence of the dynamic Gospel. We shed forth the light and continue to pray, feeling assured that in due time we shall reap if we faint not."—Stephen D. Eckstein.

From F. L. Young, 4514 Abbot Ave., Dallas, Texas: "My health has improved very much. I am preaching nearly every Lord's day now. The Lord has abundantly blessed me in my work."

From Mangum, Okla.: "The summer meetings are past and regular work resumed. Some are growing spiritually, and enjoy feasting on the whole counsel of God. Two confessions at our regular services at Granite last Lord's day."—C. T. Clay.

"The meeting at Winter Haven, Fla., resulted in 5 baptized and 28 found to start a church meeting in a home until they can build. The meeting at Wellborn has one addition to date. I go from here to Dowling Park with the tent. My home address is changed to 2816 Osceola Ave., Columbus, Ohio."—J. Madison Wright.

From H. N. Rutherford: "I am now at St. Augustine in a tent meeting, one baptism to date."

From Center, Ky.: "The meeting here is one week old, 4 baptisms and good interest.

"I left Sellersburg, Ind., after the third Lord's day in September. Four were baptized there the last three Lord's days I was with them. In August, during Brother Moore's meeting, 13 were baptized.

From Amite, La.: "We press on in hope. One confessed Christ third Lord's day, and one renewed his covenant. Our new song books ('Great Songs of The Church') stimulate the singing.

"I preached last week at Big Creek, encouraging and strengthening the brethren. We hope to have these brethren put foreign missions on their program. We are to be at Oak Grove this week in a similar work."—A. K. Ramsey.

From South China: "Miss Mattley has arrived. I think we shall like her very much. She is very earnest and energetic, and is proving a big help to us in the language study just now."—Geo. S. Benson.

From Pulaski, Tenn.: "The work here held up pretty well during the summer months. We hope to have one of the returned missionaries with us some time this year."—Maurice Clymore.

"'Great Songs of The Church', E. L. Jorgenson, Compiler, alphabetically arranged. Here are 450 hymns, including the largest number of the good old hymns ever contained in one song book. One could sing nine different hymns every Sunday in the year without repetition, if desired. The index is remarkable, consisting of 'Index of Hymn Tunes', 'Scripture Index' (from Genesis to Revelation), 'Index of Titles', 'Index of First Lines', making it unusually easy to find the particular hymn desired for any occasion. It is without question the most desirable and satisfactory hymn book ever prepared for general Church and Sunday School services."—The King's Business, June, 1926.

"We value it very much."—Editor Sunday School Times.

"Received song books, and the church well pleased."—S. L. Pope.

"I should like to see the 'Great Songs of The Church' used everywhere, so that there would be no mistaking the tune of a hymn when visiting in sister churches. I think it a wonderful collection for all purposes."—C. Cameron, Toronto, Canada.

"I will recommend it to any church that I may work with as being one of the greatest hymn books published."—G. B. Derryberry, Columbia, Tenn.

"In my humble judgment it is as good as the best, and in many respects the best song book that I have met."—Ealon V. Wilson, Union City, Tenn.

"The new books have arrived, and our folks seem to be pleased."—J. W. Dollison, Rector, Ark.

"We like 'Great Songs of The Church' very much."—Chas. Herndon, Franklin, Ky.

"Some didn't see how we could get such a book at so low a price."—Maurice Clymore, Pulaski, Tenn.

"We use 'Great Songs' in Corsicana and wish it could be adopted by our people everywhere."—Mrs. T. A. Miller.

"As a collection of the very best there is in the church's hymnology, 'Great Songs of The Church' stands unsurpassed."—R. H. Boll, in Editorial, October Word and Work.

"THE SERVANT OF JEHOVAH."

(Isaiah 52:13—53:12.)

Exposition by G. A. Klingman, sent in by S. D. Eckstein.

This Messianic oracle begins at the 13th verse of the 52nd chapter and closes with the end of the 53rd chapter.

Polycarp, the Lysian, called it "The Golden Passional of the Old Testament evangelist." Delitzsch says: "It is the center of this wonderful book (XL-LXVI), and is the most central, the deepest, and the loftiest thing that the Old Testament prophecy, outstripping itself, has ever achieved." Urwick remarks that "Here we seem to enter the holy of holies of Old Testament prophecy; that sacred chamber wherein are pictured and foretold the sufferings of Christ and the glory that shall follow."

Until the middle of the 12th century this passage was universally considered by Jews to have reference to the Messiah. Aben Ezra suggested a different application. Some of the Rabbinical commentators admit that since the Gentiles consider this a Messianic prophecy they must seek for another interpretation. One theory suggests Jeremiah as "The Servant of Jehovah"; another tries to prove that the reference is to Josiah; and still another contends that it means the people of Israel. A careful reading of the passage shows that it cannot mean any of these but points unmistakably to the Messiah.

This oracle is a most wonderfully constructed poem of five stanzas setting forth:

- I. The Exaltation of the Servant of Jehovah. 52:13-15.
- II. The Sufferings of the Servant of Jehovah. 53:1-3.
- III. The Vicarious Merit of these sufferings. 53:4-6.
- IV. The Voluntary submission to suffering. 53:7-9.
- V. The Propitiatory value of the sufferings. 53:10-12.

Taking these up in their order we shall have the prophet's vision of the coming Messiah; for it was something like 750 years before this oracle was fulfilled in Jesus of Nazareth—the only character in history whose life and experience corresponds perfectly with this pen-picture of minutest detail.

The prophet begins with an exclamation attracting the attention of the reader: "Behold," ("Lo,"); what follows is very important and the writer wishes to make sure that special consideration be given to his message. The exaltation of the "servant" is all the more remarkable in contrast with his "marred visage." (1) "My Servant prospereth, (2) he riseth, (3) and is lifted up, (4) and becometh very high. (5) The more that many were amazed at thee (So marred was his appearance, and his form beyond the sons of men) the more doth he startle (astonish) many nations; (6) kings shall shut their mouths at him; (7) for that which had not been told them shall they see; (8) and that which they had not heard shall they understand."

The second stanza begins with a double question, "Who hath believed our report? and to whom hath the arm of Jehovah

been revealed" Paul quotes this in part in the 10th chapter of Romans, the 16th verse: "But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report"? It is difficult for some to believe in a "suffering" Messiah; the disciples of Jesus could not understand why the scriptures concerning his death and resurrection and all of them had to be convinced that "the Christ should suffer, and rise again on the third day." To this day the preaching of the cross is a stumbling-block to the Jews. They are not looking for that kind of a Messiah. Isaiah states the reason for the rejection of the message, in these words: (1) For he grew up before him as a tender plant (sapling) (2) and as a root out of a dry ground; (3) he hath no form nor comeliness; (4) and when we see him, there is no beauty that we should desire him. (5) He was despised, and rejected of men; (6) a man of sorrows, and acquainted with grief; (7) and as one from whom men hide the face he was despised; (8) and we esteemed him not."

The highest note in this grand prophetic song is struck in the third stanza. All the suffering of the Servant of Jehovah was for *others*; and not only was it vicarious but meritorious; here is the hope of the human family; here find the gracious word of reconciliation. In reading this stanza emphasize the pronouns: "Surely *he* hath borne *our* griefs, and carried *our* sorrows; yet *we* did esteem him stricken, smitten of God, and afflicted. But *he* was wounded for *our* transgressions, *he* was bruised for our iniquities; the chastisement of *our* peace was upon *him*; and with *his* stripes we are healed. All we like sheep have gone astray; we have turned "every one to his own way; and Jehovah hath laid on *him* the iniquity of *us* all."

In the fourth stanza the prophet shows that the suffering is voluntary. This is "the passage of the scripture" the Ethiopian officer was reading when Philip joined himself to the chariot and said to the eunuch, "Understandest thou what thou readest"? And when the eunuch said to Philip,

"I pray thee, of whom speaketh the prophet this? of himself, or of some other?" Philip began at that scripture and preached unto him Jesus. Thus, for all those who believe the New Testament scriptures, the question regarding the identity of "The Servant of Jehovah" is definitely settled.

The joyous strain is reserved for the last stanza. In God's plan of redemption the Servant of Jehovah was bruised and put to grief; sin called for suffering and death, law pleaded for justice, and by "the sacrifice of himself" Jesus fully met every requirement; therefore, "he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." When the Savior looks upon the great multitude of souls redeemed through his travail and sufferings, "he shall be satisfied"; yea, "for the joy that was set before him, he endured the cross."

THE WORK OF MODERNISM.

R. H. B.

In the autobiography of the noted evangelist Charles G. Finney, relating his experiences in Boston, he says that Dr. Lyman Beecher told him, "Mr. Finney, you cannot labor here as you do anywhere else. You have to pursue a different course of instruction, and begin at the foundation; for Unitarianism [prevalent there, then as now] is a system of denials, and under its teaching the foundations of Christianity are fallen away. You cannot take anything for granted, for *the Unitarians and Universalists have destroyed the foundations and the people are all afloat. The masses have no settled opinions, and every 'lo here' and 'lo there' finds a hearing, and almost every conceivable form or error may get a footing.*"

To this Mr. Finney himself adds, "I have since found this to be true The mass of the people in Boston are more unsettled in their religious convictions than in any other place I have labored in, notwithstanding their intelligence; for they are surely a very intelligent people on all questions but that of religion. It is extremely difficult to make religious truths lodge in their minds because the influence of Unitarian teaching has been to lead them to call in question all the principal doctrines of the Bible. Their system is one of denials. Their theology is negative. They deny almost everything and affirm almost nothing. *In such a field error finds the ears of the people open, and the most irrational views on religious subjects come to be held by a great many people.*" (Italics mine).

That was more than eighty years ago, but my own limited acquaintance with religious conditions in some of the New England states exactly confirms Dr. Beecher's and Mr. Finney's sum-up. New England has indeed been the hot bed of the wildest cults. "Christian Science" and "New Thought" sprang from thence since Finney's day. There Wm. Miller starter of the Seventh Day Adventist delusion, exercised his greatest power. There Theosophy and Bahaism and various other heathen religions have found welcome. It has been stated that in and around Boston there are more esoteric Buddhists than in any Asiatic city. Personally I have found and heard of more religious cranks and freaks, seers of visions, Spiritualists, gleam-chasers, and numerous other sorts of religious perverts, than anywhere else I have been, with the possible exception of the Pacific coast (which, has had large influx and influence from New England); but little ear for the simple truth of the gospel.

I would call especial attention to the lines italicised in the quotations from Dr. Beecher and C. G. Finney. Both, quite justly, lay the blame of this condition at the door of the Unitarians and Universalists (the two largely overlap—whose infidel

teaching undermined the fundamental convictions of Christianity, and set the people adrift to the mercy of every wind and tide of error. Now precisely this is being done not in New England only, but in the country at large by the so-called "Modernist" preachers and teachers who themselves have lost (or have been robbed of) their faith in the Bible as the authoritative Word of God, and whose business it now is to destroy the faith of all whom they can reach with their propaganda of darkness.

What is Modernism? There are many shades of it, but it is all of one piece. There are really but two sorts of Modernists—the radical and the conservative, which really are the consistent Modernists who follow out their principles to the logical issue, and the inconsistent sort who from policy or timidity try, however illogically, to hang on to some of the fundamentals of the faith. *Modernism is the "scientific" attitude toward the Bible.* And that calls for further explanation. By "science" is meant that which has been verified by man's observation and research—the classified knowledge of facts of things men have seen, heard, perceived through their senses, aided more or less by efficient instruments; and the results also of reflection upon the facts thus observed. That is all, and it is good in itself and in its own place and sphere. Man is supposed to use his eyes and ears and his reasoning faculty. But the trouble arises when the "scientific" principle is carried beyond its sphere and endeavors to intrude into things which eye has not seen and ear has not heard and which never have entered into the heart of man, the things of God, which can be known only through His revelation and taken hold of only by faith. Now the Bible professes to deal with those things. It declares that it is not in man that walketh to direct his steps (Jer. 10:23). It claims to be the light of our feet. It is set forth as a revelation from God of things that are beyond our ken; and upon grounds which its Author deems good and sufficient, it demands our faith and obedience to the message of God.

Modernism approaches the Bible with certain pre-judgments that nullify the whole of it before ever the book is opened or a page of it examined. First among these preconceptions is the axiom of *the uniformity and constancy of natural law.* Nothing, nothing can be accepted that would contradict this. If then in the Bible there are accounts of things miraculous, of arbitrary interference on part of God, of any interruption of the laws of nature or the natural sequence of cause and effect,—these things must be read out of the book, or "explained away" is not equivalent to the defense of the faith, we must reply that in Bible deals chiefly with the supernatural working of God, and in fact claims to owe its very existence to God's sovereign intrusion into the affairs of our world. If then these things be denied, the Bible is discredited before it is ever heard. The modernist ap-

proaches the Bible not from the standpoint of an inquirer and investigator (which would be the true scientific attitude) but from the standpoint of the infidel. The scientific method, excellent in its proper sphere and for its purpose, is simply the method of *sight*; but in reference to the things of God we walk by *faith*, which is not credulity but intelligent conviction based on God's word.

Now in the things we have been saying the chief point is this, that Modernism is doing for the religious world at large what Unitarianism did in part for the people of New England: it undermines the foundations of faith, it denies the truth and authority of the word of God, and it sets men adrift without chart or compass, exposed to every wind and current, and foredoomed to spiritual and eternal shipwreck. And it is inevitable that men who have turned away their ears from the truth shall be turned unto fables. (2 Tim. 4:4). They are open to every falsehood.

The Omaha "Morning World-Herald" says that the Baptists (in their recent state-conference there) carefully avoided the "Fundamentalist issue." But some things must not be avoided, and to avoid them is to surrender the field to them. Some things have to be faced and fought out to the bitter end. This is one of them. Modernism asks nothing better than to be left alone to pursue its course unbothered. And the very fact that there is so large a contingent already as to make it seem wise to "avoid the Fundamentalist issue" is the handwriting on the wall. If it be objected that the raising of the "Fundamentalist issue" is not equivalent to the defense of the faith, we must reply that in this instance it is, for whether one holds to Fundamentalism as an organized movement of that name or not, there is the encroaching Modernist infidelity which should in some way have been publicly and formally repudiated and condemned if not by the endorsement of Fundamentalism, then in some other plain and effective fashion. And that, after all, was the thing that was avoided. The majority of Baptists no doubt want to be loyal to the fundamentals of the faith, but will they pay the price? If they as a denomination, their conservative colleges and seminaries should be set down as *unscholarly*, and their theologians as merely *ecclesiastical*, not scientific, how terrible that would be! Could such a stigma ever be borne by a proud people?

Modernism eats as doth a canker. The faith of some is overthrown outright and utterly, and others lose theirs gradatim, they know not how or when or why. It begins by calling in question the genuineness or authenticity of this or that portion of the Scriptures; it assumes and applies the evolutionary hypothesis in religion, to the disparagement of the truth of the Old

Testament; it reduces Christianity to the level of heathen religions; it denies the distinctive element of the Christian faith, it contends that the Virgin Birth is not an essential doctrine of the faith; it holds miracles as incredible and indeed unnecessary to real religion; it denies the actual bodily resurrection of the Lord (for what has that to do with a "spiritual" religion); likewise His ascension to the Father, His literal return ("I agree with Swedenborg" says the voluble Francis Parkes Cadman, "in regarding the Second Coming of Christ as a purely spiritual event"); it denies the real inspiration of the Scriptures and their Divine supernatural origin; it endeavors to explain the Bible upon a purely naturalistic basis, eliminating all that is distinctively Divine and supernatural. The "scientific" viewpoint demands this. And yet its whole treatment of the Bible is as unscientific as would be the attempt to appraise a master painting by processes of chemical analysis. But, however it be, the faith is destroyed; and though they still speak of Christ and of Biblical themes, their phraseology misrepresents their thought. Their god is not our God, their christ not our Christ, their bible not our Bible, their gospel is no gospel. It is not just a difference of views and of personal judgment in things pertaining to the religion of Christ, but it is a different religion. It is a modern form of paganism.

Someone said that an infidel is a man who believes anything and everything except the truth. He believes in Buddha, in Mohammed, in Confucius, in Plato, in Nietzsche, in Mrs. Eddy, in short in anything except the truth as it is in Christ Jesus. So will it be unto this generation when Modernism has accomplished its object. Seven devils will come into the vacant house. It is the judgment of God. For the "falling away," *the apostasy*, "must come first," which is the rejection of God's revealed word and will by those who have once known it. Then comes "the Lawless one," the "man of sin," who sets himself up as the one supreme object of worship, to whom they will give that fervent faith which they refused Jesus. And this cometh to pass because they had not the love of the truth and God in righteousness—retribution sends them the strong delusion that they might believe the lie and be judged. (2 Thess. 2:8-12). The present invasion of Christendom by Modernism, which like the Wormwood star is poisoning the rivers and fountains of waters so that the many who drink thereof die, is of the nature of that great final delusion. "Nevertheless the firm foundation of the Lord standeth, having this seal, The Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity."

Teaching and counter argument to combat the encroachments of this modern-dressed but age-old unbelief is needful and indispensable. But its importance must not be overestimated.

Going back once more to Finney, he adds that what Unitarians really needed is "to see Christians live out the pure gospel of Christ. They need to hear them say and prove what they say by their lives, that Jesus Christ is a Divine Savior, and able to save from all sin. . . . There is needed the testimony of God's living witnesses, the testimony of experience, to convince the Unitarians; and mere reasonings and arguments, however conclusive, will never overcome their errors and prejudices."

In the same strain, Dr. Hallesby, a Norwegian writer (to whom I am indebted for his clear definition of Modernism) concludes his polemic against Modernism thus:

"I must add that I do not overrate the significance of *this* fight against rationalism . . . We shall never be rid of rationalism in our churches simply by theoretical argumentations. It is overcome only by a great, profound and wholesome revival of true Christianity. Hans Nilsen Hauge did not possess many qualifications for theoretical assault upon the dominating rationalism of his time. Nevertheless he became the slayer of rationalism by virtue of the deep and wholesome revival which by the grace of God he was enabled to kindle in the people of Norway. *As the awakening progressed the rationalists disappeared quietly and noiselessly.* . . . It appears to me that this awakening must first of all be an awakening of the preachers. We frequently complain of the secular, ungodly, and even anti-Christian world, and of lukewarm Christians in our congregations. But I have the temerity to say that we theologians and ministers constitute the greatest hindrance to the progress of the church today. . . . By our lukewarmness and worldliness, our selfishness and vanity, our wilfulness and love of power, our lack of self-renunciation, of faith and prayer, we are a greater obstacle to the kingdom of God than it is possible for anyone else in the congregation to be. The day in which a revival breaks out among the ministers will be a red letter day in the history of the church. . . . So far as we now can see the world is facing terrible catastrophes. Nothing but a great and deep Christian revival can help our race, which is sick unto death. Even prominent politicians and national economists concede this. That revival must come through us. We cannot produce it, but we can in humility pray it down upon ourselves and our fellowmen. Are we all willing thus to pray? Are *you* willing to do so? A great deal is expected of us in heaven at this time. Here on earth much depends on us now."

"Personally, I believe in the Pre-millennial coming of our Lord. I never understood my Bible until I got that view-point, and it has been a blessing in my life. To me it is as fundamental as His birth in Bethlehem, His death on the cross, or His resurrection from the tomb; and there is more said about it in the Scriptures than on all these subjects combined."—*Peter Ainslie, Baltimore.*

PATIENCE.

W. J. JOHNSON.

"And we know that to them that love God all things work together for good, even to them that are called according to his purpose." Rom. 8:28.

"Count it all joy, my brethren, when ye fall into manifold temptation, knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." Jas. 1:2-4, 12.

In these scriptures we find the help that we so greatly need to encourage us in exercising patience in our race to the goal set before us. Our conception of God's wisdom in allowing us to undergo hardships, trials, and tribulations for His name enlarges, as we learn more of His providential care for us. Our faith in Him increases and we feel more the importance of imitating our Savior, who yielded to the Father in everything. "I am come down from heaven not to do mine own will but the will of him that sent me." (John 6:38).

From His life we learn many valuable lessons that set forth the admirable traits of His noble character. His patience in obedience to the Father enabled Him to live a life free from sin. He placed a high value on the scriptures and relied on them when Satan placed before Him the three great temptations; to use His power for selfish purposes; to prove the Father's care for Him; and to receive the highest honor of this world for reverencing Satan. When His enemies arrested and falsely accused Him before the courts, He submitted rather than to act in self-defense. At His bidding angels would have fought for Him. He had reached the crucial point in His life and had to drink of the bitter cup to complete the plan of redemption.

From the experience of Rebekah and Jacob we learn that it does not pay to become impatient concerning the promises of God, who is able to bestow the blessing in due time. Rebekah and Jacob, fearful lest Esau would receive the blessing, devised a scheme that made Jacob the recipient. According to human wisdom they acted wisely and profitably. But they received the reward of wrong-doing. Rebekah suffered grief because of Esau's threat to kill Jacob. To save him she must send him away. How sad to give him up! However, she must, or suffer greater grief.

Jacob finding a home with his uncle Laban contracted with him for his daughter, Rachel, to be his wife. When the time was fulfilled he became victim of a trick which caused him to labor another seven years for her. Besides this Laban tricked him many times. In his old age he suffered great sorrow, because his

sons, having sold Joseph into Egypt, made him believe that he was dead. Thus he reaped as he sowed.

King Saul becoming impatient, when Samuel was delayed in making the offering, "forced himself" and made the sacrificial offerings before Samuel arrived. For this imprudent act he suffered the kingdom to be taken from his own posterity.

In contrast with these, David manifested a willingness to wait for God, who promised to bring him into possession of the blessing. Having been anointed to succeed Saul to the throne, he suffered persecution at the hands of Saul. While he was fleeing from Saul, he had the opportunity twice to slay him. Each time he refused, fearing to lift up his hand against God's anointed. When Saul met his death, David made great lamentation over him. Then he inquired of God whether or not he must take his place as ruler over Israel. Thus he waited till God brought him to the throne.

From these examples we learn of the sorrows and failures that come to those who attempt to help the Lord out by changing His plans to make them more successful; and of the eternal happiness and success that come to those who exercise patience in well-doing.

ANOTHER SCRAP OF PAPER.

In going through my drawers where very much more material accumulates than I can publish, I came across the following signed and dated statement which still represents my understanding of the Bible on this line: "A missionary society may be admirably organized, well-officered, and efficiently administered, accomplishing pleasing results in the way of many conversions made and churches planted, and still be displeasing to God—a sinful institution—and this for the very reason that it is an institution other than the church of the Lord, a man-made arrangement designed to do a heavenly-ordained work through another instrumentality than the one which has been divinely erected for this very purpose. In short, no other institution than the church itself can properly do the work for which the church was intended. And Heaven meant for the church to be a missionary institution (1 Tim. 3:15). We dare not add to the word of God (Deut. 12:13); go beyond what is written (2 John 9); nor change the arrangement of God (Deut. 4:2); but must abide in the teaching of Christ (John 15:4-10); and "make all things according to the pattern" (Heb. 8:5) by "speaking as it were oracles of God" (1 Pet. 4:11) and doing "the things" which we "learned and received and saw" in Paul and other inspired directors. I am opposed to missionary societies and all other institutions to do the work of the church. 8-29-1919.

DON CARLOS JANES.

"Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through and steal."

THE CORRECTION OF CHILDREN.

Solomon in his Proverbs has given some valuable instruction. He says "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother." (Prov. 29:15). Again—"Withhold not correction from the child; for if thou beat him with the rod, he will not die" (Prov. 23:13). . . . In verse 14 he says, "Thou shalt save his soul from Sheol." This means that as long as there is proper correction there is hope for his soul's salvation. To fail to properly correct him is equivalent to setting your heart to let him be destroyed. But more to the point before us Solomon says: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." (Prov. 13:24). Add to these wise words the following from Paul: "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." (Eph. 6:4). The lack of proper child training is no doubt responsible for the most of the crime extant. Christian parents, at least, should wake up to the solemn responsibility that rests upon them.—*John T. Hinds, in Firm Foundation.*

"THE OLD TIME RING."

CHARLES M. NEAL.

Quite often I read, "His preaching had the old-time ring." I might add to this that the same is true of many prayers and talks I hear from many brethren year after year. The real live, energetic, Christian life is like riding a bicycle—"You must go on or you go off." Paul found some who had failed to go on and, as a consequence, were going off. Such he admonishes to "leave the doctrine of the first principles" and "press on unto full growth." (Heb. 5:11 to 6:3). The church and individual are beset by two very evil tendencies—putrefaction and petrification, worldliness and formalism. One is going back to the cucumbers and garlic of Egypt, the other making the same old round in the wilderness wandering.

Many in the Church have fought hard against worldliness as dancing, cards, church entertainments, etc., but have been caught by the enemy of growth—petrification. Many of the prayers we hear petrified years ago. Ask some brethren to lead the prayer, and it is like playing the graphophone. What does all this "saying of words" and the repetition of petrified phrases mean but arrested growth?

GOING ON IS MORE THAN MECHANICAL MOVEMENT.

Going on is more than mechanical movement—it is more than mechanical progress. Going on to "full growth" is because of life. Jesus did not say, I give unto my sheep action or progress, but I give them "life," and life means growth, progress and freshness. Wu Ting Fang, when leaving America said: "Americans profess higher ideals and fall further short of real-

izing them than any other people in the world." I have wondered if this did not fit the Church well also.

We profess cream and practice skim milk. In the language of the race track, we should "Put up or shut up." Just keeping up steam does not fill the purpose of the church. In Machinery Hall at the Philadelphia Centennial was the great Corliss engine, which turned eight miles of shafting and ran machines turning out all kinds of articles. It was so adjusted that it was almost noiseless. Near by on a shelf was a toy engine so small it could be placed on a quarter of a dollar. It was running and throwing out spurts of steam and pushing out its piston rod, but was turning no shafting. It was merely keeping up steam and blowing and spurting. From my general experience among many churches there is quite a good deal of the effort used in keeping up steam. We are not attached to very much shafting.

ARTIFICIAL RESPIRATION.

I knew a man so affected that the pulmonary muscles refused to act, and his life was preserved several hours by the kindly aid of his friends, until he was able to do his own breathing. The papers reported some time ago the case of a young man, who lived seven weeks by artificial respirations, and then died. There are far too many in the church who are living by artificial respiration. No strong, vigorous, growing life can be maintained that way. It is said there are three kinds of people in the church. The rowboat kind, who have to be pulled, or pushed along; the sailboat ones, who go when the wind is right, and the steamboat kind, who forge along in any kind of wind or weather. Let us "go on to perfection."

GOING ON IS GOING UPWARD.

God's constant exhortation is to "look up." Man's devout expression ever is, "I will lift up mine eyes unto the hills, from whence cometh my help." We would not need to look up if we were going down hill. Going on means progress, going up means effort. Henry Clay Trumbull said that "nothing runs itself unless it is running down hill." The class motto of the Menasha (Wis.) High School class of 1915 was: "The elevator to success is not running; take the stairs." Growth may cause us to discard some of our petrified phrases, etc., but having life and growth will far outweigh the loss. Christ says it will not do to put new wine in old wine skins, lest it burst them and both be lost. It would be a bad thing to lose the new life, but I would rejoice to see enough put in these old wornout stereotyped forms and phrases to burst them wide open. Yes, I would ask more than that—I would ask for enough to blow them to smithereens, so that, like Humpty-Dumpty they could not be put back together. But after all that, I do not believe any life would be lost, for the new life would find new form for its expression which would give freshness and vigor to our lives and public meetings. Yes, brethren, many prayers, sermons and talks have the old-time ring because they have petrified.

AMERICA'S FAVORITE HYMNS.

Leading a list of 32,000 Hymn Titles sent to "The Etude."

Some time ago *The Etude*, America's leading musical journal, printed an Editorial based upon a hymn census taken a few years ago. From this census of favorite hymns the ten most liked hymns were selected and were reprinted in *The Etude* for February, 1922.

The response to this editorial was enormous. Over 32,000 titles were received. After this manifestation of interest *The Etude* invited noted men and women in all parts of the country to give their favorite hymns so that many different callings could be represented. The final result was printed in *The Etude* April, 1923.

Below is the list of hymns, with the ten favorites leading. The numbers after the hymns indicate the number of votes received in the 32,000 submitted. In nearly every list four hymns appeared: Abide with Me; Nearer, My God, to Thee; Rock of Ages; and Lead, Kindly Light.

The results were received in the following order:

Abide With Me	7301
Nearer, My God, to Thee	5490
Lead, Kindly Light	4161
Rock of Ages	3432
Jesus, Lover of My Soul	2709
Holy, Holy, Holy, Lord God Almighty	1444
Just as I am, Without One Plea	875
Jesus, Saviour, Pilot Me	487
My Faith Looks up to Thee	236
All Hail the Power of Jesus' Name	220

BETWEEN 150 AND 200.
O Love That Will Not Let Me Go.
How Firm a Foundation.
In the Hour of Trial.
What a Friend We Have in Jesus.
I Need Thee Every Hour.
Sweet Hour of Prayer.
When I Survey the Wondrous Cross.
BETWEEN 100 AND 150.
He Leadeth Me.
In the Cross of Christ I Glory.
Jesus Calls Us, O'er the Tumult.

Onward, Christian Soldiers.
Guide Me, O Thou Great Jehovah.
O Mother Dear, Jerusalem.

BETWEEN 50 AND 100.
Will There Be Any Stars?
Come, Thou Almighty King.
Softly Now the Light of Day.
O Worship the King.
Now the Day is Over.
Come, Ye Disconsolate.
One Sweetly Solemn Thought.

P. S.—Every hymn in *The Etude* list appears, with music, in the revised alphabetical hymnal, "Great Songs of The Church," published by The Word and Work, Louisville, Ky. All but one appeared in the original (1921) edition.

THE GLENN DIRECTORY.

Brother E. N. Glenn, of San Diego, Calif., has gathered and printed a list of congregations of Christ in the United States and Canada. Prices: 50c each; 10 copies at 45c; 24 copies at 40c. Order from Brother Glenn, 3605 41st Street, or through this office. Many congregations would take up 10 copies quickly.

I have never favored any attempt to put forth any list of preachers or of churches as the list of faithful preachers or churches; but such a book as Brother Glenn's, understood simply as a list, will be useful and good. E. L. J.

JEWISH COLONIES OF PALESTINE.

GENEVA, July 21.—As foretold in the old Biblical prophecies, Palestine is again beginning to blossom like a rose, according to declaration made to the League of Nations' Mandates Commission by delegations of the Jewish National Council of Palestine. The latter organization works with the International Zionist Organization in the effort to establish a Jewish National home in Palestine under the auspices of the mandate now held by the British Government.

According to the statistics submitted to the League's Mandates Commission, 100,000 Jews, at least one-third of them in easy circumstances financially, have returned to Palestine during the past six years that the country has been re-opened fully to Jewish immigration under the Mandates system.

This now brings the total Jewish population of Palestine up to 160,000, which is about eighteen percent of the total population of the country.

The number of unemployed, it is declared, does not exceed the normal proportion in countries of immigration.

Some of the progress made, it is asserted, is almost in the same category as that of the "boom" days of the far west in the United States.

The city of Tel-Aviv, laid out in 1909, now has 45,000 inhabitants. Situated in the heart of Judea settlements and near the port of Jaffa, it gives every indication of becoming the industrial, commercial, financial and cultural center of all the Jewish communities of the district.

From the standpoint of agricultural colonization, the Jews now own nine percent of the cultivatable land of the country. Over one hundred agricultural villages have been established with a rural population of 25,000.

The principal agricultural products are cereals, oranges, wines and other alcoholic beverages, almonds, olives, poultry, produce, and vegetables.

Tobacco cultivation is one of the new fields of industry that holds out great promises of future development. Other leading industries include textiles, building material, clothing and the production of essences.

In the past six years over \$50,000,000 has been collected from private sources and expended in the various Jewish colonization organizations of Palestine. This sum was used principally in the purchase of land, and for the establishment of industries, education and public health services.

A complete system of public schools is now working in all the various cities and villages in which instruction is given in the Hebrew tongue. There are some 26,000 pupils and the annual budget for education is nearly \$1,000,000. This is covered by the Zionist organization and by school taxes paid by the population.

The work of immigration and colonization has now reached

such proportions that the Jewish National Council has appealed to have it continued with the active collaboration of the Mandatory power.

It is insisted that the Jewish population is now living on the most peaceful terms with the Arabs, especially as the latter see in the former a great source of revenue. The Jews are now purchasing land from the Arabs at fair prices while the payment of good wages to native workmen by the various Jewish employers has tended to increase immensely the good relations existing between the two people.—*Exchange*.

TENNESSEE ORPHAN HOME.

Tennessee Orphan Home is not a school nor is it a church organization or a society of the Church. Children of school age attend the City Public School. One is working her way through Harding College, one mute is attending the State School for the Deaf and Dumb, a boy and a girl are in the State School for the Blind. The children and matrons attend Sunday school and Church with the First Church of Christ on West 7th Street. The Home is owned by orphan and dependent children but controlled by loyal members of the Church of Christ who are the directors and are interested in helping as many needy children as is possible, with the limited capacity of the Home, and who, in order to do so, seek the help of good family homes where children, by agreement, are placed and kept in such homes as one of the children, for and under the supervision of the Home. Such policy and practice have been of great help and have enabled the Home to care for nearly six hundred children. 526 have been admitted into the Home and over fifty arranged for who did not pass through the Home, since November 1, 1917. The spiritual welfare of few children is looked after better than those of Tennessee Orphan Home. They have access to the best literature including the Gospel Advocate, Christian Leader, Word and Work and The Living Message, and become familiar with the Scriptures. Jno. W. Fry.

ELIZA ANN CATLETT.

Sister Eliza Anna Foster, daughter of Wm. Foster and wife, Mariah Jane Foster, was born May 3, 1858, baptized into Christ when a girl in her teens at Grapevine church, Ky., married to Cosby D. Catlett, Sept. 15, 1875, and departed this life 6:00 A. M., Sept. 9, 1926, at their home near Glen's Creek church in Washington county, Ky.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works follow with them." To the child of God, "to die is gain." To depart and be with Christ is "very far better." "We are willing rather to be absent from the body and to be at home with the Lord." We fully believe that when Sister Catlett's spirit left the body it went to the presence of Christ. Few is the number who have rendered so rich service to sinful and suffering humanity.

To Brother and Sister Catlett were born four children, two daughters and two sons; Sister Elva McMullin, deceased, Sister Veroca Holliday, of DeKalb, Ill., Lloyd Catlett, of Bohon, Ky., and Roland Catlett, of DeKalb, Ill. She was an invalid three years and ten months—paralyzed. She and Brother Catlett lived together fifty-one years.

Together with Brother Catlett, as wife and mother, she cared for an orphan girl sixteen years, cared for an afflicted brother seventeen years, kept an aunt of Brother Catlett's eight years, cared for a second brother fifteen months, took care of a blind lady ten months, took care of her father the last two years of his life, kept a fatherless girl six months, cared for another afflicted brother for several years up until her death. In all she was serving the orphans, blind, aged and afflicted in her home more than fifty years. She and her husband made their home a home for the needy and homeless all of their married life. I have mentioned these facts because

they are so rich and rare an example of that life our Savior lived, while He was here on this earth, of service unto sinful and suffering humanity.

Surely the Lord will say unto her in that day, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." People for many miles far and near in one vast throng attended her funeral, attesting their love and respect for one whom they rose up and called blessed. She was loved in her life and honored in her death.

John E. Dunn.

REPORT OF HEBREW MISSION.

Stephen D. Eckstein in charge, 111 S. Harwood St., Dallas, Texas.
For Quarter Ending September 30, 1926.

Sherman, Texas, Walnut Street congregation	\$60.00
Dallas, Texas, Peak and Main congregation	30.00
Tom Bean, Texas congregation	43.15
Fort Worth, Texas congregation	40.00
Nashville, Tennessee, Central congregation	50.00
Amarillo, Texas, congregation	20.00
Alma, Arkansas congregation	12.70
Highview, Ky., congregation	11.57
Godley, Texas, congregation	7.15
Lewisville, Texas, congregation	7.50
Celtic, Texas, congregation	10.00
Loving, Texas, congregation	10.00
Paul's Valley, Okla., congregation	3.50
Sneedville, Tenn., congregation	7.00

Individual Contributions.

R. C. Bell	36.00
Mrs. R. C. Bell	5.00
Miss Sopher, through R. C. Bell	10.00
J. H. Childress	30.00
Through Christian Leader	1.00
C. Ivie	15.00
Brother Mauser	5.00
Sister Ben Wood	2.00
Sister R. W. Carlton	3.00
Sister A. A. Hunt	6.00
Sister Lenora Rogers	3.00
Brother Reinwater	10.00
Through O. E. Phillips	8.45
Through Brother Mauser	7.00
Names withheld	12.51

Total.....\$467.03

We are profoundly grateful for the continued liberality of every contributor. But when we take into account that out of the \$467.03 reported, Bro. Eckstein has to pay rent and all other expenses of the Mission, and then rent for a home in which to live, we can see there is not much left for other living expenses. However, he goes bravely on "enduring hardness as a good soldier of Jesus Christ." Let us remember him often before the throne of grace, as well as fellowship him with our means.

Geo. Hardison, Treasurer.

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the Gospel shod.
Thus strong in his Redeemer's strength
Sin, death, and hell he tramples down,
Fights the good fight and wins at length
Through grace an everlasting crown.

WHO SHOULD GIVE NOTHING FOR MISSIONS.

1. Those who believe Jesus made a mistake when He said: "Go ye therefore and teach *all* nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek."
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."—*Selected.*

SINDE MISSION LETTER.

Just returned from a week's trip north of the Mission forty miles. Encouraged the people, and broke bread with a few Christians at one place.

A young woman who had lately confessed Christ came to us complaining that her parents had married her to an old man with another wife, and this without her consent. We questioned her and found that her father threatened to beat her if she ran away from her captor. She said, "I told them 'you can beat me then'."

These cases are sad and very hard to deal with, after they have gone so far. If we hear about them soon enough we can prevent them in most cases, thanks for the support of the Native Commissioner.

While gone, a number of men started on a job of making eight thousand brick for a Native teacher's house. Perhaps we made a mistake in promising these people a teacher before a house is made for ourselves. We can but keep our word with them. We should not let our zeal run far ahead of our wisdom and prudence. Pray for us to be faithful in taking the Word to the dark corners of earth. Ray Lawyer.

"A LITTLE BIRD TOLD ME."

Yes, it was a little bird. One day as Bro. Lawyer and I were going along the trail from one village to another a little bird came flying about and calling to us. We followed it for a time and soon found a tree with some bees in it. The little birds told us truly that there was honey there. It was good to eat honey out in the veldt. This little bird had a message. If we did not at once follow it, it would continue to follow us along the trail until it saw that we were not going to follow. Sometimes it will even lead you to two or three bee trees. And in the end it wants some honey or bee grubs. Now, we, as Christians, have a message. A message of the sweetest kind, which does not satisfy the appetite only. A message of love, not our love, but the love that passeth knowledge, and that covers the entire universe and mankind. A message of salvation, from our God. Will we tell it? Will we tell it though the people do not want to listen? Will we continue to tell it to dead ears? Will we look for some one who will believe? For our faithful service there is a great and sweet reward awaiting us.

I made a trip to one of the villages where we have a congregation of Christians. These people are doing very well, working for the Lord and giving of their means. A few were tempted to follow the way of Satan, but some of these made confessions and came to the work again.

All contributions for Africa may be sent direct, or to F. B. Shepherd, 420 Graham St., Abilene, Tex. W. N. Short.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

November 7, 1926.

THE FALL OF JERICHO.

Golden Text: This is the victory that hath overcome the world, even our faith.—1 John 5:4.

Lesson Text: Joshua 6:12-20.

12 And Joshua rose early in the morning, and the priests took up the ark of Jehovah. 13 And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. 14 And the second day they compassed the city once, and returned into the camp: so they did six days. 15 And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city. 17 And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. 18 But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. 19 But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah. 20 So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Verses 12-14. How did they compass the city of Jericho? How often? For how many days? Who bore the ark? Who went just before the ark? Who went before them? Who went behind? Why all this strange doing? (See vs. 2-11).

Verses 15, 16. What difference on the seventh day? At the seventh circuit what did Joshua say to the people? Up to that time were they permitted to speak or utter a sound? (V. 10). Why should they now shout? Could they see as yet that God had given them the city? Was it nevertheless a fact? (Comp. 2 Chron. 20:21, 22). Verse 17. What disposal was to be made of everything in the city. What exception? Who was Rahab? (See Note).

Verses 18, 19. What special caution did Joshua give them? Who disregarded the warning and brought trouble on the camp of Israel and on himself? (Achan. See Josh. 7). What was to be done with the metals?

Verse 20. When the people shouted and the priests made a long blast with the ram's horn (v. 5) what happened? Who or what overthrew the walls? Did only a piece of wall fall, or the entire wall all around? On the human side what caused the walls to fall down? Heb. 11:30.

NOTES ON LESSON 6.**CROSSING THE JORDAN AND FACING JERICHO.**

Jericho was the first they must face of those cities that were "fortified up to heaven" (Deut. 9:1) which the older generation had dreaded so much.

Joshua sent two spies over secretly, who chanced to stop at the house of Rahab, who, moved by faith, promptly sided with them and protected them. After the spies' return, the crossing of the Jordan was effected, God intervening to divide the waters. (Josh. 3). There they tarried until the whole nation was circumcised; and the place where this was done was called Gilgal (Rolling) for there, at last, the reproach of Egypt was rolled away from off them. (Josh. 5:9). There they ate for the first time of the produce of the Land; and thenceforward the Manna ceased.

But now, here is Jericho—a mighty fortress, and Israel without power or means to take such a citadel. However, this was God's battle rather than theirs. Jehovah carefully outlines to Joshua a certain procedure to be followed, and promises that the walls of Jericho should fall. Faith accepted the promise and obeyed the terms of its conditions, and thus "By faith the walls of Jericho fell down." (Heb. 11:30). But if it was by faith it was by **grace** (Rom. 4:16) and therefore the great feat left no room for man's merit or boasting, notwithstanding that there was something man had to do. If only the wise theologians could grasp this simple principle!

RAHAB.

Rahab is mentioned twice in the New Testament as an example of salvation by faith (Heb. 11:31; Jas. 2:25). James calls especial attention to her **works** in that she received the spies in peace. Her works were not deeds of merit which outweighed her former evil life, and by which she earned and deserved salvation. Such works are not possible on part of a sinner. Rahab's works were the proof of a real faith. She had heard the report of the God of Israel and His mighty acts. So had the rest of Jericho. But they feared and resisted, and she yielded and trusted herself to this God, even to the risk of her life. See her confession of faith (Josh. 2:8-14). Wherever there is genuine faith in manifestation, there **grace** operates. By grace, therefore, was Rahab saved, her antecedents and birth and all overlooked, and she was actually incorporated in Israel, and her name appears in the genealogy of the Savior (Matt. 1:5). Her salvation was a free gift to her from God, through the Blood (typified in the scarlet cord) as is ours also.

TEACHING POINTS.

1. **The Spies' Visit to Jericho, the Crossing of the Jordan and facing of Jericho.** Jericho the city of the curse, may well be regarded as in a sense typifying the world—its king corresponding to Satan. Rahab, though living in Jericho sides with God, and thus puts herself in opposition to the king of Jericho, and her life is in danger. But when Jericho meets its doom she is saved out of it.

2. **God's Instructions to Joshua.** We might ask again and again why this and why that was commanded. We do not know, Joshua did not know. He only believed and proceeded to do as God had said.

3. **The Obedience of Faith.** Israel carried out the orders to the letter. Yet it is not said that by their tramping around the walls the walls were overthrown. Nor was it by "works." If by their own strength they had attacked those walls with war-engines and battering rams and had so overthrown the walls, it would have been by "works" and man could have boasted. But the walls of Jericho fell by **faith** (Heb. 11:30)—by "the obedience of faith" (Rom. 1:5)—and that takes all boast out of our mouths (Rom. 3:27) for thus it is God alone that does the work.

4. **What is "the obedience of faith" today?** (Acts 2:38). Are we any the less saved by grace because we are thus "obedient to the faith"? (Acts 6:7). What shall be the end of them that obey not the gospel? (1 Pet. 4:17; 2 Thess. 1:8).

5. **The Salvation of Rahab**—Note these items: (1) She was in and of Jericho, subject to the doom just as the rest (Eph. 2:4). (2) She heard the report of God and His great work. (3) She believed in the power of the God of Israel, and instead of opposing like the rest, she sought her refuge in Him. (4) She expressed her faith in action, assisting and protecting the spies. It was this that made her faith effective unto salvation. (5) She with all that were hers, that shared her faith was incorporated in Israel.—What did the sign of the scarlet cord typify? Comp. Exod. 12:13.

QUESTIONS.

1. What was Jericho?
2. Were the Israelites able to conquer this strong city?
3. What did God promise to do?
4. What instructions did He give to Joshua?
5. Who was to carry the Ark?
6. What went before the Ark?
7. Who went before and in the rearward?
8. What only sound was heard?
9. When were the people permitted to let their voice be heard?
10. Was it necessary to comply with

SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 7.

November 14, 1926.

CALEB'S FAITHFULNESS REWARDED.

Golden Text: I wholly followed Jehovah my God.—Josh. 14:8.

Lesson Text: Josh. 14:6-15.

6 Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-Barnea. 7 Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. 8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. 9 And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. 10 And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old. 11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. 12 Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified; it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake. 13 And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. 14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel. 15 Now the name of Hebron before-time was Kiriath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

Verse 6. Where have we heard of Caleb before? Numb. 13:30; 14:6. Of what tribe was he? (Numb. 13:6). What had Moses said concerning Caleb and Joshua? (Numb. 14:24, 30). Why?

Verse 7. How old was Caleb when he went forth as spy? What sort of word did Caleb bring back? (Numb. 13:30; 14:7-9). What was in the hearts of the ten other spies? (Heb. 3:12).

Verse 8. Is it a great sin to discourage the people of God, and prevent them from faith and obedience? But was Caleb's heart dismayed at the obstacles?

Verse 9. What did Moses swear that day? Why? Do I wholly follow God, or have I stopped and turned back at obstacles?

Verses 10, 11. Had God fulfilled His word by Moses, that Caleb should live to enter the land? How old was he now? About how much time had passed since the entering of the land? (Comp. v. 7; plus 40 years' wandering). Had God only preserved Caleb's life? What more? If he had been weak and feeble could he have enjoyed the possession of the land?

Verse 12. What special part of the land did Caleb request for his inheritance? Why would that portion be most dreaded? (Deut. 9:2). On what grounds did Caleb have confidence to be able to drive them out?

Verses 13-15. Did Joshua consent to Caleb's request? Why did Hebron become the inheritance of Caleb? (Cp. Rev. 21:7). What does "Kiriath-Arba" mean? (The City of Arba). Who was Arba? (Read also Josh. 15:13-19).

NOTES ON LESSON 7.

RECALLING CALEB'S FAITHFULNESS AND GOD'S PROMISE.

When the twelve spies came back from their exploration of the Land (Numb. 13) ten of them declared that the conquest of the Land was simply impossible. And that in the face of God's promise that He would be with them and give them that land for their inheritance! They judged by sight. What they saw counted far more with them than what God said. Thus does unbelief ever cast aside the promise of God as though it were nothing, and makes God out a liar. (1 John 5:10). And theirs was "an evil heart of unbelief," which always results in "falling away from the living God." (Heb. 3:12). But two of the men—Joshua and Caleb (and the sacred story appears to give Caleb even more credit and prominence than to Joshua, although both acted in faith, because the latter had had very extraordinary advantages such as Caleb had never enjoyed)—these two stood out for God, for the truth of God's promise, and their perfect ability through God (Comp. Phil. 4:13) to conquer the Land. They did not turn back, but were for following Jehovah wholly. And God appreciated that, as He always does a genuine faith in any heart, then or now. So while the disobedient people were remanded to the desert to perish there, God promised that Joshua and Caleb should survive to enjoy the possession of the Land. Today's lesson shows how faithfully God kept His word with them.

CHOOSING THE HARDEST TASK.

Like one of the kings of Judah, Caleb's heart was lifted up in the ways of the Lord (2 Chron. 17:6). In holy boldness and confidence he felt through God he could do anything God wanted done; and so nothing would satisfy him but what seemed the most dangerous and difficult task—the conquest of Hebron, the stronghold of the terrible Anakim, giants, of whom the proverb ran, "Who can stand against the children of Anak?" But to Caleb's faith-anointed eyes the sons of Anak looked no bigger than anybody else; and he knew that the power of God that wrought with him was more than match to all the power of the earth, and that through God's grace he would be more than conqueror. And so it came to pass. "Some trust in chariots and some in horses, but we will make mention of the name of Jehovah our God." If Christians believed God they could surmount all obstacles and conquer every foe. "I can do all things in him that strengtheneth me" (Phil. 4:13).

TEACHING POINTS.

1. **Recalling Kadesh-Barnea.** Numb. 13 and 14. The evil heart of unbelief. The part that Joshua and Caleb took. God's sentence upon the unbelieving people and His promise concerning Joshua and Caleb. "They wholly followed Jehovah."
2. **Caleb's Sum-up of God's Dealings with him.** Caleb had no complaint to make—no one ever has who puts a real trust in Him. Is God faithful to his promises? Will anyone building on these promises ever be put to shame?
3. **Caleb choosing a hard task.** Why would his task be considered hardest? His faith and boldness, and the consequent victory, must have become a great encouragement to all the rest of the people.

"No life can be true in its purpose—

And pure in its strife

And all life not be stronger and purer thereby."

QUESTIONS.

1. Who was Caleb?
2. Where did he come into notice before?
3. What stand had he taken at Kadesh-Barnea?
4. What promise had God made him?
5. How did God fulfill the promise?
6. What request did Caleb make now?
7. Was it granted?
8. Did it involve an awful task?
9. On what ground did Caleb hope to conquer?
10. Did Caleb succeed in the task?

THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 21, 1926.

JOSHUA RENEWING THE COVENANT.

Golden Text: Choose you this day whom ye will serve;.....but as for me and my house, we will serve Jehovah.—Josh. 24:15.

Lesson Text: Joshua 24:14-25.

14 Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. 15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah. 16 And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; 17 for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; 18 and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God. 19 And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. 20 If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done good. 21 And the people said unto Joshua, Nay; but we will serve Jehovah. 22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses. 23 Now therefore put away, said he, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel. 24 And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken. 25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Read Note on Joshua's Farewell.

Verse 14. Why "therefore" should they now fear Jehovah? (Vs. 2-13). How should they serve Him? Is it sufficient to serve him in "sincerity"? (What is sincerity?) What more than sincerity is required? What is truth? (John 17:17). Before serving God what must be done? Can a man have the false gods and serve the true God too? (Matt. 6:24).

Verse 15. In case they did not want to serve Jehovah, what choice was there to select from? But what did Joshua propose to do, so far as he and his were concerned?

Verses 16-18. What decision did the people make? Why did they choose Jehovah? Was that good sense? What four things did they mention that Jehovah had done? Did any other nation have such a god as that? (Deut. 4:7). Was there ever a god conceived or imagined by man who was equal to the God of the Bible? Is it an advantage to a people or individual to have the true God as their own? (Ps. 144:15).

Verses 19, 20. Did Joshua mean to discourage them from this choice, or just to make them feel the solemn importance of it? Would it be a serious thing for a man to choose Jehovah lightly, and to trifle with Him? Could one do that today? Did their choice involve taking the path of righteousness and loyalty to God? What if after choosing God they abandoned Him and followed after other gods? In what sense would He "not forgive your transgressions"? (Comp. Exod. 34:7).

Verses 21-23. Did the people persist in their choice? What witness did Joshua call to the transaction? In accordance with this their choice, what must they now do? Were there still some foreign gods to be found in their midst? Do even some professed Christians harbor idols? (Col. 3:5; Phil. 3:19; 1 John 5:21). How do we "incline our heart to Jehovah"?

NOTES ON LESSON 8.

JOSHUA'S FAREWELL.

The whole of Josh. 23 and 24 should be read and studied in connection with this lesson. "After many days"—about 30 years had passed—"when Jehovah had given rest to Israel from all their enemies round about, and Joshua was old and well stricken in years," Joshua called for all Israel, their elders, their heads, their judges, their officers, for a farewell talk and final conference. He reviewed before them all that God had done, and called their attention to the fact "that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." (23:14). But in that lay also a warning. For just as faithful as God is to fulfil His promises, so certain is He to execute His threatenings. There are no idle words with God.

So Joshua gathered the people together unto Shechem, and there rehearsed God's great work, and put the question whether they would serve Jehovah or no up to them for final decision. Then, his great work ended, the faithful servant returned to his home and soon thereafter was gathered unto his people.

TEACHING POINTS.

1. **Joshua's Farewell.** See note above. What was the purpose of this final gathering? Who was present? Sketch the main points in Joshua's first speech. At what place was the covenant renewed?

2. **God's Faithfulness.** How perfectly He fulfilled all His good promises. Would He be just as sure to fulfil His warnings if they turned away from Him?

3. **Sincerity and Truth.** There is a widespread delusion that sincerity is sufficient to make a man and his work acceptable before God. That is equivalent to saying that truth is superfluous and worthless, and that every man may do what seems good in his own eyes. Every form of heathenism, and every false doctrine has its sincere and conscientious adherents. Indeed it is a special judgment on some who loved not the truth that they should sincerely and earnestly "believe a lie, that they all may be judged." (2 Thess. 2:11, 12). The Jews had a zeal for God "but not according to knowledge." Therefore they are lost. The truth saves; a lie misleads and kills. The truth is precious. "Buy the truth and sell it not." God's word is truth. (John 17:17).

4. **Choose Ye This Day.** Every day is decision day; and if the great decision for God is yet to be made, no day is too soon, and later is likely to be too late. Whom will you serve? No man can serve two masters; every man is bound to serve one. Which shall it be? If we turn our back on Jesus to whom shall we go?

5. **The Seriousness of Choosing for God.** Would Joshua let them choose lightly and superficially? Did he warn them so solemnly to dissuade them from taking Jehovah to be their God? If not that, then why? Should we choose God with all our heart, once and for ever?

6. **As for me and my house.** In the end what will be most important for me, what others did, or what I did? If all the world went wrong, would that prevent my doing God's will? Should we wait to see what others will do before we obey God?

7. **Put away the foreign gods.** If I choose for God, what must I put out of my life? What are some of the idols?

"Lord Jesus I long to be perfectly whole,
I want thee for ever to live in my soul,
Break down every idol, cast out every foe
Now wash me and I shall be whiter than snow."

QUESTIONS.

- Where was this?
- Who was assembled?
- Who had called them together?
- What had Joshua reminded them of? (vs. 1-13).
- Now therefore how should they respond to God's goodness?
- How should they serve Him?
- Were Abraham's kin "beyond the River" idolaters?
- Between what had they to choose if they rejected Jehovah?
- What did Joshua propose to do regardless of what the rest did?
- Did he have good reason?
- Did he want them to choose

- God thoughtlessly and without deep purpose? And what do?
12. What did the people decide to do? 14. What did the people again promise?
13. What must they now put away? 15. How then did Joshua clinch the matter?

FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 9.

November 28, 1926.

GIDEON AND THE THREE HUNDRED.

Golden Text: Be strong in the Lord, and in the strength of his might. —Eph. 6:10.

Lesson Text: Judges 7:4-8, 19-21.

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. 8 So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley. 19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. 21 And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight.

Read Note on "The Book of Judges", and "The Calling of Gideon."

Verse 4. How many had originally responded to Gideon's summons? How many turned back at Gideon's invitation to do so? How many were left? (See Judg. 7:3). Why did Jehovah regard the people as being too many? (See Judg. 7:2). Where must Gideon take them now in order that God might separate them?

Verses 5, 6. By what should the distinction be made? How many "lapped" the water?

Verses 7, 8. What astonishing announcement did Jehovah make? How many were there of the Midianites? (Judg. 7:12). As it turned out, were even these 300 armed? Did Gideon promptly do as God directed? Where was the camp of Midian? (Read Note on "The Signs of Gideon.")

Verses 19-21. When the attack was made, into how many bands were the 300 divided? Where was the detachment of Gideon? At what time? How did Gideon's company lead off? What did the other two do simultaneously? What was the battle-cry? What effect did this have on the host of Midian? Which item in Heb. 11:33, 34 refers to this event?

NOTES ON LESSON 9.

THE BOOK OF JUDGES.

The book of Judges is the record of Israel's career in the Land after the death of Joshua. It is a story of failure and chastisement alternating with uplifts through the help of God—comparable in a way to "revivals" in the church. These periods of help always came through God-chosen men, men of faith, whom God specially endowed with the Spirit, and enabled to relieve

and to deliver the people who had sunk into bondage to their enemies. These men were called "judges." Hence the name of the book. The prime cause of Israel's continual failures was their failure at the beginning to drive out all the inhabitants of the Land as Jehovah had commanded. (Judg. 1:27-2:5). The whole story of the book of Judges is condensed and summed up in 2:11-23, which should be read by all means. The more prominent of the "judges" were Barak, Gideon, Jephthah and Samson. The book ends with an appalling picture of the immorality and lawlessness and civil strife. The last verse of Judges says, "In those days there was no King in Israel: every man did that which was right in his own eyes."

THE CALLING OF GIDEON.

In the days when God called Gideon to leadership the Midianites had been sorely oppressing the people for seven years. Gideon was the son of a poor family in Manasseh (6:15)—a young farmer lad. He was beating out wheat in the winepress—which strange procedure was due to fear of the oppressors who robbed the people of everything. There "the angel of Jehovah" (who always speaks and acts as Jehovah Himself) appeared to him and commissioned him to the momentous task of delivering Israel from the Midianites. After the first assurance, Jehovah gave him a test-order, in which Gideon showed faith and courage. The whole account should be carefully read. (Judg. 6:11-32).

THE SIGNS TO GIDEON.

It was strangely difficult to convince Gideon that God had indeed called him,—so poor and small a person as himself—to such prominence and responsibility. Gideon's doubt was not of unbelief however: once convinced that it really was God that had sent him, he moved forward fearlessly. That explains why God did not resent his doubt, but condescended to give him signs. There were four: (1) the sign which the Angel of Jehovah gave him, 6:17-24; (2) the sign for which Gideon asked, of the wet fleece on the dry ground, 6:36-38; (3) that not seeming decisive Gideon asks for the reverse, the dry fleece on the wet ground, 6:39, 40; (4) and, finally, a sign which God gave him gratuitously—the sign of the Midianite's dream, 7:10-15.

TEACHING POINTS.

1. **The Book of Judges.** Read Note above, and the Scriptures there given. The story is one of decline and failure, with temporary reliefs. The order of events was as follows: (1) Sin. (2) Chastisement. (3) Crying to God. (4) God raises up a Judge. (5) Victory and Restoration. (6) Relapse. At the last they got so low they did not have the courage to call on God any more. What was the first cause of these failures? Who were the most prominent "judges"?

2. **Gideon's Call.** Who was Gideon? What was he doing when the call came? Who spoke to him? What objection Gideon made and what assurance the Angel of Jehovah gave him. The first test. See Note.

3. **The Signs granted to Gideon.** Three of these he asked for, and one was freely offered him and accepted. See Note.

4. **Gideon's Army.** How many at first. Why did 22,000 go back? Why were 10,000 yet too many? (7:2). To what number were they reduced? How?

5. **The Attack.** What wisdom was used in the matter of dividing the force and the time for the attack? (Does the fact that God is with us preclude the utmost care and wisdom and effort on our part?) With what were Gideon's men equipped? What was the battle cry?

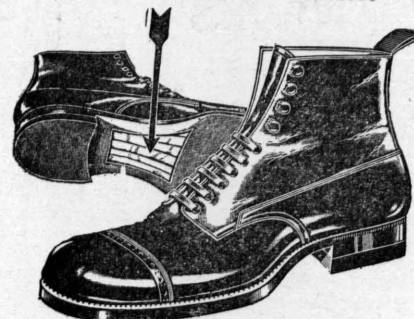
6. **By Faith.** See Heb. 11:32-34. Why was this "by faith"? What is faith always based on? (Rom. 10:17, A. V.) Does faith exclude or include careful obedience to God's orders? (Heb. 11:7, 8, 30).

7. **The Sequel.** 7:22, etc. Midian was utterly and completely routed.

QUESTIONS.

- Who was Gideon?
- To what task did God call him?
- Who were the enemies of Israel at this time?
- How many men responded to Gideon's men?
- How many of these turned back?
- To what number was Gideon's army at last reduced?
- How was this done?
- How were they equipped?

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