

AUGUST, 1930.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*  
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## A HYMN OF PENTECOST

BY LEILA PARRISH

The apostles, in one place  
Waited for the God of grace,  
To send forth the Spirit's pow'r.  
When arrived that wondrous hour,  
Like a mighty wind it came,  
And appeared in tongues like flame;  
With the Spirit they were filled,  
Speaking as the Spirit willed.

O blest Pentecostal day,  
When the clouds were cleared away,  
And the gospel light did shine,  
Showing Christ, the Life divine!

Jews, from all parts of the earth  
In the language of their birth,  
Heard the men of God proclaim  
Blessed news in Jesus' name.  
They believed this message true,  
And cried, "Men, what shall we do?"  
They were told, and on that day,  
Souls three thousand did obey.

'Tis today as it was then,  
God's salvation comes to men;  
That glad message we must teach,  
That same gospel we must preach;  
Sound it out from shore to shore,  
Let it span the waters o'er,  
Reach the islands of the sea,  
And give Christ the victory!

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## WORDS IN SEASON

R. H. B.

### IS IT A HOPE?

The coming of Christ is the Christian's blessed hope (Titus 2: 13). The brethren of the New Testament church are represented as waiting (earnestly, eagerly waiting) for the revelation of Jesus Christ, looking for Him, loving His appearing. It was not a mere expectation; it was a *hope*. They desired it and longed for it as well as expected it. But today the general attitude toward the Second Coming is not just one of hope. Where there is expectancy there is more or less of dread. The average Christian would probably be terror stricken at the announcement that Christ is coming tonight. I am not speaking of backsliders and evildoers who would naturally look forward to the day with alarm, but of

Christians in good standing and fellowship. That such should be filled with dread and apprehension cannot be explained except on two suppositions—either they lack *assurance of salvation*, or else they have wrong conceptions of what the coming of Christ is and means. Or both may be the cause, and the first may be due to the second.

#### WHEN ALL HOPED

If the Christians of the New Testament times had been perfect beings, free from all frailty and failure we might well doubt that the Lord's return could be to us what it was to them, a joyful, hopeful prospect. But the New Testament itself reveals that they were a people of like passions with us, sore beset with temptation, often stumbling and falling short of the perfect pattern of Christ. The admonitions, exhortations, reproofs, and warnings of the epistles show that much. Not that that was considered to be a normal condition or that they were to be content with that state of affairs—but they had their deficiencies. Nevertheless they looked forward to the Lord's coming with happy confidence and joyful anticipation. They believed He would deliver them from the wrath to come. They looked upon Christ's coming as "salvation." They expected that He would fashion anew the body of their humiliation and make it like unto His glorious body. They believed that they would be "changed in a moment, in the twinkling of an eye," and together with the risen dead in Christ,, caught up in the cloud to meet Him in the air; and that thenceforth they should forever be with their Lord. They believed that when He would be manifested, they also would be manifested with Him in glory. This expectation was not held by a few exceptional saints alone, but by the rank and file of the church. The prospect was not held out to the best and truest congregations only, as to Philippi or Thessalonica, but to such weak and defective ones as Corinth also. On what ground did their hope rest?

#### SET YOUR HOPE PERFECTLY

"*Set your hope*" says the apostle (1 Pet. 1:13). This is a command and calls for a determined act and attitude. I must *set* my hope. "Set your hope *perfectly*," he adds. That means unre-servedly, whole-heartedly, without doubt or hesitation or restraint. Now, *on what?* "Set your hope perfectly on *the grace* that is to be brought unto you." We have received grace already. The grace of God which bringeth salvation has come unto us, as it has unto all men (Tit. 2:11) and we accepted it. "By grace have ye been saved through faith" (Eph. 2:8). Now we *stand in grace* (Rom. 5:22) and His grace is sufficient for us, always, in every circumstance "for my strength is made perfect in weakness" (2 Cor. 12:9). But there is grace yet to come. It is to be "brought unto you." It is on this that we must set our *hope*, perfectly. And when and where is this grace to be brought to us? Here is the whole statement: "Set your hope perfectly on the grace that is to be brought unto you *at the revelation of Jesus Christ.*" So when Jesus comes, grace will be brought to us. Now the principle, grace, is evermore the opposite to that of desert and merit, and also of law and judgment.

When God deals with a man according to his just desert, he does not deal with him in grace. And vice versa. Otherwise grace is no more grace. What God does for us in grace is not due us, but is of His free lovingkindness. He will deal with us in special grace when Christ comes. And upon this fact the apostle bids us to set our hope perfectly.

\* \* \*

### THE GRACE OF GOD

It is well for us that it is so. The best of us would not have the hardihood to come before the judgment seat of Christ upon the ground of our goodness and desert. Even Paul, though knowing nothing against himself, felt that he was not thereby justified, but "he that judgeth me is the Lord" (1 Cor. 4:4). "We believe that we shall be saved through the grace of the Lord Jesus Christ," said Peter; and he had reference to the *final* salvation (Acts 15:11). Now grace always takes us up where we are, and meets our failure. "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins raised us up together with Christ (by grace have ye been saved)." (Eph. 2:4f). In grace we began, in grace we stand (Rom. 5:2), to grace we look forward. And this grace, received aright, bears the richest fruit in love and good works. Some have always "turned the grace of God into lasciviousness." But to those who know it and receive it, the precious grace of God becomes the basis of all hope. And every one that hath this hope set on Him purifieth himself even as he is pure. (1 John 3:3). So shall the coming of Christ be a *hope* to the child of God.

\* \* \*

### WHEN CHRISTIANS WAKE UP

"Christians in a backslidden state," says a noted preacher, "are blinded to their own condition and to the state of sinners. The truths of the Bible only appear as a dream. They admit it all to be true; their conscience and judgment assent to it; but their faith does not see it standing out in all its awful reality. But when their spiritual eyes are cleared they see all things as they are, in clear strong light."

So indeed it is with all those who are "neither cold nor hot." They acknowledge the truth, but it produces no conviction, kindles no flame. They acknowledge the fact of sin—regret it, deplore it, but are not wrought up about it. They regard it as an inevitable evil and even make excuse and allowance for it. They believe that sinners are lost, and feel sorry for them—or else they may be very broad and hopeful for them. All their works betray the lukewarmness of their hearts; the nerveless hand, the feeble word, the weak optimism, the indifference and indecision of mind. But let them once become awakened and straightway they are concerned and, as a result sinners are converted to the Lord.

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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

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## NEWS AND NOTES

From Jacksonville, Fla.: I have been in a meeting near Albany, Ga., during the past two weeks. I feel that the church was revived, and two were baptized into Christ. I begin at Cowan, Tenn., August 3. Pray for me."—H. N. Rutherford.

From Oklahoma City: "Pray for our work here. We think it is doing well. We have made a trade for a lot for a church house. I am preaching some at Moore also."—Earl C. Smith.

Delayed Report: "Our efficient elder, Dr. E. V. Wood and Brother A. P. Davis, our gifted song leader, two sisters and myself, went from Dallas to Cleburne, Texas, where Brother G. C. Brewer, of Memphis, lecturer, Bible teacher and a man of fine scholarly traits was directing men to the Lamb of God. He had sown the seed of truth and love. What a rich harvest did he gather for God's allegiance! Many gave their lives for the Lord Jesus by obeying the commandments of righteousness. Among those fifty or more souls were some already advanced in years, and whose earthly pilgrimage is drawing to a close. May the Lord continue to bless him in the mighty and fruitful ministry of saving the lost."—Stephen D. Eckstein.

From Springfield, Mo.: "Please note change in my address from 831 W. Monroe to 913 E. Madison St. I am changing address and church, but not city. My two years with the Madison-Broadway congregation have been pleasant and successful, and in this service I have no regrets. I began work with the South National Avenue Church of Christ July 1. This is a new, and the fifth, congregation for Springfield, and is located in a splendid section of the city, with many opportunities. We are now in the midst of a revival effort with G. C. Brewer as our speaker. We are starting with a small membership, but good workers and spiritual characters.

"Those contributing to Brother Reese should address me at the above address, or simply in care of National Avenue Church of Christ."—L. O. Sanderson.

From Enid, Montana: "We had a fine meeting at Fairview, with four baptized, one man seventy years old, and one restored. Better crowds than last year.

"We were two weeks at Mona with good attendance. Five were baptized, one man sixty-four years old who had been raised a Catholic. The brethren are all feeling happy over the results.

"We started at Botten's School house last night about ten miles from Elmdale, Mont. The fields are so large out here, and so few workers that we can only touch the border of them. But we will keep on going and some good will result."—Chas. W. Petch.

From Glenmora, La.: "Recently Brother Sidney Mayeux of Woodville, Miss., was present at our mid-week service. He gave a good lesson on Why Jesus Came to Earth.

"The work at Monroe moves along well. Brother Jas. Tidwell of Dallas, Texas, preached for the church meeting in American Legion building on the fifth Lord's day in June. His visit was very much appreciated."—W. J. Johnson.

Delayed Report: "I met and heard Bro. Boll for my first time in Abilene last week. He preached on 'David's Sin and Prayer for Forgiveness' at the day service, and 'What Jesus Taught About Sin' at the night service. Both sermons were fine, being very practical and dealing with problems which we face continually. I enjoyed both sermons and enjoyed meeting the man.

"I am now in a meeting at Throckmorton, Texas, and go next to Haskell. I preached monthly at both places while I was a student in Abilene Christian College ten years ago. My time is all taken for the summer and early fall, but I have time for meetings in October and November. I am devoting all my time to meeting work now and will be glad to go anywhere for work. If I can serve you write me at 1933 Walnut Street, Abilene, Texas."—Roy H. Lanier.

From Toronto: "Two young men have been baptized at Bathurst Street since Brother Jorgenson's meeting. One of them, and it may be both, attended his meeting pretty regularly. We are so glad he came and held that meeting, for it helped many of us more than we can tell."—Mrs. Frank Chittick.

From Abilene, Texas: "We enjoyed Brother Boll's meeting more than I can express. It seems to me he did the best preaching I ever heard him do. He did lots of good in Abilene. I believe there were nine baptisms and one restored; but that is only a small part of the good done. We look forward to his return next year."—O. E. Phillips.

From U. S. Veteran's Hospital, Alexandria, La.: "It is a shame that I am not able to be up and go about to visit different wards and speak to them of God's love to us-ward, but on the other hand I am thankful even as it is. I shall try to distribute these Quarterlies about the patients by means of having some one to go to different patients. It is hard for me to stay in bed all the time and not be able to see and speak to them. And being tuberculous, we are shut off from the rest of the world, so you can imagine what it is to bring the Truth in its purity and in simplicity.

"I need you all to pray for us here that the Word may have the power to bring them to the light from the darkness."—T. Nakane.

From Ft. Collins, Colo.: "We have two worthy girls here who desire to go to Morrilton this winter to school. Do you know of any one who gives scholarships now? While we were in school at Odessa several were given every year."—Mrs. L. C. Healy.

Note: Here is a fine opportunity to place a gift that will bring good fruit!

From Brazil: "Brother Manoel Pinheiro, the Cajazeira School Teacher who was baptized by Brother Smith, is just back from a 45 league trip selling testaments and gospels. He preached almost every night beside doing much private work in homes. All of this trip was made on foot. He brought back with him a fine translation of 'The Old Rugged Cross.' Pray that God give us many such willing workers.

"We appreciate so much the rich lessons we get from The Word and Work. We translate the Sunday School Lessons weekly and find them always full of good thoughts that are needed in our lives and in the lives of the Brazilians."—O. S. Boyer.

From Tiptonville, Tenn.: "Brother N. B. Hardeman closed a very interesting meeting with the church here last night. His sermons were of the very best, the gospel, God's power to save, and many people heard

him gladly, though only three baptisms resulted. But in addition to that, the membership was very materially strengthened in the faith. To God be all the glory, in the church, through the name of our Lord Jesus Christ."—Ealon V. Wilson.

From Ft. Collins, Colo.: "Brother B. F. Rhodes was at Denver last fall, so came on up and talked a week. We have not heard a sermon since. Lawrence and Brother John Thomas each talk one Sunday each month. Brother Parmiter still talks one Sunday."—Mrs. Lawrence Healy.

"On June 29 I closed an eight-day mission meeting in the county near Morrow, La. There were only two simple Christians, Bro. and Sister Sam Moreland, but they were the majority because God was with them. The Lord added fourteen to the two faithful, and we believe they have come with all their heart to be just simple Christians. They are all grown people ranging in age from twenty-four to seventy years. We are rejoicing that the Lord has so blessed that community and rewarded the faith of His two faithful servants there, and that now there is a New Testament church meeting each Lord's day to break bread.

"I want each family to have the Word and Work so I am giving each family a year's subscription. This will possibly solve the Quarterly need for the time being.

"Louisiana is a great mission field."—Frank Mullins.

The brethren at Highland Park, Ky., where S. L. Yeager labors, have just closed an interesting meeting, J. L. Davis preaching. Eleven were baptized, and 13 received by letter. Among those baptized were an old man, his son, and his grand-son. Excellent attendance on Lord's day following the meeting, at 312 Hiawatha Ave., where the brethren now assemble.

Some advance orders are coming in for our forthcoming book on *The Revelation*—50c each, \$5 the dozen.

Bro. J. A. Pauley of Monett, Mo., Rt. 3, writes a notice offering his service as a preacher wherever needed.

The popular tract, "The Church I Found and How I Found It," by R. H. Boll, has been reprinted. We can supply at 5c each, 50 for \$1, \$15 the thousand.

Brother H. D. Leach of Bloomington, Indiana, (338 S. Grand St.) contemplates a tour among the churches, partly for preaching and partly in the interest of the song services. He is a good man who does good as he goes.

"We had happy Song Rallies at Bedford, Ind., and Cornell Ave., Chicago, on July 1 and 2. At both places the churches for twenty or thirty miles around were well represented, and aside from the singing the fellowship was most refreshing."—E. L. Jorgenson.

Quantity purchasers of the Alphabetical hymnal, "Great Songs of The Church," since last report:

Danville, Ill. (Bowman Ave. Methodist); Ozark, Mo.; Bedford, Ind.; Greenville, Ala.; Brinkhaven, Ohio; Locust Grove, Ky.; Llano, Texas; Buffalo Gap, Texas; Big Clifty, Ky.; Junction, Texas; Henrietta, Texas; Martin, Tenn.; Wichita Falls, Texas; Pekin, Ind.; Montebello, Calif.; Springfield, Mo.; Zanesville, Ohio (Norval Park); Colorado Springs, Colo.; Douglass, Kansas; London, Texas; Davenport, Iowa; Oneco, Fla.; Hammond, Ind.; Trenton, Tenn.; Nashville, Tenn.; Ripley, Tenn.; Alden, Kans.; Union Hill, Tenn.; Ardmore, Okla.

From Sheldon Heights Church, Chicago: "Please find enclosed check for \$15 to send the Word and Work to preachers, or to use as you see fit. Sorry we cannot help more in this worthy work. May God's richest blessings be with you."—Floyd Wells.

## **AN OPEN LETTER TO YOUNG PEOPLE**

STANFORD CHAMBERS

The young people have their problems. It is in recognition of this fact and to offer some sympathetic aid that this letter is written.

The young people's problem is composite, that is, made up of problems. One of its important phases is the "right and wrong of things." Blame does not attach to one who in frankness and sincerity asks why a certain thing is pronounced against and another preached; why certain lines are drawn and discriminations made and certain inconsistencies appear. Some conventionalities have a right to be challenged. Investigation for the sake of discovering the right is in nowise to be discouraged. Indeed there is "solid food" for those who by reason of use have their senses exercised to discern good and evil. You say of one thing, "I do not see any wrong in that." Of another you ask, "Why isn't that all right?" No censure here. First, make sure that you are sincere in asking. Sincerity in the matter is vital. Again, are your faculties exercised to discern good and evil? Don't be too sure of your judgment. You wish to know right in order to do right? And discovering the right you will take that side? Then I can assure you that you will come out all right in the end. By God's grace you will.

Some things are wrong in themselves. In very nature they have always been wrong, and will always be wrong. It has always been wrong to deny God His rightful place as God, to have any other gods before Him. It has always been wrong to deny parents the rightful place as parents. It has always been wrong to lie, to steal, to murder, to commit adultery, to covet or defraud. Things that come under these heads are usually discernible, and the sincere and conscientious, unless taken unawares, easily avoid them. They are not the most troublesome things. Some things are not wrong in themselves, but are nevertheless wrong because they injure the doer, affecting the heart, and the whole spiritual state therefore, and need to be carefully discerned and guarded against. No trifling here—too much is at stake. Again a thing may not be wrong in itself, nor an injury to the doer, but wrong to practice because it injures others. A moral principle thus becomes involved which can in no wise be ignored.

Three tests: a problem as to the right to do a certain thing arises. First, is it a thing wrong in itself? If not, then another question: what effect does the doing have upon the doer? Does it make him love the Lord more? Does it stimulate his Bible reading and praying? Does he love the Prayer Meetings and the Lord's table more? If so, then you may be reasonably sure that you, personally, would be safe in the doing. But a third test: What effect would the doing have upon others who might see or know about it? Would it injure your influence with them? Would it thus impair your soul-winning power? If not it has thus stood the acid test and you need have little hesitancy about the practice. Otherwise draw the line and draw it hard and fast, that it be no

longer a problem to you. Be fair and square. Be honest with yourself in putting things to this test.

To be more specific: Why wrong to ride in a buggy (which an old time creed forbids), though declared all right to ride in the oxcart? Test No. 1: Is the thing wrong in itself? No. Test No. 2: Would riding in a buggy injure the one riding? No. Test No. 3: Would it injure any seeing or knowing it? If there seemed the need of such a decree in former times in order to curb fleshly pride, there is not that need now. It is safe, spiritually, to ride in a buggy. In those same good old days they carried their wine with them in the oxcart and drank the same. Tested: it was not wrong in itself. It did the one drinking no spiritual injury unless he drank to excess. It did not seem to injure others. But can you carry wine in your buggy or automobile? It is not wrong in and of itself. Taken temperately, good wine would perhaps not injure you. But as to Test No. 3, you could not be seen with a wine glass to your lips today without losing your influence as a fruit-bearer in righteousness. The line must be drawn. Moreover our country's law is to be conscientiously observed by all who wish to do and be right.

As to dancing: The rhythmical moving of the feet or body is not necessarily wrong in and of itself. What the motive or purpose, and what is suggested are to be considered, of course. But what is the effect of the modern dance on the dancers? Does it produce more love in their hearts for their Creator and Benefactor? Does it increase their interest in the Bible? In the place of worship? Does it increase their missionary zeal? their liberality? Does it help them to become more efficient soul-winners? Does dancing inspire other's confidence in their profession? Let those of experience answer. And thousands answer every question in the negative. I have never heard a dancer give a clean bill of health either to the institution or the practice. Now, if the case can be made out to the contrary, let the test be put and the results made known.

The "petting party"? Be honest in applying the test. The euchre party? Apply the test. The poolroom? Apply the test. Sunday ball games? Sunday excursions? Lord's day lounging, loafing, visiting, birthday celebrations, fishing or any other form of Church Truancy? Apply the test and let the problem be solved, as far as you are concerned, in the light of God's word and in the interest of your spiritual health and of your fruit bearing, which depends on your influence and, which in turn depends much upon what you lead others to think of you. Conduct determines reputation; reputation determines influence; influence determines fruitage; fruitage determines relation to the vine, Christ Jesus our Lord.

Finally, my dear young friends, count up and know that there are many, many things that do stand the acid test. What is more, they are not only the worth-while things, but they are the things that bring us the purest joy and the most of it. "Believest thou this?" May peace and joy and usefulness and happiness go with you forever. Amen.

**AS A MAN THINKETH**

H. L. OLMSTEAD

Man is not so much a creature of circumstances as he imagines. Man is not only what he thinks but most of the circumstances which surround him are the direct result of his thinking. What a man puts into his mind, or allows to fall into his mind, like seed in a plot of ground, determines whether the crop shall be useful or useless. Thoughts have been likened unto seed, actions the blossoms and our circumstances the fruit. Many men curse their lot, their circumstances, or even the universe, but this is cowardly and unjust. The unchangeable law of man's being is, "As he thinketh in his heart so is he." What every man thinks puts him where he is, so that he will usually find his outward circumstances harmonizing with his inward state.

Let a man try for any considerable period of time to practice self-control, self-purification, or any practice of sound thinking and action, and he has the proof that his circumstances change in ratio with his changed mental attitude. It is a strange but true law of our being that every man attracts to himself that which he harbors in his mind. What we love will come to us, and also what we fear will overtake us, and the circumstances following will be in keeping with the thought.

The jail and the poorhouse are not often forced upon a man by the "cruel hand of fate," but come as the result of wrong thinking. If a good man falls it is usually because he has been for a long period of time holding on to some criminal thought. A man's circumstances reveal to him what manner of man he is. If he wakes up in the jail or penitentiary or finds himself isolated from the companionship of good men and women, these bitter circumstances have not been thrust upon him; he has attracted them to himself by his wrong thinking. If a poor man has the worthy ambition of desiring to improve his surroundings and conditions it is more likely that he will first have to improve himself. He at least cannot think thoughts of idleness, nor can he figure on cheating his employer. He will only bring upon himself greater wretchedness and misery if he does.

If a wealthy man desires to rid himself of some disease, his willingness to spend huge sums of money with his physician is not enough. He cannot go on living in defiance of the laws of health. He too will have to change his way of thinking. He cannot change his health without changing his habits. Good thinking never brings bad results nor does bad thinking ever bring good results.

For these reasons men cannot hide their thoughts. Thoughts crystalize into actions and habits. These in turn bring their inevitable results—sickness or health, sorrow or joy, poverty or riches, captivity or freedom. Bestial thoughts, drunkenness, sensuality, then the circumstances of disease and destitution. Impure thoughts, habits that are enervating, and then come adverse circumstances. Thoughts of doubt and indecision create weak and unmanly habits and their result is failure. Thoughts of criticism and hatred bring on habits of accusation and violence, which re-

sult in the circumstance of injury to the one who thus thinks. On the other hand beautiful thoughts create habits of grace and kindness and bring to us genial and happy circumstances. Thoughts of gentleness, habits of kindness, bring back to us circumstances that are helpful and preserving. So true is this law that any line of thought, good or bad, persisted in, never fails to produce its result, both on a man's character and his circumstances.

If men would but learn that law is the order of the universe instead of confusion, justice not injustice, righteousness not corruption, they would profit immeasurably. They would cease to curse their lot or their circumstances and adjust themselves to the law of the universe and their own being, and find that their circumstances would undergo a wonderful change. They would find that no man can expect to improve his circumstances without improving himself. No man can expect to get what he wants merely because he wants it. What a man is determines what he shall get.

I should feel untrue to my calling and untrue to you as my friends if I did not today point you to One who always thought right about everything, whose habits of life were therefore perfectly fashioned, and whose circumstances were circumstances of real blessedness. No man thinks right about anything until he thinks about it as Christ thought. We are told that the thoughts of man are vain. We therefore need a criterion which we have only in Him. I recommend to this club the words of His great apostle, "Whatsoever things are true, whatsoever things are just, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." It will then be seen that the varicolored pictures which life presents to us outwardly are but the images of our inmost souls.-

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### **THE BIBLE WORK AT NORMAN**

From Norman, Okla.: "We are making preparation for the greatest work with students, during the next session of the University of Oklahoma, that the church here has ever undertaken. We are encouraged by the fact that we have a number of good men and women in the church who are fully capable of rendering valuable assistance in this work.

"Any new movement will be subject to more or less failure. We have had some failures in this work but so have we had failures in all the work that we are attempting to do in the way of education.

"The plan we are following here is absolutely new, so far as I know, and is not being duplicated by any university in the country. We do not have a Bible Chair in the University of Oklahoma, and our work here does not receive any state support. All the support must come from the churches. We are furnishing a teacher in the Oklahoma School of Religion, which is a fully accredited school in the University of Oklahoma. The Oklahoma School of Religion is controlled by a non-sectarian Board and is absolutely free from state or denominational control.

"We shall be glad to hear from parents or students who contemplate coming to Norman next year."—A. R. Holton.

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*Summer Offer—Four 4-month subscriptions for \$1.*

## PERSONAL WORK, OR SOUL WINNING

You say, "I would try to win people to Christ if I only knew how. I have had no special training." If you have the preparation of heart and willingness to work with Jesus in this love task, he will use you in winning souls. Try these suggestions:

1. You should have a desire to win souls to Christ. This desire may be created by a study of God's will. It is his will for all men to be saved, and it should be your desire to do his will. Paul had this passion to such a degree that he cried out: "Woe is unto me, if I preach not the gospel!" And nobody knows this so well, and nobody taught it so emphatically, as did Paul. He made it his aim to preach where Christ was not known. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest." Ask him to give you the vision Christ had when he said: "Lift up your eyes, and look on the fields, that they are white already unto harvest." That is the way Jesus started soul winners. He wanted them to look, see the need, think of the value of a soul, and pray that he send laborers to gather the ripened grain. Completely surrender yourself to Jesus. Ask him to use you in his service. Surrender so completely that you can fervently pray: "Take my life and let it be consecrated, Lord, to thee." Surrender to him so completely that you can ask him to blot you out and reveal himself through you. Yea, so completely that you can say: "Here am I, Lord; send me."

2. Keep a good supply of well-written tracts on hand, with some Testaments or parts. They will be good to leave with a friend after a conversation. If you expect to reap a large harvest of blessings in the lives of others, and if you are going to have your own soul flooded with the joy of the Lord, you must not try to fish with an empty hook; you must use plenty of attractive bait, and nothing is better than the Bible.

3. Remember, the obligation of missions rests on Christians. Jesus said: "I have chosen you, and ordained you, that ye should go and bring forth fruit." Do not be discouraged. The fisherman must be patient and wait for the fruit of his labor. It takes courage to do personal work, but remember the word of the Lord Jesus: "Lo, I am with you always." As you continue, you will grow in strength and will learn to say:

"I love to tell the story,  
It did so much for me,  
And that is just the reason  
I tell it now to thee."

Of all the means placed within our reach whereby we may lead souls to Christ, there is one more blessed than the others—prayer. What a blessed privilege is ours to bring before the Lord our friends and those we are trying to save! They laid the paralytic before Jesus to be healed. Just so you can lay your sin-sick friend before him in prayer. Pray for certain people, definitely, passionately, and expect their conversion. Remember, too, that four

friends carried this man and let him down through the roof. Some of your friends or neighbors may be spiritually paralyzed and unable to move toward God without a word from you and a prayer to God for help. Jesus says: "Go out and bring them in." Remember the parable of the fig tree (Luke 13:6-9), how the Lord came year after year seeking fruit thereon, and, finding none, bade the dresser of the vineyard to cut it down. And the dresser asked that it be left alone, saying that he would dig about it and tend it, and that if it should then bear fruit, "after that thou shalt cut it down." "Lord, have patience with him yet a little longer." Thus we have the assurance that we can get further time and more opportunities by taking it before the Lord. Paul believed prayer helped, for he said: "Ye also helping together by prayer for us." (2 Cor. 1:11.)

4. Keep a prayer list. Prayer moves the hand that moves the world, and nothing lies beyond the reach of prayer, except that which lies outside the will of God. "The effectual fervent prayer of a righteous man availeth much." "The devil can hedge you round about, but he cannot roof you over." Keep your connection with the great motor of strength. Then, too, a prayer list is exceedingly important in winning souls to Christ; and it is an exalted privilege we have of coming to the throne of grace, just as a child has the right of access to his earthly parent, and this privilege should be enjoyed by every child of God. Jesus gave us this assurance when he said: "What man is there of you, whom if his son ask bread, will give him a stone?"

5. "Check up" on your friends whom you have placed on your prayer list, to whom you have given literature and to whom you have been talking, asking them from time to time how they are getting along with their reading and otherwise encouraging them to study the Bible.

6. At the proper time, according to your best judgment, ask them if they are not ready to give themselves to the Lord. Folks do not know what a wonderful Savior we have. Talk about him; tell them of his love, his great salvation, his blessings to all who follow him.

A few years ago the city of Nome, Alaska, was stricken with diphtheria. Serum was needed to save the lives of the children of the stricken city. Railroads and steamships cooperated with men with aeroplanes and men with dogs who braved the terrible blizzard, risking their lives to save the children. The world is thrilled by such acts of heroism. Listen, people! Souls are perishing around us every day. Millions now dying shall never live. Only the gospel can save them. Will you take it to them? Remember, God says that there is "joy in heaven over one sinner that repenteth," and "he which converteth the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

Christ has no hands but our hands  
 To do his work today;  
 He has no feet but our feet  
 To lead men in his way.

He has no tongues but our tongues,  
 To tell men how he died;  
 He has no help but our help  
 To bring them to his side.

We are the only Bible  
 The careless ones will read;  
 We are the sinner's gospel;  
 We are the scoffer's creed;  
 We are the Lord's last message,  
 Given in deed and word.  
 What if the type is crooked?  
 What if the print is blurred?

What if our hands are busy  
 With other work than his?  
 What if our feet are walking  
 Where sin's allurements is?  
 What if our tongues are speaking  
 Of things his lips would spurn?  
 How can we hope to help him  
 And hasten his return?

Read the great apostle's burning heart's desire in these few verses: "For though I was free from all men, I brought myself under bondage to all, that I might gain the more." (1 Cor. 9:19.) "To the Jews I became as a Jew, that I might gain Jews." (v.20.) "To them that are without law, as without law, . . . that I might gain them that are without law." (v. 21.) "To the weak I became weak, that I might gain the weak. I am become all things to all men, that I may by all means save some." (v. 22.) Follow Paul's example. "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." (1 Cor. 10:33.)

Study your Bible daily, study it systematically, prayerfully, and carefully, ask God to add his blessing to your study. This is tremendously important, for it is your most effective weapon. Get full of it. How can we give out something without taking something in? How can we give out the word of the Lord unless we are full of it? Try breathing out twice without breathing in. It cannot be done. I say again, get full of God's word.

Earnestly hold your desire before God in prayer, ask his guidance, and ask him to use you in winning souls. And be sure your own heart is right. "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 76:18.)—R. S. King, in *Gospel Advocate*.

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#### CANTON MISSION

Bro So has gone to the Kochow district for a few weeks to carry on some Bible study work with the brethren at Ng Chuen. At night they will have evangelistic meetings. We need more men to conduct such work.

Lewis T. Oldham.

## WORLD CONDITIONS

The last quarter of a century has been a time of transition, marked by momentous events. Outstanding among these have been the great world war, resulting in the breaking up of old political systems in Europe, leaving the nations struggling under colossal debts; the forming of the League of Nations, and the world Court; the holding of disarmament Conferences; the adoption of Peace Pacts for outlawing war; the great upheaval in China; and recently the signing of an agreement between Italy and the Vatican, by which the latter is recognized as a temporal State. Backward nations, small and great, have eagerly grasped at the idea of the right of self determination. One of the most striking and ominous signs of our times is the prevailing spirit of nationalism. This movement is found not only in China and India, where it is most prominent, but also in the smaller nations of Asia, and in fact throughout the whole world. The time evidently has arrived which is mentioned in the Gospel of Luke, when not only the fig tree, but also all the rest are putting forth their leaves.

The developments in the religious world are no less significant. Various groups of evangelical leaders who are seeking to stand by the old faith and to stem the tide of liberalism and rationalism recently have held a number of important conferences regarding both the home and foreign work. We rejoice that there are so many who are true to Christ and His Word, yet we must also recognize the fact that the apostasy is becoming more widespread, and exceedingly bold and daring. The unrest and apathy in religious circles generally is appalling. Unbelief is being manifested in varying degrees ranging from mild liberalism to organized atheism whose purpose is the destruction of the Bible and the Church, and every form of religious life.

To face the conditions we need more than ever to have a firm grip on the promises of a Sovereign God, and an unshakable conviction that His plan and purpose will be fulfilled. Greater than all the discouragements that these conditions present is the living, risen Lord, who is marching on to a glorious victory, even in the midst of all this confusion and strife. The great upheaval in the social and political order, especially manifested in the breaking up of pagan customs and religious systems, will yet be overruled by the hand of God for the furtherance of the Gospel. The existing spiritual conditions constitute a profound call to deep humiliation and prayer, but there is no reason for pessimism to those who believe the Word of the Lord and are expecting His return. This is an hour not only of great issues, but of tremendous challenges to preach a positive Gospel. The need of human hearts is the same in every age, and there is presented at this time an unparalleled opportunity for spiritual ministry to meet the hunger that is in the hearts of so many of God's children.—H. M. Shuman.

## INSPIRED CAUTIONS

"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away away from the living God." (Heb. 3:12.)

*Unbelief is the child not of the head but of the heart.* It is always well to know the source of a disease, then the physician can attack it in its citadel. If unbelief were the creature of our intellect, we must needs meet it there with argument, but since it is the product of a wrong state of heart, of an evil heart, we must meet it there.

"This," says William Law, "is an eternal truth with which you cannot too much reflect upon, that reason always follows the state of heart; and what your heart is, that is your reason. If your heart is full of sentiments (feelings), of penitence, and of faith, your reason will take part with your heart; but if your heart is shut up in death and dryness, your reason will delight in nothing but dry objections and speculations."

*Guard against an evil heart.* If the heart were in a right condition, faith would be as natural to it as flowers in spring; or as smiles on the face of healthy, innocent childhood. As soon as the heart gets into an evil state—harboring sin—permitting unholy thoughts and desires to remain unchecked and unjudged—then beware! *for such a heart is no longer able to believe in God.* It is in imminent danger of falling irretrievably.

Take heed, then; watch and pray; examine yourselves whether ye be in the faith; prove your own selves! Expose yourselves to the searching light of God's Spirit. Cultivate the honest and good heart. Most of the infidelity of the present day arises from man's disinclination to retain God in his knowledge. More skepticism may be traced to a neglected prayer closet than to the arguments of infidels. First, men depart from God; then they deny Him. And therefore for the most part will not yield to clever sermons on the evidences, but to home thrusts that pierce the joints of the harness to the soul within."

"Guard especially against heart-hardening. . . . We get hard through the steps of an unperceived process. . . ."—F. B. Meyer.

## THE LONE PINE

Recently Bro. McCaleb told of a pine woods in Japan near the old home of Bro. Hiratsuka and in clear view from Bro. Bixler's house. Then all those trees but one were cut out. Previously the group or clump of trees together took the shock of the wind. Unitedly they withstood the blast, but now there is one lone pine standing out to receive the full force of every wind which blows. In like manner the active, working Christian, mingling freely with his brethren of the congregation, is helped to stand by all the other members and himself helps each of them to stand; but the isolated Christian—whether alone from his location or by his neglect—receives by himself the full impact of all the evil winds which Satan makes to rage. "Behold how good and how pleasant it is for brethren to dwell together in Unity."—Don Carlos Janes.

## THE CHALLENGE TO PRAYER AND GIVING

E. L. JORGENSON

The drought which prevails in most states, coupled with the inactivity of business in general, has brought a situation that calls upon God's people to *pray* as never before—for their own needs and for the needs of gospel workers.

It is a challenge to God's people also to *give* as never before. For praying and giving in faith are ever the human means of tapping the divine supply. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." God did not say to Israel, "Now I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it; and *then* you can bring the whole tithe into the storehouse." No—*first* the faith, first the venture first the letting go of the gift that we cannot spare; then the blessing. So then, if we would have our needs, and also somewhat to give to those who are in need, particularly in these times, we must learn the secret of planting as a seed the little that we have, by faith, for a harvest of temporal and spiritual blessing in the hour of extremity.

It would be pathetic if the missionary workers should be deprived or handicapped this year through a lack at home, not so much of means as of faith. The year 1930 should be a good year for the churches spiritually.

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## THE CHURCH OF CHRIST

The Church of Christ is a New Testament institution, which we find in existence from Acts 2 onward. It is divine in its origin, and has for its Head, Jesus Christ. The terms of membership have not been left for man to decide, but they have been laid down by the Head and are revealed in the New Testament. Men may admit their fellows to a human society on their own terms, but we come into the divine church on the terms laid down by the Lord. A study of the book of Acts will show that men came into the church through faith in God's Son, through repentance, through baptism on confession of faith in the Lord Jesus. And so in the epistles we read: 'For by one Spirit are we all baptized into the one body.' (1 Cor. 12:12). 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3:26, 27). It appears that the conditions of salvation and the terms of Church membership are identical. In complying with the one we comply with the other. The fact that there are many who love the Lord who have not complied with all the terms does not in any way alter or modify the teaching of the Word, but it does urge upon those who see the beauty of New Testament teaching on this matter to be earnest and urgent in teaching these things. We must earnestly but lovingly contend for New Testament faith and practice.—W. M. Kempster.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

Theory and practice should be in exact accord. \* \* Bro McCaleb has begun to move toward the coast for embarkation this fall. \* \* A young Japanese training in with Harry Fox led nine of his friends to Christ within a year. \* \* Can you give the substance of Lk. 10:2?

Our theory of religion is to follow the Bible. There could be nothing better. \* \* Some of the African natives walk in as far as thirty miles with freight on their heads. \* \* The siege of Kwai Hsien was lifted May 15th bringing relief to the Smiths, Broaduses, Sister Mattley and others. \* \* "Pray for us."—Alice Merritt. "For this nation."—N. B. Wright. "Pray for Herman."—Sarah Fox. \* \* When Geo. Scott feels a little off he takes more quinine and works harder. \* \* Are you interested in the opening of work in Korea this year? \* \* The service notes issued by Bro. Oldham are valuable in keeping his constituency informed. \* \* When did you preach last on missions? \* \* A mother on the field needs a washing machine, a husband wants a typewriter to help him get out reading matter for the natives, and there is outlet for some good used clothing. \* \* Pilgrims Mission, Benares, is determined their industrial work shall "grow in soul as well as body."

Theoretically, we "are following the Bible"; actually, we are a long way behind. Our brethren of the first century evangelized the world in a generation. Hundreds of churches seem not to be trying to evangelize beyond their own communities. They are dreadfully shortsighted. \* \* Have you ever tried getting another person or another church to give to the work abroad? Have you tried getting the sisters to do some work for the missionaries? For particulars on increasing the work, address the writer of this page at 1046 Dudley Ave., Louisville, Ky. \* \* Would it be right to sit on the porch and read the paper if a house across the street were on fire? or to "be at ease in Zion" when brethren across the sea are needing clothing, picture cards, books, bandages, medicine, wall rolls, letters, etc., which we can supply without being poorer? \* \* J. L. Hart, Chickasha, Okla., is supplying Bro. Merritt some cotton and broom corn seed. \* \* We still need that teacher for Japan. Shall public schools in U. S. have all the teachers of the church? \* \* The Brazil workers, who need recruits this year, can mail four papers for  $\frac{1}{2}c$ . \* \* One of the oldest churches in the Philippines has given up instrumental music. \* \* Sister Cy-pert's Bible school has doubled in numbers and in interest this year. \* \* Bro. Harry Fox has Bible School on the streets. \* \* With a few pushing, we can have a moderate foreign mission work: with all pressing forward, we can have a great work abroad and much joy at home.

# THE LORD'S DAY LESSONS

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## FIRST LORD'S DAY LESSON OF AUGUST

Lesson 5.

August 3, 1930.

### NAOMI AND RUTH

**Golden Text:** And he made of one every nation of men to dwell on all the face of the earth.—Acts 17:26.

**Lesson Text:** Ruth 1:6-10, 14-22.

6. Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread.

7. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10. And they said unto her, Nay, but we will return with thee unto thy people.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

### Studying the Scripture Lesson.

(The book of Ruth is short: read it all for this lesson.)

**Verse 6.** Who is this about? (See Notes.) Why had Naomi gone down to Moab? What changes had come to her there? Why was she minded now to go back to the land of Israel? **Verses 7-9.** Who accompanied Naomi? What were the names of the two daughters-in-law? (v. 4.) What counsel did Naomi give them? Did they seem to be much attached to her?

**Verses 10-14.** At first did either agree to go back? (What argument Naomi made is seen in vs. 11-13.) How did they at last decide?

**Verse 15.** Did Naomi make another effort to dissuade Ruth from going with her? Was she able to shake Ruth's mind? (v. 18.)

**Verses 16-18.** Read or recite from memory Ruth's beautiful final answer to Naomi. Did that mean much for Ruth? (Think of all it meant.)

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

**Verse 19.** To what place in the land of Israel did they come? Why did they go there? (It was Naomi's old home. Ruth 1:12.) What did the women say!

**Verses 20-22.** What does "Naomi" mean? ("Pleasant" or "Lovely".) What does "Mara" mean? ("Bitter"—same root as "Miriam." "Mary".) How had she gone out full? How had she come out empty? (See Ruth 1:1-5.) Had God really dealt bitterly with her? (See Rom. 8:28.) At what time of the year did they arrive in Bethlehem?—(See the outworking of it all in the bit of genealogy at the end of the book,—Ruth 4:18-22 with Matt. 1:5, 6.)

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## NOTES ON LESSON 5

### THE BOOK OF RUTH

This little book of four chapters is one of the most precious of the whole Bible. It is located in the days of the Judges (1:1) and it shows how in the darkest times God works steadily on toward the accomplishing of His gracious purpose toward Israel and all the world. It also shows that in that period of general failure God had reserved for Himself a godly remnant (comp. Rom. 11:2-5). There were still true hearts in Israel. "The Lord knoweth them that are his." (2 Tim. 2:19.) Naomi was one of these. Boaz was one of them (Ruth 2:4). Ruth, the stranger from Moab, won by Naomi's goodness and faith, also became one of them. And through these God worked out His plan.

### NAOMI

Here was a mother-in-law so winsome and lovable that she gained and held the hearts of her two daughters-in-law, so that, years after the husbands were dead they continued to cleave to her, and wanted to go back with her to her homeland. With difficulty one of them was persuaded to return to her people; and the other simply would not hear to it, but cleaved to her mother-in-law, "for better or for worse, until death do us part." Not only did Ruth choose her mother-in-law, and Naomi's country and people, but Naomi's God and religion also. It is thus that the sweetness and goodness of God's children draws others to them and through them to the Lord. Every Christian woman should aspire to be such a magnet for God. Yea, and every Christian man, girl, and boy, also.

### RUTH

Ruth's choice was momentous. She braved much. It was no light undertaking for a lone young woman to cast in her lot with her mother-in-law (both alike widows, helpless and penniless in the world) and go to a strange country and people—a people so exclusive as Israel, and among whom the Moabites were especially discriminated against (Deut. 23:3)—to learn new customs and manners and speech, and to fall in with Israel's religion. In fact it was the God of Israel that drew her most of all; and it was under His wings that she had come to take refuge (2:12). And God saw after her. (Heb. 11:6). It was He that directed her step so that "her hap was to light upon the portion of the field belonging to Boaz," her husband's near kinsman, who took the part of the "Kinsman-redeemer"

for her, married her and brought her into her inheritance. Thus the Moabite woman's name came to figure in the genealogy of King David and of our Lord and Savior Jesus Christ. (Matt. 1:1-16.)

### THE GOLDEN TEXT

The force of the Golden Text in this connection is that "God is not the God of the Jews only, but of the gentiles also." Nevertheless He had chosen Israel to be His peculiar people. (Deut. 7:6-8.) To them He revealed Himself, and with them He dealt as with no other nation (Ps. 147: 19, 20). But He was not unmindful of the rest of mankind (for all the earth is His) but His eye was upon them (Acts 14:16, 17) and ultimately His purpose was through the channel of Israel to bless all the world. (John 4:23.) But any who sought Jehovah from near or far were ever welcome—as was Ruth the Moabitess.

### QUESTIONS FOR CLASS

1. Who was Naomi?
2. How did she get into the Moabite country? (Ruth 1:1-5.)
3. What misfortunes befell her there?
4. Why did she resolve to return to Israel?
5. Who went with her?
6. Did she persuade them to go with her?
7. Which of the two went back?
8. What did Ruth say?
9. To what place did they come?
10. What did the women of Bethlehem say?
11. What does "Naomi" mean?
12. Was that a fitting name for this woman? How do you know?
13. What time of year was it?
14. Did God provide for Ruth?
15. In what field did she happen to light? (Boaz' field. See Notes.)
16. What did Boaz do for Ruth?
17. In whose genealogy are Ruth's and Boaz' names found? (Matt. 1:1-5.)
18. What is the point of the Golden Text?
19. Give your estimate of Naomi's character.
20. Give your estimate of Ruth.

## SECOND LORD'S DAY LESSON OF AUGUST

Lesson 6.

August 10, 1930.

### HANNAH

**Golden Text:** My son, hear the instruction of thy father, and forsake not the law of thy mother.—Prov. 1:8.

**Lesson Text:** 1 Sam. 1:9-18, 24-28; 2:19.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the doorway of the temple of Jehovah.

10 And she was in bitterness of soul, and prayed unto Jehovah, and wept sore.

11 And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she

### Studying the Scripture Lesson.

**Verse 9.** Who was Hannah? (1 Sam. 1:1-2.) Why was she at Shiloh? (To worship. See 1 Sam. 1: 3, 4.) Where was Eli sitting? Who was Eli? (High priest.)

**Verse 10.** Why were these annual feasts at Shiloh times of special bitterness to Hannah? (1 Sam. 1:6, 7.) To whom did she here pour out her sorrow? Is that always the one best thing to do? (Ps. 62:8.)

**Verse 11.** What vow did Hannah make? Why "no razor come upon his head"? See about **Nazarites** in Num. 6:1-8.) For how long should this child be a Nazarite, wholly given to Jehovah? (Comp. also Judg. 13: 3-5.)

continued praying before Jehovah, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. •

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah.

16 Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto.

17 Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him.

18 And she said, Let thy handmaid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more sad.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young.

25 And they slew the bullock, and brought the child to Eli.

26 And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here,

**Verses 12-14** What did Eli notice? What was Hannah doing? What did Eli think? How did he reprove her? **Verses 15, 16.** Give Hannah's answer to Eli. To whom had Hannah spoken? Of what had she told him?

**Verses 17, 18.** What did Eli say to her? Did Hannah take the high-priest's as God's answer? Did she continue to be sad?

**Verse 24.** God had heard her voiceless prayer and had given her a son, whom she kept till he was weaned. Where did she then take the child? What did she bring along for a sacrifice?

**Verses 25-28.** What did Hannah tell Eli? Did Eli remember? What did he do when he saw what God had done? **Read Hannah's song of praise, 1 Sam. 2:1-10.**

**1 Sam. 2:19.** (What Samuel did at Shiloh is told in ch. 2:18.) How often did Hannah see her child Samuel? What did she bring him every year?

praying unto Jehovah.

27 For this child I prayed: and Jehovah hath given me my petition which I asked of him:

28 therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there.

2:19 Moreover his mother made him a little robe, and brought it to him from year to year, when she came with her husband to offer the yearly sacrifice.

## NOTES ON LESSON 6

### THE PRAYER-HEARING GOD

"Samuel" means "Heard-of-God." His mother called his name Samuel because (she said) "I have asked him of God." God does not only hear a nation when they cry to Him out of their distress and oppression (as we saw in lessons 3 and 4) but the cry of an individual also. "O thou that hearest prayer, unto thee shall all flesh come." (Ps. 65:2.) For the God of Israel, the God and Father of our Lord Jesus Christ, alone is He that answers prayer. (Deut. 4:7.) Samuel was in person a living, visible, answer to prayer.

### HANNAH'S STORY

Hannah's song, a prayer of praise, should be read with this lesson. Throughout it runs the note that God is the God of the lowly and oppressed: that He humbles the proud and arrogant and lifts up those of low estate. "For by strength shall no man prevail." Comp. Ps. 75:4-7. There is a wondrous resemblance between this song of Hannah and the song of Mary the mother of Jesus (Luke 1:46-55).

### SAMUEL

How great a man he was—the last of the Judges, the first of the Prophets, who tided the nation over the crisis when they asked for a king

(1 Sam. 8, 9) and was a blessing to his people for many years! All this came of the humble prayer of a sorrowful and oppressed woman before the Lord. "For thou Lord art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon Thee." (Ps. 86:5.)

### QUESTIONS FOR CLASS

1. Who was Hannah?
2. What was her sorrow?
3. Where did she pray?
4. How did she pray?
5. For what did she pray?
6. What vow did she make?
7. Why did Eli think she was drunken?
8. What did Hannah tell him?
9. Did God hear Hannah's prayer?
10. Why was the child called "Samuel"? ("Heard of God.")
11. What was a Nazirite? (Num. 6.)
12. For how long was Samuel to be a Nazirite?
13. Of what other child was this to be true? (Judg. 13:3-5.)
14. What is meant by "Hannah's Song"?
15. Who else uttered a similar song? (Luke 1:46-55.)
16. Do you know anything of Samuel's life and work?

## THIRD LORD'S DAY LESSON OF AUGUST

Lesson 7.

August 17, 1930.

### SAUL

**Golden Text:** Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

**Lesson Text:** 1 Sam. 9:15-17, 25-27; 10: 1; 19:9-11; 31:1-4.

15 Now Jehovah had revealed unto Samuel a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

25 And when they were come down from the high place into the city, he communed with Saul upon the housetop.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first that I may cause thee to hear the word of God.

### Studying the Scripture Lesson.

#### I. Saul Anointed to be King.

**Verses 15, 16.** What had Jehovah revealed to Samuel? Who would send Saul to Samuel? How did God send him? (See 1 Sam. 9:3-10.) What should Samuel do? What would Saul do?

**Verse 17.** When they met, what did God say to Samuel?

**Verse 25.** (This was after the feast Samuel had made for Saul)

**Verses 26-10:1.** What summons did Samuel give Saul? What private communication did he have for Saul? ("The word of God.")

#### II. Saul in His Rejection.

(How and why Saul was rejected is told in the Notes.)

**1 Sam. 19:9-11.** In what frame do we see Saul here? (Troubled by an evil spirit, seeking to murder David.) Why did he hate David? (See Notes.) What is meant by "an evil spirit from Jehovah"? (The Spirit of God was departed from Saul, and he was given over into the power of an evil spirit. 1 Sam. 16:14. Comp. 2 Thess. 2:11, 12.)

#### III. Saul's End.

**1 Sam. 31:1.** Where was this battle fought? Who was victorious?

**Verse 2.** What notable men fell there?

10:1 Then Samuel took the vial of oil and poured it upon his head, and kissed him, and said. Is it not that Jehovah hath anointed thee to be prince over his inheritance?

1 Sam. 19:9 And an evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand.

10 And Saul sought to smite David even to the wall with the spear; but he slipped out of Saul's presence, and he smote the spear into the wall; and David fled, and escaped that night.

11 And Saul sent messengers unto David's house to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life tonight, to-morrow thou wilt be slain.

1 Sam. 31:1 Now the Philistines fought against Israel: and the men

**Verses 3, 4.** In the last extreme pressure what did Saul ask his armor-bearer to do? Why did he want him to do that? Would the armor-bearer do it? How did Saul die?

of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4 Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

#### NOTES ON LESSON 7

##### SAUL CHOSEN TO BE KING

1. **The background of Saul's choice and anointing** is first of all Israel's demand for a king. They made the demand of Samuel (1 Sam.8) and he took it to the Lord. After much protest and remonstrance, the people persisting in their request, it was granted.

2. **How God sent Saul to Samuel** is told us in 1 Sam. 9. All seemed accidental and undesigned; but God's providence was in it all. How Saul was anointed is told us in the Lesson Text. Note that though it was the people that clamored for a king, it was God who selected, chose, appointed, and anointed Saul king over Israel. (Comp. Deut. 17: 14, 15.)

##### THE CAREER OF KING SAUL

1. **The best sum-up of Saul's career** is his own confession in 1 Samuel 26: 21—"Behold, I have played the fool, I have erred exceedingly." The folly of King Saul was his self-will.

2. **The earliest days of Saul's reign** were well enough. He delivered Jabesh-Gilead from the oppression of the Ammonites, and once more, publicly and formally Saul was made King in Gilgal. (1 Sam.11: 14, 15.)

3. **He "forced himself."** His folly began to show itself when he failed to wait for Samuel, as he was told to do, and offered the sacrifice himself, which he had no right to do. He said he "forced himself." (1 Sam. 13:12.) So he did violence to his own conscience. "Thou hast done foolishly" said Samuel. It was a test, and Saul failed. Had he stood it "God would have established thy kingdom upon Israel for ever." But now it was decreed that Saul's Kingdom should not stand: "Jehovah hath sought him a man after his own heart." (1 Sam. 13:5-15.) This man was "David the son of Jesse, who shall do all my will." (Acts 13: 22.) In that point lay the contrast between Saul and David.

4. **Saul's complete rejection.** Saul's failure in 1 Sam. 13 was not yet final and decisive. He could have retrieved himself. The final rejection came when in the matter of Amalek, Saul utterly disobeyed the

Lord. (1 Sam. 15.) This was the second and decisive instance of "the folly of King Saul."

5. **Saul's Hatred of David.** Of David's anointing we read in 1 Sam. 17. Saul's jealousy and suspicion were aroused against David, "and Saul eyed David from that day and forward." (1 Sam. 18:9.) This hate became murderous, and for years he pursued and persecuted David, although (and even **because**) he felt assured that David was the man whom Jehovah had chosen in his stead. This again was a sample of Saul's exceeding great folly. Did he think he could thwart God's purpose? Incidentally he committed one of the most terrible outrages recorded—the slaying of the priests of Jehovah (1 Sam. 22.) The man who could not bring himself to execute God's orders upon guilty Amalek, in his hatred and self-will could make a clean sweep of the innocent house of the priests.

6. **Saul's End.** Two things mark Saul's exit: (1) his consultation with the witch of En-dor (1 Sam. 28)—which again illustrates the man's self-will and folly; (2) his suicide. Even in his death he must take things into his own hands. "So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah which he kept not, and also for that he asked counsel of one that had a familiar spirit, to inquire thereby." (1 Chron. 10:13.)

7. **The Sum of the Matter.** "Behold to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) And, "Let him that thinketh he standeth take heed lest he fall." (Golden Text.)

Use Study Questions for Class

## FOURTH LORD'S DAY LESSON OF AUGUST

Lesson 8.

August 24, 1930.

### JONATHAN AND DAVID

**Golden Text:** He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother.—Prov. 18:24.

**Lesson Text:** 1 Sam. 18:1-4; 20:14-17, 32-34, 41, 42. 2 Sam. 1:25-27.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

1 Sam. 20:14 And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not;

15 but also thou shalt not cut off thy kindness from my house for ever; no not when Jehovah hath cut off the enemies of David every one from the face of the earth.

#### Studying the Scripture Lesson.

(For the circumstances of this lesson, see Notes)

#### I. The Beginning of the Friendship.

**Verse 1.** When was this? (After David had slain Goliath.) How is Jonathan's love for David described? Does love knit men together? (Com. Col. 2:2.)

**Verse 2.** What had David been doing heretofore? (1 Sam. 17:15.)

**Verses 3, 4.** What is a covenant? Why did they make a covenant? What did Jonathan do to honor David?

#### II. A Friend in Time of Need.

**Verses 14, 15.** When was this? (Saul had attempted to kill David, and David fled. See 1 Sam. 20:1ff.) Did Jonathan foresee David's exaltation and future power?

**Verses 16, 17.** What was this covenant? (See v. 14.) Did Jonathan truly and unselfishly love David?

**Verses 32-35.** Read the intervening

16 So Johnathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, for the love that he had for him; for he loved him as he loved his own soul.

32 And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death.

34 So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

41 And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be

verses, 18-31. What convinced Jonathan that Saul was determined to kill David? How was Jonathan affected?

Verse 41 What lad? See 1 Sam. 20:18-40. Why were they both so deeply affected? (Henceforth they must part.)

Verse 42. Jonathan's farewell. What oath of covenant had they sworn to each other?

### III. David's Dirge over Jonathan.

Read the whole dirge—the "Song of the Bow"—2 Sam. 1:17-27.

between me and thee, and between my seed and thy seed, forever. And he arose and departed: and Jonathan went into the city.

2 Sam. 1:25 How are the mighty fallen in the midst of the battle!

Jonathan is slain upon thy high places.

26 I am distressed for thee, my brother Jonathan:

Very pleasant hast thou been unto me:

Thy love to me was wonderful,

Passing the love of women.

27 How are the mighty fallen, And the weapons of war perished!

## NOTES ON LESSON 8

### FRIENDSHIP OF DAVID AND JONATHAN

Among the stories of immortal friendships none ranks so high as that of David and Jonathan. Friendship has been called the master-passion. No other form of human love reaches a height more pure and selfless than that of true devoted friendship. David and Jonathan were kindred souls—both men of faith (Comp. 1 Sam. 14 and 17—and the finest friendships spring up within the common faith in God)—both brave and strong and noble of heart. So these two "met and recognized each other" and were thenceforth joined in heart for ever.

### THE BACKGROUND OF THE LESSON TEXT

It would not have been possible to give the setting of each of the incidents in the scripture lesson. The student should read the whole story from 1 Sam. 17 on.

The first beginning of the friendship was after David's victory over Goliath. See printed lesson. Was there not something prophetic in prince Jonathan's action when he stripped himself of his apparel and put it on David?

The test of adversity. There are many fair-weather friends, but the test of true friendship comes in times of trouble. It was when Saul turned against David and sought after his life that Jonathan's loyalty and self-forgetful devotion shone forth. David truly owed his life to Jonathan's love.

David's Flight. Jonathan would not at first believe that Saul, his father, had designs upon David's life, but undertook to test the matter, and to let David know by the scheme of the lad and the arrows at the

rock Ezel. (1 Sam. 20:18-23.) The test showed abundantly how terrible was the hate of Saul for David. So Jonathan told David and in tears they bade each other farewell. Once more they met. When David was being hunted as an outlaw and fugitive, Jonathan came to him in the forest of the wilderness of Ziph; and again they renewed their love and their covenant. (1 Sam. 23:15-18.) That was the last meeting till the great day of God, when doubtless these two great loving souls shall meet and know each other again, nevermore to be parted.

### QUESTIONS FOR CLASS

1. Who was David? (1 Sam. 16.)
2. Who was Jonathan?
3. When did their friendship begin?
4. In what trials was their friendship tested?
5. How did that trouble come about?
6. What happened at the rock Ezel?
7. Why did they both weep?
8. Did they ever see each other again? (1 Sam. 23:15-18.)
9. How often does it say that they made a covenant? (See printed lesson, v. 4, v. 16, v. 17, and 1 Sam. 23:18.)
10. How and where did Jonathan die? (1 Sam. 31:2.)
11. What did David say about Jonathan in his dirge?
12. What is the Golden Text?

## FIFTH LORD'S DAY LESSON OF AUGUST

Lesson 9.

August 31, 1930

### AMOS

**Golden Text:** 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.—Isa.6:8.

**Lesson Text:** Amos 1:1; 7:10-15; 2:11, 12; 3:7, 8.

1:1 The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

Chap. 7:10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there:

13 but prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.

14 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

### Studying the Scripture Lesson.

(See Notes on the Time, and the Times of Amos.)

**Verse 1.** What was Amos' occupation? (See also 7:14, 15 below.) Did Amos think these "words" up or did he see them? Whose "words" were they? ("Thus saith Jehovah," vs. 3, 6, 9, 13, etc.) Concerning whom? In whose days? When? Where else is this great earthquake mentioned? (Zech. 14:5.)

**Amos 7:10, 11** Where was Beth-el, and what notable thing was there? (1 Kings 12:25 ff.) What sort of "priest" was Amaziah? (1 Kings 12:31.) What message did he send to King Jeroboam? Had Amos really said that? (See Am. 7:9-17.)

**Verses 12, 13** What did this same priest Amaziah tell Amos he should do? What is implied in that language? (That Amos was in the prophesying business for the living he could make out of it.) Why should he not prophesy in Bethel again?

**Verse 14** Was Amos overawed by that speech? What did he tell Amaziah? Was Amos a professional prophet?

**Verse 15.** Why did he undertake a prophet's work? Who called and commissioned him?

said unto me, Go, prophesy unto my people Israel.

2:11 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.

Chap. 3:7 Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets.

8 The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?

**Amos 2:11** In enumerating some of His mercies to Israel he mentions two here. Was it a kindness of God to send them prophets and Nazirites? (What is a Nazirite? See Num. 6. One devoted to God by special vow.) How did they show their appreciation? What is meant by "gave the Nazirite wine to drink"? (To make them break their vow. Num. 6.) What did they say to the prophets? (See 5:10 and 7:13, 16. Also Isa. 30:10; Jer. 11:21.)

**Amos 3:7, 8** How did the prophets come in possession of the secrets of God? Did He tell them what He would do? Could they help prophesying when Jehovah had spoken? (Comp. Jer. 20:9; Acts 4:20; 1 Cor. 9:16.)

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### NOTES ON LESSON 9

#### THE TIME OF AMOS' PROPHECY

According to the best chronology Amos prophesied about 760 B. C. Israel's kingdom had been divided—the Ten Tribes forming the Northern Kingdom, the "Kingdom of Israel"; whereas the Southern Kingdom consisted of the two tribes, Judah and Benjamin, and was known as the Kingdom of Judah. Tekoa, Amos' home-town, was in Judah; but his prophesy appears to have been delivered chiefly in the Kingdom of Israel.

#### IN THE DAYS OF JEROBOAM II

When the Kingdom was divided, Jeroboam the son of Nebat set up a golden calf and a shrine of worship, one at Bethel (on the southern boundary of the Ten Tribe Kingdom) the other at Dan, near the northern limit; and he taught his people to worship at these places. None of the succeeding kings of Israel departed from this wickedness. This second Jeroboam lived long after the first Jeroboam, the son of Nebat. Things were going badly in those days (2 Kings 14:23-25.) Jonah and Hosea also were prophets in Israel about the same time.

#### THE AUTHORITY OF THE PROPHET

The true prophets were appointed and sent of God; the false prophets were self-appointed: they spoke their own thoughts and spoke what pleased man. (See Jer. 23; Ezek. 13.) The false prophets were well spoken of by everybody; the true prophets were maligned and persecuted. (Luke 6:22, 23, 26.) The false prophets were optimists. They said, "Peace, peace; when there was no peace." Amos' message came from God. He was not a "thinker"—he was a "seer." He was not a philosopher or an author or a statesman and reformer, he was only a **spokesman of God**. He delivered God's message simply and purely: "Thus saith Jehovah," and, "thus saith Jehovah." He did not appoint himself: God sent him. He was not seeking a job or a living; he had his occupation and living and took up the task of prophesying only at God's bidding, as our Lord took up the cross. The wizened worldly-wise Amaziah, of course, could not conceive or believe anything like that. None of those professionals could or can yet.

#### THE PROPHET'S WORK

The work of the prophet of God is illustrated in Exod. 4:15, 16 and 7:1, 2. It is summed up in 2 Pet. 1:21: "no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."

The inspired prophets are no more, but God's word which they spoke (Heb. 1:1) is left to us, and God's faithful servants still proclaim it.

### THE PROPHECY OF AMOS

See his messages to Judah and Israel in 2:4-16, and to both in 3:1, 2, and from there on. Read esp. Amos 4:12, 13; 6:1-6; 8:11, 12 and 9: 8-15.

#### QUESTIONS ON LESSON 9

- |   |  |
|---|--|
| 1. What was Amos?                             | times?   |
| 2. What was a prophet? (See Notes.)           | 13. What was Bethel?   |
| 3. Where was Amos' home?                      | 14. Who warned Amos not to speak there?                          |
| 4. What was his occupation?                   | 15. To whom did this false priest send word concerning Amos?     |
| 5. Who took him from his daily work?          | 16. Was Amos afraid?   |
| 6. Who sent him to prophesy?                  | 17. What answer did he give Amaziah?                             |
| 7. Whose words did he speak?                  | 18. Where (according to 3:7, 8) did the prophet get his message? |
| 8. Did he get much popularity from it?        | 19. Of what does God complain in 2:11, 12?                       |
| 10. Did the false prophets?                   | 20. What is the chief point in this lesson, to your mind?        |
| 11. In the days of what king did he prophesy? |  |
| 12. How were things going in those            |  |

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An ideal Bible for all whose eyesight is defective; printed in a type easy to read—large, clear, legible. The Bible is comparatively small in size—only 5 1/4 x 8 3/4 inches, and 1 1/2 inches thick! Takes the place of the old-fashioned, cumbersome Family Bible.

Complete with Presentation Page, Frontispiece, Family Record and 12 Colored Maps.

*Pica Type*

*Specimen of Type*

mouth 'an olive-leaf pluck  
Noah knew that the wa  
abated from off the earth.

- 180 Cloth, square corners, red edges, title on back in gold..... 3.00
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### Home Reading Bibles with References

Contain 60,000 references (center column) and 12 colored maps. These are splendid Bibles for the study, as they are in large type and have margins suitable for making notes.

Size of page, 6 1/2 x 8 1/4 inches

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