

JULY, 1930.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
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IN THIS ISSUE

Poem: What Hour Is This? - - - - -	193
Words in Season—R. H. B. - - - - -	193
Publisher's Page - - - - -	198
News and Notes - - - - -	199
The Jews and Prophecy—R. H. B. - - - - -	201
The Basis of Unity—H. L. Olmstead - - - - -	203
They Did Not Arrive - - - - -	207
The University Work at Norman—A. R. Holton - - - - -	207
Some Thoughts in Paragraphs—J. F. Smith - - - - -	208
Poem: Love's Highway - - - - -	208
Japanward—J. M. McCaleb - - - - -	209
On Foreign Fields—	
Missionary Notes—D. C. J. - - - - -	210
A Car for a Missionary—E. N. Glenn - - - - -	211
The Garretts Sail for Africa—Frank Mullins - - - - -	211
Notes from Canton, China—Geo. Benson - - - - -	211
The Lord's Day Lessons—R. H. B. - - - - -	212

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THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

WHAT HOUR IS THIS?

"What hour is this?" I asked of Time,
And nature seems to answer me
In accents awful and sublime,
Through tidal waves that sweep the sea,
Through earthquake's groan and tempest's roar,
Through fire and flood and lava flows,—
Through all these and a hundred more:
"Behold a world in dying throes."

"What hour is this?" I ask the world.
The nations seem to make reply,
With bloodstained flags of hate unfurled
Where armies struggle but to die;
Where sin and vice and crime are rife,
Where right is lost in might and power,
Where counts for little, human life:
"This is of earth the last, last hour!"

"What hour is this?" I ask the world.
And it replies in accents bold
With the authority of God:
"This is the hour so long foretold
By holy seers in ages flown—
The harvest time, when souls reborn
From every race and kindred known
Shall usher in the endless morn."

"What hour is this?" I ask again.
A still small voice replies: "'Tis done!
Behold the fields of ripened grain,
Behold in western sky the sun.
Question no more, but speed away
To claim the harvest ere the light,
Withdrawing with the closing day,
Condemns the world to sable night."

Edward J. Urquhart.

WORDS IN SEASON

R. H. B.

THE MERCY OF GOD

Upon the mercy of God depends all our hope and comfort. No matter how much truth we have, or think we have; no matter how earnest our ministry and faith and zeal, or how abundant our good works, it will be only by God's mercy that we'll get through. It is mercy that "glorieth against judgment," we shall need it—all of us—the best of us as well as the rest. "The Lord grant mercy unto the house of Onesiphorous," writes Paul, "for he

oft refreshed me, and was not ashamed of my chain; but when he was in Rome he sought me diligently and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered unto me at Ephesus thou knowest very well." (2 Tim. 1:16-18.) Even to such a humble, faithful one the only hope and chance lay in the mercy of God, the mercy He would show to him in that day.

THOSE WHO HOPE IN HIS MERCY

It is good for us to know that. It will keep us from self-righteousness and spiritual pride on the one hand, and from despair on the other. For people who seek their rest on any other ground have a strange way of swinging back and forth between these two extremes, pride and despair. And then, the knowledge that we look for God's good mercy in Christ will make us merciful to our fellow-men, who all, very much like ourselves, are short on some points, some greatly so. Well, the mercy we have already received must make us merciful (Matt. 18:33) and as we show mercy to others the assurance grows in our hearts that mercy also shall come to us. (Matt. 5:7.) For if the Lord marks against us our blunders and errors, how shall we stand?

FORGETTING MERCY

Perhaps that marks one of the glaring deficiencies of some of our Christianity. We have become so righteous(?) and satisfied that we have little time for sinners. Let them do as we did. It's their own fault that they go to hell. They just don't want to do right. Well, if they're bound to go their own way, we can't help it.—Or perhaps we have grown so sound and well-instructed in the truth, so exactly right in every way, that we have only scorn and contempt for those who are in error. It is quite easy to become a Pharisee in matters doctrinal also, saying as it were, "God I thank thee that I am not as the rest of men, sectarians, hobbyists, and the like, or even as such and such a poor fanatic; I know the right way and I stand for the sound doctrine." And yet *we* have nothing we didn't receive. What we did receive we did not get because we were superior to others. The "accidents" of life account for most of the vaunted superiority of folks—favorable environment, training, association, etc., without which we would have been as poor and abandoned as outcasts. "Yonder goes John Newton, but for the grace of God," said that old preacher when he saw a condemned criminal in the hangman's cart. And what we have of better light and knowledge we didn't get because we were smarter and better than others. It was of grace. A man of God who heard of a grievous error into which some had fallen, said, "God has in much mercy taught me better." Of most of us the Lord can say, "I was found of them *that sought me not.*" We are creatures of His mercy, the elect of God's grace. 'Of him are we in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification and redemption; that according as it is written, He that glorifieth let him glory in the Lord.'" (1 Cor. 1:30, 31.)

"Put on therefore as God's elect, holy and beloved, a heart of

compassion, kindness, lowliness, meekness, longsuffering." Col. 3:12.) That is the only sort of attitude becoming to a man who is living on the mercy of God.

CONTENDING FOR THE FAITH

Some are afraid (and rightly so) of that weak tolerance and unprincipled kindness, which embraces everybody and everything indiscriminately. Our very love for others ought to compel us to "contend earnestly for the faith which was once for all delivered to the saints." The truth is precious, and is worth fighting and dying for. But, losing sight of the very heart and spirit of the gospel, some swing away from mercy and kindness, and (for religious controversy, is a snare and a pitfall to all who hold not the love of God supreme in their hearts) often even forsake common fairness and humanity. They must think the Holy Spirit came down in the form of a hawk, with beak and talons. They pick, criticise, ridicule and expose, slash and cut, judge and condemn, and withal think they are doing God a service. "See how the Christians love one another," exclaimed the ancient Roman. "See how these Christians hate one another," sneers the man of the world today. Yea, just as brotherly love in Christ is the sweetest and best, so *brotherly hate*, of which also we have too much, is the bitterest and most malicious. For the corruption of the best is the worst corruption. But "the Lord's servant must not strive, but be gentle toward all, apt to teach, in meekness instructing those who oppose themselves, if peradventure God may give them repentance unto the knowledge of the truth." (2 Tim. 22:24-26.) If then we teach, reprove, rebuke, exhort, let the love, mercy and longsuffering of God actuate us.

"SPEAKING THE TRUTH IN LOVE"

Truth without love kills. It is a ministration of death to those that hear. For the very soul of the gospel is the love of God in Christ Jesus; which some having lost sight of have become sticklers for doctrinal propositions. And these, when love is gone, are the merest husks. It is a great failure. The only remedy is that the mercy of God and our constant need of it be brought home again to our hearts, and that we may be made to realize anew how God loves us. "We love because he first loved us." (1 John 4:19.)

But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy who are in doubt, and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." (Jude 20-23.)

* * *

ANSWERING BEFORE HEARING

George Muller always had his face to the light. He was alert to learn and do the will of God. He came a long way, but he came and kept coming. And a man that is coming, though far from goal as yet, is better than one who is going away though far nearer the goal as yet.

George Muller was already preaching at Teignmouth. One day a number of good sisters were discussing "believers' baptism." "What do *you* think about that, Brother Muller?" one asked him. "Oh," he answered, "I do not bother about such things. I was christened as an infant, and that is good enough," Muller replied. One of the sisters turned on him: "Brother Muller did you ever study the Scriptures on that, carefully and prayerfully?" "No," said Muller, "I don't think I have ever given it special study." "Then don't ever express any judgment on matters again till you have studied the teaching of the Scriptures on it. You might lead somebody astray with such careless words." The good man took the rebuke humbly, and went home to give the subject a careful and prayerful study—with the result that he saw what God's will and way was. And for him to see and to do were one and the same. So soon afterward he was immersed. And all the rest of his life he practiced only that, and taught it earnestly.

Aside from the bearing of this on Baptism, there is a great lesson in it. We often express judgment when we do not know. I fear there are some who affirm confidently about the wickedness of certain teachings on prophecy among us, who have never in their lives put one hour of honest, impartial, prayerful, and open-minded study upon the prophetic teaching of God's word. Would it not be well to go to God and get our hearts cleared of preconceived notions and prejudice and then in the love of God and of His truth to look earnestly and carefully into the teaching of His word? Such a procedure would do more good all around and bring about a better unity and goodwill than blind judgments and bitter condemnations of we know not what.

REJOICING IN DISTRESSES

One of the remarkable features of the remarkable life of George Muller is the stress under which he lived and worked for many years—a stress which most of us could not endure. Imagine having many hundreds of orphan children waiting to be fed, and all eyes turning inquiringly to the man at the head of the institution, who in turn has nothing (and *will* have nothing) to bank on but the bare promise of God and nothing else in sight! "Not once, or five times, or five hundred times," he says, "*but thousands of times* in these threescore years, have we had in hand not enough *for one more meal*, either in food or in funds. . . . From 1838 to 1844 was a period of peculiar and prolonged straits, yet when the time of need actually came the supply was always given, though often at the last moment. In order to understand that it is needful to know the man's principles, for which he stood like a rock—namely, never to ask *man* for help, either directly or indirectly; never to make the needs known to anyone on the outside of the institution, nor to the orphans themselves, nor even to all the teachers and helpers in the institution (except the few with whom jointly he laid the needs of the work before his faithful God and Father); never to go in debt for anything, never to borrow a penny, never to apply any funds in hand designated for another purpose. From this he never wavered. But after more

than sixty years he was able to say, "*Not once* has God failed us; *not once* have we or the orphans gone hungry or lacked any good thing." Now what impresses me about all that is that George Muller actually rejoiced in those times of stress. Never doubting as to what God would do, Muller saw in what man would call "desperate straits," God's chance to glorify His name. When everything comes in promptly and plentifully (he said, in effect) we do not see the hand of God so plainly. But when time and again you come to the verge of absolute defeat and failure, with no relief or human help in sight, and then in answer to your appeal to *God alone* help comes in the utmost need, but always in time you are able to see the hand of God, and His power and faithfulness. Very true. God is not known in times of ease, but when troubles and difficulties are incurred in the line of His will and work. No doubt that is what Paul had reference to, when he said, "We rejoice in our tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope." (Rom. 5:4.)

"JEHOVAH JIREH"

We want to avoid difficulty and trial and tribulation. That is not only natural, but unless the will and work of God demands that we face it, it is simply good sense to avoid needless stress. There will be enough of it in the path of service and duty—and, we must add, in the way of discipline. But it is precisely in those things that God can most manifestly help, and glorify Himself. As in the night the star shines more brightly, so does a season of darkness and stress give God occasion to show Himself our refuge and strength, a very present help in trouble. And the experience in the knowledge of God overpays the loss and trouble. God never willingly afflicts or grieves us (Lam. 3:33); nor does He suffer us to be tried above that we are able by grace to bear. But when even some severe temptation comes unavoidably our way, or if we are confronted with a harassing unavandary, or brought to the edge of failure, or if some heavy burden settles upon our shoulders, or sorrow, or affliction, mistreatment, persecution—remember it is God's opportunity. There is a reason and plan and purpose behind it—God has something good ahead for us. Only stand steady, trust in Him wholly, and seek and do His will. You may rejoice in the outcome before it appears—for it is surely coming. As old Job said, "He knoweth the way that I take: when he hath tried me I shall come forth as gold." And even if you trace it to your own fault you can say, "I will bear the indignation of Jehovah for I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." (Mic. 7:9.)

Last month attention was called to The Copeland Radio and Record Agency, Lockney, Texas, distributors of Victor instruments and records. Brother Copeland writes: "We should like to record a dozen more songs this fall. Some songs should live 'forever,' and every order helps us to record and perpetuate them. We can ship you any Victor Radio, Victrola, or combination, at regular price. Write us."

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

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PUBLISHER'S PAGE

For sixteen years, nearly, The Pentecostal Publishing Co. of Louisville has printed the Word and Work for us by contract. Our business relations with these excellent people have been most pleasant. With this issue, the Janes Printing Co. undertakes the mechanical work, with their beautiful machinery, practically new throughout. We expect from them a high class of workmanship when we get going just right, and even this first issue is not too bad!

The special colored covers are omitted from this issue, but a grade of paper much heavier than heretofore is used throughout. With this issue also we begin the mailing of all papers in envelopes, flat instead of rolled. These two changes—the heavy paper stock and the flat mailing—should bring the magazine to our readers in a more attractive condition than ever before. At the same time a slight economy is effected for us. Comment upon the mechanical change is invited.

A few gifts were received in June to send the Word and Work to preaching brethren. These gifts are being applied as directed; and though we are not able just now to send to the entire "Preacher List," we feel happy in sharing the good things of this issue with some of them. Letters like the following, one from Tennessee and one from Missouri, are very heartening:

"I am enclosing \$2 to be used in sending the Word and Work to the preachers, or in the way that you see best. I have been reading Word and Work for ten years and I believe it is better this year than it has ever been. Any one copy is worth the price for a year's subscription."—C.

"I have wanted since January to send something for the Preacher Fund of The Word and Work. The money available is no greater now, but I am going to send \$10 any way, and trust that God will show me next month how I can do that, and renew my contribution to foreign missions also. I commend you for your noble experiment in faith. I have heard your appeal and it has been very strong in my heart. May God bless you in showing how it can be continued."—L.

Our special summer offer is still on: 4 months for 25c. Its purpose is to give subscribers an opportunity to acquaint their friends with this magazine at small cost. Currency may be sent at our risk.

E. L. J.

NEWS AND NOTES

From Brocton, Mont.: "We are having splendid meetings. Four were baptized at Fairview and one restored—one man seventy years old. Four have been added so far at Mona, and the interest is keeping up well. Following Mona will be a two-week's meeting at Elmdale."—Chas. W. Petch.

From Montebello, Calif.: "Here is a dollar bill. Please send me one of your phonograph records.

"We received the sample copy of 'Great Songs of The Church' and like it fine. We expect to order seventy-five or a hundred soon."—J. D. Phillips.

From Linton, Ind.: "I hope to be in and around Louisville over the fifth Sunday in June. I have just returned from Morrilton, Arkansas, where I attended the closing exercises of the college. Had a fine visit."—E. E. Kranz.

From Jacksonville, Fla.: "M. Keeble (colored) was here for almost three weeks, and twenty-one have confessed Christ. Prospects are bright for a congregation among the colored race."—H. N. Rutherford.

From Columbus, O.: "As my two youngest boys both received their degree of Bachelor of Science of Education at Ohio State University, and are prepared to superintend and teach High School, I would appreciate it if you will call attention to it in The Word and Work. Any place needing High School teachers and preachers to build up the cause of Christ in the communities around, can find four High School teachers, and three preachers of the Gospel, in Evan E. and Elsie (his wife), Earnest M., and Mirus D. Wright, 2816 Osceola Ave., Columbus, Ohio, all graduates of Ohio State University."—J. Madison Wright.

"The Moser outline of Romans was so good that I had to give it away to a young preacher. Kindly mail me another copy."—Mrs. W. T. Owen. Order from this office—25c each.

From Salado, Ark.: "Good audience at Batesville, Ark., where I preached yesterday. We are to begin a meeting at Rose, Ark., July 6. From there I go to north Ark., and Brumley, Mo., for meetings."—Walter W. Leamons.

From Lexington, Okla.: "The Church work is moving along nicely. Bro. Earl C. Smith is preaching for us once a month. We are expecting Bro. Neal for a meeting the last half of July."—J. D. Bland.

From Gainesville, Fla.: "I am enjoying the books ordered from you very much and they are a great help to me in class work. I like especially well the Jamieson-Faussett-Brown Commentary.

"Brother Morgan H. Carter has just started work with us, and the future looks bright for the church here, with his co-operation and leadership. His family is not with him yet but we hope they will join him soon."—Wm. Halliburton.

From Bulletin of Dugger, Ind. Church: "Brother Clark has just returned from a 13-day meeting at Oak Grove Church, located about 18 miles east of Louisville, Ky. This is his third meeting at that place, and as far as interest and attendance are concerned, the best. Thirteen preachers were present during the meeting, and twelve congregations were represented. Nine were baptized into Christ and one reclaimed. We thank the Lord!

"On our southern trip we saw Brother Zahn, Brothers Boll, Jorgenson, Sevedge, and Mullins."

From Pulaski, Tenn.: "Work here in Pulaski is continuing fairly well. Our Sunday night crowds have been very encouraging to me. In a few more weeks the mission work planned by the church for the summer will be under way."—Maurice Clymore.

From Porterville, Calif.: "Happy to report that I baptized three here on June 15. It was a great day for the church here and for me too. I was twice in the water that day administering the sacred rite of baptism. I hope that the contemplated trip I am to undertake later on in the year will be as auspicious all through as it has been at the beginning here. This trip must be successful. God help me make it so. Prayer is mighty in its power. Please pray for me that I may glorify the Lord in the greatest possible measure."—Max Langpaap.

From Harding College, Morrilton, Ark.: "We have the very best prospects for the fall that I have ever seen. I believe our correspondence this spring has been three times as heavy as before. Summer school started beautifully, with an enrollment of practically twice that of last summer."—L. C. Sears.

From Moore, Okla.: Our meeting will begin Aug. 1 and run two Lord's days. We are looking forward to a grand and glorious meeting."—Z. R. Bullard.—A. O. Colley and E. L. Jorgenson will be preacher and singer in the Moore meeting.

About 100 copies of our forthcoming book, "The Revelation," by R. H. Boll, have been ordered. May we not have advance orders for another hundred this month, so that we may put the work on the press? 50c each, \$5 the dozen.

Fifth and M St. Church, Louisville, reports 197 in classes, and 300 at preaching on June 8.

Special thanksgiving prayer service was held by Portland Ave. church on June 24. The year's school work had occasioned a shortage of over \$500 and special prayer was made to God. "Every obligation of the church and school covered," was the report on June 24.

Special Song Rallies, E. L. Jorgenson leading, will be held at Bedford, Ind., on the night of July 1; Cornell Ave. Church, Chicago (Cornell and 72nd), on July 2. "Great Songs of The Church" will be used.

G. P. Bowser (colored) reports a fine meeting with large crowds among the colored people of Chicago.

Our summer subscription offer—4 months for 25c—is still on. We can start subs. with June if requested. Send the paper to four preachers or friends for a dollar bill!

Brother Boll had a good meeting with Peak and Main St. Church in Dallas: 8 baptisms, 8 or 10 restored, and some received by membership—23 responses in all. He is now in an outdoor meeting with South Side Church of Christ, Abilene, Texas, with fine cooperation and prospects.

Moser's "Outline of Romans," 25c each, has been highly recommended. We supply.

The Word and Work has a stock of 100 copies of J. M. McCaleb's delightful book, "On The Trail of The Missionaries," \$2 each postpaid. Read and circulate this fine book.

"An announcement appeared in a recent issue of Word and Work about my recent sickness and several of my friends have written me personal letters expressing their sympathy, and desire for my speedy recovery and asking me to inform them how I am getting along. It has been four months since I was taken sick. I am improving nicely. My doctor says I will entirely recover. I will not be able for active service till summer is over but at the beginning of autumn I can resume active work in preaching and teaching the gospel. This is good news to me and I feel sure I shall entirely recover. Since it is too taxing on me to write each one a personal letter I take this means of thanking each one for writing and express my personal appreciation for this interest and love."

John E. Dunn.

THE JEWS AND PROPHECY

R. H. B.

One of the fundamental reasons why the Jews condemned Jesus was that they did not know their unfulfilled prophecies. "Because they knew him not neither the voices of the prophets which are read every sabbath, fulfilled them in condemning him." (Acts 13:27.) Yet some think that unfulfilled prophecy is unimportant, even a thing well to neglect.

It is noteworthy that the Jews were not unfamiliar with their prophecies. They heard them every sabbath day. Yet they didn't *know* them—and manifestly they *ought* to have known them. Their ignorance was fatal: it occasioned the crime of the ages, and the failure and downfall of the nation. God held them blame-worthy for not knowing the prophets which were read every sabbath.

But why, if they were familiar with the prophecies, did they not know them? They must have misunderstood them. They must have had some false system of interpretation. Ah, there!" says one:—That is what I contend. They did misinterpret them. They followed the *literal* method of interpreting prophecy, and they went astray by it." Very well—whatever wrong method they may have followed, this much is evident, that prophecy is not to be neglected, and that the proper interpretation of prophecy is exceedingly important.

For centuries the Jews had gone along in their misconceptions of the prophecies, and no apparent mischief had come of it. They, too, might have thought it did not matter what was believed about unfulfilled prophecies, or whether they were believed at all. But is God's word ever worthless and useless? Can it be misunderstood and perverted with impunity? One day God sent them their promised Messiah, and because they knew him not, neither the voices of the prophets which are read every sabbath they fulfilled them in condemning him.

The mistake of the Jews, however, was not that they followed a system of literal interpretation. Nor yet that their unfulfilled prophecies could not be understood and should have been left alone by them for fear they might cause dissensions and confuse their minds. God gave them those prophecies, not aimlessly, but to fill a great need; nor with malicious intent, but for good. And he expected them to understand them aright. It was their fault that they knew not the prophets.

There are some in our day who disparage the prophecies; who, if they do not plainly say it, at least imply that unfulfilled prophecy is worse than useless; and that the very opposite of 2 Peter 1:19 is true—that the word of prophecy is not made more sure, but more uncertain, and we do not do well to give heed to it, but to avoid it; and that it is not a "light shining in a dark place," but a dark place in the scriptures—perhaps a sort of pitfall where a Bible student and preacher should detour. In all this they further the purposes of the Prince of darkness, however unintentionally. Some of these days the knowledge of unfulfilled prophecy

will suddenly become a matter of great importance to us, as once it did to the Jews; and we may commit the error of our lives because we failed to pay proper attention to the prophetic portion of God's word, just as they did in their way and day.

But to go back to the Jew—literal interpretation was not his trouble. Insofar as he stayed by the simple face-value of the prophecies he was never wrong. When Herod asked of the scribes where the Christ should be born, they did not hesitate an instant, but answered referring to the words of Micah 5:2, "In Bethlehem of Judaea, for thus it is written, etc." (Matt. 2:5, 6.) And they were perfectly correct. So would they have been always if they had stood by that same principle throughout. But, like ourselves, when they came to things they could not fit into their scheme, they forsook their good principles of interpretation and perverted the scriptures.

The thing they could not (because they would not) take in was that their great Messiah should come in lowliness, despised and rejected of men, yea, should be cut off, buried, and raised from the dead. Their eye was taken with His predicted glory. They wanted that king who would rule the nations with a rod of iron, whose dominion should be from sea to sea, and from the River to the ends of the earth. That he could be and do all that, and also be despised and rejected of men seemed impossible to them. So (just as we are apt to do) they went to work and emphasized the passages they preferred and explained away (or ignored) the teaching that did not fit in with their ideas of how things ought to be. The result was that when the Messiah came they knew Him not. It was a terrible loss to them.

"O foolish men and slow of heart to believe in *all* that the prophets have spoken! Behooved it not the Christ to suffer these things and to enter into his glory?" (Luke 24:25, 26.) Thus the Lord Jesus rebuked the two on the way to Emmaus. Yea—to believe *all*! I meet a Jew and tell him of my Savior—how according to the Scriptures—the Jew's own Scriptures—He was born of a virgin, born at Bethlehem, labored seemingly in vain, was rejected, and looked upon as one smitten of God—how His hands and feet were pierced, how He poured out His soul unto death, and yet prolonged his days, and His soul was not left unto Hades nor did His body see corruption; how He ascended and sat down on God's right hand, a priest forever after the order of Melchizedek. But the Jew shakes his head. "That is not my Messiah," he says. "The Messiah I hope for is a great king and all nations and kingdoms shall serve Him. In His days shall the righteous flourish and abundance of peace till the moon be no more. He will lift up His people Israel out of their low estate and build again the walls of Zion and they shall be planted in their own land and rooted up no more forever. In His days the desert shall blossom as the rose, and the wild beasts shall lose their ferocity and the nations shall learn war no more. He will bring in the age to come, an age of bliss and glory such as the earth has never seen. Your Jesus has not done anything like that. He cannot be my Messiah." But I explain to him that he must not take those

prophecies literally—that they must be spiritualized to be understood. “Ah, then,” he replies, “I shall spiritualize the prophecies that tell of His suffering and rejection also. If my scriptures do not mean what they say, then neither do yours.” Foolish men, both, and slow of heart to believe in *all* that the prophets have spoken!

The best thing we can do is to go to God’s word and take it for what it says. We have always stood for that principle, and as simple Christians must ever stand for it. The prophets meant something; and in all likelihood they meant pretty much what they said. And the prophetic teaching, whether of Old or New Testament, though a man *may* get through without much understanding of it, is never unnecessary or superfluous. It has a great power when vitally accepted and deeply affects our lives. Moreover, as in the case of the Jews, a situation will some day suddenly arise, we know not how soon, in which a true knowledge of prophecy will be tantamount with salvation. *“Blessed is he that readeth and they that hear the prophecy of this book, and keep the things that are written therein, for the time is at hand.”* (Rev. 1:3.)

THE BASIS OF UNITY—“THUS SAITH THE LORD”

H. L. OLMSTEAD

When the glory of Jesus Christ was wellnigh eclipsed in the mist and fog of dogma and creed, and the world listened almost in vain to hear that name which is above every other, there arose a company of simple but mighty men who all but turned the world upside down. Their slogan was, “A thus saith the Lord” for all matters of faith and practice. Believing this to be the will of God, and believing also that if it was followed unity among God’s children would result, they gave themselves to the task with a holy and unbounded enthusiasm. We speak of them today as the Pioneers of the Restoration Movement. Tired of jarrings and janglings, sick of hearing the shoutings of sectarian shibboleths, they turned spontaneously and unaffectedly to the New Testament. Believing, as Dean Inge says, “If men wish to know what Christianity is, both as to form and spirit, they must go to that unparalleled group of documents produced in the early church, inspired by the Spirit of God, and by providential guidance collected into what we now call the New Testament.”

ITS MEANING

First it promised an end to sectarian strife over theories and inferences and an end to controversy over such things as being matters of faith. As tests of Christian faith and fellowship belief in and willingness to conform to the New Testament was all that was to be required among these pioneers. They believed for example in the Deity of Christ but preferred to speak of it in the terms of the New Testament. Because of this they were variously accused of being Trinitarians and Socinians. A man’s views as to the Godhead were his own, and however helpful or satisfying they might be to him or to others they were not to be incorpo-

rated into a creed or made a test of fellowship. Believing that "Christ died for our sins," "that the just suffered for the unjust," that "we are reconciled to God by the death of his Son," still no particular theory of atonement was to enter into the faith once for all delivered to the saints, and they were rightly opposed to making explanations and interpretations of the atonement binding upon the consciences of men. They realized after all that men's faith must center in the Person of Christ rather than in theories and explanations of his person, and that the facts which make possible the atonement are to be relied upon rather than upon our feeble attempts to explain them. No group of men ever believed more strongly in the inerrancy and inspiration of the Bible than the Pioneers of the Restoration, yet they were equally opposed to making theories of inspiration a part of the faith. How it was and what the manner by which "holy men of old spake being moved by the Holy Spirit" must not be made a matter of Christian faith and fellowship. The three subjects cited here, The Deity of Jesus, The Atonement, and the Inspiration of the Scriptures are illustrative of the application of the principle of a "thus saith the Lord."

WHAT IT DID NOT MEAN

While that promised an end to sectarian strife, and gave a broad and certain basis of unity and fellowship, it did not mean an end to investigation nor the assumption that nothing could be learned, for instance, about the Deity of Jesus, the Atonement, or Inspiration. They were not opposed, as their writings and sermons show, to exhibitions of the great teachings of the faith. They preached and wrote feelingly on all great scripture themes, reasoned, illustrated, and emphasized, but they were far from making these findings, studies, and exhibitions of doctrine tests of fellowship. On the other hand they were just as far from ignoring them as "speculations," "empty theories," "fanciful interpretations." God's word to them was a never-failing spring of living water, sparkling with new light and ever fresh and invigorating. They endeavored to set forth what God's word means concerning Conversion, Regeneration, Faith, Spiritual gifts and operations, Repentance, The relation of Jew, Gentile, and the Church of God, and all other matters; but we believe that they were far from committing any soul to them as a confession of faith. The one confession, that Jesus Christ is the Son of God and Lord of us all, was enough. Neither the Apostles Creed, the Nicene Creed, the Augsburg Confession, the Westminster Confession, Campbell's Christian System, Brents' Gospel Plan of Salvation, or any other human effort at an exhibition of Christian doctrine can be used as an authoritative test of one's loyalty to Jesus, however helpful or useful any or all may be to one's Christian faith, hope and love.

There is a second thing that the principle of requiring a "Thus Saith the Lord" did not mean: that the Bible alone, without the exercise of any human judgment, was sufficient to govern the church of God. Let no one misunderstand this statement. A quo-

tation from Alexander Campbell on this point will not be amiss. He said, "It is not the will of Jesus Christ, because it is not adapted to human nature nor the present state of his kingdom as administered in His absence, that the church should be governed by a written document alone." Those Pioneers rightly looked upon the New Testament as testifying to the nature of Christianity while recognizing that there is a region of expediency. Failure to properly discriminate between principles and methods, the thing to be done and the way of doing it has been the prolific cause of much division. An example or two will suffice to bring out the point. In our evangelistic work we use the various methods of inspirational singing, efficient advertising through the press, placards and posters, extend the invitation during a special invitation song, use charts, question boxes, have prayer lists, etc.—all in addition to the sermon. For the sermon we have a direct example; the rest is a plain exercise of human judgment. In administering the Lord's Supper, we use great freedom and variety. We sit or we stand, give thanks on our feet, at other places on our knees. We use from one to enough cups for all individually. Sing before or after the Lord's Supper, or not at all. As to time, we meet usually in the morning not deeming it necessary to follow the scriptural example of partaking at night. We have schools and Orphans' Homes and publishing houses incorporated under the laws of the state. They are organized with president, secretary, treasurer, boards of directors, etc.' all for the purpose of teaching and preaching religion and exercising Christian benevolence. At other places, local congregations are conducting special schools, even teaching secular branches. Others have orphan homes, homes for the aged, etc. For none of these things is there a scriptural example or a direct "Thus saith the Lord." For the work done we have both scriptural precept and example. No congregation can conduct even a prayermeeting without considerable exercise of human judgment as to when, where and what. The congregation or the individual which attempts the impossible task of finding in the New Testament "the only scriptural way" of doing everything usually ends by making mere human customs and methods equal in authority to the word of God, and arrogantly assumes that any method contrary to the established one is heretical. The many bickerings and hairsplittings over what is the exact scriptural way to do the Lord's work is evidence of a fundamental error in the conception of the nature of Christianity, which is neither a ritualistic or legal system.

WHAT HAS RESULTED?

First, the repudiation of all human statements of faith and an insistence upon a "Thus saith the Lord," with the plea for unity, has naturally made of "us" a people who preach to the churches, the denominations. We do have a message for the divided children of God, if we clearly understand it, and it should be sounded forth. However we have so accustomed ourselves and accomodated our thinking and sermonizing to the work of straight-

ening out the denominations that many are woefully lacking in power to lead souls to repentance and real genuine conversion. Christ is not properly presented as the all-sufficient Savior, and present upholder of mankind. Others surpass us in the power to stir men's hearts with a sense of sin and need.

Second. In repudiating human statements of faith as tests of Christian fellowship we have somehow or other fallen into the way of trying to show wherein the human statement, creed or confession was wrong. Not always have we dealt fairly with our brother's conceptions and not a few cases can be found where men have been guilty of opposing wholesome truth because it was set forth in some creed or confession of faith.

Third. The effort to show wherein the creeds were wrong in their statements has inadvertently led us into setting forth just what we ourselves believe is the truth on each point; and while we have not officially written it down or adopted it there has been a doubt, though some will resent the statement, developed a hard and fast theology. We have definite beliefs as to foreordination, predestination, perseverance of the saints, conversion, the order of faith and repentance and their meaning, the kingdom of God, the operation of the Holy Spirit, and all the other questions. Ideas on these points every man who studies the Bible will have. It is impossible to preach Christ without preaching something about him, and it is true also that men will have more or less correct conceptions of all points of Christian doctrine. However, it is a mistake to test loyalty and draw lines of fellowship by any human setting forth of Christian teaching. I once heard a Baptist preacher say that any man who thought he could fall from grace had never experienced the grace of God and he could not regard such a man a Christian. I thought it a very rash statement until I read recently a statement by a Christian preacher in which he said if a man did not believe a certain passage of scripture was fulfilled at a certain time he ought to get out of the church of Christ. It seems there is a little "church of Christ" which has repudiated the real plea of the Pioneers, and they have their theology and positions so definitely and certainly fixed on all points that a man who holds otherwise can't belong. Well, that should not disturb and does not disturb a man who is a Christian only for he does not belong to a church like that and never did.

Last of all, the tendency to proscribe and disfellowship because of a lack of uniformity in method and views, or rather the position which demands uniformity in methods and views in order to unity, is in effect a return to the position, and leads to the divided condition which prevailed before the Restoration Movement was inaugurated and for the same reason. That reason is simply this: We elevate our interpretations of Scripture and congregational customs and methods of doing the Lord's work to the same place of importance as a "thus saith the Lord."

A restudy of the following passages of Scripture would help: Eph. 4:4-6; Matt. 11:28-30; Mark 9:38-42; Rom. 14:1-12; 1 Cor. 3:1-5; Jas. 4:11, 12; Phil. 2:1-4.

THEY DID NOT ARRIVE

STANFORD CHAMBERS

Christians should profit by Israel's mistake. Israel "did not arrive." "Wherefore? Because, doing it not by faith, but as it were by works, they stumbled." (Rom. 9:32, margin.)

Israel had a zeal for God. They were concerned about righteousness. They felt the need of righteousness. They sought righteousness. They went about to establish it. Is that not commendable in them? And they sought to *do* righteousness. Why should they be blamed for that? Are not many Christians to be described in the same words? And if they are trying to do the best they can, "Why doth he still find fault?" But Israel "did not arrive."

"The man that doeth the righteousness of the law shall live thereby." (Rom. 10:5.) Why then the failure? Why did Israel not arrive? Because they did not *do*. "All have sinned and fall short of the glory of God." (Rom 3:23.) It is "laid to the charge both of Jews and Greeks, that they are under sin." (Rom. 3:9.) So "by the works of the law shall no flesh be justified in his sight." Every one is a law-breaker, and it is not in the power of the law to make alive. The law cannot save.

"But now apart from the law a righteousness of God hath been manifested . . . even the righteousness of God through faith in Jesus Christ unto all them that believe." (Rom. 3:21, 22.) This divine method of making sinners righteous is the righteousness of God of which Israel was and is ignorant. Scarcely less ignorant are many Christians. They stumble at the stone of stumbling. They do not allow Him to be the "end of the law unto righteousness."

It is not until we give it up that we cannot save ourselves that Jesus actually becomes unto us a Savior. When we realize and concede that law works, good works, meritorious works, deeds of mercy, beneficence or charity, works of character,—these do not justify, because they are defective and fall short, then we can appreciate a Savior and then we are in an attitude to accept of His Saviorhood, and attain to righteousness, "even the righteousness which is of faith." "Being therefore justified by faith we have peace with God through our Lord Jesus Christ."

THE UNIVERSITY WORK AT NORMAN, OKLA.

A. R. HOLTON

We begin in September on the third year of our work here. During the past two years, we have been enabled to place the work on a very substantial basis as far as relationship is concerned. The work of the Churches of Christ is regarded as an integral part of the University program. We hope to do more next year than we have ever done before.

We will need for next year's work an income of at least \$300 per month. May we ask that this be given your very best consideration, and in view of the great results that can be accomplished, will you not urge churches and individuals to respond?

The Church of Christ of Norman, Okla., is sponsoring this work. All donations are to be sent to our treasurer, Miss Indiana Hamilton, 401 West Tonhawa, Okla. We are very grateful to those who have had a part in this work thus far.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

“Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.” (Ps. 37:5.)

We have seen that the gist of the truth concerning surrender is found in Paul’s terse sentence, “Yield yourselves unto God.” This single word “yourselves” sweeps in the whole scope of our lives, from horizon to horizon. It is the descriptive word of a quit-claim deed which transfers forever to God all we are and all we have.

* * *

God would not only have us yield all that we are to his service but all that we have to his keeping. He would have his yielded children be at perfect rest and peace concerning all the varied interests of their lives. He would have them anxious in nothing, casting all their care upon Him; kept in perfect peace because they trust in him. Essential to this is the great lesson of committal suggested in the above text, for perfect peace has its human condition in perfect committal.

* * *

We are not only to commit the life to God but also to let him have his way with it. With the committal of all things shall go submission in all things. When we yield our lives we yield our plans concerning these lives and accept God’s dealings with them. It is not only, commit your way unto the Lord, but “trust also in him”; not only, take your hands off, but let him put his hands on, just as he may see fit. Many of us err here. We commit the clay into the potter’s hand, but we will not stay under that hand. We commit the marble to the Divine Sculptor, but we do not like his use of the chisel. We commit our ship to the broad ocean of his will and purpose, but do not like his grasp upon the helm. When the potter begins to mould with pressure that is painful to us; the sculptor to smite and chisel until it hurts; or the helmsman to steer into the teeth of the storm, gloom, and tempest that chill our hearts, we would fear, we would shrink from the pressure, the blow, the unknown path which we had not included in our plan of life.

Beloved, let us commit our way unto the Lord and trust in Him.

LOVE’S HIGHWAY

From the depths of the doom and darkness
Ascends that wondrous road,
Which leads the heart of the sinner
Up to the heart of God.

For from heights of the Golden City
He made the glorious road,
Which leads to the heart of the sinner
Down from the heart of God.

From a 14th Century MSS.

JAPANWARD

J. M. McCALEB

If God wills I shall leave Louisville July the 8th, pass through Cincinnati for a short visit with Brother Rowe, then to Detroit to confer with the brethren there about the work in Japan. On July 20 I may be in Toronto. The last Sunday in July I hope to spend in Chicago where my son is located at present. I plan to spend the month of August in Lennox, South Dakota where my youngest daughter, Mrs. F. E. Williams lives. I have not seen my second son-in-law, Dr. Williams. From there I will go to Los Angeles for a few days before sailing for Japan. As the Canadian steamers offer cheaper rates than the other companies—only \$110 third-class—I may go up the coast to Seattle and sail from there.

I regret that I have not been able to accept all the invitations offered me during this my fourth visit back home. But I consumed much time in going around the world and since reaching the home land have spent more time in fewer places. As the years go by I find it necessary to be more discreet than in former years. There are many places I should have been delighted to go, many friends delighted to see; but as there is a limit to human effort I have been under the necessity of recognizing this limitation.

Wherever I have gone, all the way from Maine to Florida, I have received a hearty welcome with many invitations to return and stay longer, all of which I greatly appreciate.

In returning to Japan it is not as it was in the early part of my work there, for now it is more like returning home than to a stranger's land. Many are waiting to welcome me and to be back again with them and the missionaries will be a genuine joy.

“Our friends on earth we meet with gladness
As swift the moments fly,
Yet ever comes the thought of sadness
That we must say good-by.

No parting words shall e'er be spoken
In yonder home so fair,
But songs of joy and peace and gladness
We'll sing forever there.

We'll never say good-by in heaven,
We'll never say good-by,
For in that land of joy and song
We'll never say good-by.”

SINDE MISSION

We have been teaching a few white children since March 10. The native school has enrolled sixty since its reopening. It makes a large flock to manage as they work each half-day for their food. Prospects for workers among them seems better. We had eight busy this vacation. Six went in pairs, preaching. Many villages were reached for the first time with the Story of Love. The government approves our mission and permits us to buy it. Several baptisms lately. All are well and busy.

Mrs. Geo. M. Scott.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

One hundred foreign missionaries by the end of 1930. * * * "It is hard to sit still and do nothing when there is so much that needs doing."—E. L. Broadus. * * * April is a winter month in Brazil. * * * When little Augusta Scott had black-water fever, ice, barley water, broth, and water were all she consumed for ten days.

Brother Dewitt Garrett, wife, and two children left Louisville June 20, bound for Africa where they are to join Brother Sherriff in mission work at Huyuyu. * * * On account of the civil war it is not a good time at present to send packages to the Broadus family and Sister Mattley. * * * "We can see visible results from our labors each day."—W. L. Brown. * * * Dear reader, please use the information obtained from this page to encourage brethren in greater things for God along the mission line. * * * In the capital of Southern Rhodesia there is an opening for white work and the opportunity should be seized while conditions are as favorable as at present. * * * Brother Wright reports the casualties of the Great War as being not so great as the deaths caused in China by the famine which began in Shantung in 1927. * * * "Customs are rising all the time because there are so many wars."—Ethel Mattley. * * * Ormsby Ave. church, Louisville, organized in the latter part of 1925, has supported home preaching, had numerous meetings, improved the property, and given half the first Sunday's contribution each month to foreign missions, a total of over \$1000.

A plow point costing 35 cents in the States costs \$1.25 in Africa. * * * Bro. Harry Fox tells of two Japanese brethren leaving their work for five days to help in preaching, singing, and distributing literature. * * * Bro. Merritt is treating lepers. * * * "We have an average of 50 mouths to feed."—Dow Merritt. * * * Bro. Ernest Glenn calls for gifts to buy Bro. Max Langpaap an automobile, which should be supplied very promptly. The writer will be glad to forward such funds. * * * Bro. Reese killed a 15-foot python. * * * Bro. Sherriff's twenty donkeys, wagon, and truck did all the hauling from the railway and moved all the material used in Huyuyu Mission, except two loads which cost \$45. Bro. Sherriff's personal equipment was largely consumed in the effort. * * * Pray for a teacher missionary for Japan, a fellow-worker for Bro. Cassell in the Philippines, recruits for China, someone to take up the Salisbury, S. Rhodesia work, and new helpers for Brazil this year. * * * Bro. Short was in Sydney May 11 intending to sail for Africa on the 16th. * * * You can increase your treasure in heaven by fixing up clothing, etc. for the missionaries. * * * Dorothy, Brother Bixler's firstborn was baptized with one of the Japanese, May 18. * * * Pray for the missionaries; write to them also.

A CAR FOR A MISSIONARY

In a letter from Bro. Max Langpaap of Porterville, Calif., he says, "I am in urgent need of an auto. I can get a used car through influence of relatives, but I need money." Bro. Max and family have just returned from missionary work in Honolulu—eight years of service. I knew Max 25 years ago, and have kept in touch with him ever since. He and family are worthy. A car now is almost a necessity from point of economy and comfort, in getting about the country visiting the brethren and churches. He is already behind in expense money, and his relatives are not members. He needs a good used car! Let's surprise him with one, and paid for by the brethren! How happy these missionaries will be! If we all help a little we can easily do this. We should be able to find a suitable car for around \$250. This car will be a "converted" car, used for the Lord's work.

Fruit work begins in this section this week. My first \$5 earned will start the car fund. Won't you join me in this good undertaking? If friends can't give this much, send \$2.50, or \$1, or less. If you can spare more, we will all appreciate your fellowship very much. Bro. Max and wife planned to work in the fruit also, but in this letter he says he is in bed with tonsilitis, and the whole family feel the change from the tropical climate. Send your part direct to me, and a report will be made through the papers. Act at once.

Graeton, Calif.

E. N. Glenn.

THE GARRETTS SAIL FOR AFRICA

Brother and Sister Garrett are now on the way to Africa. The regular support is not yet fully supplied. Bro. Sherriff suggested that a man and family should have \$150 each month. We are confident the Lord has a sufficient number of people who will gladly supply this amount regularly, and are awaiting to know the need. Some are already sending in regular monthly gifts, others desiring to thus be used of the Lord should begin their gifts at once.

There is no work so great as saving souls, there is no privilege so great as that of being used of the Lord thus, whether to take "the gospel, the power of God unto salvation" personally, or to be "fellow-workers for the truth" in sacrificing to help send others. There are none better qualified to take the message of good tidings to a foreign field than the Garretts, whom we "do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for the truth."

If you wish to be used of the Lord in this and thus be a "fellow-worker for the truth" at Huyuyu Mission, Southern Rhodesia, S. Africa, please designate your gift "regular support" and send at once to Frank Mullins, 664 N. 26th Street, Louisville, Ky.

Frank Mullins.

NOTES FROM CANTON, CHINA

We have finally succeeded in finding a place for the new chapel, getting the furniture ready, and opening preaching services. Interest is good because of the novelty of the work. The house is jammed full every time it is opened. After a few weeks real interest can be judged better. In addition to Bible study and worship on Sunday morning we have preaching six nights a week.

A few Sundays ago we were joined in our worship by Mr. Louey Pang, a Chinese member of the Church of Christ in Australia. Mr. Pang is a prosperous business man, but always takes time to worship God. He told us that he had not missed the Communion Service a single Sunday in more than thirty years of Christian life.

Yesterday we had a baptismal service in which five Chinese were buried with Christ in baptism and raised to walk in newness of life. We have probably never baptized more promising Chinese than these.

Geo. Benson.

THE LORD'S DAY LESSONS

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VOL. XV.

JULY, AUGUST, SEPTEMBER.

No. 3.

FIRST LORD'S DAY LESSON OF JULY

Lesson 1.

July 6, 1930.

ABRAHAM

Golden Text: By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went.—Heb. 11:8.

Lesson Text: Gen. 12:1-3; 13:7-12; Heb. 11:8-10.

Gen. 12:1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

13:7 And there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11 So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of

Studying the Scripture Lesson.

I. The Call of Abram.

Verse 1. Who spoke to Abram. When and where? (Gen. 11:32). Had God spoken to him once before? (Yes. See Acts 7:2-4. cf. Gen. 11:31, 32). Was Abram different from all the rest before God called him? (Josh. 24:2, 3). What did God command Abram? Did he obey? (See Heb. 11:8-10, below).

Verses 2, 3. Itemize the seven promises God made to Abram. Have these been fulfilled? How wide were God's plans? Camp. John 3:16.

II. Abram's Magnanimity.

Chap. 13:7. What was the cause of the strife between Abram's and Lot's herdsmen? (See Gen. 13:6). Who dwelt in the land? Was this disgraceful in the eyes of the world?

Verse 8. Why, did Abram say, should there be no strife between them?

Verse 9. What magnanimous offer did Abram make Lot? Who really had the right of first choice?

Verses 10, 11. Did Lot promptly take advantage of the offer? Which part of the land did he choose for himself?

Verse 12. Where did Lot move? The rest of the story (Gen. 13:13 to the close) should by all means be brought in, in connection.

III. Abraham a Sojourner By Faith. Heb. 11:8. On what principle did

Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

Heb. 11:8 By faith, Abram, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10 for he looked for the city which hath the foundations, whose builder and maker is God.

Abraham leave his country to go out to another? (By faith). How did this faith spring up in A.'s heart? (By the call and promise of God. See Gen. 12:1-3 above). How does faith come always? (Rom. 10:17). Had A. ever seen that land? Did he know what sort of place he was going to? Why then did he go? (See Heb. 11:1).

Verses 9, 10. Did A. and his sons and grandsons ever have a settled home on earth after that? What is a sojourner? In what land were they sojourners? Why did they live in tents? (Comp. Heb. 11:13, 14). For what were they really looking? (Comp. Heb. 11:15,16).

NOTES ON LESSON 1.

THE TIME OF ABRAM'S CALL

According to the chronology of the Hebrew text of the Old Testament Abram's birth was 2008 years after the creation of Adam. God had called Abram while he yet dwelt in Ur of the Chaldees (Acts 7:2-4) and he went as far as Haran. From thence, when his father was dead, Abram departed to go unto the land of Canaan. He was then 75 years old. Therefore counting from the creation of man, it was in the year 2083.

ABRAHAM

The name of Abraham (originally, Abram, Gen. 17:5) is forevermore bound up with the idea of faith. It was by faith that Abraham went forth from his home land and city to go forth to a land which he had never seen, and which God had promised him for an inheritance. By faith he refused to settle down, waiting until God should give him the homeland for his own, and a city for his habitation. Thus by faith he became a sojourner, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise—strangers and pilgrims on the earth, looking for the city of God. The promise was never realized to them during their natural life-time; and therefore their hearts were led on by it to the hope of resurrection and immortality.

It is worth noting that faith, in the Bible sense, never means that self-generated confidence which is so often called "faith" among men, but a reliance upon the word and promise of God. Such was Abraham's. It was not the "faith" of a daring emigrant who sets out in human hope of finding a better home somewhere or other; but a man's belief of God's word which led to obedience.

THE CHARACTER OF ABRAHAM

The life of Abraham runs through all these chapters (13 to 25) of Genesis. All Abraham's virtues and greatness were due to his faith. All his deficiencies and faults were due to failures in faith—temporary lapses into unbelief. Is the same true in our case?

JUSTIFYING FAITH

By faith, at last, Abraham was "justified". It was when he believed God's naked promise concerning a natural impossibility, that it was said, "Abraham believed God and it was reckoned unto him for righteousness." (Gen. 15:6 and Rom. 4:3). See the discussion in Rom. 4:1-5 and 4:16-25,

especially verses 19-21. Note also Jas. 2:21-24. We are justified, causally, by grace (Tit. 3:7); effectively, by the blood (Rom. 5:9); instrumentally, by faith (Rom. 5:1); and evidentially, by works (Jas. 2:24).

TEACHING POINTS

1. **The Call of Abraham.** See Gen. 12:1-3; Heb. 11:8. Who called him? Why did he go? His obedience to God's call involved (1) a separation from his friends and relatives; (2) a life-long pilgrimage as a stranger and sojourner on the earth. Do we receive a call? (2 Thes. 2:14). Does this call separate us from the world? Do we also become sojourners and pilgrims? (1 Pet. 2:11; Heb. 13:14).

2. **Abraham's Faith.** What caused it? Comp. Rom. 10:17. Its effect on his actions and his life. Consider Heb. 11:1 in connection with 8, 9, 10.

3. **Abraham's Big-hearted Attitude Toward Lot.** How could Abraham afford to deal with Lot in such noble fashion? (Because he knew himself to be the heir of God's promises. What two beatitudes specially apply to Abraham? Matt. 5:5-9). Consider also Psalm 37:11. Note what God says to Abraham after Lot was gone: Gen. 13:14-17.

4. **Lot.** Lot's character was in contrast with Abraham's. Note Lot's selfishness. Also the great risk he assumed for the sake of earthly gain. (Gen. 13:12, 13). Consider his end (Gen. 19) in the light of Matt. 16:26.

QUESTIONS FOR CLASS USE

- | | |
|--|--|
| 1. What great man is the subject of our lesson? | 13. Why did Abraham obey? (Heb. 11:8). |
| 2. What is the time? | 14. What did he become by faith? |
| 3. Where did Abram live? | 15. Who were heirs with him? |
| 4. Why did he leave his home? | 16. In what did they dwell? |
| 5. How did his faith come? | 17. Why? (Heb. 11:13). |
| 6. Give the Golden Text. | 18. What were they looking for? |
| 7. What promise did God make to Abraham? | 19. Does God still call people? (2 Thess. 2:14). |
| 8. How many items in the promise? | 20. Do we, too, have to come out from the world? |
| 9. How did Abram deal with Lot? | 21. Do we also become strangers and pilgrims? |
| 10. What was the cause of the strife? (Gen. 13:6). | 22. What city are we looking for? (Rev. 21). |
| 11. Tell of Abram's generous offer to Lot. | |
| 12. How did Lot show his selfish- | |

SECOND LORD'S DAY LESSON OF JULY

Lesson 2.

July 13, 1930.

JACOB

Golden Text: For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matt. 16:26.

Lesson Text: Gen. 25:29-34; 28:18-22; 29:18-20; 33:1-4, 18.

25:29. And Jacob boiled pottage; and Esau came in from the field, and he was faint:

30. and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

Studying the Scripture Lesson.

I. Jacob's Earlier Life Story.

Verses 29, 30 See what is said in vs. 27, 28. What request did hungry Esau make of Jacob? Why was he called "Edom"? ("Red." Comp.

31 And Jacob said, Sell me first thy birthright.

32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me?

33 And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob.

34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and he rose up, and went his way: so Esau despised his birthright.

28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 so that I come again to my father's house in peace, and Jehovah will be my God,

22 then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

29:18 And Jacob loved Rachel and he said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her.

33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

verse 25.)

Verses 31-33 What hard bargain did Jacob drive? Did Esau accept it? What did he say? Was he really "about to die"? In the presence of his appetite did Esau value his birthright?

Verse 34 How did Esau despise his birthright? Are there many Esaus? What does Heb. 12:16, 17 say about that? What bearing has the Golden Text on that?

(On Jacob's deception of his father read Gen. 27. On his journey to Paddan-Aram, which was really a flight, and the dream of the ladder, read Gen. 28:1-17).

Gen. 28:18, 19 Where was this? How came Jacob there? (vs. 10, 11). Why did he set up that stone and call it Bethel? (vs. 12-17). What does Bethel mean? (House of God.)

Verses 20-22 What condition did Jacob make to his vow? What did he promise to do? What is said about vows in Deut. 23:21-23?

II. Jacob's Sojourn in Paddan-Aram. (How Jacob came to Haran, how he met Rachel, how he engaged to work seven years for Rachel, how Laban cheated him and made him work seven years more is told in Gen. 29:1-30).

Gen. 29:18 Where and when did Jacob meet Rachel? (vs. 1-12). Why did Jacob offer to work seven years for Rachel? (Laban had asked Jacob what wages he should give him. vs. 13-15). Did Laban eagerly agree to that? What made the time and labor seem short to Jacob? Does the love of Christ make His yoke easy and His burden light to us?

III. Jacob's Return.

(How Jacob fled with both his wives and eleven sons from Laban, his father-in-law; how Laban pursued and overtook him, but was not permitted to do him harm; Jacob's mortal dread of meeting Esau, and that marvellous incident of the Divine wrestler at the Ford of the river Jabbok, is related in Gen. 31 and 32.)

Gen. 33:1 Whom did Jacob see coming? How many men did Esau have with him? Who only was with Jacob? (Comp. Gen. 31:42 and 32:11, 12.) How did Jacob arrange his family? Why did he do that? (Cp. 32:7, 8.)

Verse 3 How did he approach Esau?

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city.

What did Jacob send ahead beforehand? (A five-fold present; 32:13-21.) Why do all that? (He had done Esau a great wrong and was now seeking mercy.)

Verse 4 How did Esau respond to Jacob's humble and suppliant approach? Was Esau wholly bad? (Read the sequel, vs. 5-17.)

Verse 18 Where did Jacob encamp at the end of his journey? (For the rest of Jacob's pilgrimage—the death of his beloved Rachel; the temporary loss of his dearest son, Joseph, and all his trials, and the happy ending God granted him—see Gen. 35, 37, and 39 to 50.)

NOTES ON LESSON 2

THE LIFE OF JACOB

The interest of Jacob's life lies in the part God had in it from beginning to end. Jacob was not a good man by nature, nor was he great. But God's gentleness made him great (Ps. 18:35); and God dealt with him in chastening and mercy to give him peace in his latter end. (Jer. 29:11.) "O love that will not let me go!"

SOWING AND REAPING

"Whatsoever a man soweth, that shall he also reap." Jacob drove a hard bargain with his weak brother Esau; but crafty Laban drove a double hard bargain with Jacob, for his two daughters. Jacob deceived his father, by wearing Esau's clothing and impersonating his brother. But Laban deceived unsuspecting Jacob by clothing Rachel's sister in bridal garments. And Jacob's sons cruelly deceived their father concerning Joseph, strangely using a *kid* to do so—just as Jacob had done to his father. So Jacob's sins continued to come back to him. Yet the mercy of God was watching and Jacob's life did not end in darkness and despair. "I will chasten thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11).

JACOB'S FAITH AND STEADFASTNESS

One thing marked Jacob—he had a high regard for the promise of God, which was involved in the birthright. Esau had no such appreciation and readily signed away his birthright for a mess of pottage.

Another excellent trait was his loyalty and steadfastness—especially as seen in his undying affection for his beloved Rachel. It was for her really he toiled fourteen years. She was ever dear and dearest to him—in fact his one and only love, all the contrary circumstances (which for the most part were not of Jacob's choosing, but thrust upon him by the customs of that time and country) notwithstanding. Long after Rachel's death Jacob spoke of her as "my wife"—as though she alone had been his rightful wife, and her sons, Joseph and Benjamin, were ever dearest to Jacob because they were Rachel's. And Jacob was equally true in his devotion to God, from the day of his vow to the end of his life.

JACOB IN THE PLAN OF GOD

Jacob was one of God's elect (Rom. 9:11,12). God never predestinates anyone to perdition (1 Tim. 2:4) but He elects some to special place and privilege that they might become factors and channels in His gracious purpose toward all. For God's love was never less than world-

wide; and in centering His love and care upon such as Abraham, Isaac, and Jacob He had us all in mind, and loved us in them and through them.

QUESTIONS FOR CLASS

(Have you read the Study Questions and the Scripture-references?)

1. Who was Jacob? Who was his father and grandfather? —who pursued after him? —who was coming to meet him?
2. Who was Esau? —what happened that night at the Ford of the river Jabbok?
3. What did Jacob sell Esau? 11. Did Esau take vengeance on Jacob or did he forgive him?
4. What did Esau pay him? 12. Where did Jacob camp?
5. How did Jacob deceive his father? (Gen. 27.) 13. What has the Golden Text to do with this lesson?
6. Repeat Jacob's dream at Bethel. (Gen. 28.) 14. Tell something of Jacob's latter life and his death.
7. What was Jacob's vow? 15. How is the law of "sowing and reaping" illustrated in Jacob's life?
8. For what did Jacob work seven years in Paddan-Aram? 16. How is the goodness and love of God seen in Jacob's life?
9. Why did the time seem short to him?
10. Tell of Jacob's home-journey (Gen. 31, 32).

THIRD LORD'S DAY LESSON OF JULY

Lesson 3.

July 20, 1930.

MOSES

Golden Text: By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.—Heb. 11:27.

Lesson Text: Ex. 3:1-12.

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush was not consumed.

3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, ^{MOSES}. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Studying the Scripture Lesson.

(For an outline of the whole life of Moses, see notes.)

Verse 1. Where was Moses? What is Horeb? (Mt. Sinai.) What was Moses' occupation? Where did he lead his flock on this occasion?

Verses 2, 3 Who appeared to Moses? What did Moses see? Why did he go to the bush?

Verses 4, 5 Who was watching Moses' movements? What call did Moses hear, and how did he answer? What caution did the Voice give him? What must he do? Why?

Verse 6 Who was the Speaker? How did this announcement affect Moses? Who referred to this passage, and in what connection? (The Lord Jesus. Matt 22:31-33.)

7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Verses 7, 8 What had Jehovah seen and heard? (Cp. Ps. 102:19, 20. Does He still see and hear?) Does God know the sorrows of His people? What had He come down for? What was the twofold aim?

Verses 9, 10 When the "cry" of anything or anyone is said to come up before Jehovah, He must act. (Gen. 4:10; 18:20, 21; Jas. 5:4.) What step did God now take? What burden did He put upon Moses—a poor shepherd, 80 years old—? Does God delight to work through feeble instruments? (Ps. 8:1,2.) Why? (1 Cor. 1:29.)

Verse 11 What did Moses say? What change had come over Moses in these 40 years? (Comp. Acts 7:23-25.)

Verse 12 What assurance did God give to His poor, shrinking servant? Is that enough? In what great task did he say he would be with us? Matt. 28:18-20.

NOTES ON LESSON 3

THE LIFE OF MOSES

The life of Moses falls into three great periods of forty years each:

The first forty years—in Egypt.

The second forty years—Keeping sheep in the Wilderness.

The third forty years—under God's orders as deliverer of Israel.

1. Moses' Birth and Childhood. Born in the midst of cruel persecution; his life preserved through the faith of his parents—especially his mother. Every child knows (or should know) the story of the little basket afloat on the Nile; and the finding of it by Pharaoh's daughter. His mother became his paid nurse. No doubt it was she that instilled the first principles of truth in his young heart, which later bore such wondrous fruit. What cannot a good mother do!

2. Moses Youth and Education. Pharaoh's daughter claimed the child as for her own. He was brought up at the royal court of Egypt, as a member of the royal family, and educated in all the wisdom of the Egyptians he became "mighty in word and deed." (Acts 7:22.)

3. The Great Renunciation. When Moses was come to years he "refused to be called the son of Pharaoh's daughter" and openly lined up with his people Israel, who were in bondage, oppressed by cruel taskmasters; and he championed their cause—"choosing rather to suffer affliction with the people of God" than to enjoy the pleasures and treasures of Egypt. (Heb. 11:24-26.) In his zeal for his suffering people he killed one of the oppressors, and was forced to flee to Midian. He was then about forty years old.

4. Forty Years in Midian. "He had graduated in the university of the Nile," says one, "and now God gave him a post-graduate course in the university of the desert." These forty years of shepherd life were a necessary training to the powerful and impetuous spirit of this man of God. He came out of them humbled, disciplined, self-distrustful. "The first forty years Moses was trying to be somebody. The next forty years God showed him that he was nobody. The last forty years God showed him what he could do through a man that was nobody." All God's men have to learn this lesson.

5. Delivering Israel out of Egypt. Read the story of the conflict with Pharaoh, leading to the Ten Plagues, climaxing in the death of Egypt's firstborn, and the sparing of Israel through the passover Lamb. (Exod. 4:13.) Now Pharaoh is vanquished and Moses takes full charge, the pillar of cloud going before. Pharaoh makes one more insane effort, and the waters of the Red Sea, through which Israel passed safely, engulf Pharaoh's host. The deliverance was then complete. Exod. 14. Henceforth Moses is their Leader: they are baptized unto Moses, in the cloud and in the sea. 1 Cor. 10:1.

6. The Wilderness, Sinai, and the Forty Years of Wandering. This story takes up the rest of Exodus, all of Numbers, and Deuteronomy. Note especially Exod. 20, 32-34; Numb. 13, 14.

7. The Death of Moses. Deut. 34.

QUESTIONS FOR CLASS

1. Have you read the Outline of the life of Moses in the Notes?
2. Give names of Moses' father, mother, brother, and sister. (Amram, Jochebed, Exod. 6:20; Aaron, Miriam.)
3. Relate the story of Moses' childhood.
4. How came he to be a shepherd in the land of Midian?
5. How long was he there?
6. How did God call Moses? (Printed lesson.)
7. For what was he called?
8. Did he accomplish the task? How?
9. To what time does the Golden Text refer?

FOURTH LORD'S DAY LESSON OF JULY

Lesson 4.

July 27, 1930.

DEBORAH AND BARAK

Golden Text: Say to them that are of a fearful heart, Be strong, fear not.—Isa. 35:4.

Lesson Text: Judges 4:1-10.

1 And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead.

2 And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5 And she dwelt under the palm-

Studying the Scripture Lesson

Verse 1. When was this? (In the days of the "Judges". See Notes.) When the last preceding "judge" was dead, what did the people do again? In whose sight was their way evil?

Verses 2, 3. How did they fall into the power of Jabin? (Comp. Deut. 32:30.) What powerful armaments did he possess? How long and how severely did he oppress Israel? What did they do in their distress?

Verses 4, 5. Who judged Israel at that time? Where did she dwell? For what did the people come to her? (Comp. Exod. 18:13-20.)

tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kadesh-naphtali and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.

10 And Barak called Zebulun and Naphtali together to Kadesh; and there went up ten thousand men at his feet: and Deborah went up with him.

Verse 6. What message from Jehovah did she send to Barak? Who had commanded so? Read in this connection Josh. 1:9.

Verse 7. What two things would God do on his part?

Verse 8. Did Barak seem quite assured that her word was of God? What condition did he make?

Verse 9. Was Deborah willing? What price would Barak have to pay for his doubt?

Verse 10. Did Barak succeed in gathering this army? Who accompanied him to the field of battle?

NOTES ON LESSON 4

"IN THE DAYS WHEN THE JUDGES JUDGED."

Those were dark days for Israel. Contrary to God's express orders the people of Israel failed to drive out all the nations when Joshua brought them into the land. And, just as God had predicted, the remnant of the nations corrupted the people, so that they went and worshipped the idols of the Canaanites and adopted their abominable ways. (Judges 1:27 ff.) For this God chastened them and gave them into the hands of the nations in and round about, who oppressed them bitterly. But when Israel cried to Jehovah, He raised up men, supernaturally empowered them, and through them delivered the people. Here, in sum is the picture:

1. When Israel took possession of the land (under Joshua) they failed to drive out the inhabitants. (Judg. 1:27-34; 2:1-5.)

2. As God had forewarned them, these inhabitants corrupted them, and led them into idolatry.

3. When they did that which was evil in his sight, He gave them up to their enemies who oppressed them. (Judges 2:11-15.)

4. When in their distress they cried to the Lord, He raised them up "judges", and He was with the judge and saved them through the instrumentality of the judge. (Judges 2:18.)

5. They, however, did not obey. As soon as the judge was dead they turned back and dealt more corruptly than their fathers. (Judg. 2:19.)

6. The same distress came with added severity, and again they cried, and again Jehovah heard (sometimes with protests, Judg. 10:10-16). and again He raised them up saviors, and again they were delivered and

afterward backslid again.

7. "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judg. 21:25.) Jehovah, their only king, they did not regard nor acknowledge; and other king they had none. It was a day of lawlessness and confusion. Yet God, as always, had His remnant, even in those dark days. (Ruth 1:1, f.)

DEBORAH

This woman, "a mother in Israel" (Judg. 5:7), was divinely raised up to "judge" Israel. This was unusual. However she exercised her gift at her own home: she did not go about to public places and deal with the concourse of people. And ("as also saith the Law") God directed that she was not to usurp authority and dominion over man. When God was ready for action, He sent for Barak through her, and through Deborah commissioned him to lead the hosts to battle. Barak, however, demanded this much proof of the Divine authority of her word that she should go along and risk her life along with his. To this she consented; but told Barak that (for his unbelief) the glory of destroying Sisera should go to a woman.

THE VICTORY OF BARAK

With his ten thousand of Naphtali and Zebulun Barak moved to Mount Tabor, where Jehovah would "draw unto him" the forces of the enemy, with all his horses and the dreaded "chariots of iron"—formidable weapons in those days. And Deborah said unto Barak, **Up, for this is the day** in which Jehovah hath delivered Sisera into thy hand: is not Jehovah gone out before thee?" (Judg. 4:14.) So they descended the mount to meet and utterly vanquish the enemy in the plain. What happened may be partly seen from the poetic description of the conflict in the song of victory (Judg. 5:19-22). It appears there that a sudden flood (perhaps caused by a cloudburst) swept the horses and chariots down the river Kishon. That was at Megiddo (whence "Armageddon," the "mountain of Megiddo").

But Jael, the wife of Heber the Kenite, who treacherously killed Sisera, the general of Jabin's host, when he had taken refuge in her tent, comes in for special mention and glory in Deborah's song. Her deed was not great or noble in its method, but in its intention and significance—because she, a Kenite, sided with Israel in Jehovah's battle, and destroyed Israel's chief enemy.

QUESTIONS FOR CLASS

(Read Hebrews 11: 32-35. What name found in this lesson occurs there?)

1. From what book in the Bible is the present lesson taken? (See also Golden Text.)
2. What were those "judges"?
3. What were the circumstances of those days?
4. Who was the oppressor in this chapter?
5. Who and what was Deborah?
6. Where did she judge the people?
7. For what man did she send?
8. What did she order him to do?
9. Did that order come from her, or from God through her?
10. What shows that Barak was a little doubtful and fearful?
11. Was this a light task?
12. On what condition was Barak willing?
13. What did Deborah say?
14. Did Barak do as he was told?
15. How was the enemy equipped and armed?
16. Who gained the victory?
17. Read the last verse of the book of Judges.
18. Did God have a faithful remnant even in the dark days?
19. Has He now?
20. Am I willing to do His bidding?



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