

DECEMBER, 1926.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

One Dollar a Year.

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ANNUAL “BOOKS AND GIFTS” NUMBER.

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"WHY NOT BE JUST A CHRISTIAN?"

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

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The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet.

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THE WORD AND WORK LOUISVILLE, KY.

WORD AND WORK

IN THIS ISSUE—AND THE NEXT

There is as yet no end of book-making in the world. They come from the presses by hundreds and thousands each year, until reading is a weariness to the flesh. And it is safe to say that by the most of them the world is not made better, but worse.

At the same time there are books that have gone out into the world blessed of God to be a blessing—many of them. Not many in proportion, but many. Most of these are books of earlier days; for this day and generation is producing precious little that is enduring and worth while in the line of literature. The retrogression in popular literature is equalled only by the degeneration of popular music and popular pictures.

It has become more than ever a necessity, and a Christian duty, to discriminate. Take heed what you read: for your reading can make you or break you, and your household with you.

In this issue we have listed 125 books, carefully, painstakingly selected, for those who care, and who have not time to wade through texts that are to no good purpose. You cannot go wrong, with reasonable allowance for human frailty, in choosing books from these lists for yourself, your people, and your friends.

A remarkable article on Evolution, by Brother Boll, is in hand, held for The January Word and Work. If it be not superior, it is at least equal, to anything that we have seen on this current theme in any of the Journals of highest class; and it would, no doubt, be acceptable for publication in the best of them. You will not want to miss this great treatment of the Evolution issue.

An excellent article is in type from R. K. Francis, of Manchester, England: "What Constitutes a Christian?" Brother Francis is at his best, and the discussion is exceedingly clear and scriptural. These things are in store, with others too numerous to mention and too good to miss, for all who renew in time to get the January paper.

We are glad to say that our financial deficit, as we approach the year-end, is less than last year. Perhaps \$250, in addition to the expected volume of regular business, would give us a clean start for the new year. You will not all be able to give to this fund, but you can pray with us that others may.

This holiday number of The Word and Work goes as a sample to all whose subscriptions expire at any time within the current year. The sample is an invitation to renew; and to select all needed holiday books, Bibles, Testaments, cards, Calendars, etc., from its pages. May we hear from you—*Promptly?*

E. L. J.

WORDS IN SEASON.

R. H. B.

"CHRISTMAS."

We may accept Christmas as a human custom—a season of rejoicing and giving of gifts. Nor would it be wrong to base our rejoicing on the fact that Christ came, or to give gifts unto others because God gave His Son. But we may not regard Christmas as a religious holy day, Divinely sanctioned, like the feast days of the Old Covenant. The Lord instituted nothing like that in the New Dispensation. The "holy days" and "holy seasons" of "Christmas" or "Easter," are purely human inventions. The Lord has but one feast-day for us—one that comes regularly every first day of the week; the weekly day of His resurrection. And then it is not His birth we celebrate, but His death for us, in the light of His resurrection and His coming again. His birth was necessary in order to the Cross; but in the Cross was His great work for us accomplished, and there His love made fully manifest; and there it was that God really "gave" His Son to us and for us. That was the never-to-be-forgotten event which God would bring anew to our minds from Lord's day to Lord's day.

Let us rejoice in "Christmas," great and small, as in a human festive time, good and proper in its place as was the marriage of Cana. And let us bring to remembrance then and at other times the grace of our Lord Jesus Christ who emptied Himself and took upon Himself our nature and for our sakes became poor that we through His poverty, may become rich. All of which we can do without observance of an ecclesiastical holy day which God ordained not neither came it into His mind.

THE SIN AGAINST THE HOLY SPIRIT.

"What is the Sin against the Holy Spirit?" This is one of the commonest questions, and the discussion of it always commands attention. Faithful Christians are anxious to know for their own sakes and on account of others. Morbid consciences never cease asking, "Lord is it I?" Backsliders want to know if perhaps they have not stepped over that fatal line. Even outsiders who though knowingly disobedient to the gospel, yet want to keep an option on salvation, are interested lest perhaps the way were forever barred to them. Every man who is awakened to his spiritual condition is likely to consider himself chief of sinners, and his ill-desert stands out so grossly to him in the light of God that he would not think strange to learn that he has committed "the unpardonable sin."

So all want to know what this sin is. The answers we hear most generally, however, are far from satisfactory. One, with more regard to the feelings of man than to the word of God, brazenly declares that there is no such thing—there may have been long ago when Christ was on the earth, or "in the days of miracles," but not now. Another thinking it good evangelistic

policy makes the sin against the Holy Ghost the rejection of the gospel. But in that case anyone who had once rejected the gospel could never be forgiven. Or if it be said that the continued rejection of the gospel is meant—well, any other sin, if continued to the end, would be just as fatal; and that would be putting this extraordinary sin on a level with every other. Some indeed maintain that this sin against the Holy Spirit is not some special sin, but any sin committed against light and persisted in. But this clashes with the peculiar character of this sin, which, though it may have more than one form, yet is spoken of as being essentially *one* particular sin, the one exceptional one that can never have forgiveness. True, 1 John 5:16, "There is a sin unto death," could as properly be translated. "There is sin unto death"; but if it were any common sin that were meant no one could distinguish it from others, which 1 John 5:16, 17 assumes that Christians could do, to some extent at least.

BLASPHEMY AGAINST THE SPIRIT.

Let us now turn to Mark 3:22-30. The scribes had charged Jesus with having an unclean spirit, and that by the chief of the evil spirits He was able to cast out the lesser ones. Now it was by the Spirit of God that He cast out demons (Matt. 12:28); and therefore these significant words, "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Was it a verdict or a warning? Let it be which it may. But note the expression "blaspheme." A blasphemy is generally a scurrilous and insulting utterance with the lips. That it means that here is sustained by Matthew: "And whosoever shall *speak a word against* the Son of man, it shall be forgiven him; but whosoever shall *speak against* the Holy Spirit it shall not be forgiven him." (Matt. 12:32). Here the blasphemy refers to words.

But in Numb. 15:30, 31 we see the term "blasphemy" used with reference to the unpardonable sin of the Old Dispensation,—so as to include a high-handed and presumptuous *action* against God's law. "But the soul that doeth aught with a high hand . . . the same blasphemeth Jehovah, that soul shall be cut off from among his people. Because he hath despised the word of Jehovah and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him."

THE UNPARDONABLE SIN.

This last quoted passage (Numb. 15:30, 31) is alluded to in Hebrews in comparison with the unpardonable sin of the New Dispensation. "*A man that set at nought Moses' law dieth without mercy on the word of two or thre witnesses.*" Then follows the fullest picture of the unpardonable sin that we have:—"Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy

thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31). Some, counting upon the force of the Greek tense translate verse 26 thus: "For if we go on sinning wilfully. . . " endeavor to make this not a special sin, but a persistent course of sinfulness. But the terms, "set at nought," and the "trodden under foot," "counted the blood an unholy thing," and "hath done despite," are not in a tense denoting continuous action, but in the *Aorist* which denotes decisive action, done once for all.

THE MARKS OF THE UNPARDONABLE SIN.

The three distinctive features of the unpardonable sin, as here brought out are these:

1. To have trodden under foot the Son of God.
2. To have counted the blood of the covenant wherewith he had been sanctified an unholy thing.
3. To have done despite to the Spirit of grace. Without going into detailed discussion of these words, it is manifest that this is not a mere *falling*, but a *falling away*, an apostatizing. Backsliding is serious, and will result fatally, for the backslider that never returns. Yet he can return and may return. But the sin here spoken of closes the door of possibility. One may by ingenious exegesis figure out that the backslider does all these things *practically*; but as a matter of fact that is not the case. He has disobeyed the Spirit but not done despite; he has been unfaithful but he has not profaned the Blood; he has wandered away from his Lord but he has not trodden him underfoot. He has simply failed. But that sin against the Spirit is not only a sin against light, but a purposeful and defiant renouncing of the Lord, a contemning of His sacrifice, and a blasphemous turning against the Spirit of grace.*

THE NATURE OF THIS SIN.

"Blasphemy," says MacLaren, "is in form injurious speaking, and in essence it is scorn or malignant antagonism. The Holy Spirit is the divine agent in revealing God's heart and will. To blaspheme Him is the external symptom of a heart so radically and finally set against God that no power which God can consistently use will ever save it. The sin therefore can only be the culmination of a long course of self-hardening and depraving. It is unforgivable because the soul which can recognize God's

*I hold it needless, in the light of the many solemn warnings of God's word, to discuss the possibility of a Christian's falling from grace. The controversy about "the eternal security" is largely a war of words. Those who hold that doctrine have only shifted the difficulty. As the late Sam Jones tersely put it, "There's not so much difference between you Methodists and Baptists. The Methodists say they've got it, but they're always afraid they're going to lose it; and the Baptists say they can't lose it, but they're always afraid they haven't got it." It comes very much to the same thing in the end. The sum of it all is that we are made partakers of Christ if we hold fast the beginning of our confidence firm to the end.

revelation of Himself in all His goodness and moral perfection and be stirred only to hatred thereby, has reached a dreadful climax of hardness, and has ceased to be capable of being influenced by His beseeching. It has passed beyond the possibility of penitence, and acceptance of forgiveness. The sin is unforgiven because the sinner is fixed in impenitence, and his stiffened will cannot bow to receive pardon."

We have a similar thing in human matters. Failure is always pardonable, but designed treachery and apostasy never. A soldier, for example, may have failed seriously in his duty—as, by falling asleep at his post—and may be courtmartialed for it. Yet pardon is possible in such a case. But for one who deserts his flag and goes over to the enemy to carry information or to fight against his own people, no pardon is possible. Such a one dies without mercy if ever he be apprehended.

THE DANGER OF THE "HEBREWS."

The early converts from Judaism were especially exposed to the danger of such a sin. If *they* had fallen away from the Lord after they had once fully known and believed, and had gone back to their former affiliations it would have been to join in again with those who had nailed Him to the cross as a criminal. It would have been as a proclamation that Jesus was justly condemned, and worthy of the shameful death, and that His blood was of no more worth than that of any other executed man. They would thus have "crucified to themselves the Son of God afresh and put Him to an open shame." And in such a case it would be "impossible to renew them again unto repentance." (Heb. 6:6). In view of such a danger the apostle warns them insistently to guard against drifting, against hardening, against neglect, against the encroaching shadows of unbelief, against the slothfulness and carelessness that cares not to go on in the way; the forsaking of the stated assembling, the casting away of their boldness. He does not believe that the Hebrews had fallen away, but he knows that the careless drifting means hardening, until they would be capable of such an apostasy.

OUR OWN DANGER.

And so it is with us. No man leaps from the heights of faith and loyalty to such a depth. Men take the downward road stepwise. The one who seemed so true and faithful became lax in prayer, neglected his Bible, allowed himself careless words and ways, stayed away from the meetings on ever smaller excuse, fell in with doubtful company, became progressively interested in the world, and little by little grew cold and hardened. Religion became irksome to him and distasteful; he began to find fault with the brethren—by and by even charging the whole church with hypocrisy; and so on till one day he made a step that put him over into the land of Never-comeback. He cannot again be restored. There are no words, no arguments that can reach or move him: he knows them all already and has heard them often. All the God-appointed means of restoring the fallen

are unavailing and ineffective. His heart responds to no appeal. He is "twice dead, plucked up by the roots," and so far as his prospects are concerned might as well be in hell already.

HOW WE MAY KNOW.

In this lies the final and surest test of the unpardonable sin. God stands committed to the principle that He will never reject a repentant soul. "A broken and a contrite heart the Lord will not despise" (Ps. 51:17). And the Lord Jesus Christ is as absolutely committed to the promise, "Him that cometh to me I will in no wise cast out." (John 6:37). If any have a doubt concerning his own case—here is the sure solution of the matter: *Come to Jesus*: Come in faith, come penitently: confess your sins and He will be faithful and just to forgive you your sins and cleanse you from all unrighteousness. One who has committed an unpardonable sin could not do that—else would his unpardonable sin be pardoned; and one who does that has not committed the unpardonable sin—else he could never have come. (John 6:44). Thus you may make sure. Do it at once. But if you do not come back you can have no assurance.

Let us also, who have named the name of the Lord depart from iniquity, and cleave unto Him with purpose of heart, that we may not be of those who shrink back unto perdition, but of those who have faith unto the saving of the soul.

* * * * *

"WHO ART THOU THAT JUDGEST."

In Romans fourteen the apostle teaches three lessons, supplemented by a fourth one in chapter fifteen. He takes up the case (quite frequent then) of those who were "weak in faith"—who still had more or less of misconception and error. "Him that is weak in faith receive ye," he says; that is, do not cast him out or refuse him your fellowship—yet do not receive him "for decision of scruples." We are not to sit in judgment on him or "straighten him out" on our iron bed. *The tolerance must be mutual.* One brother, for example, who is well taught in the principles of the gospel, freely eats of every sort of meat. (Cp. 1 Tim. 4:4). Another holds scruples, and thinks it sinful to eat this or that. Now the danger in this situation is twofold. The one that eats may judge his abstaining brother as falling short of the faith of Christ, and so count him out. The other, seeing his brother do what he himself considers wrong, may refuse to have fellowship with him on ground that he is a sinner. Certainly divisions have occurred over smaller things than that. But (enjoins the apostle) he that eats must not set at nought him that eats not; and he who eats not must not condemn him that eats. After all, the matter in the case of either, is one between themselves and God. It is unto the Lord that the one eats and the other eats not. What business is it of yours if your brother holds such private practice toward God, one way or the other? "Who art thou that judgest another man's servant? To his own lord he standeth or falleth." He even adds that the Lord can and will

save him in spite of all that: "yea, he shall be holden up, for God hath power to make him stand." (Rom. 14:4).

EVERYONE FOR HIMSELF.

Another illustration the apostle uses concerns the keeping of days—a more serious item, because of its greater publicity, than even the question of meats. But in this again all must be left free to do as they believe. Undoubtedly the one is wrong, the other is right. But he who is right must not condemn and cast out his mistaken brother; nor he who keeps days judge him that keepeth them not. This would not preclude either from expressing his views or discussing them with the other in a brotherly way. But no coercion was to be used, no dictatorial attitude was to be assumed on either side, no ecclesiastical browbeating, proscription, ostracising, judgment, or condemnation was to be exercised. The prerogative of final judgment is God's only. My brother may not be just right, but I am not responsible as to that: Each one shall give account of himself unto God. (Rom. 14:12).

THE STRONG PROTECTING THE WEAK.

But the apostle brings in yet another proviso. The differing brethren were not only to let each other alone and to pursue their respective courses in regard to the disputed practices, on the "he-can-do-as-he-pleases-for-aught-that-I-care" plan, but they must hold each other in tender regard and jealously watch each for the other's spiritual interest—and *especially* he that is strong toward him that is weak. For he that is weak, thinking it wrong to eat, would be condemned if he ate. I who am enlightened am as free not to eat as to eat. The matter is a purely indifferent one so far as I am concerned. (1 Cor. 8:8). Let me be careful then that I do not exercise my liberty in such a way as to tempt my brother to do what he thinks to be wrong, or to cause him to stumble. Though I have a scripture-grounded faith that I may eat all things, I need not force my enlightenment on him in such a way as might cause him to stumble. I can forego the exercise of such a liberty when my brother's welfare requires. Then follows the great exhortation of Rom. 15, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." This is more than mere tolerance: it is *active Christian love*.

THE VOICE OF THE ETERNAL.

In the Word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold what the angels contemplate with wonder,—the Son of God, as He humbled Himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. No other book can satisfy the questionings of the mind, and the cravings of the heart.—*Selected*.

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A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
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R. H. Boll, Editor-in-chief.

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VOL. XIX.

DECEMBER, 1926.

No. 12.

NEWS AND NOTES.

Buy books for Christmas! They last, and the good they do last longer. The best are shown further down the aisle in this issue, beginning at counter No. 376.

Club offers: Living Message and Word and Work, \$2.25; Sunday School Times and Word and Work, \$2.75; Ohio Farmer (or Michigan Farmer) and Word and Work, \$1.75.

Any good book, paper, or magazine, religious or secular, may be ordered through this office at the regular price.

H. L. Olmstead has opened Friday night Bible Classes in Bathurst St. Church, Toronto.

"I closed a good meeting at St. Augustine, Fla., November 4. The meeting began there October 17 under a tent, and we feel that much good was done. Five precious souls accepted Christ and were buried with Him in baptism, some of them the same hour of the night. We have a congregation of 35 or 40 members there now, and I feel that the work is in line to prosper in The Ancient City."—H. N. Rutherford.

From Lexington, Okla.: "We are hoping to start our school work for the children here by the first of the year.

"Brother Smith has held two mission meetings since he came to labor with us."—J. D. Bland.

From Atlanta: "Great service at South Pryor St., today with one confession. This is truly one of the best congregations in the whole brotherhood. We have just recently put in the Thomas Individual Communion Service. Home forces will begin a short meeting next Sunday, Lord willing."—J. H. McBroom.

"Queries and Answers," J. W. Shepherd's edition of David Lipscomb's best writings, \$2 each.

If you want this magazine for 1927, say it with a dollar bill! Send it also to a friend; and remember, four names for the price of three.

Don Carlos Janes has just returned from an extended trip among churches up East: Ohio, West Virginia, Pennsylvania, New Jersey.

D. H. Friend has closed a meeting with Utica Church, Ind., with a number of responses to the invitation of the gospel.

From Amite, La.: "We are moving along in good spirit. Wish I could be in Louisville for a season in the Bible Classes and see the returned missionaries."—A. K. Ramsey.

From Jasonville, Ind.: "We are at last moved in and settled, and to a great degree we feel at home. The work has some difficulties, but I believe there is a wonderful opportunity here."—Kenneth C. Spaulding.

"The paper is good and wholesome and I enjoy every bit of it. I will send \$5.00 to apply on your deficit. Wish I had more to send."—Mrs. Clay Hodgkin.

"I am sending a check for \$7.00 to help in meeting your deficit for the past year. I get more inspiration and spiritual help from Word and Work than from all the other church papers combined. I like its constructive tone, and its freedom from hobby-riding and carping criticism."—G. D. Knepper.

From Chattanooga: "May the Lord bless your work. Pray for us here. The church gives us very urgent invitation to remain another year, and this I suppose we will do, as we are so accustomed to doing. Work is getting on very nicely."—E. H. Hoover.

Through an oversight an article in our November issue referred to S. Parkes Cadman as "Francis Parkes Cadman."

Let us know by December 11, if possible, if you want Sunday School Times for 1927, in our club. The regular price for single subscription is \$2; our price is \$1.75.

Also, we can supply that great little Help, Torrey's Gist of The Lesson, 35c. Peloubet's for 1927 is \$2 postpaid. Any other standard Help or Commentary may be ordered from this office.

"The church here (Danville, Ill.) has adopted Brother Jorgenson's 'Great Songs of The Church.' There are many places where the church music would bear some improvement: If such could have heard our singing last night, I think they would have sent early this morning for 'Great Songs of The Church', shape notes; then made their way to their respective church houses to await the arrival of the song books, ready and anxious to begin."—Will Ellmore, in Christian Leader.

"I appreciate the book more and more. I am sure it has only started to sell. It is sure to wear well and should become more and more popular."—L. K. Harding, Henning, Tenn.

"It is really a good one."—Jas. Piggot, Chicago.

"I was impressed both with the makeup and contents when I first saw it. I like the collection as well as any I know. It has a lot of the old favorites and most of the good new ones. The arrangement is unique and the binding good. It is exceptionally low in price. Wife and I ran through it the other evening and pronounced it fine."—S. S. Lappin, Bedford, Ind.

"You have produced an article worthy of the Great Cause. Everybody is in love with it, and there is much more interest in the singing than before. Just one day's use proved that."—R. G. Schell, Biddeford, Me.

"I count your book the greatest put out by our brethren."—E. W. McMillan, Cleburne, Texas.

"We are using 'Great Songs of The Church' here at Cordell. The book is a great collection; the songs such that we can sing them over and over for years—they will never grow old. The songs we sang here in Oklahoma ten years ago are not in the books just off the press: they have died of old age. We hope to use this book on and on. You have done the brotherhood a great service in bringing out such a book."—Geo. A. O'Neal.

"A handsomely bound and attractive volume."—Cincinnati Music Co.

"A great book."—J. A. Cullum.

"It's a fine book."—Felix G. Owen, Santa Rosa, Calif.

"I like the 'Great Songs' very much and deem it the best book for church use I know."—F. B. Shepherd, Abilene, Tex.

WHEN WE COME TOGETHER.

STANFORD CHAMBERS.

That meeting for "the breaking of bread" should be the very best it is possible to make it. This depends of course upon the things done and the spirit of the doing of them, for the whole must be a matter of worship to God. If then we have a congregation of the Lord's saints who live godly lives, who are filled with the Spirit and who with zeal and earnestness exercise themselves in things ordained of God as worship we have something both "good and pleasant," both worshipful and helpful, a thing which every church should ever strive for.

BIBLE SCHOOL NOT ENOUGH.

It is well understood that when we come together "to break bread" it is not for that only. The Jerusalem disciples "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." And just as we should not be satisfied with a church that provided us the privilege each Lord's day of instruction in the Word, of fellowship and of prayer, but did not afford us the privilege of communion, so neither should we be satisfied with the privilege of communion without the teaching, fellowship and prayers. We have need of each of these items and the New Testament church so provides.

Nor does it seem to quite meet the need just to have class teaching as is done in some places in the absence of a preacher, and then come together for the Supper. There is needed some unifying of thought and feeling antecedent to communion which class work does not sufficiently accomplish. Why not consider the class teaching of the church as separate from that assembling for the breaking of the bread, just as the "prayer meeting" or the "song drill" or the "business meeting" is separate, and let the service for communion consist of teaching the church as a whole, of fellowship, of the breaking of bread, and the prayers. In the absence of able teachers there can at least be the reading of God's word with earnest exhortations, all of which will make the communion more enjoyable and helpful and, of course the more worshipful? Let us strive for the very highest type of worship and for the greatest possible edification.

PORTLAND AVENUE HOME COMING.

The Holiday Week, Dec. 27th to 31st inclusive, is set apart for a week of home-coming and spiritual refreshing. The returned missionaries, Rhodes, Bixler, Fox, and families will be there; and all the old students and friends to whom this notice shall come are warmly invited. There will be day-meetings for prayer and Bible study; and night meetings for mutual exhortation. Come, come if at all possible—and drop us a line beforehand.

R. H. BOLL.

"THE GAINSAYING OF KORAH."

H. N. RUTHERFORD.

In two former articles our attention was directed to "The Way of Cain," and "The Error of Balaam." We shall now consider "The Gainsaying of Korah" as the last of the unholy trinity of apostasy.

The way of Cain is false religion. The error of Balaam is false ministry. The gainsaying of Korah is false worship and rebellion against Christ's authority.

Korah was not a priest, neither was any of his rebellious company. They were Levites, whose business it was to attend to the outward service of the tabernacle. But lured on by pride they rose up against Moses and Aaron (typical of Christ as "the apostle and High Priest of our confession"), and setting aside God's anointed, sought to force their way into His presence as priests to worship before Him without divine warrant or title.

This is what is everywhere prevalent today. Independent and inflated with a sense of their own self-importance, vain men openly rebel against the authority of the Lord as Apostle and Priest and dare to approach God as worshippers apart from Him, and ignore His claims.

"For the mystery of lawlessness doth already work." "And every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." 2 Thess. 2:7; 1 John 4:3.

This is the kernel of Unitarianism, and the leaven that is fast permeating unbelieving Christendom. The cry that all men by nature are sons of God; that they need no mediating High Priest is heard on every hand: and will increase and spread as we draw nearer the age-end.

Jude says that these apostles "perished in the gainsaying of Korah." Their doom is a settled thing. In the record we read, "And he (Moses) spake unto the congregation, saying, Depart I pray you from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins. So they gat them up from the tabernacle of Korah, Dathan and Abiram on every side." Numb. 16:26, 27, 31-35.

It is the gainsaying of Korah to exchange the simplicity of the apostles and first century Christians in worship in the congregation, and in their work and creed, for the ways and doctrines and practices of men. Let devotees refrain from offering strange fire upon God's altar, lest in presumption and rebellion like Korah and his company we receive the due rewards of our deeds and come under the same condemnation. "Jesus saith unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by me." How dare sinful, mortal man approach God to enter in to the holy place except by the way which he dedicated for us, that new and living way?

CO-OPERATING WITH DENOMINATIONS.

R. H. B.

Very frequently we receive various letters, circulars, containing appeals to assist in all manner of joint denominational endeavors, or to join in with federations, councils, associations, etc. Some of the ends proposed seem very good in themselves, but the real question is not that of the relative merits of these activities, but whether a congregation of Christ can at all co-operate on equal terms with the denominations. If the church of Christ were simply a denomination among the denominations—even if it were conceded to be the best and purest of them all—it could with perfect propriety engage with the rest in joint efforts, and go into partnership with them on all matters of common aim. But the very existence of an undenominational church is in itself a protest against denominationalism. It was because it was seen that religious party-ism, sectism, denominationalism was not according to God's will, and that every man may today belong to the one and only church, the church of the New Testament, on precisely the same terms as men became members of it in the beginning (the Lord Himself adding us to it); and that being such we need no denominational tag, nor ought we to wear one—it was because these truths were seen and felt, that many believers went back to this original ground, and declared for the simple New Testament foundation, and the one and only church there spoken of, the church of the Lord, the church of Christ, the church of God, the Body of Christ. They may not always in the practical outworking have been true to the Divine principle they had adopted, but it is one thing to adopt and profess the truth and to fall short of it in details, and quite another never to have aimed at it. These churches of Christ may lack a great deal of the Divine ideal of the church as set forth in the New Testament, but they are wholly committed to that ideal and stand only for that and nothing else. There may be, and is, room for reform within the church of Christ, but no room to change its position. If ever this body should be content to be numbered with the denominations of Christendom as one of them, it loses its right to exist. It should then disband not only to co-operate with, but to *join* the denominations already existing. For why should there be yet another denomination? And why should a religious body continue to exist which has surrendered the ground of its existence?

It is manifest therefore that the church of Christ can never join with the denominations on equal terms, or co-operate with them as one of them. It would not only be an inconsistency, but an abandoning of its vital principles. The church of Christ is by its very nature and constitution hostile to all denominations as such. If the truth for which it stands were universally accepted all denominations would break down and cease to exist. By its very name and object it can have no truce with other

churches. If the principles of denominationalism prevail, the simple church of the New Testament will perish from the earth. But if the truth concerning the New Testament church prevails denominations must go. And this fact is tacitly known and felt by the very people who would invite us into co-operation with them. Their invitation, though kindly enough meant, really amounts to this: "Will you not cease from your absurd contention, and be one of us along with us?" For two cannot walk together except they be agreed. When we are ready to say that a man cannot be simply a New Testament Christian, but he must join one of the existing sects; and that the simple New Testament church can have no corporate existence on the earth, and only denominations are possible, then we shall also admit that we must enter in with church federations, and fall in with interdenominationalism and joint denominational efforts.

In saying this we are not disparaging any good thing any of the denominations may have and hold; nor denying that among them are men and women of faith and piety, and some who by virtue of their gospel-acceptance of Christ Jesus are truly members of His church having been added to it by Him. Nor do we say that the simple congregations of Christ, and all the members of such congregations, do always measure up to the Divine standard. But we do say that it is possible for a man today to be a simple Christian, and that congregations of the Lord Jesus Christ of the New Testament pattern can exist now; and that it is the will of God that this should be, and that He is not pleased with aught else.

A FLOOD OF LIGHT.

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's Word is to be tested by the teachings of "science falsely so called."

Thus many err from the faith, and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed, through the eternal ages. If men would but search and understand what God has made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.—*Selected.*

SOME THOUGHTS IN PARAGRAPHS.

J. F. SMITH.

The field is the world; the good are the children of the kingdom; but the tares are the children of the wicked one (Matt. 13:38).

Every man, however humble his life, serves or hinders the cause of the Kingdom of Christ. Unconscious of influence we may be, but it is none the less real. Either lifting or pulling down, injuring or repairing, sowing sunshine or scattering sorrow—so goes each person through our world.

There is no sort of wrong deed for which a man can bear the punishment alone. You cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended as the air they breathe; evil spreads as necessarily as disease.

Our field is the world! Seeds planted today are tomorrow's harvest. On God's acres of time we are either good seed springing up to worthy fruitage, or evil seed springing up to weeds, destined for destruction. When we think of the inevitable result of influence, every hour of every day ought to find us sowing seeds of blessing.

It is our gracious privilege as well as duty to be children of the new Kingdom, brothers and sisters of the Master, and workers with him for humanity's good.

"Ask and ye shall receive, that your joy may be full." John 16:22.

We live in a restless hurrying age. We hurry through our work and home again. We hurry through our meals and then forth on pleasure bent; we hurry on our vacation seeking to drive as many miles a day as we can, making the beautiful country-side a blur of landscape. And the result is jaded nerves and tired bodies, hearts that crave rest but fail to find it. How shall such people ever find rest? This is one recipe that will help: Let them pray. Let them take some time each day to read the Scriptures and to commune with God. Let them do this and great blessings will follow, because He is true who says, "Ask and ye shall receive, that your joy may be full."

Perhaps the words of a great saint may be quoted: "If thou wilt withdraw thyself from speaking vainly, from gadding idly, from hearkening after vain rumors, thou shalt find leisure for meditation and prayer. Leave vain things for the vain. Leave foolish things for fools. Be thou intent upon the things of God. Shut thy door, stay with Him in thy room; for thou shalt not find so great peace anywhere else."

Lexington, Okla.

Help yourself, and us too, by selecting holiday gifts from the advertisements in this paper. All profits help us to "carry on."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Did we "double" the foreign missionary work this year? Well, watch the January issue for a statement. We will know more by that time.

The wonderful Worthington sisters did the fine thing by the Bixler family in fitting out quarters in the Portland section of Louisville for their stay in the homeland. ** Our good brother Sherriff, of South Africa, has been having trouble with his eyes. ** The distribution of religious literature is a form of missionary work. The author aims to keep in stock more than thirty varieties of leaflets, stickers, cards, ballots, etc., which are sent out for the postage, the work being supported by free will offerings and small balances left out of postage amounts. Send for samples and send a gift toward producing the printed matter if your heart so prompts and purse permits. ** Sister Ethel Mattley is located with the Bensons at Hong Kong during these perilous times in China. Of her, Sister Hettie Lee Ewing, of Tokyo, writes: "I do sincerely believe Sister Mattley will be one of our most faithful workers."

The homecoming of the Bixlers and H. R. Fox family has made some exciting times in Louisville and some interesting welcome meetings and receptions have been arranged. ** The Japan contingent of our missionaries have considered opening a new place for their summer relief from the intense heat. ** In praying, please do not overlook the Desha family at Satara, India. Let us ask God to send them co-laborers. They should not be left to labor single-handed. ** Sister Sarah Fox reports their baby, born July fourth, is now gaining weight in an encouraging way. ** Word comes that on account of illness, Sister Sarah Andrews with her faithful Japanese helper, Oiki San, is bound for Arizona. Let very earnest prayer be made for the recovery of this most devoted woman. ** The author of this page writes from Marietta, Ohio, after laboring at Athalia, Wilma Chapel (O.,) Tabernacle, N. J., and Harrisonburg, Va. It is expected that missionary gifts will come from each of these places, though some of them are small and weak. ** Bro. Max Langpaap, who serves Honolulu, is asking for a helper in his field. Negotiations are under way to secure passage for George M. Scott, wife and Helen Pearl, of California, bound for Africa via Cape Town. ** Sister Molly Sherriff is proving herself a good correspondent and thus a valuable helper to her father. She also teaches in the mission. ** It is remarkable how the small churches are giving to foreign missions and still keeping up everything at home in the same way as before. ** The preacher who does not take conscious care to establish missionary work in the practice of the churches he la-

bors with is leaving out something which, like the Lord's Supper, was in the truly apostolic church. Almost every congregation will help the Lord in this neglected line if they are fairly dealt with in the matter. ** Our foreparents were heathen. We are Christians because there was missionary work before our day. Thank God. ** Have you discerned the four "alls" in the Great Commission?

A NOBLE PURPOSE.

It has been our desire to find the most needy fields, serve therein, and do the most good possible for our Master. With eagerness we have read, have conversed and in every way tried to learn of real work and real workers in many fields. We have done personal work, school work, cared for orphans, taught of Christ and His love in many spheres publicly, privately, through religious press to our people, to Indians, Negroes and Japanese.

In recent years we have decided that the most important work for us has been to send or to take the message of love to those who have never once heard the life-giving story.

We have been sending for some time. Now it has seemed best to go. South Africa is our chosen field. Our goal is to help others plant a Christian colony from which to radiate the message of Christ through teaching, and through love and good works, also to be a strength and stay to younger Christians who may join us to help save souls.

We have our American passports but the British permits to enter have not reached us. We are planning to go East in our Dodge until the weather will not permit further travel, then likely board train for Montreal.

Our address will be changing, but mail will be forwarded from Graton, Calif., or will reach us at Morrilton, Ark., in care of A. B. Reese. Brother M. M. Harwell, of Graton, Calif., will answer letters of inquiry.

Geo. M. Scott, Wife and Daughter.

THE SCHOOL AND THE CLASSES.

The Winter Bible Classes conducted by Brother Boll are again going on, with their usual interest and helpfulness. Exodus on Tuesdays and Thursdays, and Mark on Mondays, Wednesdays and Fridays make up the menu of this feast of gospel truth. There is a refreshing simplicity about the method: nothing merely academic, no professionalism, no effort to prove any theory about anything, no artificial sermon-making or superficial preacher-making; teacher and pupils are students alike at the feet of Jesus, to know His will that they may all, first of all, do it. If those attending become preachers or missionaries (as many of them do), it is because of the accumulative impulse of the Word of God. They go out to tell the Story because they cannot do otherwise.

The Second Course begins on Jan. 3; the third course on Feb. 14. Tuition is free and the cost of living (in the free dormitory) is very low.

The Portland Ave. Christian School, Stanford Chambers, Principal, is now in its third year, and growing better all the time. Every available seat is taken. The secular work of the teachers is probably above the public school standard, at least not a whit below, and the daily Bible lesson, the hymn-singing, the felt atmosphere of true religion,—these are making their sure impression on those who attend. The school lacks now only the last year of High School of being complete from the ground up. Will the friends of Christian Education remember this work of faith also in their prayers continually?

E. L. J.

The Word and Work Lesson Quarterly (for Senior and Adult Classes) goes right to the heart of the lesson. Its method is to drive the student to the Word of God. Let us know your needs for next quarter now please. 6c each in any quantity, postpaid. We also furnish full Bible School equipment, quarterlies, cards, papers, picture rolls, maps, etc., for any age.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF DECEMBER

Lesson 10.

December 5, 1926.

RUTH AND NAOMI.

Golden Text: Thy people shall be my people, and thy God my God.—Ruth 1:16.

Lesson Text: Ruth 1:14-22.

14 And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her. 15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; 17 where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. 18 And when she saw that she was steadfastly minded to go with her, she left off speaking unto her. 19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi? 20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. 21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

For preparation of this lesson read first carefully the whole Book of Ruth.

Verse 14. What three persons figure in this verse? What was the mother-in-law's name? Were these two daughters-in-law much attached to her? What is meant by "Orpah kissed" her? Which one stuck to her?

Verse 15. How many times before this had Naomi urged Ruth to return? To what had Orpah gone back? What did it mean for Ruth to go on? (Think on this).

Verses 16, 17. What emphatic and beautiful answer did Ruth make? (Memorize these two verses). What more than affection for Naomi moved Ruth? (2:12). Would she have loved Naomi's God much if she had not been won to Naomi?

Verse 18. When did Naomi cease trying to dissuade Ruth? Does determination often stop argument and objection? (Cp. Acts 21:14).

Verses 19-21. Where did they arrive? Why would she not be called "Naomi" (Lovely)? What does "Mara" mean? (Bitterness). What had her history been? (Ruth 1:1-13). Was it so bitter in the end? (Rom. 8:28). What greater things would have been lost if all had gone smoothly for her? (Think on this).

Verse 22. Was Ruth quite brave to go over into Israel? Why? (Consider Deut. 23:3). When did they arrive?

NOTES ON LESSON 10.

THE BOOK OF RUTH.

The things recorded in this book happened during the time of the Judges. It stands in pleasing contrast to the dark pictures of those times portrayed in the Book of Judges. In the darkest days God has a remnant.

(Rom. 11:4, 5). This woman Naomi, and also Boaz who married Ruth the Moabitess, belonged to God's faithful remnant in those evil days "When the judges judged in Israel." Elimelech of Bethlehem-judah, driven by famine, goes with Naomi his wife, and Mahlon and Chilion, his two sons, to the country of Moab to sojourn. Elimelech died. The sons married women of Moab (which was contrary to the revealed will of God). Both the young men died, and the widowed mother-in-law arose to return to her own land, the two daughters-in-law going with her. One of them yielded to Naomi's repeated dissuasion and went back; but Ruth cleaved to her and accompanied her to the land of Israel.

The Book of Ruth (as all of God's word) is full of the deep things of God—principles of His dealings, illustrating faith and simple love and humility, obedience, God's providence and wondrous ways. And most obviously its purpose is to fill in certain links in the genealogy of David and "great David's greater Son," the Messiah who was to come, Jesus Christ our Lord.

TEACHING POINTS.

1. **Naomi.** "Mother-in-law" was a wonderfully fine character. Could she have so held the affections of Orpah and Ruth, especially the latter, if she had not been a winsome and lovable woman? Would Ruth have chosen Naomi's God for her God if Naomi had been of a selfish or ugly temper? What sort of advertisement for my God and I?

2. **Ruth.** Note (1) her love and devotion to Naomi; (2) her choice to cleave to Naomi—(a) in the face of Naomi's threefold dissuasion; (b) in spite of Orpah's example; (c) knowing that she would be reckoned as a despised foreigner in Israel (Deut. 23:3); (d) with no prospect of any earthly advantage. (3) Ruth's reverence for, and obedient submission to Naomi (shown in the latter part of the story;—did that have anything to do with her obtaining the blessing? Am I disposed to be humble and obedient?) (4) Ruth as a willing worker. (5) Her good name; ch. 3:11. Comp. Prov. 22:1. (6) Ruth's choice of Israel's God to be her God. (That is the most important point. It was not merely human affection that induced her to come to Israel, chapt. 2:12. She desired Israel's God. Remember it was through Naomi that God came to Ruth's notice).

3. **The Great Purpose of the Book.** God working out and preserving the genealogy of David and, through him, of our Lord Jesus Christ. Ruth 4:17-22; Mat. 1:1-6.

QUESTIONS.

1. Who was Ruth—as to nationality?
2. Whose daughter-in-law was she?
3. Who was Naomi? (Ruth 1:1-13).
4. Why did Naomi's husband and sons go to Moab?
5. How many of the family died?
6. Who was the other daughter-in-law?
7. What is meant by "Orpah kissed her mother-in-law, but Ruth clave unto her"?
8. Did Orpah leave her mother-in-law very willingly?
9. Did Ruth leave her at all?
10. Repeat verses 16 and 17.
11. What choice did Ruth make?
12. Why did she think so well of Naomi's God?
13. What sort of woman must Naomi have been?
14. What people think more of my God because they have known me?
15. Was Ruth's choice a very important one for her?
16. Why did Naomi want to be called "Mara"?
17. Had God dealt bitterly with her?
18. What promise was fulfilled in Naomi's case? (Rom. 8:28). See Ruth 4:14-17.

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 11.

December 12, 1926.

THE BOY SAMUEL.

Golden Text: Speak, Jehovah; for thy servant heareth.—1 Sam. 3:9.

Lesson Text: 1 Sam. 3:1-10, 15-19.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. 2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), 3 and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; 4 that Jehovah called Samuel: and he said, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I! for thou calledst me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. 8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. 9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak Jehovah; for thy servant heareth. So Samuel went and lay down in his place. 10 And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

15. And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I. 17 And he said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee. 18 And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good. 19 And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

(Read Note on "Samuel, an Answered Prayer.")

Verse 1. Who was Eli? Where did Samuel minister? Where was the Tabernacle in those days? (Read 1 Sam. 1 and 2). Did God communicate with His people much in those days? Any reason why not? See Ps. 78:56-60. Was that a great loss to the people? Cp. Am. 8:11-13.

Verses 2-4. Where had Samuel lain down? What sort of "temple" was that? (Cp. Ps. 78:60). Who called Samuel? What did the boy promptly answer?

Verses 5, 6. To whom did he run? What did he say? Did God's call come to him in a simple human voice, such as could be mistaken for Eli's? Did Samuel again respond promptly the second time? What does that indicate as to the boy's disposition?

Verse 7. In what sense did Samuel not yet "know" Jehovah? (Comp. chapt. 2:12 and see John 17:3). Had he had any revelation from God up to this?

Verses 8-10. Did Samuel again and readily respond to what he thought Eli's call? What did Eli now perceive? What instruction did he give to Samuel? Did Samuel carry it out to the letter? What message did Jehovah give him? (See verses 11-14).

Verses 15-18. Did Samuel at once report to Eli? Why was he afraid to tell Eli? When Eli solemnly adjured him, did he tell it all? What did Eli say? Was this the first time God had sent him word about this? (2:27-36).

Verse 19. Was Samuel anything like grown when Jehovah first spake to him? (v. 1. Comp. Jer. 1:6-10). Who was with him in his formative years? Did Jehovah uphold the honor of His word which He sent through Samuel? (Comp. Jer. 1:11, 12). Read also verses 20, 21.

NOTES ON LESSON 11.

SAMUEL, AN ANSWERED PRAYER.

Samuel, ("Heard-of-God") was in his own person an answered prayer. His mother had prayed for this child, and had vowed to give him to Jehovah; and through Eli the highpriest God gave her assurance that her request would be granted. So Samuel was born, a great man of God, a visible, tangible, living answered prayer. He is one of the greatest of the Old Testament characters, always faithful to God, and always devoted to the blessing and welfare of God's people; and no fault or failure is recorded against him. Of the five children of promise (Isaac; Samson; Samuel; John the Baptist; and—standing in a higher category to Himself, Jesus Christ) Samuel was the third. He was the last of the "judges", and the first of the line of the "prophets." With him the old order of the "judges" ceased. In his days Israel asked for and got a king.

TEACHING POINTS.

Samuel (whose name means "Heard-of-God") was God's gift to the people of Israel in answer to Hannah's prayer and through the fulfilment of her vow. Was he a great and good gift? Is a good man a great help and blessing to his people? Every good man has a good woman back of him—most generally it is mother.

2. The Child Samuel. (1) Hannah's vow, 1:11. (2) The vow fulfilled, 1:21-28. Apparently there was no regret nor grief when his mother turned him over to Jehovah, only joy and happiness. (3) The yearly visit, 2:18, 19. (4) "And the child Samuel grew before Jehovah." Was that a good place for a child to grow up?

3. The Conditions of those days. This still belongs to the period "when the judges judged", and "every man did that which was right in his own eyes"—a time of failure, lawlessness, and confusion. Where was the Tabernacle? Was the Ark there? The religious situation was even worse. Eli, the highpriest was a good old man, but too weak and irresolute to take a stand against the heaven-crying wickedness of his sons, Hophni and Phinehas 2:12-17. God sent Eli a solemn warning about this matter through an unnamed "man of God," 2:27-36. This failing God sent the message of judgment through the child Samuel, in the present lesson.—Think of the disgrace and dishonor that came upon God's Name through these circumstances! Jehovah therefore decided upon the destruction of Shiloh as the site of His tabernacle (Ps. 78:60; Jer. 7:12-14).

4. The Boy Samuel. What sort of boy was he? This lesson indicates his quick readiness to obey. Boys love to sleep—was it much trouble to arouse Samuel? Did he respond quickly and promptly? Even after he was twice turned back? What is meant by Samuel's not knowing Jehovah as yet? He had no doubt heard about and believed in Jehovah; but up to this had had no personal dealings with Him. Henceforth Samuel was to be God's spokesman to Israel. (Read 1 Sam. 3:20, 24 and 4:1a).

All of chapters 1, 2, and 3 should be read in preparation of this lesson.

QUESTIONS.

- | | |
|--|--|
| 1. Whose child was Samuel? | Samuel after the third call? |
| 2. Where did he minister? | 12. Did Samuel do as Eli had said? |
| 3. Where was the Tabernacle in those days? (3:21). | 13. What did God say to him? (3:10-14). |
| 4. Who was highpriest? | 14. Why did Samuel fear to tell Eli? |
| 5. Was he an old man? | 15. How did Eli compel Samuel to tell him? |
| 6. Where did Samuel sleep? | 16. When Eli had heard it all, what did he say? |
| 7. What aroused him? | 17. Did it become generally known that Samuel was God's spokesman in Israel? |
| 8. Whose voice did he think it was? | |
| 9. Whose voice was it? | |
| 10. How many times did it call? | |
| 11. What instruction did Eli give | |

THIRD LORD'S DAY LESSON OF DECEMBER

Lesson 12.

December 19, 1926.

SAMUEL THE JUST JUDGE.

Golden Text: Direct your hearts unto Jehovah, and serve him only.—

1. Sam. 7:3.

Lesson Text: 1 Sam. 7:3—12, 15.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines. 4 Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only. 5 And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah. 6 And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah. 7 And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. 8 And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him. 10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. 11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car. 12 Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped. 15 And Samuel judged Israel all the days of his life.

Verse 3. When was this? Read Note on "The Repentance of Israel." If we would return to the Lord, how should we return? What must he put away? Which way must we direct our hearts? Why must we serve Him only? (Mat. 6:24). What then will God do? (Comp. Isa. 55:6, 7).

Verses 5, 6. For what should Israel assemble at Mizpah? What gave Samuel right to pray for them? (Jas. 5:16). What was connected with this praying? Is it necessary to make such confession before God? (Jer. 3:12, 13).

Verses 7, 8. What did the Philistines hear? What did they do? Why was this time bad for the Philistines to go up against Israel? But how did Israel feel about it? What request did they make of Samuel?

Verses 9, 10. Why did Jehovah hear and answer Samuel's cry? (Ps. 34:15). Just at what time did the Philistines draw near to battle? What hand did God take in the matter? What was the outcome?

Verses 11, 12. At what place did Samuel set up a stone? What did he call the stone? What does "Eben-ezer" mean? (Stone of help). Why call it that?

Verse 15. How long did Samuel judge Israel?

NOTES ON LESSON 12.

THE REPENTANCE OF ISRAEL.

The judgment upon Eli's house, announced through Samuel (see preceding lesson) was fulfilled to the very letter; also the prophecy of the man of God concerning the "affliction of my habitation," that is, of the Tabernacle at Shiloh and the simultaneous death of Hophni and Phinehas (1 Sam. 2:32, 34). Israel defeated by the Philistines, thought to force a victory, or rather to force God to give them victory, by their presumptuous act of carrying the ark of the covenant down to battle. But the ark itself was given into the hand of the Philistines captured, and carried away, and Hophni and

Phinehas, the wicked priests, were slain. At the evil tidings Eli fell off his seat and died.

Rather than to aid and abet the sinful and disobedient people in their iniquity, Jehovah "delivered his strength into captivity and his glory into the adversary's hand" (Ps. 78:61). Nevertheless the Ark was able to make its own way and it compelled respect from the enemy. The Philistines soon found out that they had made a serious mistake in appropriating that Ark, and at last were only too glad to send it back and they returned it with presents to the Lord. (Read the whole story in 1 Sam. 4, 5, 6). The Ark then remained 20 years in Kiriath-jearim, in the house of Abinadab; and the people began to lament after Jehovah, for they were without help and cruelly oppressed by the Philistines. At this point begins our lesson.

TEACHING POINTS.

- 1. The Background of the Lesson. See Note, and 1 Sam. 4-6. How the prophecy against Eli's house was executed; how and why the Ark was taken; and how it was sent back. The sojourn of the Ark in Kiriath-jearim for 20 years.—Israel begins to miss Jehovah.
- 2. Samuel points out the way of true Repentance. (1) It must be a return to Jehovah. (2) It must be with all the heart. (3) All idols must be put away. (4) The heart must be directed to Jehovah to serve Him only. Then God would accept and deliver them.—Compare Isa. 55:6, 7. Is repentance just as necessary today? Is it in any essential way different from the repentance required of old? (Acts 3:19).
- 3. The Gathering at Mizpah. A representative gathering of all Israel.—Their penitence and open confession. Compare Jer. 3:12, 13. Samuel prays for them. Being God's man, and a righteous man, God could listen to him. He was in a position to intercede for the sinful people. (Has my life been such that I could help others by interceding for them?) Who is our great Mediator and Intercessor?
- 4. The Victory over the Philistines. The Philistines thought no doubt that Israel had gathered at Mizpah to revolt against them, their masters and oppressors; and forthwith went up against them. They made the mistake often made by the blind powers of this world—they failed to take God into account. This time, going up against God's penitent and forgiven people, they encountered God.
- 5. Eben-Ezer. The "Stone of Help." Where did Samuel set it up? What did he mean by it? Can we set up an Eben-ezer today?
"Here I'll raise my Ebenezer
Hither by thy help I've come
And I hope by thy good pleasure
Safely to arrive at home."

QUESTIONS.

- 1. How long had Israel missed God's presence and help? (7:2).
- 2. Why did they lament after Jehovah?
- 3. What points of true repentance did Samuel set before them?
- 4. What would God do if they returned to him?
- 5. Where were they to gather?
- 6. What did Samuel promise to do for them there?
- 7. How did Israel show their penitence before Jehovah in Mizpah?
- 8. Who heard of their gathering and came up against them?
- 9. Were the people afraid?
- 10. To whom did they look for help?
- 11. Did God rise up for them?
- 12. Where did Samuel set up Ebenezer?
- 13. What did "Ebenezer" signify?
- 14. What is our only way to return to God when we have sinned against Him?
- 15. Is repentance a different thing now from what it was then?
- 16. Have we any reason to set up an Ebenezer?

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 13. December 26, 1926.

REVIEW: MOSES TO SAMUEL.

Golden Text: Surely his salvation is nigh them that fear him.
That glory may dwell in our land.—Psa. 85:9.
Lesson Text: Psalm 85:1-13.

- 1 Jehovah, thou hast been favorable unto thy land;
Thou hast brought back the captivity of Jacob.
- 2 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sins. [Selah
- 3 Thou hast taken away all thy wrath;
Thou hast turned thyself from the fierceness of thine anger.
- 4 Turn us, O God of our salvation,
And cause thine indignation toward use to cease.
- 5 Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
- 6 Wilt thou not quicken us again,
That thy people may rejoice in thee?
- 7 Show us thy lovingkindness, O Jehovah,
And grant us thy salvation.
- 8 I will hear what God Jehovah will speak;
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
- 9 Surely his salvation is nigh them that fear him,
That glory may dwell in our land.
- 10 Mercy and truth are met together;
Righteousness and peace have kissed each other.
- 11 Truth springeth out of the earth;
And righteousness hath looked down from heaven.
- 12 Yea, Jehovah will give that which is good;
And our land shall yield its increase.
- 13 Righteousness shall go before him,
And shall make his footsteps a way to walk in.

REVIEW LESSON.

THE GREAT MEN OF GOD.

Moses, the Mediator of the Old Covenant.

Joshua, the Leader who brought Israel into the Land.

Gideon, one of the foremost of the Judges.

Samuel, the last and greatest of the Judges.

Rehearse briefly the work of each of these.

Every one of the great Helpers of old was in one or more respects a type of Christ, foreshadowing Him and His work. See in what points each of these foreshadowed the Christ, the great Savior and Deliverer who was to come.

LESSONS.

1. **Journeying toward the Land of Canaan.** After a year's stay at Sinai, Israel starts forward.
2. **The Reports of the Spies.** At the border of the promised land Israel fails through unbelief!
3. **Moses Honored in His Death.** After 40 years they are again at the border of the Land, but not at the same place. Where were they? There God calls Moses up to Mount Nebo and shows him the Land. Moses dies and God sees to his burial.
4. **Joshua, Israel's New Leader.** After Moses' death God commissions Joshua to lead the people into the Land.
5. **The Evils of Strong Drink.**
6. **The Fall of Jericho.** By faith the walls of Jericho fell down.
7. **Caleb's Faithfulness Rewarded.** God fulfilled His good promise to Caleb, and Caleb goes the limit in the daring of faith.
8. **Joshua Renewing the Covenant.** This is Joshua's Farewell.
9. **Gideon and the Three Hundred.** The only lesson from the book of Judges. What is the story of the Book of Judges?
10. **Ruth and Naomi.** Forging links of the Savior's genealogy. This story falls within the time of the "Judges."
11. **The Boy Samuel.** He is the last and greatest of the Judges.
12. **Samuel the Just Judge.** The Revival and Victory at Mizpah and setting up of Ebenezer.

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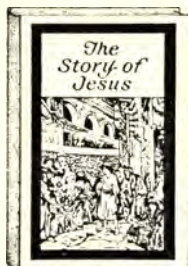
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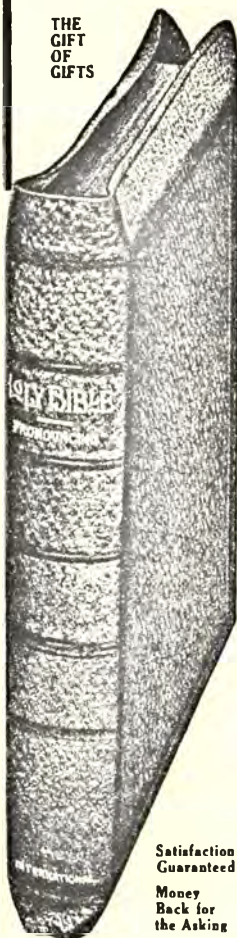
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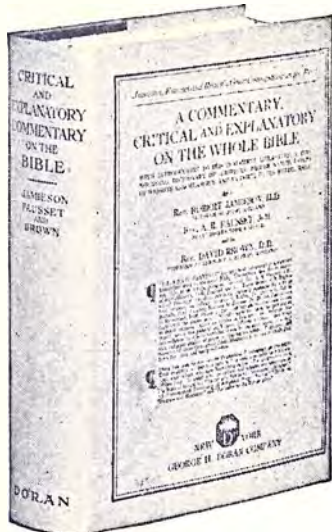
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