

WORD AND WORK

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

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NEWS AND NOTES.

This year, next month's paper, the November issue, will be our annual Books and Gifts number. It will be mailed late in October. Watch for it for Holiday Bibles, books, mottoes, etc.

From Ferndale, Mich.: "The work in Ferndale is doing fine."—C. B. Clifton.

From J. Edward Boyd: "I understand that my friend, Earl C. Smith, has established himself in Louisville. I think it is a great blessing for the Highland congregation."

"Enclosed you will find a check for fifty cents for which send me Glenn's Church Directory. I had an occasion to be in _____ sometime ago and I tried to locate the church there. No one, nor the City Directory, gave me any information, (so I am glad that I have the opportunity of getting the book.)—Mrs. S. L. P. The Word and Work supplies this useful book.

From Tennessee Orphan Home: "Since November 1, 1927, Tennessee Orphan Home has cared for 580 children. This could not have been done had we not received for the children the benefits of family homes where children learn to do things, and at the same time receive an education, while being helpful and companionable to those with whom they live.

"Information about Tennessee Orphan Home is gladly given, and contributions appreciated, and acknowledged promptly."—John W. Fry.

From Basil, Kansas: "We are delighted with the results of our vacation Bible school that has just closed. Thirty-five attended regularly. We feel that this is a great way to do good."—J. F. Smith.

From Tipton, Okla.: "Great meeting here with L. E. Carpenter and Ben M. Taylor. Twenty-five baptized, forty-two confessed sins, and forty made statement seeking a closer fellowship with their brethren."—C. C. Merritt.

From New York: "Yesterday was a splendid day here, and was my first Sunday back after having been away several Sundays in meeting work. I find everything going nicely in this work. My time will be up with the New York congregation the last of the year. My address is now 8 Barrow Street, Apt. 12, New York."—T. W. Phillips, Jr.

From E. Gaston Collins: "I am spending the last of two weeks resting and visiting among brethren on Manitoulin Island. It's a great place. I am soon to hold a two-weeks' meeting at Thessalon, Ont."

From Midland, Ind.: "I am now home from Kentucky after assisting in three meetings near Eubank. Four were baptized at Union, six at Hazel Dell, and eight at Etna."—W. A. McBride.

From New Orleans: "I closed a 13-days' meeting with the Fairview Church, near Hardyville, Ky., on August 23. The attendance and interest in this meeting were good throughout. There were nine additions to the congregation. Had the pleasure of seeing Brother Olmstead as he was closing his meeting at Horse Cave. I also spent a day at Franklin, Ky., and enjoyed seeing old friends there."—Willis H. Allen.

From Fostoria, Ohio: "I was in the South holding meetings from July 20 to Sept. 3. I began teaching on Tuesday, Sept. 6."—G. D. Knepper.

From Japan: "Brother Hiratsuka has baptized two people lately. We are anxiously waiting the return of the missionaries and the coming of some new ones."—J. M. McCaleb.

From Amite, La.: "Preached nine nights at Pine Prairie, La., ten added to the congregation, 2 confessed sins. Brother Mayeux, of Glenmora, was present a number of times and gave much assistance. He made a special trip two days after meeting closed to baptize those who came forward last night of meeting, and while he was there two more came up for baptism. On the way home we preached in the home of Brother Thibodeaux near Melville, and baptized his daughter.

"The first of September begins our second year with headquarters at Amite. During the past year forty persons have been brought into the fellowship of the congregations in this vicinity. Contributions were more than double of any previous twelve months."—A. K. Ramsey.

From W. J. Johnson: "The fellowship that the brethren have given to the house fund for Brother Sherriff is appreciated. Just another hard pull and we shall have reached the objective. The half-way mark has been passed. So let us make the last half with greater speed than we did the first half. Some generous gifts were made to the first half. One brother in New Zealand gave \$250 to this fund. Is there some one in this country who will make a liberal offering to this fund? Just a few more good offerings will end our appeals for this work.

"Please send your gifts to 1612 20th Street, Galveston, Texas, our new address. Your gifts will be acknowledged and your name and the amount will be sent to Brother Sherriff that he may know who has had part in helping him to advance the Master's work there."

"I closed a good meeting at Bradford, Tenn., on Sept. 12. We had large audiences, good attention and interest, and the people received the word of the Lord gladly. We baptized in the beautiful Obion canal.

"I have been preaching constantly without a break since the fourth Sunday in March. I have not missed a day since June 28. I have labored in 13 meetings. We have started two new congregations and set in order one old congregation that had been rent asunder. I have labored in four missionary meetings, one of them wholly at my own charges and in three of them bore about half of my own expenses. We have had good attention and interest, and many responded to the Lord's invitation. I am now in Tennessee for a season."—John E. Dunn.

From Granite, Okla.: "Brother Don Hockaday and I are in a good meeting here. I am trying to place 'Great Songs of The Church' wherever I can. It is a great book. Please rush the shipment to Tipton, as they are needing them."—Ben M. Taylor.

"It is a wonderful piece of work."—W. H. Free, Abilene, Tex.

I like the book fine."—J. W. Swain, England, Ark.

"We like the books fine—the best we ever bought."—B. Britton Boston, Palmyra, Ind.

"I like the book very much."—J. G. Malphurs, Fulton, Ky.

From San Francisco, dated Sept. 13: To the brethren beloved: "Just a line to let you know our party consisting of the Oldham, Broaddus and Bixler families, is all aboard and ready to go. It's a joy to go—in the strength of the Lord only. Pray for us. We are greatly indebted to all of you for a pleasant and beneficial visit in the homeland."—O. D. Bixler.

From Galveston, Tex.: "Since the first of June three have been baptized and two placed their membership with us at Twentieth Street and Avenue K. We are thankful to Him who giveth the increase."—W. J. Johnson.

From Sinde Mission, Africa: "Our work continues well. Not such crowds as we had for awhile, but the faithful are standing strong.

"We had to repair the roof on our house, and in taking off the old grass we found three white frogs. Did you ever see one? They are very pretty and stay in one place so long, and are so still that they almost seem petrified. We hope soon to make another trip among the villages, and see people we have never before seen."—W. N. Short.

"We had a splendid meeting at Prairie Creek, Brother Blansett preaching and Dallas brethren co-operating with the brethren at Prairie Creek. Five were baptized and two added by 'membership.'"—May Lynn.

H. L. Olmstead and J. M. Hottel had a most excellent 10-day meeting with Ebenezer church, near Harrodsburg, Ky. In all, 33 responded to the invitations, 28 of them by baptism.

Brother Boll preached to large gatherings through a good meeting at Borden, Ind., where C. T. Clay preaches regularly. Fourteen responded to the invitation, all adults but 2, and most of them by primary obedience. But the great good done, and the far-reaching influences of the meeting cannot be measured by the "visible results." E. L. Jorgenson led the singing, and Brother Clay helped continually.

Don Carlos Janes is just concluding a fruitful trip in the interest of missions, with responses from practically every church visited. The itinerary took Brother Janes through Ohio, then up into Canada, where he visited Toronto, Meaford, Stouffville, Pine Orchard, Beamsville, Tintern, and other churches in the king's domain. Brother Janes writes: "My health is good, but it is somewhat difficult to run an office out of a satchel." To which we say, Amen! We have "been there."

From North East, Pa.: "We have located in this community in the interest of New Testament Christianity where the Gospel in its ancient simplicity has not been named. The two disciples who live here must drive more than 100 miles to find such an assembly.

"We are asking our brethren who know us and whom we love, to lend their prayers and fellowship. We want to begin a protracted meeting, and can secure a hall right in the heart of town for \$2 a night. This, besides other expenses such as advertising, etc., involve financial burdens which we feel sure some of our friends will want to help us bear, in order that we may rescue the perishing in this neglected part of God's vineyard. Please let us hear from you even if you can help only by your sympathy and prayers. We miss the association of Christian companionship. May we not meet often at the mercy seat in the interest of our common cause?"—R. A. Zahn.

Later from Brother Zahn: "The church began Sunday morning meetings here Sept. 25, 10 o'clock, at American Legion Hall, one block south of city park. Brethren in vicinity of Erie, Pa., Ripley or Westfield, N. Y., are cordially invited."

From Cynthiana, Ky.: "The meeting at Salem closed Sept. 6. Although it lasted only ten days we had a very fine meeting. Brother Friend portrayed very forcibly man's lost condition in sin, and God's grace to save him. Nineteen were added to the Church—17 baptisms, and 2 by membership."—Geo. R. Johnson.

From Greenville, S. C.: "The work here is progressing very well."—G. F. Gibbs.

AS A MAN READETH.

STANFORD CHAMBERS.

“How readeest thou?” Thou and thy house? Tell me what you read and I’ll tell you what you are. “As a man thinketh in his heart, so is he,” said Solomon, and what you read, that is what you think about, and what you think about determines what you think. Therefore what you read determines what you are. Be careful what you read.

It is grievous to observe the lack of religious reading in the average Christian home. Some homes have no Bible. Many others have none of decent print. Many sadly fail to read the Bible they have and so may as well have none. The daily paper is of vastly more interest. Not one family in ten has a religious weekly or monthly paper coming into it, but all are well supplied with the non-religious and worldly kind. I am persuaded that we shall never see the spirituality, consecration and godliness we long for in the church of God until we see a change as to our reading. You know a good religious paper, and keep still about it? You read a good book and tell no one else about it? The devil’s servants are better propagandists than that. God’s people should be ashamed not to be. Why not from the “Reds” learn a lesson? They have no God to fear, no Christ to love, no heaven to gain, no salvation message to preach, and yet they have made more rapid gains, even in our own fair land, than has any religious body. Why? One word gives out the secret: *Propaganda*. And thousands of professing Christians are supposing that the cause of the Lord should flourish and the gospel convert the world when they neither propagate it themselves nor help those who do! Great loyalty that!

Why not pray God to grant repentance, true and genuine, concerning this matter, and to use us, after filling our own homes and hands and hearts with good wholesome reading, in introducing the same into all other homes. Here is easy, delightful, and fruitful work for every one. Do it.

“There has not been a time in the Christian era in which there was more need of faith. More is being done at this time than ever before to undermine faith in God and His Word.”

“In the United States there are over 7,000,000 homes which do not possess a Bible.”

“In Christian homes all over the country practically no religious training is given. Parents do not read the Bible, or teach it to the family. They take no interest in seeing that children are taught properly. The parent has not studied his child and his need. He does not know how to teach. Why? Because we are too good to go into his home and talk with him regarding his problem of teaching. We have not trained our young people to be home makers who will glorify God by bringing up children in the nurture and admonition of the Lord.”

THE NEED OF RIGHTEOUSNESS.

J. EDWARD BOYD.

(Please read Romans 1:16-3:20)

THE THEME OF THE BOOK.

Throughout the Epistle to the Romans there is one great theme in view. Whatever difficulties of interpretation may be encountered in our study of the book, this stands out clearly to the discerning reader. This theme is first expressed in 1:17: "For therein (in the gospel) is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Righteousness, the righteousness of God, that righteousness which is revealed in the gospel—this is the subject under consideration. It is because the gospel reveals a righteousness of God that it is His power unto salvation. For man's great need, the one thing that he must have if he is saved, is righteousness. Without it he is altogether unfit to come into the presence of a holy God. Unrighteousness, even in the slightest degree, condemns him in the sight of Jehovah. But the gospel reveals a righteousness which may be his; for this reason it is powerful, making possible to the believer that which is otherwise impossible.

THE WRATH OF GOD.

At the beginning of the first main division of this epistle (from 1:18 to 3:20) there occurs a startling statement. "The wrath of God is revealed." Now wrath is an essential element in God's character. A God of absolute holiness cannot look upon sin with indifference. Just to the degree that He *is* holy, even to that extent will His wrath burn against all that is evil. God is love; and because He *is* love His wrath will wax hot toward the enemy and destroyer of the object of His devotion. This destroyer is sin. God's anger is revealed against all ungodliness and unrighteousness of men—not against men primarily, for "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us," but against sin. If man, then, would escape the wrath of God he must somehow be freed from his sin. He must have righteousness, absolutely perfect righteousness. Nothing less is sufficient. And in the epistle to the Romans we learn God's provision for this need.

THE NEED CLEARLY SEEN.

First, however, the apostle makes an earnest effort to show that this need is actual and universal. So blinded is human nature to its real condition that it is difficult to make men see this. In the latter part of the first chapter man is shown at his worst. Step by step his decline is traced from the time when he knew God until God gave him up to the basest forms of sin. But God does not give man up until after man gives God up. That is the first step: ". . . knowing God, they glorified him not as God, neither gave thanks." They did not give Him the rightful place in their hearts and lives. They thought they had no need for God; they professed themselves to be wise. But they became

fools. It is ever so. Let the "wise" professors of our day beware; No matter how much culture, refinement, education there may be, the same causes will produce the same results. Man turned to idolatry, first in its more refined forms, last in its most degraded and degrading systems. "Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." All divine restraint is removed; human nature is left entirely to itself; the result is unspeakable! It is here that the need of righteousness is most clearly seen.

May we digress from our main line of thought to point out that the facts herein presented are altogether contradictory to the modern theory of evolution as it applies to the supposed development of the race. Man did not rise from a belief in many gods to a conception of one; he fell from the knowledge of the one to the worship of the many. He has not progressed from a low state of savagery to a high state of morality through his own efforts and wisdom; when left to these his progress has been downward. When the professors of our day, who often hint broadly at their superior intelligence, attribute the good things of the time to this principle of evolution, rather than to the goodness of God, are they not following in the way of those who "glorified him not as God, neither gave thanks?"

THE RESPECTABLE MAN.

But there are those who, like the Pharisee of Luke 18, take pride in the fact that they are not like other men. They boast of their splendid characters and good deeds. Surely they are not to be classed with the reprobates that Paul has described in chapter one! It is to this class that the apostle first addresses himself in chapter 2. They must be convicted, if possible. And they will be convicted, if they but take into account the principles of God's judgment; for in reality they are guilty of the same practices that they condemn in others. "And we know that the judgment of God is according to truth against them that practice such things." This is the first principle; God will judge according to what a man really is, not according to what he appears to be in comparison with others. The second is "to every man according to his works"—according to what he actually does, not according to his claims. Has he at any time done evil? Then condemnation is his. "Upon every soul," "for there is no respect of persons with God,"—Pharisee or Publican, Jew or Greek, respectable or disreputable, there will be no favors shown because of race or social standing. Fourth, "God shall judge the secrets (not merely the sins openly committed) of men, according to my gospel, by Jesus Christ." After all, it is to Christ, the Christ of the cross, that men must answer; and it is according to that gospel, whether they receive or reject it, that they must be judged.

THE JEW.

But the Jew claimed special privileges. He rested upon the law. He believed himself to be a guide to the blind, a light to those in darkness, a teacher of babes. Surely these denuncia-

tions did not apply to him! But by a number of heart-searching questions the apostle seeks to arouse him to a sense of *his* guilt. Indeed, so far had he fallen short that Paul declares, "For the name of God is blasphemed among the Gentiles because of you." Those who gloried in God were bringing dishonor to His name. Is it not often so even now?

THE VERDICT.

The human race has been tried and found guilty. "For we before laid to the charge both of Jews and Greeks, that they are all under sin." "There is none righteous, no, not one." Righteousness, then, is the universal need. The law was given that "all the world may be brought under the judgment of God." It revealed sin without providing a remedy; it showed the need of righteousness, but could not make righteous. "All have sinned and fall short of the glory of God." It is a picture of darkness and despair. Man's condition seems hopeless. But in the midst of this horror of darkness there bursts forth a gleaming ray of light: "*A righteousness of God hath been manifested.*" God has made provision for man's greatest need.

THE AGE-END NEAR.

"Brethren, the time is short for us to finish our work. This is true in a two-fold sense. Our life is short even if it be lengthened to its utmost; and besides this the end of the Gospel age is near. The Savior said that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles would be fulfilled. (See Luke 21:24). Then He spoke of signs that would follow—signs in the sun, moon and stars, also in the earth and sea. And, as the city of Jerusalem has for nearly ten years been the home of the Jews that desired to go there, we may feel assured that "the times of the Gentiles" are about fulfilled, and the time for the end of the Gospel age is near.

"The first part of Joel's prophecy, as repeated in Acts second chapter, was literally fulfilled when the Holy Spirit was sent in an overwhelming degree on the apostles on the day of Pentecost, as mentioned in that chapter. And now we may justly look for a literal fulfillment of the latter part of that prophecy. Therefore we may justly expect signs in heaven as well as on the earth and in the sea. These are all reasons why evangelists and all others should do their full duty."—*Daniel Sommer, Apostolic Review*, June 7, 1927.

TAKE A HINT.

Word and Work is good reading. At least its readers unanimously say so. It contends earnestly for the once-for-all delivered faith. It holds up Christ. It breathes forth the love of God. It is spiritual. It is a good antidote for sin, worldliness, modernism. Introduce it. Increase its usefulness for God. Moreover, Word and Work carries a good line of books and tracts. Help push them out where they may serve.

S. C.

FAITH IN GOD THE KEY TO ALL TRIUMPH.

"And He could there do no mighty work."—Mark 6:5.

I would not have put it thus. I should have been afraid. I would not have said there was anything the Lord could not do. But since Mark said it, I am not afraid to repeat it. And since God moved the hand that wrote the word, I dare not modify it. I make bold to say, therefore, that there are places and occasions in which God cannot do any mighty work. The secret of the failure lies in the unbelief of the people. And yet men doubt, and doubt, and wipe their mouths as they they had done no evil in the sight of God.

Mr. Spurgeon came in late one Sunday, rubbing his hands, and saying, "Brethren, I am fresh from a struggle with doubts." "And why did you not tell us," said one of the deacons, "that you were fresh from a struggle to keep from stealing a horse?" "What do you mean, sir?" "I mean what I say." "But I do not understand you." "Well, the same God that forbids your stealing a horse, also forbids your doubting. How dare you do the one more than the other?" "You are right, sir. I have no more right to doubt God, than I have to steal a horse," said the honest-hearted preacher. And yet there are good men who call doubting an infirmity. Others think it proof of great brain. Hard run for proof. Unbelief is a sin and a shame everywhere and all the time. Still, men nurse and pet their doubts—cultivate and develop their unbelief, until they absolutely lose the power of faith. The moment they do, Christ loses the power to do any mighty work for them. Listen, "And He could there do no mighty work"—"because of their unbelief," as Matthew adds.

THE KEY.

Christ can never do any great work in us, or for us, until we trust Him to do it.

The Master is on the Mount of Transfiguration, when a broken-hearted father brings his son to be dispossessed of a devil. Appeal is made to His apostles to cast him out. But they are full of doubts, and the devil laughs to scorn all their efforts to dislodge him. When the Master returned, the father cried unto Him, "Lord, have mercy on my son, for he is sore vexed with a devil." "Bring him to me." As he was coming, the devil threw him down, and he wallowed and foamed. "How long since this came to him?" "Of a child: and oftentimes it hath cast him into the fire, and into the waters, to destroy him; *but if thou canst do anything, help us.*" "*If thou canst!*" See how a doubter speaks to the mighty Lord, who made all men and devils—all worlds and systems: "*If thou canst do anything!*" "*If thou canst believe*"—well; if not, take thy son, and go. But know thou, and know all men, that it was thy unbelief that hindered me from delivering him. The father, seeing that his son's salvation was thrown back upon him, cried, "Lord, I believe, help thou mine unbelief." "Come out of him, then," said Christ to the devil. And he rent him sore, and came out of him.

Two blind men cry out, "Jesus, thou son of David have mercy on us." "What will ye that I should do unto you?" "Lord, that we may receive our sight." "Believe ye that I am able to do this?" "Yea, Lord." "See, then!" and light flashed into eyes in which it had never shone before.

That poor leper yonder, dare not come nigh the throng, but he stands afar off, and waves his scaly hand, and shouts, "Lord, if thou wilt, thou canst make me clean." "Be clean, then!" and his arm tingled, from shoulder to finger-tip, with the currents of life, and lo! his hand is just like it was twenty years ago.

Three millions of people camp on the very frontiers of Canaan. One day's march and they are in the land that flows with milk and honey. But the spies return—ten of them confirmed doubters. And doubting is *appallingly contagious*. In one short hour there is a wail from one end of the camp to the other. Joshua and Caleb bravely sought to rally the faith of Israel; but what are they before these ten doubting leaders? The people sought to stone them because they would not doubt God also. The wail rises higher. But look yonder! The pillar of cloud moves from front to rear. The doom is sealed. Doubting sealed it. "Back into the wilderness!" peals the voice of God. He cannot lead a people into Canaan who cannot trust Him to do it. Back into the wilderness until the last doubter is dead, and a generation rises up who can trust me to do all things; for them I *can* do all thigs. Away from the land of promise and rest; only those who believe can enter into rest. Back into the wilderness—fit dwelling place and burial for a *generation who believe that walled towns and giants are more than a match for the arm of the Almighty*.

Woe to the ten princes who caused all this doubting and dismay! All ten were struck dead on the spot. God smote them in their tracks. *It would pay us preachers to camp a month over the graves of these men, studying their sin, and sounding the unfathomable woes they brought on the Israel of God.* The Church would follow its leaders anywhere if they were only a unit. But what can two do to stay the ravages of doubt, while ten are fanning and spreading the flame? We had better bring in among our people the blackest plague of the East than to encourage a doubt of a single promise of God.

Now Israel's troubles begin. Here commences the long, dark list of woes: pestilence, plagues, want, distress, wanderings, thirst, flying fiery serpents. The awful story continues, until the last man is dead who was old enough to doubt on that memorable day. Their bones were left to bleach in the wilderness. Thirty-eight years of wandering are now past, and a generation is come who know how to trust God. They camp on the banks of Jordan. The river is a mile wide at harvest time, pitching like an arrow from Galilee to the Dead Sea. "Lead them to the brink, and bid them step on it," said the Lord to Joshua. They will do anything God tells them. So out on it step the priests of God—and lo! the river cracks from shore to shore. These *be-*

lievers walk, dry-shod, right into the promised land. "Now lead them up to Jericho—one of the very cities that scared their fathers to death. Give them rams' horns, and bid them compass the city seven days, and on the seventh, seven times. Then bid them face, every man, to the wall, and shout over my promise to tear it down, before there is a single crack to be seen." They did it, and before that shout died away there was not one brick left upon another. *God can do anything for them that trust Him—but He can do nothing for them that doubt Him.*

Here, then, is the key to the storehouse. Faith in God is the secret of all spiritual triumph.

THE SUPPLY ALWAYS PROPORTIONED TO THE DEMAND.

Now that we have unlocked the storehouse, how much shall we have? *Just as much as our faith can claim.* Not as much as the lips may ask. The lips, of themselves, have no authority to sign a draft. But we may have just as much as our faith, with a written promise in its grasp, can demand of God. The measure of our faith is the limit of His power. So far as we can believe, He can do; where our faith stops, His work ceases. "According to your faith be it unto you." This is the Divine rule of action. If there is a departure from it in all the Book, I do not know it. *He that believes little gets but little. He that believes most can get most.* A man once said, he did not believe God could save him from the power of the whisky habit; and sure enough, He could not. But the difficulty did not lie in the strength of the habit, but in the weakness of the man's faith. Said a woman, "God can never save me from my temper," and He never did. Her temper was nothing in the hands of God; but her want of faith was more than a match for all His grace. There are Christians, by the hundred thousand, who do not believe that God can save them from all sin in this life; and because they believe He cannot, therefore He cannot; and they are self-doomed to a bondage in which they must sin and repent, until death comes to their relief. In vain does the Conqueror "come from Edom, with dyed garments from Bozrah;" in vain does He "speak in righteousness *mighty to save*"—so long as they are mighty to hinder through unbelief.

Our faith in God is the measure of His power to save us. One man comes before Him with a quart cup in his hand, and prays God to fill him "with all his Divine fulness." A quart cup is his conception of "Divine fulness." The Master fills his little cup, but explains to men and angels, that it was according to the man's faith—not according to His own will. Another comes with his gill-cup. The King of Glory is a gill-cup God, according to his conception. He presents his cup, and it is filled: but the Lord forces him to tell the world that this was his way of asking, not God's way of giving. Another borrows his wife's thimble, and holds it up to the Lord for his inheritance. Of course the little thimble is filled, but the explanation must go with it: "*According to your*" thimble! O, if men would only know the

Lord in the "exceeding riches of his grace!" "Open thy mouth wide, and I will fill it."

"Thou art coming to a King,
Large petitions with thee bring."

Alas! how our Zion languishes here—how her chariot wheels drag! "O, ye of little faith, wherefore didst thou doubt?"

THE REMEDY.

But the remedy does not lie in tugging at our faith. Nothing is ever gained by forced efforts to believe. If force be needed, the point of faith is not the place to apply it. If faith is weak, there is cause for that weakness, and the cause lies back of the faith. Expend all your force in removing that cause, and you will need none when you come to believe. Charles Wesley sang:

"In hope, against all human hope,
Self-desperate I believe."

But the force is applied to push "all human hope" into "*self-despair*." When that is done, the believing is easy. Until then, it is impossible.

With professional men—and ministers are professional men—the chief difficulty in the way of faith, lies in their self-seeking and their ambition. It was to them the Savior said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." Great faith is impossible to such, until they are dead to the praise of men, and alive only to the fear of God.

With business men, the cause is different. In thousands of such cases there are business wrongs that rise up, as barriers, between them and the promise. They cannot lay hold on it—it is afar off. How can they believe until these wrongs are righted, or repented of, or both? A city congregation sat, spell-bound, under the searching of the Spirit. In the midst of the sermon, a rich old man cried out, "I'll do it! I'll do it, if it takes the last dollar I have!" Years before he had been made guardian for some orphan children. He grew rich, and they became poor. That is what he was vowing to do—change places with these moneyless orphans. No difficulty about his faith, after that stolen money was restored.

If, at any point we are unable to believe, it is because at some other point we refused to obey. The great need of the Church is faith in God, but back of that need, is the fearful want of the spirit of obedience. There is no cure for the one, without removing the other. And yet, faith is always the key to God's boundless storehouse.

"BE IT UNTO THEE EVEN AS THOU WILT."

There is a faith that is unmixed with doubt. To such, there is no limit to the power of God. This is the highest sweep of faith. There is no "according to your faith" with these—it is always, "Be it unto thee even as thou wilt." They leave it to God to give all He will, and He leaves it with them to take all they

want. The Syrophenician woman cried, "Jesus, thou Son of David, have mercy on me; my daughter is grievously vexed with a devil." But He answered her not a word. His disciples prayed for her. He replied, "I am not sent, but unto the lost sheep of the house of Israel." She fell at His feet—"Lord, help me!" But He answered, "It is not meet to take the children's bread, and give it to dogs." She dared to look up into His face and say, "Truth, Lord! Let the children have the bread. Yet even the dogs eat of the crumbs which fall from their master's table; and one crumb from thy table is more than a match for all the devils in my house." "O, woman, great is thy faith! Be it unto thee even as thou wilt!"—have all you want in this world and the next. Her daughter was made whole that self-same hour.

This is the faith of all those worthies whose names are enrolled in that Westminster Abbey of the Bible—the eleventh chapter of Hebrews. This is the faith the Master meant when he stood in the shadow of the withered fig-tree and said, "Have the faith of God! All things are possible to him that believeth." But let all men know that such faith is born only of unreserved submission to God.

THE CONCLUSION OF THE WHOLE MATTER.

It is not more faith we need, but *faith*. Not increase, but purification. "Lord, increase our faith!" cried the disciples, when a great duty was laid upon them. The Master showed them that it was not quantity they needed, but quality! "If ye had faith *as a grain of mustard seed*, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." "Why could we not cast him out?" asked the apostles about the demoniac at the Mount of Transfiguration. "Because of your unbelief." If you were only rid of that, and had left "faith even as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall obey you; and nothing shall be impossible to you."

Behold the key! It is hung at your girdle. And behold the boundless storehouse of God! "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen!"

"There are over 800,000,000 people who never heard the word of Christ—not even as a slang expression.—1,000,000 a month passing into eternity blinded—not knowing what is ahead—having never heard the Blessed Story."

How many Christians are willing to be sneered at, scorned, laughed at, hooted at, made all manner of fun of, to suffer all kinds of trials, hardships, persecution, the derision of brethren in order to carry the Glad Tidings of God into the homes of our country and to the uttermost parts of the world? Will not their blood rest upon our heads? God knoweth our hearts. "If our hearts condemn us God is greater than our hearts."

THE PORTLAND AVE. BIBLE CLASSES.

The 1927-28 winter Bible classes begin on Tuesday, November 1st, and end March 30th, 1928. The course is divided into three six-week terms, from Nov. 1 to Dec. 16; from Jan. 2 to Feb. 10; from Feb. 13 to March 30.

Through each term run two independent lines of study, the one three times a week, on Mondays, Wednesdays, and Fridays, in the New Testament usually; the other Tuesdays and Thursdays, generally in Old Testament. On Friday night a large popular Bible class meets in the church auditorium.

The books of the Bible that will be studied are Deuteronomy, Joshua, Judges, Ruth, and the "Minor Prophets" in the Old Testament; John, and some of the shorter epistles in the New Testament (Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, James, 1 and 2 Peter). In place of some of this work a "Survey" class covering the whole Bible, may be substituted during one of the terms. Also possibly some work in Job, Psalms, and Proverbs. The line of study to be taken up in the Friday night class is yet to be announced. A class in sight-singing is conducted once a week by Brother Stanford Chambers.

A student's dormitory offers free rooming for a dozen to fifteen young men. Boarding arranged among themselves on the club-plan at very low cost. The Bible work and singing is of course all free to all.

The Southern Baptist and Presbyterian Seminaries afford (free of charge to students who are preparing to preach) opportunity for desirable work in New Testament Greek, Hebrew, Biblical Introduction, and like subjects.

These classes have been a great blessing and benefit to all who have attended them for fourteen years past. We are trustfully looking forward to another happy and fruitful season by the goodness of Him who has opened the door for this great good work in the years gone by.

R. H. BOLL.

Note: Brother Boll remembers fourteen years of classes; but they were going on in blessing and power when I came to Louisville eighteen years ago. "Tempus fugit."—E. L. J.

THE PORTLAND CHRISTIAN SCHOOL.

This year opened on regular school-schedule time, with enlarged facilities (two more rooms have been added to our school building at a cost of about \$1,400) with one teacher more in the faculty, (Brother Claud Neal, an experienced teacher, who holds a degree from the Louisville University) and one year more in the curriculum. We now have the entire eight grades of common school and four years of high school work, complete. The enrollment is 130. In addition to regular standard instruction the pupils receive daily teaching in the Bible and are under the influence of earnest and devoted Christian teachers. The tuition is free to all, and the work is supported partly by the

church and partly by free-will contributions and gifts from patrons of the school and from friends of the work. It has been very successful for the three years past, for which we thank God and look forward with good hope to another prosperous session.

R. H. B.

THE PRICE OF PRAYER.

While prayer is the simplest thing in the world it is also the costliest; and while it is the easiest thing in the world it is also the most difficult.

In prayer we approach the very throne of God. Access to God is easier than access to an earthly sovereign, the President of the United States, or even to the head of some great financial or industrial concern, for from God we have the invitation: "Come unto me and I will give you rest;" "Ask and it shall be given you;" "Where two or three are gathered together in my Name, there am I;" and many other like invitations, exhortations and even supplications from God to come into His presence.

But, on the other hand, there are barriers to our approach. "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 76:18). "Ye ask and receive not, because ye ask amiss." (James 4:3). If God answered our prayers without regard to our attitude toward Him He would not be a faithful God nor a true God. A mere profession or right relationship will not do. It must be real.

Prayer is an INVESTMENT given to us by God, not to be used for selfish purposes but for His glory. The church is a great corporation of which every member of His body is a representative. We have an obligation to our fellow members and a lost world, and this service is of the highest character, involving, as it does, the glory of the Godhead itself.

God keeps books and He expects us to bear this in mind. Many a saint has lost valuable interest because of careless business dealings with God. Should not our hearts leap with joy at the thought that it is possible for us to do great things through prayer? We can circle the globe. We can carry on our hearts the needs of the whole world. We can feel the throbbing heart of sin-stricken sorrowing, suffering people everywhere and can lift our hearts in prayer to God on their behalf. We can develop a tender, loving interest in people whom we may never meet personally here, but whom we may meet "over there." We can move from the confines of our little life into a great, broad, world-wide prayer life and have a wondrous joy, unknown to many, if we will.

Such a vision is inspiring to our minds, but if it is ever to reach our hearts and dominate them, we must hear the call and "Pay the Price" which seems so large and which means sacrifice, but which will prove to be a glad and gracious privilege when the necessary sacrifice of time and other interests is freely made.

—From T. C. Horton's book, "The Potency of Prayer."

ANOTHER JEW—AND HIS BIOGRAPHY.

Stephen D. Eckstein.

In spite of numerous handicaps the message of God's love, the gospel, God's power unto salvation, has found its way into the heart of another Jew. This man, brother Peter Plotkin, is now rejoicing in his soul's salvation. Here is a short biography of our new convert: Brother Plotkin was born in Petersburg (now Petrograd) Russia, forty-eight years ago, of ultra-orthodox Jewish parents, whose ambition it was to see him become a leader in Israel. So he was brought up in strict rabbinic studies. After leaving the religious school he entered the great Art Institution in Munchen, Germany, where he graduated, winning many laurels as a prize pupil. Soon after his return he began to feel the bitter persecution, which was being inflicted upon the Jews by the followers of the Roman Prince. Pogroms were sweeping much of the country, inhuman treatment, and cruel butchery on every hand. He saw his father, mother, sister and his uncle and two nieces brutally treated, finally killed before his eyes, and he was terribly cut up and left for dead. The scars are still clearly visible on his face.

He made his home with that great Russian philosopher, Count Leo Tolstoy for a number of years, becoming a disciple of his. Later he decided to emigrate to America, the land of the free, escaping thereby the tyranny of the late Czar. He carried with him the deadly poison of hatred against Jesus Christ and His adherents. It is little wonder that his lacerated heart was full of contempt and abhorrence. Of course, the fire of hatred continued to flame from day to day. Misunderstanding was the cause of this, as he was of the opinion that these tactics were being followed, not only by the Catholic Church, but by all others professing themselves to be Christians. Dear reader, think of the havoc such reasoning had created in his heart.

Four years ago he came into our Hebrew Mission, 111 South Harwood Street. I asked him to be seated, and he suddenly began hissing and mocking. Infuriated he cried out, "traitor," "traitor," "leper" and "meshumod" (annihilated one).

But the diligent study of the Bible opened his eyes to his ignorance and prejudice, relating to his personal Messiah. Step by step he was led in a gentle and friendly way to the feet of Jesus, whose personality loomed higher and brighter each day. My heart swells with joy as I pen these words. Brother Plotkin was brought to the final point, to a full confession of Jesus the Christ of God, and was baptized at the hands of that godly man, Dr. E. V. Wood, Friday night, August 5. Realizing the difficulties which contempt and persecution by his closest of kin would bring (his wife threatened to poison him and kill herself and their three children), yet faced by all this he was baptized.

Many Jews will at times admit faith in Christ but will not yield to baptism, for baptism cuts them off effectually from the Jewish race. Every baptized Jew is faced with the accusation that he is mentally irresponsible for the step he has taken, or that he has a degenerate mind. Not only must he bear the separation from his own, but is often forced to suffer persecution from those who profess to be followers of the meek and lowly Jesus, and like his Master must face Gethsemane alone.

Brother Peter Plotkin is a painter of distinction. Among his paintings, in different galleries, there are some striking still-life ones of rich and savory quality. His technique is free but firm. Some of his masterpieces exhibited in this country are "Never Alone" (at the Community Hall, Indianapolis, Ind.), "The Resurrection," "The King of Kings," "George Washington." (These last two are in the Art Gallery of Bush and Gerts, Dallas, Texas).

May his new life radiate with zeal as he begins to understand God's wonderful ways. He turned from the Law at Sinai to the Grace of Christ, God's dear Son, through whom we are made children and heirs of God. He is happy indeed to be the child of a King, and looks forward joyfully to the crowning day. Let us not be faithless but believing, and pray for this brother, for his loved ones, and for the Hebrew Mission work and for the missionary.

Dallas, Texas.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Bro. Virgil F. Smith and wife, of Louisville, Ky., sailed from New York for South America, September 6.

Let earnest Christians pray with much supplication for Brother George Desha, returned from India, who is seeking to regain his health at San Diego, and for Sister Sarah Andrews who expects to move from Colorado to a more suitable location in Los Angeles. ** "The Shamshuipo chapel was crowded to its utmost this morning. Last Sunday, five of the Hung Hom converts were baptized there."—*Ethel Mattley*. ** "While we were in church, a boy came along with . . . your cable. Did not our hearts go up to our heavenly Father for His goodness in answering our prayers about the money for this house!"—*Mrs. John Sherriff*. ** Service at Huyu Huyu station, where the house is to be built, began at 10:30 and lasted till four in the afternoon with only a half hour intermission.

"Interior conditions are remaining much the same."—*George Benson*. But a fine work is being done in Hong Kong where he has double service each evening. ** "I like your birthday list. It is a sort of bird's-eye view of the forces we have in the various fields."—*J. M. McCaleb*. ** After making 40,000 bricks from an ant hill, Bros. Merritt and Lawyer are hurriedly building their places of abode—trying to get under shelter before the rains. Bro. Merritt will live in the hospital this winter. ** This page would be glad to carry news items from Sisters Cypert and Kennedy and from Herman Fox—all the missionaries—if the material were available. ** "Happier doing the work here (Huyu Huyu) than earning \$10 a day in Bulawayo."—*John Sherriff*. ** Bro. George Scott will be content to repair a house already on the mission site instead of building entirely new. ** The writer is working as these notes are prepared in Canada where a considerable missionary interest has developed in recent years. Maybe the day is not remote when the Canadians will have some of their number on the field. ** "We had two baptisms last Sunday. All of baptisms in this year are counted 16 brethren."—*Y. Hiratsuka*. ** Pray for the Ishiguro mission amongst Japanese in Los Angeles. ** "The native preacher is very gentle and seems to be seeking the whole truth."—*Hettie Lee Ewing*. ** As an indication of the need for ministering to the physical ailments in Africa, it is mentioned that Sister Scott gave 85 treatments in a single week. Quantities of clean white rags for bandages, strings (tied, clipped and wound in small balls), waxed bread and cereal wrappers, etc., besides drugs (which the writer will gladly purchase at wholesale) can be used by Bro. Merritt, and Sisters Short, Scott and Molly Sherriff. Begin preparing and write for special circular of information on waste materials, drugs, etc., for the missionaries. **

Last week a woman with leprosy came to sell us some meal. All her fingers and toes were gone."—*Dow Merritt*. They helped her some and sent her away happy still carrying her meal.

YOU ARE NOT EXCUSED.

You are *not* excused from giving to missions if you have seen the vision our Savior saw when he said: "Lift up your eyes and look on the fields, that they are white already unto harvest."

You are *not* excused if you can fervently pray, as our Savior directed, "The harvest is indeed plenteous, but the laborers are few; Pray ye the Lord of the harvest that he send laborers into his harvest."

You are *not* excused if you pray, "Thy will be done," for it is His will that all men be saved.

You are *not* excused if you are following the footsteps of Paul, for he made it his aim to preach where Christ was not known.

You are *not* excused if you are one of Christ's followers, for he said, "Go teach all nations." This is not optional, "take-it-or-leave-it-alone," but a plain, positive command. What are you going to do about it?—*From Robert S. King's Bulletin*.

PERNAMBUCO BOUND.

(From a letter to Philip Bornwasser)

We left Norfolk nine days ago and are due in Para in five or six days. Have seen no birds or fiesh (except flying fish), nor boats in the last seven days.

We are making about eight miles an hour every day except the two last. Our average came down to about six miles an hour yesteray. If you had been here you would not ask why. A "beam sea" (from the side) does not hinder as much as a "head sea." The wind began to rise the day before yesterday until great waves were rolling in upon us from almost straight ahead. The night before last I felt as if I were first standing on my feet, and then on my head, in my bunk with plenty of side sway. Yesterday I felt so sore I could not make much headway at anything—partly from exercise the day before perhaps. The Lord has kept us all the time. Ruth was a little seasick the second day out, but we have all been ready to eat.

At the table last night two were so seasick they did not show up. There are only two first-class passengers that cannot speak English and they eat at our table. One speaks Spanish and the other speaks Portuguese. The Portuguese was missing, and pointing to his plate I said to the Spanish gentleman, "Enfermo." He had a hearty laugh with us and then said, "Doente." I remembered the word also, and in looking it up I see one is "sick" and the other "ill." The boat was swaying us all around in all kinds of circles and figure eights and Ethel looked up just in time to see him rolling his eyes and we all had another hearty laugh. We did not eat the usual amount but we all enjoyed it immensely anyway.

The man who speaks nothing but Spanish is from Columbia (the South American country farthest north)—a Consul General. We like his appearance. We tried to have a little talk with him one day and he brought his History of Columbia on deck and we looked through it together. We could make out quite a lot of it. But about the only way we could convey any meaning to him was through Portuguese and you know how much of that we know! Our Hill's Vest-Pocket Portuguese-English Dictionary helps us a lot. I showed him our Portuguese Testament and he read a lot of it to us. How I wished I could talk to him. He and the Portuguese get along fine

together and understand each other without any trouble. But we fail to understand enough of the Portuguese to do much in getting him interested in the Testament. He has helped us some on the pronunciation. But he has been affected by the sway of the boat so much that he cannot take much interest in it.

The sea is more wonderful than you can imagine or we can describe. The boom of the waves breaking against the waves from our boat is thrilling. The waves are a beautiful deep blue and where the two waves break together there is a lot of "soap suds" with a great patch of clear, beautiful green water for several seconds. We have felt that the clouds, the rains on the sea, the waves, the foam, the fish, the boats,—in short, all this experience has all been a blessing to us from God. The night before last when it was so rough I wondered what good a lifeboat would be on such a sea; and then the assurance came that I was in my Father's keeping.

We often think of the sacrifice the Rhodes' made in coming home third class. There is only one third class passenger. When we look out at his deck (on the rear of the boat) at times it looks as if he is being swung up and down at least 20 feet. But he seems to be always cheerful and in the best of health. I see him now washing his dishes. Mark was out that way one day talking to two sailors and a big wave caught all three. One of them said, "And I just changed my clothes." The passengers thought it quite a joke on Mark, and Mark did not seem to care much. Mark has an iron washer now, tied on a cord, which he trails in the water. Ruth has a little two-year-old girl that she plays with a great deal. One of the passengers made quite a time over this being his birthday. He gave the three children each a box of chocolates. Tomorrow is Ruth's birthday. Then two other passengers are to celebrate their birthdays on the two following days—four in succession.

I am so thankful too, that the Lord enabled me to study the Roman Catholic question pretty thoroughly, though I have a lot more I wish to do with it. I have had a splendid opportunity to do some of the reading I had planned. We will be in Para at least two days and at perhaps two other points before we reach Pernambuco. The Captain says Para is very hot and that it will be very uncomfortable while we are in port. Our position now not far from Barbados, but we will not get to see land till we get close to the Amazon.

Later: Almost to the Equator. Comfortable yet. Sea very smooth and we are making extra good speed. Have had a wonderful voyage, a blessed time for quiet rest, study and prayer. Praise God! We land tomorrow! Love to all.
The Boyers.

WORD FROM CHINA.

In view of interior conditions we have settled into work at Hong Kong for the present, and are finding plenty to do. The little band of Christians whom we were able last winter to lead into a better knowledge of the truth are proving very faithful in every particular. Mr. Au, the preacher, is a man of ability, and one who fears God and seeks the Truth in all things. We appreciate their faithfulness and enjoy working with them. I talked to a full house this morning on the subject of the "Resurrection." We rejoice too, that our labors have not been without visible results. Last Sunday six earnest, intelligent women were baptized into the Body of Christ, and at the close of the morning service today a Chinese man, a school teacher of middle age, came forward to make the good confession. In all that will make fourteen to have been baptized since the beginning of our work in Hong Kong five months ago. All of them are full-blooded Chinese, none of whom can speak English. Four are Chinese school teachers who are naturally in a position to wield more or less influence. Another, a former student of Canton Christian College, is already doing some preaching. Another is a graduate nurse.

Geo. S. Benson.

Buy baptismal pants from us, \$22.50 for the best. Every church should own one.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 2, 1927.

ELIJAH ON MOUNT CARMEL.

Golden Text: Choose you this day whom ye will serve.—Josh. 24:15.

Lesson Text: 1 Kings 18:30-39.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

time? (Read Deut. 13:1-11).

Questions for Study of Lesson-Text.
Verse 30. What does Elijah ask of the people? Did they comply? What was perhaps, Elijah's reason for this request? (Rom. 12:17). What did he do first? Would this same kind of restoration help the home life and society in general at this time?

Verses 31, 32. How many stones did Elijah use? Why that number? Though divided, did not Elijah wish to impress them in this way of the original unity of the nation? May we not encourage division, sometimes, by recognizing too closely divided conditions? What was made round about the altar? How much seed would it hold? (Two bushels).

Verses 33, 34. What next did Elijah do? What then did he do? What was then done to the offering and the wood? How many times was this operation repeated?

Verse 35. With what did Elijah fill the trench? Were there special reasons for doing all this to the altar and offering this special time?

Verses 36, 37. What time of day was Elijah's preparation completed? What great sacrifice was finished at the same time of day? What did Elijah do when all things were ready? What did he want the people to know by this demonstration? What difference between Elijah's prayer and the long, loud appeals that had been made to Baal?

Verse 38. At the conclusion of the prayer what wonderful thing took place? Enumerate how complete the demonstration was. Compare the results with the work of four hundred and fifty priests of Baal.

Verse 39. What did the people do? What did they say? What was done with the prophets of Baal? (V. 40) What else could have been done with such people in such a place at such a

NOTES ON LESSON 1.

ELIJAH—A FINE OPPORTUNITY.

In three lessons we have much to do with Elijah. This is an excellent opportunity for a character study. Biography is simple, fascinating and helpful. Elijah's life, romantic and dramatic, as it was, is interwoven with a vital part of Israel's history. To know his life is to know this part of their history. Half a century had passed since the division of the kingdom. Six kings had preceded the present occupant of the throne of Israel. Half of these had been murdered or expelled from the throne by usurpers. No darker time had enveloped Israel since their slavery in Egypt. Jerobam had broken the second commandment by the introduction of image worship in the making of the golden calves. Ahab had broken the first commandment by bringing in another god beside Jehovah. Elijah breaks in suddenly upon them and performs his duty and leaves by a flash of fire. He was a wonderful man. Let us get close to his warm, brave, but human heart, and catch the flash of his keen, true eyes. He was brave as a lion on Carmel and weak as water under the juniper tree. He prayed for death and yet was destined never to die. It is mighty fine reading and profitable too. Do not fail to read the entire story.

THE FIRST THING TO DO.

Get the story from the Book. This lesson text and context embraces from 1 Kings 16:29 to 18:46. This section in the Revised Version is divided into eleven paragraphs with an average of seven verses each. The student should go over this entire section. It is impossible to study this lesson from the part of one paragraph that is printed. We list here the eleven paragraphs with suggestive headings. Memorize the headings and you have the story well in hand. This would be an excellent opportunity for the teacher to make advance assignments. (1) The cause of the drouth. 16:29-34. (2) The drouth announced. Elijah at Cherith. 17:1-7. (3) The drouth continues—Elijah at Zarephath. 17:8-16. (4) Parenthetic Story—The raising of the widow's son. 17:17-24. (5) The drouth's severity. 18:1-16. (6) Elijah sends Obadiah to Ahab. 18:7-15. (7) Ahab meets Elijah. 18:16-19. (8) A contest ordered on Mount Carmel. 18:20-24. (9) Priests of Baal try first in the test and fail. 18:25-29. (10) Elijah tries in contest and fire falls. 18:30-40. (11) The drouth ends. 18:41-46.

THE GAGE OF BATTLE.

Ahab had brought in a new god and made Israel to sin. Baal and Ashtaroth were supposed to represent the productive powers of the earth. Jehovah had been set aside for Baal. What can Baal do if Jehovah chooses to enter into contest? Such He proposes to do. A rough man representing Jehovah appears suddenly before the king and throws down the gage—"As Jehovah the God of Israel, liveth, before whom I stand, there shall not be dew or rain these years but according to my word." Here is a simple but wonderful challenge to the king and his newly adopted god—Baal. Immediately Elijah is gone. For more than three years Jehovah hides the man at whose word both rain and dew has ceased. How parched the ground must have been! Baal and Ashtaroth had failed all these years but the people's trust must be broken in Baal by an open and more definite contest. The contest on Mount Carmel is thus proposed.

LIMPING BETWEEN TWO SIDES.

Two gods were before Israel. A drouth of three years is on the land. A few of the people still believed in Jehovah who had brought them out of Egypt. Most all had adopted the new god Baal brought in by the king's wicked wife Jezebel. The seven thousand who worshipped Jehovah were hidden away among the multitude. The worship of Baal was popular. There were, however, some, as the drouth stretched through the third year, whose hearts doubted the new god and leaned toward Jehovah. The brave Elijah said to the multitude on Mount Carmel, "How long go ye limping between the two sides? if Jehovah be God, follow him; if Baal, then follow him." The people made no answer and the test was begun. An altar was to be builded, the wood placed in order and the bullock dressed and laid on the wood, but no fire was to be put under the wood—"And the God that answereth by fire, let him be God," and the people agreed to the terms of

the contest. When all was ready Elijah gave the four hundred and fifty priests of Baal the first trial. From morning till noon and from noon till evening did they cry, but Baal heard not, neither did any answer. At this time the story of our lesson continues as Elijah began his part in the contest.

QUESTIONS FOR CLASS USE.

1. After thinking through the Bible, 7. How is Elijah made common with as best you can, give your idea as us in order to encourage us to pray? (Jas. 5:17).
2. Name some of the longer biographies in the Bible. 8. Tell how popular Baal worship was before the Mount Carmel contest.
3. Note how much of Israel's history is learned by reading Elijah's biography. 9. Note how quickly popular applause changed and the result.
4. Can you give rightly the headings of the eleven paragraphs embraced in this lesson? 10. Is popular applause a very substantial thing? Was it lasting in this case?
5. Be able to tell what use the New Testament writers make of this story. (Luke 4:25, 26; 9:30; Rom. 11:2-5; Jas. 5:16-18). 11. How much of our lives are made up of choices? Is the ability to choose wisely of great value?
6. Did Israel have any reason to believe that the drouth was because of their sin? (1 Kings 17:1; Deut. 11:16, 17). 12. Compare Bible characters on Choice and Indecision. Great Choices:—Moses, Daniel, the prodigal son and others.—Notable Indecision:—Pilate, Felix, Agrippa and others. Which class were men of worth and honor?

SECOND LORD'S DAY LESSON OF OCTOBER

Lesson 2.

October 9, 1927.

ELIJAH HEARS GOD'S VOICE.

Golden Text: Wait for Jehovah: be strong and let thy heart take courage.—Psa. 27:14.

Lesson Text: 1 Kings 19:9-18.

9 And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? 10 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11 And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: 12 and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his

Questions for Study of Lesson-Text.
Verse 9. Where did Elijah lodge? How had he got there? In what mountain was this? (Ver. 8). What came to him there? What question was asked Elijah?

Verse 10. What was Elijah's explanation? What had Israel done? To how small a remnant did Elijah think God's true ones reduced? How had Elijah protected what was left? (V 3).

Verses 11, 12. Where was Elijah told to go? What great demonstration there took place? Was God in that? What second demonstration took place? Was God in that? What was a third demonstration? Was God in that? After this what did Elijah hear?

Verse 13. On hearing this "sound of gentle stillness? What did Elijah do? Why do this? (Judges 13:22). What question was asked Elijah of God? (See also ver. 9).

Verse 14. What reply did Elijah

face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; 16 and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. 17 And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. 18 Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

make? (Note that this reply is word for word like that in verse 10. It will be found that Elijah was mistaken in his attempt to estimate the number of God's true saints as people may be in making such an attempt at the present time).

Verse 15. To what place was he directed to go? (250 miles or more from there). What was to be his mission there?

Verse 16. What other man was he to anoint to be king? What man was he to anoint to be prophet in his stead?

Verse 17. What would king Hazael do for Israel? (2 Kings 8:9-13). What would king Jehu do for Israel's Baal-worshippers? (2 Kings 10:18-28). What would the prophet Elisha do to finish the work? (2 Kings 1:9-16). Why all this killing? (Israel had failed after the Carmel contest to reform. God's judgment falls after slighted grace—See later scenes of Baal worship. (1 Kings 22:5-8; 2 Kings 10:18-28).

Verse 18. After the judgment of God how large would be the remnant left? On what ground did they escape?

NOTES ON LESSON 2.

A STRANGE PARADOX.

Running from death, praying for death and destined never to die. Such is the scene in the evening of the lesson context. Elijah after the contest and assurance of rain girded up his loins and ran before Ahab's chariot unto Jezreel. On arrival Ahab reported the result of the day on Carmel. Forthwith Elijah received a note from Jezebel saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them, by tomorrow about this time." Elijah and his servant, in great fear, ran for his life. A whole hundred miles did they flee, then Elijah, alone, went a day's journey into the wilderness and fell down under a juniper tree and prayed to die.

"OF LIKE PASSION WITH US."

"How are the mighty fallen!" Elijah—how brave! He had thrown down the gage before the king and later reproved him as the troubler of Israel. He had braved the solitary years at Cherith and Zarephath. He had faced the haughty priests of Baal and was applauded as the hero on Carmel and covered with garlands of glory. By his word heaven had been sealed and opened and the dead raised. We are disappointed now, to find him running from one woman. How much he reminds us, in this cowardly flight, of Simon Peter. Ah, how much in this is he like many of us. Indeed, an inspired man has said, "Elijah was a man of like passions with us." Up till now we had thought of him as made of star dust. Now we know that even Elijah was but one of us. What a grand encouragement it is to us to know that men of "like passions with us" can be what Elijah was. We rejoice not that he fell, but in the vision of the possibility of our rising to where he was. Thus does James point us faithward, and Godward and to wholeness through prayer.

LOOKING INTO THE FALL.

The ancient preacher Chrysostom said to the Empress Eudoxia under similar circumstances, "Go tell her that I fear nothing but sin." Why had

not our hero of Carmel continued thus brave? Who could have estimated the great good for Israel? But he was not brave. He just rose up and ran away to save his head. It is sad but true. However, let us not be too hard on Elijah, seeing he is made of just human stuff. Let us seek for the cause of his fall, and perhaps in that, gather a lesson, which may kee us from falling or help us to help others. Lack of co-operation was one cause. Had that seven thousand stood by him how different it might have been. Had just a few thousands of those who applauded so freely on Carmel followed him into the capital city to meet the queen what a help it would have been. Being human we like the warmth of a human hand and the brace of human backing. Help those who are in the front of the trial and falls will be less frequent. Another cause may have been defeated hopes. From the popular applause on Carmel one would have looked for the capital to be full of folks crying in behalf of Jehovah. Alas, it was quite still there, except for the ravings of the Jezebel crowd. Exaggerated hopes built up by Elijah had failed to materialize and his heart sank in bespondency and he ran away. How natural for him to do so. Shall we charge Elijah or Israel with his fall?

"HE KNOWETH OUR FRAME."

Behold angels ministered unto him. The Lord knoweth our frame and knew how to deal with the overwrought prophet. Sleep. Ah, sleep! How wonderful! Food at the hand of an angel, sleep and then more food. How wonderful the Physician and how common the prescription. Rest and food, and sleep. Rested and restored he went for forty days fasting and journeying to "Horeb the mount of God." The stillness of the cave home in the mount of God and the fasting brought him in touch with God to prepare him for other labor. It is here that we find him as the present lesson begins.

QUESTIONS FOR CLASS USE.

1. How do you account for the sudden change in Elijah?
2. Would co-operation from the seven thousand have helped him to keep up courage?
3. Why did the seven thousand not co-operate?
4. What had encouraged Elijah at the contest?
5. Did Elijah have the benefit of popular applause in Jezreel?
6. Would physical weakness from the Carmel contest encourage fear?
7. What did Jehovah first do, to the overwrought prophet?
8. What lesson may be learned from the still small voice coming after the wind and quake and fire demonstrations?
9. Are we any more able to tell the whole number of God's true ones today than Elijah was in his day?
10. Should not the fact that Elijah made the number seven thousand times too small be a warning to those today who would try to number God's true children and mark where they may be found? (2 Tim. 2:19).
11. If Carmel demonstrations fail to work reformation what must follow as a matter of justice? (1 Kings 19:17).
12. Is not this principle of grace and judgment prominent in the New Testament also? (2 Thess. 2:10-12).

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 16, 1927.

ELIJAH IN NABOTH'S VINEYARD.

Golden Text: Be sure your sin will find you out.—Num. 32:23.

Lesson Text: 1 Kings 21:5-10; 16-20.

5 But Jezebel his wife came to him and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give

Questions for Study of Lesson-Text. Verses 5, 6. Who came to King Ahab? What question did she ask? Why was Ahab in such ill humor? (1 Kings 21:4) With whom had Ahab tried to trade? What was the first offer of the

me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry; I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab's name and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; 10 and set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

king? What other offer did he make? Would Naboth consider a trade? What is probably the reason? (Num. 36:7; Ezek. 46:18).

Verse 7. What taunting remark did Jezebel make? What order did she give the king? What did she say she would give to pouting Ahab? Did she have the right to give him what did not belong to her?

Verses 8, 9. What was her first move? To whom did she write letters? What order was made in these letters? Why should they fast? (Fasting represents sorrow and holy fear. 2 Chron. 20:3).

Verse 10. How many witnesses were to testify? Why two? (Deut. 17:6). What was to be the character of the witnesses chosen? What charges were to be made? (Blasphemy and Treason). What punishment did the law prescribe for such sin? (Ex. 22:28; Lev. 24:28). Please read verses 11 to 15 omitted here.

Verses 16, 17. Did they kill Naboth? Did they kill others? (2 Kings 9:26). What did Ahab now do? Whom did Jehovah inform of matters at this time?

Verse 18. Whom was Elijah told to meet? Where was he to meet him? For what purpose was Ahab at this place?

Verse 19. Who ordered Elijah's speech for this occasion? What was the first question to Ahab? What solemn pronouncement was made? (1 Kings 22:37; 2 Kings 9:25, 26).

Verse 20. What did Ahab ask Elijah? What does the golden text say? What suggestive word is used to denote Ahab's sinfulness? Is every sinner sold? (John 8:34). Who sold him? For what price do they sell themselves? At what price only can they be redeemed? (Eph. 1:7).

NOTES ON LESSON 3.

FORMAL COMPLIANCE.

It is strange that wicked men seek "a form of godliness." The buyers of Jesus who murdered him could not put the Judas-money into the treasury because it was "the price of blood." Infidel Modernists who have long since denied every fundamental doctrine concerning Christ and His church, still stand in the pulpit and read the Bible and pray. Even so did "The woman Jezebel" desire the form of holy fear and law and justice. Her lying letters required that they "proclaim a fast" feigning great sorrow and holy fear because of the great sin(?) of Naboth. They should institute a trial before "the elders and the nobles." The lawful number of witnesses must be had and the execution must be orderly. Yet the whole scene was but a mockery of justice and the filling up of base wickedness. It is strange but true.

WHEN "NOBLES" ARE BASE.

Jezebel knew the crowd. She could write them in the fullest confidence. "The elders and the nobles" doubtless had little trouble in finding "base fellows" sufficient for every need. In the little phrase, "even against Naboth," dropped in by the writer, there is a suggestion of the good character of Naboth. Thus we read "The base fellows bare witness against him, even against Naboth, in the presence of the people." The word of base fellows is set against the good character of a citizen "in the presence of the people," and before "the elders and the nobles." No scene describes the depths of baseness, to which the nation had come, more pointedly than this. Not only "the nobles" were base but the mass of people were base, else why would they allow such baseness. All were base save the noble Naboth and the few. It is the scene of Jesus' condemnation by the nation, pre-enacted.

GREAT GRACE AND GOING SOFTLY.

The great grace of our gracious Lord is seen in bold relief against the cloud of Ahab-Jezebel depravity. Read the fearful denunciation of Jehovah, made in justice, against the Ahab dynasty. (1 Kings 21:21-26). But wicked as Ahab was, he was not totally depraved, for "When Ahab heard those words he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth and went softly." This was not a feigned sorrow for the Lord marks that "Ahab-humbleth himself before me." It is here that his grace shines out amidst the scene of blackness. God could not righteously recall the sentence but in grace he could delay it. "In his son's day will I bring evil upon his house." It is in His grace and not His justice wherein our hope of salvation lies.

THE FILLING OF UNFULFILLED PROPHECY.

In this lesson text and context is an excellent opportunity to learn a simple but fundamental principle regarding unfulfilled prophecy. Here is a prophecy: "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." The fulfillment is recorded in the next chapter thus: "They washed the chariot by the pool of Samaria; and the dogs licked up his blood, . . . according unto the word of Jehovah which he spake." Another prophecy is given in the context. "Of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel." The fulfillment of this prophecy is recorded in 2 Kings 9:30-37, which reads in part as follows: "They went to bury her; but they found no more of her than the skull and the feet and the palms of her hands. Wherefore they came back, and told him. And he said, this is the word of Jehovah, which he spake by his servant Elijah the Tishbite." With these plain cases of unfulfilled prophecy before us and the inspired record of their fulfillment we are enabled to draw some helpful conclusions.

(1) The prophecy means what it says and can be understood. (2) The fulfillment matches the unfulfilled words item for item and word for word. (3) Prophecy is history written in advance and differs from it only in the matter of time. (4) What is here demonstrated so clearly in particular is true of prophecy in general.

QUESTIONS FOR CLASS USE.

1. Will you connect the Golden Text with the doings and outcome of Ahab and Jezebel?
2. Was Elijah an enemy because he reproved them? Did Ahab call him an enemy? Is the faithful fearless preacher an enemy or is he a friend?
3. Which is better, to confess your sin unto salvation, or let it be found out in judgment as in this lesson?
4. Can you give suggestions as to why sinners like to have a form of godliness?
5. Describe from this lesson how really bad things were generally.
6. How is the grace of God to be noted in this lesson? If God were not gracious would any sinner have opportunity to repent?
7. Will you give the prophecy concerning Ahab's blood and also the fulfillment?
8. Will you give the prophecy concerning Jezebel and also the fulfillment?
9. Will you tell some conclusions that may be reached from a study of these prophecies?

FOURTH LORD'S DAY LESSON OF OCTOBER

Lesson 4.

October 23, 1927.

THE CALL OF THE PROPHET.

Golden Text: And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Ist. 6:8.

Lesson Text: 1 Kings 19:19, 20; Amos 7:14, 15; Isa. 6:1-8.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him. 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

Amos 7:14, 15. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore-trees: 15 and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

Isa. 6:1-8. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the seraphim: each one had six wings; with twain he covered his face and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. 6 Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sins forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send and who will go

Questions for Study of Lesson-Text. Verses 19, 20. Whom did Elijah find? What was he doing? How many oxen was he using? What did Elijah say to Elisha? Did Elisha regard this as a call to the prophetic office? What request did he make to Elijah? How did Elijah answer him? What did Elisha then do? (verse 21) Who had directed in this selection? (Ver. 16).

Verses 14, 15. What was the occupation of Amos before he became a prophet? Was he the son of a prophet? Who called him to be a prophet? Are we told how this call was made? Unto whom was he told to prophesy? Who told him not to prophesy? (Vs. 12, 13). Unto whom did he hearken? (Verse 17).

Verses 1-4. In what year did Isaiah see this vision? Whom did he see sitting on the throne? Will you give the location? Will you describe the scene? Who stood above the Lord? Will you tell the number and use of the wings of each? What did one say to another? How did the voice affect the temple? What filled the temple?

Verse 5. How did this vision affect Isaiah? How did he feel concerning himself? How did he feel about his people? (Isa. 1:5-9). Whom had he seen to produce this feeling? Is this the natural result of such vision? (Luke 5:8). Do we need, and have we, such a vision? (2 Cor. 3:17, 18).

Verses 6, 7. Who came to Isaiah? What was brought from the altar? What was done to Isaiah's lips? What wonderful announcement was then made?

Verse 8. Whom did Isaiah hear speaking? What did he say? How did Isaiah answer him? Can a cleansed and forgiven man offer himself to God for service? Was Isaiah to go? Was he told what to say? (Verses 9, 10).

for us? Then I said, Here am I; send me.

NOTES ON LESSON 4.

OUR LESSON TITLE.

The calls of God's prophets come in many ways, but they always came from one source. God in old time spake by divers portions and in divers manners but now He speaks to us through His Son. The gospel is the power of God unto salvation. All those who have tasted that the Lord is gracious have the privilege of saying "Come." (Rev. 22:17). If they are qualified of the Lord they have the right and may and should work under the Lord's commission. Each man according to his ability, to "go." From the call of these three prophets—Elisha, Amos and Isaiah—we may gather a number of facts of general application. Let us number them (1). God calls people who are busy. (2). The prophetic office is not handed down in ancestral line. (3). Each servant must find his own place personally and, it may be, by a combination of circumstances and unusual and often discouraging environment. (4) Requirements may vary in many things but certain essentials must be possessed by each to make the going acceptable and effective. Thus we have in order—Salvation, Consecration and Commission. (5). The vision of the need of those to whom we are sent should be before our eyes and in our hearts. (6). The responsibility of being messengers of the Lord should be felt keenly and reverently. The message is His. We are sent by Him and go for Him and should speak His message only.

"WOE" and "LO" and "GO."

You will find it a very profitable exercise to take this section of Isaiah (chapter 6:1-9) and locate the three words given above—"woe" and "lo" and "go." Encircle them with your pencil for emphasis and study the immediate context of each word. In the place of each write these three words in order as follows: Repentance, and Consecration and Commission. Observe the order. Are not these the requirements of every messenger of God? Take the "woe" word. What could God do with an impenitent man as messenger—a sinner to sinners—with a message from God. This would be as ill-fitting as it would be unprofitable. Salvation must precede Commission and Repentance must precede salvation. Look at the "lo" word. How needed is this lesson today! How eloquent is the Isaiah passage on this. Again Isaiah says, "Be ye clean, that bear the vessels of the Lord." How emphatic is Paul in his consecration exhortation. (Isa. 52:11; Rom. 12:1-3). Now, after the "woe" and the "lo" comes the "go." What folly to go before the requirements of the other two words. Commission is preceded by salvation and consecration. How very important that we note and learn this lesson.

QUESTIONS FOR CLASS USE.

1. Whence came the call of all true prophets?
2. Were the many calls identical in particulars?
3. Were there certain essentials that were common to every call?
4. Will you name some essentials which apply generally?
5. Give three words in the Isaiah passage on which the lesson can be hung? Name three words in the place of these?
6. Is the order in which these words occur of importance?
7. What makes a great deal of the going of present day messengers ineffective?
8. Besides the essentials named above give other requirements for a present day messenger of God.
9. State in your own words some profitable conclusions that may be drawn from this lesson.

FIFTH LORD'S DAY LESSON OF OCTOBER

Lesson 5.

October 30, 1927.

AMOS DENOUNCES SIN.
(World's Temperance Sunday)

Golden Text: Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.—Amos 5:14.

Lesson Text: Amos 2:4-12.

4 Thus saith Jehovah: For three transgressions of Judah, yea, for four, I will not turn away the punishment thereof; because they have rejected the law of Jehovah, and have not kept his statutes, and their lies have caused them to err, after which their fathers did walk. 5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. 6 Thus saith Jehovah: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes—7 they that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father go unto the same maiden, to profane my holy name: 8 and they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined. 9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. 10 Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. 11 And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith Jehovah. 12 But ye gave the Nazirites wine to drink, and commanded the prophets, saying, Prophecy not.

Nazarites? What did they do to God's prophets? Does not this show great disrespect for Jehovah? Does Amos reprove sin boldly?

Questions for Study of Lesson-Text.
Verses 4, 5. Who is the speaker? Of what and of whom does He speak? What will He not turn away? What had they rejected? What had they failed to keep? What had caused them to err? Were these stumbling stones of recent origin? What punishment did Jehovah propose?

Verse 6. What is the value of repetition in warning? For what had they sold the righteous? For what had they sold the needy?

Verse 7. How badly did they crave the earth? What did they do to the meek? How low did they stoop in sin?

Verse 8. With all this sin were they also very religious? Was it wrong to sleep (even beside an altar) in garments taken as pledges? (Ex. 22:26.) Note.—Many altars and much religion but little righteousness seemed the rule. The sin of keeping pledged garments over night could not be overcome by sleeping by an altar. What did they do with the confiscated wines?

Verse 9. Who had been destroyed from before them? How did the Lord denote the strength of those destroyed? How completely were they destroyed?

Verse 10. Where had He brought Israel from to possess this land? How long had He been grieved with them in the wilderness? Should these facts tend to make this people humble and obedient and appreciative?

Verse 11. What had Jehovah made of their sons? What had he made of their young men? Did Jehovah call on them to confirm this?

Verse 12. What did they do for the

NOTES ON LESSON 5.

INTEMPERANCE AND OTHER SINS.

Intemperance means going to excess in anything. We should wholly abstain from that which is wrong and be temperate in things good but full and running over in the Spirit and praise and abounding in good. One may be intemperate in eating and drinking, working and playing, comfort and

pleasure. Temperance as used often in the Bible means self-control. Self is never controlled for God till Spirit-possessed. This is the temperance needed above everything else. Temperance as applied to the non-use of alcoholic beverages is of course a great thing. Total abstinence is the Christian's duty in view of existing laws in our country. But such temperance may be practiced perfectly and the soul be lost. The church should be more interested in temperance and in the salvation of the whole man.

SIN IN HIGH PLACES.

Amos exercised his prophetic gift in a day of prosperity, ease and sin. The northern kingdom was then at its zenith. Nothing was more unthought of at that time than the things which he prophesied concerning their future; yet, within fifty years the whole northern kingdom was destroyed. People, then as now, did not like to face the facts and the truth of coming things. "Amaziah said unto Amos, O thou seer, go flee thou away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel; for it is the king's sanctuary and it is a royal house." (7:13). "Our folks" like to hear the sins of "other folks" exposed. But "our folks" would profit more by sinning less and growing more if the prophets would speak more plainly of our own needs and less often of others. Amos exposed their own sins plainly and fearlessly. (See Chap. 6).

PANTING FOR THE EARTH.

"Blessed are the meek for they shall inherit the earth." The best way to get the earth for an abiding possession is by not loving it too much in the present. The people of that day were grasping. Jeremiah said "For from the least of them, even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealt eth falsely." (6:13. Comp. also Isa. 5:8). Amos uses a striking statement to set forth their grasping for the earth. You want the earth so badly that you "pant after the dust of the earth on the head of the poor." Our present day and our own people are afflicted with the same sin. Men lose thousands of dollars in get-rich-quick schemes and pass pennies into the treasury of the Lord. There needs to be more teaching about the stewardship of possessions.

QUESTIONS FOR CLASS USE.

1. Will you read the whole book of Amos? Please note the prosperity of the times and the many sins Amos denounces and the prophecies concerning the future.
2. Will you tell us how long it was before the northern kingdom was destroyed as Amos foretold?
3. Compare the time of Amos with our own times.
4. Did they like to face the prophetic facts stated? What did they suggest that the prophet do?
5. Will you tell us the popular meaning of the word "temperance?" What is the Bible mean-
- ing?
6. Will people be saved because they live sober lives? What is more profitable than "making people sober?"
7. Considering the laws of the land in which we live is it the Christian duty to abstain from alcoholic beverages?
8. Will you describe how grasping the people of that day were?
9. Is covetousness a great sin in the church today?
10. What should preachers and teachers do regarding this and all other sins?

The Word and Work will pay the original price (\$1) for one copy of the book by R. H. Boll, "Truth and Grace." The book should be in fair condition.

Read "The New Testament Financial System," by Don Carlos Janes, 16 pages and cover, 10c each; 75c the dozen. It is a thoughtful and thorough tract on the subject.

"Choose ye today whom you will serve. As for me and my house we will serve Jehovah." Amen.

WORD AND WORK

HE GIVETH.

He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy;
To multiplied trials, His multiplied peace.
When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth, again.

—Selected.

WORDS IN SEASON.

R. H. B.

SAVED BY GRACE.

"By grace have ye been saved." Nobody knew this so well, and nobody taught it so emphatically as did Paul, he who at his own estimate was "the least of the apostles," and "not meet to be called an apostle, because I persecuted the church of God. But," he adds, "by the grace of God I am what I am." For indeed it was for no desert of his that he was made a Christian. If God went out of His way to send the light to an earnest, humble soul like the Eunuch (Acts 8) or to a person like Cornelius (Acts 10: 1, 2) we think we can see reason for it. But Paul was going headlong on the path of destruction—blind, hateful, unreasonable, flinging himself frenziedly against God and God's Son. We are inclined to condone such a thing, because, forsooth, a man is "sincere," and "honest," and "very earnest in his belief," as our apologizing phrases run. But Paul was under no illusion regarding his former condition. Men may be quite honest in their sin because perfectly blinded by Satan. (2 Thess. 2:11). Though he had lived in "good conscience," he had been "a blasphemer, and a persecutor, and injurious"; and, in his own estimation, chief of sinners. And of his salvation there was no explanation possible to him, except that God in sovereign grace had stooped to snatch him as a brand from the burning—that in him "as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life." (1 Tim. 1:12-16). The grace of God—the

wondrous, free, unmerited favor of Him who loved first—became the keynote of all his song from thenceforth.

OUR CONDITION, WALK, AND DESTINY.

Not only in cases as spectacular as Paul's, but *in every case*, salvation is by grace, and only by grace. In the classic scripture-passage on this subject, Eph. 2:1-10, the inspired apostle lays out the perspective of our salvation, thus:

I. What we once were.

II. The Great Change and how it came.

III. The Sum of it all.

Once, he tells us, we all, Jews and Gentiles, the worst pagan as well as the religious Israelite (Paul himself also included, despite the fact that touching the righteousness which is in the law he was found "blameless")—all were alike "dead" in trespasses and sins. That was our *condition*. We all walked "according to the course of this world" (certainly not a *good* course); actuated and manipulated by a dark power, "the prince of the powers of the air," "the spirit that now worketh in the sons of disobedience," "doing the desires of the flesh and of the mind." That was our *walk*. And our *destiny* is implied in the statement that we "were by nature *children of wrath*, even as the rest."

Then why didn't we go down with the rest? Ah, that is the story of grace! It was not because we were better. The salvation begins with *God*, with God's mercy, God's love—that He was "*rich* in mercy, for His *great* love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ: *by grace have ye been saved*—(and now follows the new life with its glorious privileges and destiny)—"and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

The sum of it all is, "By grace have ye been saved, through faith, and that not of yourselves; it is the gift of God; not of works that no man should glory. For *we* are *his* workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

DEAD IN TRESPASSES.

Nothing is more evident from this than the salvation, if there is to be any salvation, must be by grace, and cannot come any other way. For in the first place we were *dead*. Now whatever is done for a dead man must be done gratuitously. He is in no position to aid in the matter. He cannot, while in that condition, do anything by which to merit or earn or deserve the help that he needs. This fact has been greatly misunderstood and wrong conclusions have been drawn from it, as we shall see; but let us not therefore deny *the fact*. A dead man is dead. He is utterly helpless; he cannot retrieve himself out of that condition. His salvation is *humanly* an impossibility. Neither can he rescue himself, nor can any other human power do it. It must begin with God, if it begins at all.

NOT BY ADAM'S SIN.

It may be conceivable that a man may have got into such a condition without fault of his. In that case we might think that mercy were due to him, that he in a sense deserved to be saved, and that God really ought to save him. And this in the light of God's love and justice would seem perfectly correct reasoning. In that case salvation would *not* be of grace, but would be a debt due us from God. If, for example, we are dead because of *Adam's sin* (as some of the theologies have it) this death would be merely a misfortune; and it would call for God's intervention. If there is a spark of right feeling in God's heart (I speak after the manner of men) how could he let those perish who have thus innocently come into this condition of inability? But nowhere in the Bible do we find that any soul is condemned simply and purely because of Adam's sin. No—if you are dead, you are dead “through *your* trespasses and sins,” the sins wherein *we* walked. In Rom. 1:18-32 the awful condition of the Gentile world is described and the reason for this condition. Never does he lay the blame on Adam. It is true, Adam got us into a bad place. Certain evil consequences and tendencies have fallen upon us. An impaired and fallen nature has been bequeathed to us, and all mankind has always followed its evil trend. Yet it is always *our* sin, needlessly committed, against all needed light, by our own choice, that is laid to our charge. It is always for this, never for Adam's sin, that we are held responsible. We are not said to be dead in Adam's sin which he committed on our behalf in the garden of Eden, but we became dead in our own trespasses and sins which we ourselves committed by our own will and choice. Now what is done for such a man must needs be a piece of wondrous grace, free and wholly undeserved.

“CHILDREN OF WRATH.”

Moreover a man who is thus dead by his own trespasses and sins is necessarily a doomed man, a *child of wrath*, upon whom the sentence of Divine justice is already pronounced, and on whom it already rests. He is not “going to be lost”—he *is* lost. He is not on probation (as most sinners fondly imagine themselves to be)—he is under condemnation. He is not on trial—he is in the death-cell, awaiting only the execution of the verdict and sentence. It needs no words to show and prove that if such a man is delivered from such a condition it is nothing less than an act of free grace on God's part. It cannot be of himself—it must be by the gift of God. The only thing resembling a “probation” held out to him, is a privilege bought for him at an infinite cost and price—the privilege of accepting, by faith, the only Savior, our only hope of deliverance and redemption, who Himself bore our sins in His own body on the tree—Him whose death is reckoned in the place of the death of those who put their trust in Him, and in whom alone we have Life. “He that believeth on him is not judged: he that believeth not hath been

judged already, because he hath not believed on the name of the only begotten Son of God."

WHAT CAN A DEAD MAN DO?

But how can a dead man even believe? Can the dead respond to the call of the gospel, turn, come, confess, obey, put on Christ in baptism? Many have answered in the negative, and have waited for supernatural power to change them and transport them into the Kingdom of God; for, as they believe, the sinner is dead—and what can a dead man do? They plead their perfect inability and say they can only wait and look to God. Is it not strange they can even do that much? Is it not a marvel that they can even think about these things and consider them and recognize the fact that they are dead? Dead people cannot do that. And might they not be induced to follow this clue up a bit further, and go on to acknowledge Jesus as Lord, confess His name, surrender to His authority, accept the gospel, and devote their lives to Him? Why not? But are we not dead? Yes, dead in trespasses and in sins spiritually dead, unfit and unable of ourselves to make even the slightest move toward God, much less to do any work of merit by which we might earn our salvation wholly or part. That is true. But the young man of Nain was dead, yet when Jesus said, "Young man, I say unto thee Arise," he rose up. Lazarus was dead in his cavern four days already; but when Jesus said, "Lazarus, come forth," he that was dead came forth, bound hand and foot in graveclothes. And when Jesus says to dead sinners, "Come unto me," shall they wait for some further enabling before they rise up and come? "The hour cometh and now is, when the dead shall hear the voice of the Son of God"—and strangely enough, he does not say "they that live shall hear," but "they that hear shall live." (John 5: 26). The word of God makes its own way, even through the gates of brass which bar the realm of death. Where the gospel sounds, there it imparts to men the power to respond, and "they that hear shall live." The gospel itself is of the grace of God, and it is the power of God unto salvation to everyone that believeth. Hear then the life-giving message, and accept it in humble surrender. "Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:3). It is none-the-less of pure grace, even though you come and take from His pierced hands the priceless gift so freely offered. Do it today!

RISKING LIFE ON A MAGAZINE.

The interest of an entire household was aroused recently, when the head of the house placed some strange looking things on his kitchen table. He had gathered them on his way home from work.

"Are they mushrooms or toadstools?" was asked. Opinion was divided: some said that they were mushrooms while others claimed they were toadstools. The finder of them insisted that

they were edible, but the cook entertained and expressed fears that they were poisonous. A third member of the family was very anxious to clean and taste some of them.

Someone remembered seeing a copy of the National Geographic Magazine which was devoted to the subject of mushrooms. After a little searching, the monthly was found and its pages were eagerly scanned for information which would decide the matter. All were willing to accept that magazine as an authority on the subject. Its statements would be an end of all controversy.

Upon perusing it, two pictures were discovered which revealed to the satisfaction of all concerned that the strange things were "Shaggy-Mane" mushrooms. And the description of that species contained the definite statement that they were "edible."

One of the family immediately proceeded to prepare and eat some of them. All fears of suffering and death were removed by her faith in the magazine. The next day found her alive and well. Her experiment verified the statement of the periodical.

The incident is an every day illustration of the fact that we "*receive the witness of men.*" Just because the magazine article said so, that young woman believed that those strange looking things were "good for food"; and she was perfectly willing to risk health and life to prove it so.

"If we receive the witness of men, the witness of God is greater" (1 John 5:9). The Bible is infinitely better than the best magazine. Its word-pictures and statements are authoritative. Men and women have their opinions about spiritual things, just as they have about mushrooms and other subjects, but a "*Thus saith the Lord,*" should be an end of all controversy.

If the readers of the Holy Scriptures would believe and act upon its statements as readily as they do the magazines and text-books, unspeakable blessings would be theirs. A verse like the following should be sufficient to convince the reader of his sinful condition before God: "*For all have sinned and come short of the glory of God*" (Rom. 3:23). And the statement, "*Christ died for our sins, according to the Scriptures*" (1 Cor. 15:3), should be enough to reveal God's love to every sin-burdened soul. The blessed assurance of the actual possession of eternal life is imparted by such portions as John 20:31, "*These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name,*" and 1 John 5:13, "*These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.*"

Dear reader, to stake your soul and its eternal welfare on the naked Word of the living God is far safer than the risking of life and health on a magazine article. Will you "*receive with meekness the engrafted Word, which is able to save your soul?*" (Jas. 1:21).—From *Faithful Words.*

Any good book or magazine may be ordered from this office.