

WORD AND WORK

WORDS IN SEASON.

R. H. B.

SAVING FAITH.

To believe on Jesus Christ, to believe in His Name—what is meant by it? Not the mere assent to the fact that He lived, that He died for our sins, that He rose from the dead and that He ascended to the Father; that He is the Son of God, that He is Lord. It is the trust we place in Him on the ground of these accepted facts—the confidence we repose in Him; the hope and dependence we stake on Him. The saving faith of the gospel consists of a committal of oneself to Jesus as Lord and Savior.

There are many competitors to His claims; but the very chiefest one is *Self*. Men trust themselves for everything that God wants us to trust Jesus for. God sets Him forth as our Savior; but they want to save themselves and fancy themselves able. God sent Him to be our Light—but men think they can direct their own way. God made Him to be our righteousness—but men attempt to build up a righteousness of their own. God ordained Him to be our wisdom—but men are set to be wise in their own conceits. God made Him to be the true Vine, that in His life and power we, as branches, may bring forth fruit. But, men can bear wonderful and beautiful fruit apart from Him. He is the Divinely ordained High-priest—but men would break into God's presence, and feel themselves abundantly capacitated to transact all necessary business with God in their own names. They would ignore in every way Him through whom by God's will and plan all salvation must come. (Acts 4:12). But He is the Way, the Life, and the Truth: no man comes unto the Father but by Him. The very desire to be righteous, good, holy, apart from the Lord Jesus Christ is rebellion against God. The Christian differs from the man of the world in that he trusts in Jesus Christ for everything, and commits himself in real confidence to His lordship, salvation and guidance.

DESIRE AND POWER.

All of us who love the Lord have visions and longings for goodness. We catch a glimpse of it in some person and wish we could be and act like that. We admire it afar off in Paul; we see it glorified in the Lord Jesus Christ. We are conscious of our lack of patience, of kindness, love, wisdom, unselfishness, and our hearts cry out for it. But desire is not attainment. Man's most fervent longings remain unfulfilled for the want of power to obtain. But the apostle bids us look unto God who can and will "*fulfil every desire of goodness with power.*" (2 Thess. 1:11).

THE HOPE OF HIS COMING.

We shall not keep the expectant attitude toward the Coming of our Lord Jesus Christ if we are not sure of our acceptedness with Him. We are naturally so constituted that we soon dismiss troublesome and painful and perplexing things from our minds. If the return of Christ does not hold a joy and a hope for us, we shall not desire it, nor burden our thoughts with it very long. To the Christian who lives in sin, or who feels good reason to dread the Lord's sudden appearance, the very thought of it will soon become odious. If he finds any way to get rid of the doctrine (and what cannot be done by skillful "exegesis"?) he will strike it from his creed; or at least he will put the evil day far off. Only those who know the love of Christ and therefore love Him; who stand in His grace, and hold the secret of His continual cleansing and keeping; and who have set their hope perfectly on the *grace* that is to be brought unto them at the revelation of Jesus Christ (1 Pet. 1:13) can cherish that hope at all. The hope of His Coming exerts the most powerful influence upon the Christian's attitude and life. It is the motive by which he keeps himself in the love of God. Everyone that hath this hope set on Him purifieth himself even as He is pure. (1 John 3:3).

"O FOR A SOUL!"

"A soul that loves its fellow-man
No matter what his need."

That is a significant word indeed. The sad fact is that the greater a man's need is, the less is he likely to be loved by the rest of us. His very need makes him repulsive to us. His moral and spiritual deformity renders him abhorrent and disgusting. We are apt to confine our love to those whom we *like*—and "liking" never considers the other's need and burden, but the pleasure he may be to us. It is a selfish love that cannot stoop to that which is painful. What if God had loved us no more than that? What if the Lord Jesus had refused to take up such as we must have been in His sight? But the man who needs our love most, him we refuse to love or bother with. We are on the look-out for nice people, attractive people, interesting people—for the moral, the well-to-do, the influential, the well bred, men of social standing, respectable folks. But from the poor outcast man or woman, covered with the leprosy of sin, we turn easily away. And yet only through our love can the redemptive love of God reach him. Lord help thy servants!

ANTISEMITISM.

The thing is so old and common and customary that everywhere it has its own technical name. The modern designation is *Antisemitism*, derived from the name of Shem, Noah's son, of whom the Hebrew race sprang in the line of the Promise. An Antisemite is an opposer and enemy of the Jews, a Jew-hater. Europe has been for centuries and is today full of Antisemitic feeling. In a number of European and Near East countries it has long taken the form of cruel and bloody persecution,

“pogroms” and massacres. In America the circumstances are not so favorable to the ancient and famous occupation of Jew-baiting; yet even this country can match France and her Dreyfus affair with the Leo Frank case; and there is a greater amount of Antisemitic propaganda and sentiment than most folks are aware of.

Why this strange and singularly virulent hate and antagonism to the Jew? Many reasons could be assigned. The Jew, it is said, is a foreign element in every nation where he sojourns; and the presence of a foreign body always sets up an irritation. Which no doubt is true as far as it goes, but lacks a deal of explaining everything. Some allege that a peculiar personal unattractiveness cleaves to the Jew—that his manner and spirit is obnoxious. Some think that the Jews’ undoubted ability and shrewdness keeps the natives in perpetual jealousy. Some hold that the Jew is in secret plot and pact against the government, the country, perhaps against the whole world. And so on, and so forth. The explanations fail: they can be refuted one by one, and they change with the times; and the hate remains. But why the hate?

The true explanation for this as for every other fact pertaining to the Jew, even as to his very existence, is to be sought in God. The Jew always has been, always will be inexplicable apart from God. The philosophy of history, says the French infidel, Renan, does not apply to the Jew. The laws that govern the rise and fall of the nations, do not account for Israel’s history. It was *God* that scattered them abroad among all the nations under heaven. It is He that made them a hissing and a by-word in all the countries of the earth. It was He that preserved and kept them separate in the midst of alien peoples throughout the centuries, and He it was that chose them in “the furnace of affliction.”

But in that lies no excuse nor condonment of Antisemitism. It is not God that is the author of that hate (though He has permitted it and used it for the chastisement of His ancient people)—but Satan who knows that the Jew, even in his rejection, is God’s living witness (Isa. 43:10) Satan is the originator and perpetuator of Antisemitism. Yet through it all, “He that keepeth Israel will neither slumber nor sleep”; and “He that scattered Israel will gather him again.” And still (let every man take heed!) the ancient oracle to Abraham, and to Jacob, father of their nation stands valid: “Blessed is everyone that blesseth thee, and cursed is everyone that curseth thee.”

And God has spoken and He has confirmed it, that the day will surely come when they shall look unto Him whom they have pierced, and be cleansed at that fountain which was opened for sin and for uncleanness. In overflowing wrath God hid His face from them for a moment, but in everlasting lovingkindness will He gather them.

WORD AND WORK

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

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NEWS AND NOTES.

From Dallas: "The work at Peak and Main is progressing well. I baptized four young people at our mission at Reinhardt at a regular service lately. Our congregation supported six mission meetings in 1923."—J. E. Blansett.

Churches purchasing quantities of the new alphabetical hymnal, "Great Songs of The Church," since our last report: Portland, Ore., Derby, Kan., Richmond, Va., Athens, O., Paris, Tex., Natchitoches, La., Jake Prairie, Mo., Jacksonville, Fla., River Rouge, Mich., Bedford, Ia., Chicago, Ill., Falls City, Nebr., Yarmouth, N. S., Rose Hill, Kan., Edmonton, Ky., Aylesford, N. S., Portland, Me., Paterson, N. J., Wellington, Kan., Abilene, Texas.

From Greenville, S. C.: "I found the brethren here doing well. Their conduct during my recent absence is greatly encouraging."—G. F. Gibbs.

If you are one of those wishing to see our foreign mission undertakings enlarged, do not fail to send Brother Janes your name on a postal card—and see what happens.

Sorry we could not supply the full demand for last year's Bound Volume! We do have a few 1919's to sell. \$1.50 each.

From Dugger, Ind.: "We are trying to get Dugger ready to support a man full time in missions next year. Brother Boll is to be with us in April. We anticipate an enjoyable and profitable time."—Chas. M. Neal.

Large clubs received this year: Frank Wheeler, 50; E. H. Hoover, 54; Mrs. Holloway, 82; Jno. Abrams, 23; Mrs. Hughes, 26. Can't you send "four or more?"

From Tom Bean, Texas: "Our work is making some advancement. We have three Bible lessons a week besides our regular Sunday classes. I preach nearly every Sunday afternoon at some point out of Tom Bean. Yesterday was our best day for attendance at all services since I came to this field."—J. F. Smith.

"God's blessing on the service and work of the W. and W. for 1924!"—H. N. Rutherford.

"There is a good interest in all the meetings at Bathurst St., and we feel hopeful that this congregation may be led of God to do a great work." --Such is the good word from Toronto. Bathurst St. Church has a great history—a greater future we hope.

Tell your friends about the McGarvey articles, and the "Lessons in the Proverbs" now running in this magazine. And be sure to get your young people started in the Proverbs lessons. We have never before published anything so suitable for them.

From New Orleans: "Our work is moving along in good shape. Sickness and bad weather have hindered some of late, but the prospects are splendid for growth in all departments of the work this year. We expect to baptize a former Catholic Sunday. Others are interested. Please put us on your prayer list."—Willis H. Allen.

Free for six new subscriptions at \$1 each: Waterman's Ideal Fountain Pen No. 52, medium point, "self-filling," chased barrel, cannot spill—the standard pen for years. Obtainable in men's or women's size. The former has clip for pocket, the latter has a ring.

From Dasher, Ga.: "We had a splendid missionary rally during the Holidays. Two contributions are to be set aside each month—one for the foreign work and one for home mission work."—J. Edward Boyd.

Chas. Neal may have a debate with Millennial Dawnists. Brother Neal knows the Scriptures that will be especially involved, and would doubtless be able, even through the difficulties of a religious discussion, to do good and only good.

From Portland, Me.: "In the year just closed we have been especially blessed in the Lord's work in this part of His vineyard. Without any protracted effort, we have been blessed with seventeen new members to the Church in Portland. Sixteen of these by baptism and one by relation, from the Baptists. Five who were not meeting with the Church a year ago are now in fellowship with us. We hope to reclaim others who should be with us.

"In Westbrook the writer baptized one in the past year, while in Unity, in a three-weeks' protracted meeting, two were added to the Lord. For all of which I 'thank Him that enabled me, even Jesus Christ,' and take courage."—R. G. Schell.

"'Lessons on Hebrews' is the greatest and most scholarly treatment on that portion of scriptures which I know of. I delight to refer to it for it is wonderful in the way of edification and instruction. It should be one of the valued volumes of every Christian home. My only regret is that I did not have it in my possession sooner. I am much indebted to it for my knowledge of this Letter"—Stephen D. Eckstein. Lessons on Hebrews, by R. H. Boll, \$1.00.

The Jewish Mission work which has been carried on by Missionary Stephen D. Eckstein under the auspices of the Garret Ave. Church of Christ, has, under God's guidance since January 1, 1924, been transferred to Peak and Main Sts. Church of Christ, Dallas, Tex. Any one desiring information concerning the work may write to Minister J. E. Blansett, 4302 Trellace Court, acting treasurer George A. Hardison, 710 North Hill St., or Stephen D. Eckstein, 4302 McKinney Ave., Dallas, Texas. Pray for our guidance and that the Lord may continue to keep us and to shield the work in these perilous days.

Abilene, Dasher, Harper, Morrilton, and Nashville have all purchased "Great Songs of The Church." Why?

Have you sent in your order for the booklet, "The Book of Revelation," by R. H. Boll? A neat pamphlet, egg-shell paper; heavy, colored paper cover. Fifty cents a copy. If you want them in quantities, three for a dollar. For prices on large quantities, write to Word and Work.

We have nearly 2000 copies of the tract "Why Not be Just a Christian?" in the German translation; the entire lot had for \$5—one-sixth the regular price. We have also 500 tracts, "Church Amusements," $\frac{1}{2}$ c each; 1000 copies "Scriptural Ways to Go and Preach," by J. M. McCaleb, free for the sake of missions.

"Why Not be Just a Christian," and "The Church I Found and How I Found It," are great tracts. 5c, 50 for \$1.00, \$15 the thousand. Use these silent preachers.

From Andrew Perry, Watscka, Ill.: "For some three weeks and over I have been among the churches. My first stop was at Bismarck, Ill. I found this congregation in very good condition and trusting to do a good work in 1924.

"Then I put in a few days among the members listening to a Monday night sermon by a young Texas brother, now laboring in Chicago; also preaching on Thursday night before New Year's. Then on Saturday I came to New Goshen, Ind., where I preached on Sunday and at night also. I put in several days among the members around there and at Libertyville, where I preached on January 2. Bro. David Mathis had just closed a good meeting with 29 baptisms, 7 by membership, and 3 restored. Then I have been at Carr, Ind., Shiloh, Berea, Ellis and Dugger since that time.

"I planned a few days' stay at Lyons, but a letter just received tells me of death and sickness at that point."

We clip this from "Our Family Visitor," a monthly circular sent out by the Central Congregation in Chattanooga, where Brother Hoover is, and has labored for a number of years:

"The year 1923 is now numbered with the past, and it seems good to look back for a moment to count our blessings during that time, and to lament our neglected opportunities; also to thank our heavenly Father for the many unmerited favors He has bestowed upon us. Therefore, let us resolve for 1924 as 'servants' of our Lord, we will be more faithful, and as His 'beloved children' we will love Him, His Work and His Worship more than ever before.

"Our Sunday Bible School and Church Services are growing in interest, in offerings and in attendance. The prayer meeting is more largely attended and more men are taking a part than at any time since the church began. We relate this not to cause us to be satisfied, but to give us courage in striving for greater development along spiritual lines."

THE OFFICE CLUB.

This is not a club for killing snakes or assaulting men, but rather a device for bruising sin. Otherwise put, it is an effort from the office to make Word and Work more effective for good by creating for it a larger audience and to put our finances in somewhat better shape—though we closed the year in such a condition as to make us thankful.

The heavy part of the expense falls on the first few thousands of copies printed each time. The last thousand on a large run would not cost nearly as much as the first thousand.

You will not be shocked when we say that we want to enlarge our circulation. You would too if you were publishing. We are already doing almost everything that would be necessary in order to supply a much larger list of readers.

If we printed only one copy of Word and Work each month, we would have just as much expense and labor in selecting and

preparing copy, in typesetting and proof reading, and in "making ready"—as the printer says—as we do now.

It wouldn't take much ink to say we want to put on "two or three" thousand new names right away and our hearts would rejoice at such an increased opportunity for serving Christ, but we are going to say a thing that won't take your breath and yet is a thing of much importance:

THE OFFICE CLUB, promoted from Word and Work headquarters, is seeking to put on 500 new names right away. Silver and gold we have not; but we would be greatly pleased if a lot of our readers would give an hour or two in this effort just for the pure, simple good they can do. You can take the orders singly, doubly, or by the score—it is all right here. Send them in promptly; ask for sample copies, if you wish them; tell us of your interest; join with us in prayer for a great extension of our borders in this way. How much of a lift have you for the OFFICE CLUB in time to be reported in next issue? We fill orders for the Lesson Quarterlies, too, and for the best books. By these things, by subscriptions, and by gifts, the Word and Work with the blessing of God, lives and moves and has its being—while the editors and writers work for nothing and board themselves—humanly speaking. To God be all the glory.

JOIN THE OFFICE CLUB!

Word and Work,

Louisville, Kentucky.

SAVED—AND THEN WHAT?

STANFORD CHAMBERS.

It is a great thing to be saved from sin. It is every man's first need. The blessing is so great that only God can bestow it. To miss it is to suffer incalculable loss. How "great a salvation" is that offered in the gospel, "which began to be spoken by the Lord and was confirmed unto us by them that heard him"! May we never neglect it nor fail to appreciate it more and more.

But there is something beyond and greater than being saved, and that is to be a savior; and such the Lord would have every Christian to be. Of course we must ourselves be saved if we would save others, but we are "saved to save others." "Come and I will make you fishers of men." "Henceforth ye shall catch men." Ye shall save men. I will make you saviors of men. "He that winneth souls is wise."

It is a great thing to save life—physical life; it is a greater thing to save a soul. "Let him know that he that converteth a sinner from the error of his way shall save a soul from death." Paul, appreciating the value of souls and their preciousness to Him who died for them, strove to "become all things to all men" that he might "save some." What Paul sought to do, every saved per-

son should seek to do. We owe it to Christ who saved us. We owe it to them that are lost. Paul was debtor to all men. So are we. Our Lord in saving us put us in every man's debt, and the only way we can discharge the debt is by doing our part in the Lord's great, world-wide, age-lasting program on behalf of the lost—the Great Commission. So important is this, so imperative, that well may one question his own salvation if he is not lending himself to the Lord for the saving of others. It is the one business of the one body and of every one therein—the church's business, your business and mine.

REVIVE US AGAIN.

The Prophet of God in his prayer for Israel said, "O Lord, revive Thy work"; and the Psalmist said, "Wilt thou not revive us again, that thy people may rejoice in Thee?" I am sure that every good Christian, who has given the subject any serious thought, will agree with me that a revival of piety is a much needed thing in the church today. This age has become too much the age of form instead of the age of spiritual life. It is a commercial age. "The love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows," and as a result many professed followers of Jesus have joined hands with the world in the mad chase for wealth; or in the pursuit of pleasure; until they have well nigh made shipwreck of their faith. The spirit of the world seems to be gaining an influence over the church. Worldly means and measures are adopted to create some interest; to increase the attendance; to make a show of life. But when the novelty wears off, the superficial interest created by something new begins to die, and makes it necessary to have a change, something else to attract attention. Thus little by little the spirit of the world dominates the church and the Spirit of God departs, until the church of today becomes like the church at Sardis, which had a name to live, and was dead; had more reputation than piety. There is a general spiritual declension in the churches everywhere, and a call to a deeper spiritual life is the one important message to the people of God. Worldliness, like a tidal wave, is sweeping over the church, and carrying in its influence many bright, promising young men and women to the danger line of spiritual death; and older men and women, too. We are told that this is an age of fact and of business. Certainly, and this is just what is the matter with us. We strive hard for the things that perish; we are wide awake to our worldly interest, and at the same time losing our hold upon God and things eternal. Let us pray, "O Lord, revive Thy work" and use the divinely given means to accomplish it.—*W. D. Campbell, in Michigan Missionary Messenger.*

IN THE FEAR OF GOD.

A few days ago in conversation with a teacher regarding the difficulties in handling disobedient students she said: "I think parents do not make their children understand that it is necessary to obey because God requires it." I am sure that is one big part of the trouble. We leave God out of our plans. When children are made to understand that in obeying they are honoring God they will be more ready to do it. It is a sad day when children or grown folks do not fear God.

While this matter of teacher, student and parent is before us, let me mention some other things. There is little chance for the teacher to do much for the child whose parents have failed to influence it for honor and righteousness. If your child fails to "make good" in school, look first to what you did for him before you sent him to school. Did you fail in your efforts? Many Christian parents will be disappointed in results when their children go to what is called Christian schools. Why? Is it the teacher's fault? Or, did you fail to furnish the workable raw material? Have you failed at home, and then expect strangers or only friends to do what you did not do? Do you look upon Christian schools as reform schools—places to send those who have been hopeless at home?

Permit a little earnest advice. Be sure to stand by the teacher in his efforts to benefit your boy or girl. There is probably not one chance in a hundred for any student to be mistreated who makes an honest effort to do right. Few teachers have such a bad heart as not to earnestly wish and work for what they think best for the student. When your boy or girl writes home about being so badly treated, don't be in a hurry to condemn the teacher or school. Nine times out of ten any way there is part of the story your boy or girl has not told you. Don't say your child would do no such thing. Wait, be calm, and teach school awhile. Your boy or girl is just human, and the tendency is to tell things so as to make our own side look as good as possible. This is often done by leaving out some of the material facts in the case.

If by any chance a temporary injustice was done your child, it will be a hundred times better for him to bear it than have the spirit of disobedience cultivated by taking vengeance on the teacher or school.

If all parents in sending children away to school would tell them plainly that they must be obedient, and that they would get no sympathy at home for disobedience, and then stick to that statement, the school's burden would be lightened immensely. If you want to ruin your child completely and add your part in ruining the school, then stand by your child while he breaks rules. If you would tell him plainly he can get no such support at home, it would be the best thing possible for the student.—
John T. Hinds in *Firm Foundation*.

LESSONS IN THE PROVERBS.

R. H. B.

THE SCRIPTURE THAT REASONETH WITH YOU AS WITH SONS.

"Ye have forgotten the exhortation that reasoneth with you as with sons." In these words the New Testament calls our attention to the book of Proverbs, from which it quotes. (Heb. 12: 5). That old book with its simple homely wisdom is not worn out nor antiquated. The living word of God can never become a dead letter. Its teaching is still to be remembered by the Christian today, and has a close application to his walk and daily affairs. In fact the writer of Hebrews regards this portion of Proverbs as peculiarly applicable because it "reasoneth with you as with *sons*"; just as though it had looked beyond its own times to speak to us who are "sons of God by faith in Christ Jesus."

The part of Proverbs in which God reasons with us as a father with a son—the "*my son*" section—embraces about nine chapters; and this portion contains connected discourses and inspired poems, rather than the kind of short sentences we call proverbs. As we enter upon this teaching shall we not take a son-like attitude toward Him who speaks, and hearken to Him as unto all an infinitely good and gracious Father?

"MY SON!"

God's very first word of instruction to His son here is to hearken and submit to the teaching and admonition of father and mother. "*My son, hear the instruction of thy father, and forsake not the law of thy mother.*" There have, of course, always been parents who would lead their children astray—fathers who by example if not by precept, would teach their children to lie, to defraud, to follow after drink, to walk in selfishness and covetousness; mothers who would teach their children vanity, worldliness, pursuit of pleasure, and trained them unto pride, idleness, false pretense, selfish ambition, and moral laxness. A double retribution awaits such parents; for it had been better for them that a great millstone had been hanged about their neck and they had been sunk into the depth of the sea, rather than that they should cause those little ones whose souls and lives God entrusted to their care, to stumble unto ruin. It is not of such parents that He speaks here. But if (as is more often the case) you have a father and a mother who are concerned for your welfare, lend your ear to their counsel and follow their teaching. They have more real interest in you than anyone else in the world, and their counsel and direction is your safety and advantage.*

To some young men nothing seems more terrible than to lay

*He is speaking of the parents teaching concerning daily life and moral conduct. If in religious teaching the parent's doctrine is not supported by the Word of God, the latter must be followed, for it alone is the light of our feet and the lamp of our path. (Acts 5:29; Matt. 10:37).

themselves open to the charge of being "tied to mother's apron string." And many of that cowardly, backboneless tribe, whose boasted manhood cannot stand up before the sneer of some worthless companion come to see the day when they have to admit that after all mother's apron-string was a great string to be tied to. There are some, I think, who would give all to have mother come back once again from the echoless shore, that they might open their hearts to her in humble penitence, and once more hear her words of sympathy and admonition. But too late is too late. Better listen to mother while you have her; and follow her counsel ere you break her heart and ruin your own life. Her teaching may seem too tame and homely to a young fellow bursting with the wild power of life; but, ah! there are much harder yokes and bonds met with in life than mother's gentle restraining hand had been!

You have always heard that "handsome is that handsome does." Every boy and girl (even those who affect not to care) would like to be a bit handsome. No, it is not all in looks; nor most of it. A beautiful countenance is not to be despised; but its real value is far below the estimate most people put on it. There is a better charm. People soon get used to faces, whether pretty or homely, and begin to look for something deeper. A fair face that hides a foul or foolish heart will be all the more hated. But even the homely countenance is transfigured by the glory of a noble soul within. Children who have learned at home the priceless virtues of obedience, modesty, truthfulness, honesty, purity, industry, unselfishness, prudence, and good sense, will find that a father's instruction and a mother's law have become the fairest of adornments: "*They shall be a chaplet of grace unto thy head, and chains about thy neck.*" In all their after-life they will find themselves strangely well liked, attractive and beloved wherever they go. And that is *an asset*.

THE CALL OF BOON COMPANIONS.

"My son, if sinners entice thee, consent thou not." There is that set of bold, dashing, reckless young fellows, whom you secretly or openly admire. For youth loves to dream of a wild, unbounded liberty that defies law and restriction, and would have no control beyond its own will.

That spirit of lawlessness and rebellion, clothed in deceitful glamor of romance and adventure, comes appealing to the hot young blood. Perhaps it has tugged at all of us sometimes. Home seems dull and prosy, with its monotonous peace and routine of uninteresting work. Father is so slow—he is getting old, and does not understand me. Dear mother is good, but she has extreme and old-fashioned ideas, and then—she is a woman. But Jack and Bill and the riff-raff gang around the corner are kindred souls: they are brave and valiant and up-to-date, and feel as I feel, and they want what I want. "Come," they say, "let us leave home together, and we'll go here and there, and we'll make the world sit up and take notice." They are full of unbounded

confidence and enterprise. Their outlook on life is persuasive. Their plans seem more than feasible. They snort at the very suggestion of failure or disaster. *They* are not afraid. It is a distinction to belong to such a crowd of red-blooded fellows, an honor even to be asked in with them. Oh, it is alluring enough—but, alas for the poor young man that listens to such a call! "*My son, walk NOT THOU in the way with them; refrain thy foot from their path.* For their feet run to evil, and they make haste to shed blood"—their own blood as often as not, and certainly their own in the end. Have courage, my boy, to say *No*. It takes more real manhood and good sense to say *No* than to drift away with the current. No bird is so silly as to fly into a snare that is set before his eyes. Look about you. See the old wrecks strewn along the shores. Among the tragedies of prisons, of gallows, of insane asylums, of hospitals, of poorhouses, and penal institutions; yea among the hopeless, untimely, unwept graves, and among the doting, dawdling, tobacco-spitting, foul-mouthed worthless old derelicts that hang around the streets and corners and stores and drinkstands, out of whose eyes all light has died long years since, and all semblance of God's image from their bleared faces—among those might-have-beens you will find that dashing company of scoffers of a generation back. None of the men that are truly great, that have accomplished a real good in the world and wrought a blessing, went with that company. Therefore say *No*! Have you heard of the engineer who defied his orders and followed the lure of freedom?

"I have thrown the throttle open, and I'm tearing down His track. I have thrown it out to full-speed, and no hand shall hold me back. 'Tis my arm controls the engine, though Another owns the rail: But for once I'm in the open, and the yard-lights pass and pale.

"Green lights—red lights! He has hung His signals out: 'Caution here!' and 'Danger ho!' and—what's the man about? 'Tis true he owns the engine, to do as he has done, But what about the final word, when he ends the run?

"So from siding on to junction-point—now I shall have my day! I have stopped to read no orders, but I take the right of way: Down the open grade I thunder, and around the curve I swing—For my hand is on the throttle, and my heart shall have its fling!

"Light lost—life lost! Flag, oh flag the others back! Ditch the wreck, and switch the wreck! Who shall dare to block His track?

There creeps into the Terminal the man who had his day— But I wonder, O my soul, just what his God will say!"*

In every age and clime this has been the peculiar danger of youth from immemorial times. It is as old as humanity, a trag-

*Poem, "In the Open," by Arthur Stringer.

ody endlessly repeated in every generation. And every young generation thinks it a brand new idea, up-to-date and unheard of. So they must needs try it for themselves. But thou, my son, hearken to the wisdom of God! The way of happiness lies in the fear of God; in obedience, and faithfulness, and the glory of a strong and unselfish character—even as our Lord Jesus quietly stood at His post and lived in humble Nazareth, subject to His parents, and earned His living in the carpenter-shop all the golden years of His young manhood through, until the will of His Father called Him out into the larger ministry of His life.

WISDOM'S CRY.

Wisdom, as God Himself, is never far away, though too often unknown and unperceived. In the public squares, in the gates and places of assembly, in the populous city, she cries, and utters her words to those who have ears to hear. "How long?" she says—how long you foolish ones will you go on in folly? How long you scoffers will you delight in scoffing? How long will fools hate knowledge, and prefer darkness to light? Her reproofs and admonition, her calls to repentance and to a new and better life are ever with us. The pain and shame that comes to us in the path of disobedience; a sorrow or a sore bereavement; sometimes a gracious mercy, or a joy and happiness that in our deepest heart we feel to be undeserved; sometimes a spell of sickness that brings us helpless to death's door, or the strange deliverance from some terrible accident; the ways and doings of others good and bad—in all these sounds Wisdom's earnest voice, pleading and reproving. "Turn you at my reproof; behold I will pour out my spirit upon you." 2 There is no man that goes to ruin unhindered. If you knew the secret history of the lost you would see that he ruthlessly stepped athwart full many a kind rebuke and reminder; and ignored many a call, many an opportunity; and that he trampled under-foot appeals, and stifled his own longings and resolves made in his better moments. Yes, Wisdom has called him, not once or twice. But the more he refused to see, the blinder he got; and the more he turned away his ear the duller of hearing. Then comes the inevitable. "He that being often reprovèd hardeneth his heart, shall suddenly be destroyed, and that without remedy." (Prov. 29:1). Then Wisdom herself will turn to be his enemy. She that once entreated, now seems as one that laughs him to scorn and mocks at the self-deserved woe and the cries of him who had spurned her cry of warning and tender invitation. Henceforth they shall but eat of the fruit of their own sin—a fate from which they might have been saved, had they hearkened in time.—Alas, have we not seen them all about us, the men and women who despised Wisdom's call, and have fallen into irretrievable, irremediable evil? Unto the upright there ariseth a light in the darkness; but the night which settles upon the heedless sinner knows no star nor morning-dawn.

“For the backsliding of the simple shall slay them
 And the careless ease of fools shall destroy them
 But whoso hearkeneth unto me shall dwell securely
 And shall be quiet without fear of evil.”

So ends the first chapter of Proverbs. And if you have read these poor words, and have opened your book and read it again and better in the word of God itself, and have let your heart be stirred—then wait for no better time, but now and here turn to Wisdom’s call—yea, turn now and with all your heart unto Him who was “made unto us *wisdom from God* and righteousness, and sanctification and redemption,” our Lord Jesus Christ. (1 Cor. 1:30). 73

DO WE NEED INSTRUMENTAL MUSIC?

We recently had the privilege of hearing the Sistine Choir, direct from the Vatican, sing in Massey Hall. There were fifty-one male voices, directed by Monsignor Rella, an old man, who gives the last word on vocal music in the Roman Catholic Church. This choir gave us an illustration of the truthfulness of Mozart’s statement that “the human voice more nearly approaches perfection in music than any instrument.” The blending was perfect; there was melody, harmony, symphony, rhapsody, and the most delicate shading it has been our pleasure to hear. We heard “The Gregorian Chant” in all of its beauty and reverential effect. During one of the numbers, ten of the singers stood in the rear of the second balcony, leaving forty-one on the stage; there were two directors moving as one, and when they reached the climax in this number, “He led captivity captive,” one could easily visualize that great passage of Scripture. There was not a sound of any instrument heard during the entire program.

When that great chorus of twenty-one hundred voices sang in the Coliseum during the exhibition last summer, the most effective numbers were those rendered without the assistance of the band.

We are reminded of the atheist who attended a church service in the Greek Catholic Church, and after hearing the singing, which was unaccompanied, remarked to his friend, who had succeeded in getting him to the church, “If there is a God, that is his kind of music.”

We are not recommending that the churches organize choirs and have only trained voices to sing, but that we pay more attention to the singing and make it worshipful, reverential, edifying, to the greatest possible degree. Why not?

What a fearful responsibility must be resting upon those who have caused division among God’s children over the use of an instrument, when the very best music on earth is produced by the voice, and everybody admits that singing with grace in our hearts unto the Lord is acceptable to him!—G. A. Klingman, in *Christian Leader*.

WHY ARE THE JEWS YET WITH US?—II.

BY J. W. MCGARVEY.

Abraham was a childless man at seventy-five, with a barren wife of sixty-five, when God called him away from his kindred and native land, and said to him: "I will make of thee a great nation; and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee I will curse; and in thee shall all the families of the earth be blessed" (Gen. 12:1-3). This is the most remarkable promise ever addressed to a mortal man. It bears within itself unmistakable proof of its divine origin; for the specifications are such as no human being could ever have conceived with respect to another. The modern rationalistic conceit that it originated with the hypothetical "J" of the eighth century before Christ, or that he found it floating around among the oral traditions of his tribe, is proof only that he who thinks so is incapable of appreciating it. It accounts for the great race that has sprung from the loins of Abraham, for the divine curse which has visited and destroyed all the mighty nations of antiquity that cursed Israel; and for the fact that the richest spiritual blessings which have ever descended upon the families of the earth have all been received through the seed of Abraham. All the prophets, all the apostles, Christ himself, and the most noted heroes of the early faith, whether male or female, were the seed of Abraham, and the Bible has come to us through their instrumentality. Well might Paul exclaim with national exultation, "My kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as respects the flesh, Christ came, who is over all, God blessed forever" (Rom. 9:1-5).

Having given Abraham this wondrous revelation, God led him into the land of Canaan, into which many strong tribes had already migrated, and had taken up the best parts of it, and he said to him, "Unto thy seed will I give this land." This promise was repeated some years later while Abraham was suffering from a horrible nightmare, but with the additional provision that his offspring should be strangers in a land not their own, but should serve another people four hundred years, after which he would bring them out and they should possess this land, and should hold it as an everlasting possession. Never before or since has a deed to real estate been made in which possession was not guaranteed until the lapse of four hundred years. We vainly close in our deeds with the words, "To have and to hold unto the party of the second part, his heirs and assigns forever;" but no man knows that even in four hundred years a single heir of his body shall be alive.

Many centuries later, after Israel had become a great nation.

and had long possessed the land promised to their fathers, Jehovah agreed that on account of their accumulated sins they should be banished and scattered among all the nations of the earth; but by the mouth of the same prophet who pronounced this doom, he said, "Fear thou not, O Jacob my servant; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished" (Jer. 30:10, 11). The same promise by the mouth of the same prophet, is repeated with tremendous emphasis in the following lines: "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, who stirreth up the sea, and the waves thereof roar; Jehovah of hosts is his name: if these ordinances depart from before me, saith Jehovah, then the seed of Israel shall also cease from being a nation before me forever" (31:35, 36).

These utterances were and are a guarantee that so long as the sun, the moon, the stars, and the sea endure, no matter what be the fate of other nations, "the Jews shall yet be with us." Let it be observed, also, that these pledges of Jehovah are made not in favor of Judah alone, whose captivity was yet in the near future when Jeremiah prophesied, but also of Israel, who had already been carried away by the Assyrians, and of "Jacob," which term included all the twelve tribes.

But Israel is not destined to merely exist till the end of time. They are to be gathered together in the land God gave them as an everlasting possession. Hear Jeremiah again: "Behold the days come, saith Jehovah, that it shall no more be said, as Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, as Jehovah liveth, who brought up the children of Israel out of the land of the north, and from all the countries whither he had driven them: and I will bring them again into the land which I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and afterwards I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." This has never yet been done; for the small remnant who returned under the decree of Cyrus and Artaxerxes were but a handful of the generation then living, and there has been no general migration of Israel back to Canaan.

Isaiah, in terms and style of his own, makes the same prediction. He has been speaking of the shoot that should come out of the stock of Jesse, and the branch out of his roots (11:1-10), one of the clearest of all the predictions respecting the Messiah, and he adds: "And it shall come to pass in that day, that Jehovah

shall set his hand a second time to recover the remnant of his people which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim also shall depart, and they that vex Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (vs. 11-13). Such a restoration could be anticipated only with the uttermost joy, and the joy of realizing it is anticipated by the prophet in a song which he puts into the mouth of the restored people:

"I will give thanks unto thee, O Jehovah;

For though thou wast angry with me,

Thine anger is turned away.

And thou comfortest me.

Behold God is my salvation;

I will trust, and will not be afraid;

For Jehovah, Jehovah is my strength and song;

And he is become my salvation.

Give thanks unto Jehovah, call upon his name.

Declare his doings among the peoples,

Make mention that his name is exalted.

Sing unto Jehovah; for he hath done excellent things:

Let this be known in all the earth.

Cry aloud and shout, thou inhabitant of Zion:

For great in the midst of thee is the Holy One of Israel."

(Isaiah 12:1-6).

As this matter of the final restoration of the twelve tribes to their own land is not understood by many, and is grossly misunderstood by some, I think it proper to prolong this part of my argument by adding some unambiguous passages from other prophets. Amos, the earliest of the writing prophets, closes the dark picture which he draws of Israel's future with exulting words. He fixes the time of the events which he is about to predict by saying: "In that day I will raise up of the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the nations that were called by my name, saith Jehovah that doeth this" (9:11, 12). This refers undoubtedly, to the reign of Christ, in which the throne of David is restored. Then follows as belonging to the same period: "Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper [the harvest being so great that the reaper cannot cut it down before the plowing for the next crop must set in]; and the treader of grapes him that soweth seed [that is, the grape harvest will be so enormous that that fall sowing shall set in before the grapes are all pressed]; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall plant vineyards, and drink the wine thereof; they shall also

make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God" (13-15). All this is yet in the future, and it is to occur under the reign of the risen and glorified Son of David.

Again, in Ezekiel's vision of the valley of dry bones, in which Israel in exile is represented by the bones, but the bones are made to take on flesh and to rise up a great army, the scene closes with the utterance of the following unambiguous oracle: "Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols; nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 37:21-28).

—(Christian Standard, 1903, p. 660).

AN OUTING TO KOSE FALLS.

DON CARLOS JANES.

Leading away from Karuizawa back into the mountains somewhere is a light, narrow-gauge railway known as the Keiben. The road is well constructed but the rolling stock is rather unsightly, the cars are few and small and the engine is very much like itself. When our party approached the station this "motor" was detached and standing at the water tank but instead of receiving water by gravity as locomotives usually do, a man was standing upon a platform pumping a supply into its tank by hand. We laughed at the dinky engine and went on down to the station for our tickets. As Brother and Sister Fox had their baby they took second class tickets while the remainder of us went third class. The car was nearly filled with passengers and

several bags of mail were lying in the aisle. Some of our party had to stand up, but when I sat down in the aisle on the mail sacks a Japanese man gave me his seat and insisted that I take it. Presently the engine was ready, the time had arrived and our toy-land train began its mountain climb. It was up grade from the first, and part of the way as we circled around its curves of the mountain it was *considerably* up grade. Did the little engine fail us? Not at all, but as it steadily mounted higher, we who had laughed were made to admire.

We had started to go to Kose Falls and presently we had passed the golf grounds, mounted to the top of the ridge where Mount Hanare, 4,120 feet high, rises to the left, and now we are at Kose, merely a railway station out on the lonely mountain top four miles from Karuizawa. Here we left the train, were photographed, and started through the forest for the cataract. Almost immediately we came upon a government notice board with the following English translation printed along side.

NOTICE.

Being this state forest opened for the public pleasures, to perpetuate natural scenery, ladies and gentlemen are wanted to take care of the following inadmissible articles:

1. To injure trees.
2. To collect plants and stones.
3. To remove or break notice boards.
4. To neglect to take care of fires.

TOKYO MAJOR FOREST OFFICE.

Down the hill we went into the neighborhood of a hot spring with a hotel and a few houses and here we saw the mail boy away out in the country on foot delivering the mail. After we had begun to make the ascent of another hill, Bros. Bixler and Herman Fox decided to break away from the road down across the hillside and enter the timber in search of the cataract. While we were waiting on them, Bro. Harry Fox went over the top of the ridge and shouted back indicating the falls to be over that way judging by sound. I returned where we had left the women and called down to the other men and understood from them that they would work up stream around the mountain and meet us. So our group went on after Bro. Harry with the sound of the water rising from a stream down in the timber below us. After quite a bit of winding about in which I had the privilege of carrying the Fox baby we drew nigh to the mountain stream dashing briskly against the boulders but no cataract did we find.

When Bixler and Herman came up (over the same road we had travelled) they reported that through information obtained from some passing Japanese they had located the falls in a secluded place where one would not likely go without a guide, so we retraced our steps, entered the same opening the boys had followed when they left us, crossed a bridge and turned sharply to the right on a foot path and were soon in sight of Kose. The stream itself is not large nor the cataract high. It is just a

swift little mountain brook making its rapid descent more rapid at this point where it falls in a twisted rocky groove about twenty feet and then hurries on away. A small shed has been erected just below the falls and here we tarried a while. Some of us advanced close up to the falls and another made a photograph. Then some of us amused ourselves by wading in the cold water and one amused the others by falling in the stream. On the right bank, arise columns of stone thirty or forty feet with almost perpendicular walls and far up on one of these sits a small natural pyramid cracked but yet retaining its place though we know not when some of these columns may, without warning, fall over. Satisfied with our experiences and observations, we made our way back to the road having put up a sign made out of somebody's discarded lunch box. From the station home there is a short-cut by rapid descent down the mountain side which new experience we added at the same time saving a return railway fare. Since our little visit to this mountain stream, a fatal accident has occurred there. Two educators (foreigners) were crossing somewhere just above the falls, when one of them stepped upon a stone and fell in; but grasping some of the vegetation on the shore, he stopped himself while both of them accounted the experience a good joke. Then the grass or weeds pulled up and he was carried down stream, dashed over the twisting falls and taken out below *a corpse!*

"BE YE ALSO READY."

"Do you remember the words of our Lord in Luke 12? We have here the parable of the 'rich fool.' He had much goods laid up for many years; take thine ease, eat, drink, be merry.' But God said: 'Thou foolish one, this night thy soul is required of thee; and the things thou hast prepared, whose shall they be? Do you feel the force of the question? Then our Lord gives advice that saves us and shows us the road to preparedness. Listen to him: 'Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.' How timely the admonition! And what a joy it brings when we take it and live it! 'Treasure' here, undoubtedly refers to earthly holdings. If we will take it and put it in the cause of Christ our hearts will also be in the cause, for where our treasure is, there the heart is to be found. But too many of our hearts are in our pockets or bank accounts, for there our money is found. Better than this we must do, else be wholly unprepared to be called away suddenly.

It seems that I must go on with what Christ says. Immediately following the statement above, he says: 'Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord, when he shall return from

the marriage feast; that, when he cometh and knocketh, they may open unto him immediately.' Do we know what it is to open *immediately*? This means there is no hesitation. This means you are perfectly ready. Let us put our all in the hands of the Eternal God. Let us give him all we possess. When this we do, we can open when he calls 'immediately.' If you will allow the expression: 'We have packed and ready to go.' But those who have been resting in their holdings as did the rich fool, are not ready, and when the end comes, they will not have the time to get ready. How good and how kind the admonition of him who died for us: '*Therefore, be ye also ready.*' (Matt. 24:44). Can you begin to imagine what it would mean to the Russell Street congregation if every soul in it were *ready*, perfectly ready for this great change? A thrill every one of us would have never before felt in our assembling together! It is possible. For it, let us pray. May the Lord make us just such a church!"—S. H. Hall, in *Friendly Visitor*.

KIZZIE ELIZABETH JONES.

As the old year was passing the quiet spirit of Sister S. H. Jones, of Harrodsburg, Ky., took its departure to be with Christ. Sister Jones was born in Fentress county, Tenn., Feb. 1, 1853. Forty-five years ago she became the wife of S. H. Jones, known to thousands as a faithful preacher of righteousness. They were united in marriage by Jas. S. Bell, Editor of the Christian Leader with Jno. F. Rowe. Wherever Bro. Jones was known the people learned to know Sister Jones, or "Kizzie," as she was affectionately called by Bro. Jones. Six children were born to bless their home, two passing away in infancy. Two sons and two daughters and five grandchildren being left to mourn their loss.

Like the worthy woman of Proverbs she looked well to the ways of her household and the law of kindness was on her tongue. But more, it was in her heart, for fifteen children shared the blessings of her home and care—all of whom needed it, and of the number several would otherwise have been cast upon the cold world as homeless waifs. Though always frail of body she assumed cheerfully these labors of love. The readers of *The Word and Work* will remember that it has been but a few months since we were called upon to chronicle the death of Brother Jones. And now Sister Jones has gone to be with her Lord and the earthly career of another member of Ebenezer Church closes, but their works follow after them. Like her quiet refined life, her passing was without struggle or sighing, and the New Year for her will be happy indeed, and will never know an ending.

H. L. Olmstead.

In the passing of Sister Kizzie (Zachary) Jones on Dec. 31, the church at Ebenezer lost one of its best and most loved members, and the children lost a real Christian mother in every respect. Few mothers have reached her high level of Christian faith and motherhood. The words of a good brother are very expressive of her. "She was one of the sweetest and most saintly looking women I have ever seen." Her life, character, love, patience, faith, and hospitality endeared her to all who knew her. She made her change from this life on New Year's eve without a moan or a sigh. This was in keeping with her humble and quiet spirit. I did my best to speak comforting words at the funeral at her home near Harrodsburg, Ky., Jan. 2. I had shared the protection, love, and hospitality of her home many times and my tears flowed with those of her own dear children, as we bade her a fond farewell. But ours is not a sorrow without hope, for she loved the Lord most dearly, and "she counted him faithful who had promised."

J. M. Hottel.

ORGANIZED OPPOSITION TO WAR.

We have received the following letter. 'Do you not think it is time something should be done to uphold the views so tenaciously set forth by a few of our young men during the war? We had thought this was going to be done when that fine little book, 'For His Name's Sake' was published. When we consider how the opposition is bringing into the churches, 'Girl Guides' and 'Life Saving Brigades,' why cannot we put forth our plea and arrest the attention of the young men. I hope something will be done to organize the pioneers who, I am sure, could make plenty of suggestions for the advancement of the cause and the extension of Christ's kingdom.'

This letter expresses what others have said, and indicates a desire that the efforts of so many of our brethren during the war should not be lost, that the action they took shall be encouraged and that brethren now growing up and those yet to come, shall have 'Peace Principles' inculcated in them. Whatever may have been the attitude of the churches during the war, we are satisfied that many have changed their ground on the question. If conscientious objectors were in their scores between 1914 and 1918, to-day they would be numbered in their thousands. Men who have been to the war recall the prodigal promises made before they went: how their places would be kept open for them; their wives and families cared for; this war would end war; England would be a land fit for heroes to live in, etc. Yet, when the war is over, millions are out of work, wages have been reduced, to almost starvation point. Some houses have been built for 'working men,' but the rents charged in the majority of cases, are too high for those on whose behalf the houses were said to be built. Soldiers with war wounds and other results of war are starving or living on friends. Men who said, 'We don't want to lose you but we think you ought to go,' stayed at home and made their piles. From the makers of munitions to the makers of clothing and boots, from the coal trade to the drink trade, profits abnormal were made. We hear them say sometimes they were compelled to make the profits because the prices were fixed by the Government. How many of these unwilling profiteers willingly donated their unwilling receipts to charitable objects? Once in an open market we heard a dealer say he intended his profits that day to be devoted to the widows and orphans, adding that his mother was a widow and he was an orphan. In this somewhat hypocritical manner some of the profits have been devoted to the charitable purposes which begin at home. Knighthoods and titles have been the rewards of the men who stayed at home, and the world is a seething mass of discontent. With the war came much—the desire to paint the map red, to obtain more territory and power, an increase in the drinking habits of the people, a tremendous increase in the smoking habit, an alarming increase in immorality, multiplication of places of amusement, in-

crease of dancing, card playing and gambling, deterioration among the churches, the plea that to die on the field of battle covered a multitude of sins. These are the results, because of which—and the idea that the political leaders of the nation are incapable of preventing another war—men's hearts fail within them, and they are ready to seek for some plan that will make 'No more war' possible. A drowning man will clutch at a straw to save his life, and so men and women hating and fearing the thought of war, grasp at the proposition to 'organize' in opposition to war.

Men who advocated Temperance Reform nearly one hundred years ago were opposed by the church because drink was thought to be 'a good creature of God.' Thinking so did not make it so, neither does thinking tobacco 'a good creature' make it so, it is alas! a slave driver. To oppose gambling, by sweepstake, raffle or draws, is to invite contempt and ridicule; to oppose cards and dances, to be called a kill-joy; to discourage theatres and cinemas, to be 'narrow,' and so on. However much opposed to the evils of the world we may be and are, we do not propose to organize societies against these evils. Our sympathies are with those who seek to prohibit these things and our vote will be given in this direction when required, but we are already in the divine organization that will, if members of this organization are but true to their vows, sweep the evils complained of out of the world. The gospel of Jesus Christ is God's power unto salvation to whoever believes it. The divine imprimatur is set to the truth of the gospel, the blood of Jesus Christ, God's Son, sealed the New Covenant, and we do not propose any other gospel than that of the gospel of Christ, the power and wisdom of God, as a remedy for the ills of mankind.

The gospel of Christ is the divine message for the salvation of mankind, whenever tried it has succeeded and cannot fail. The thief becomes honest, the impure clean and pure, the liar truthful, the swearer ceases to swear and our streets and public places are the sweeter in consequence, the profligate turns from his evil ways and becomes moral, the drunkard and the drinker become sober, the lover of the world's pleasure becomes the lover of God and His people, the slave of habit becomes the freeman of God, the man addicted to things doubtful ceases to indulge, and if meat or any other thing is an offence, or cause of stumbling or weakness of another he at once renounces it, and whatsoever things are of good report, lovely and true, the man or woman in Christ seeks after.

So great is our faith in the power of God and in the church of Christ that we will not organize any other society to further any cause or seek to extend the kingdom of Christ than by His own method as laid down in the New Testament and practiced by His Apostles and recorded in His word.

The God of our Lord Jesus Christ establish our faith and hearts in Him.—*Bible Advocate, Colne, Lancashire, England.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Gifts for the Missionary Homes Building Fund have been coming nicely. Let those who have not yet sent act promptly.

Sister Sarah Andrews, splendid missionary at Okitsu, Japan, has been sick in bed. "She should be in a better house." ** Brazil is as large as the U. S., yet our loyalty has not supplied her with a preacher. ** Sister Lillie D. Cypert arrived in Yokohama Dec. 18 and was met by a party of friends. Of the devastated area of Tokyo, she says, "a pitiabile sight it is." ** Remarks the editor *Sunday School Times*: "I thought I knew a good deal about missions before, but there is nothing like a visit to the mission field and to the homes of the missionaries to have the love deepened and strengthened." ** A poor sister walks, saves car fare, and puts it into missionary work. ** Special missionary meetings at Lake Park, Ga., developed interest which "exceeded our expectations"; and W. J. Johnson reports the first Lord's day contribution each month will go to the foreign missions and the third Sunday's to home missions. Amen.

That wonderful church, Portland Ave., Louisville, which supports the Rhodes family in Japan, sent a large number of packages over some time ago, and the postman delivered them all at once on a cart. Somebody said Sister Rhodes "hollered and hollered until her husband told her to stop please. She is just tickled to death." What a joy letters and packages afford the dear workers so far removed from home folks. ** Although the weather was so cold that the people wouldn't turn out, a short December meeting at Tanakura (the Harry Fox station) resulted in two baptisms. Bro. Fujimori preached. ** Our missionary work is very small and this is more from lack of teaching than anything else. By calculation it should easily be thirty times as large. I am requesting a postal card at once from every member who wishes it to become larger. Address it, "Janes, Dearing Ct., Louisville, Ky.," and you will hear from it in due time. ** Sister Bixler says: "Work in Omiya is fine. Having additions about every week." When Fujimori preached a short while in the new tent at Okitsu, 18 were baptized. Others soon followed. ** Sister Harry Fox: "We have to live strictly in one small room" on account of the bitter cold. They leave one oil stove burning all night to keep the temperature down. ** Let us supply them a house quickly. A Canadian church of 7 members gives \$18.20; a congregation of 35 in Maine sends \$150. Remit by check and what thou doest do quickly. When the tariff resumes we learn that material will cost one fourth more.

The Lord's Day Lessons.

THE USE OF THESE LESSONS.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself by thought and searching.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 5.

February 3, 1924.

WHAT ISRAEL LEARNED AT SINAI.

Golden Text: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Lesson Text: Deut. 4:32-40.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 33 Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? 34 Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all Jehovah your God did for you in Egypt before your eyes? 35 Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him. 36 Aut of heaven he made thee to hear his voice, that he might in-

On Israel's Journey to Sinai, and the events there, see the Notes.

Verse 32. From what O. T. book is this taken? Who is the speaker here? (Deut. 1:1). Whom is he addressing? Glance over the whole lesson-text: on what theme is Moses speaking? Compare the title of the lesson. What challenge in this verse?

Verse 33. What only answer could be given to the question in this verse? Where had Israel seen and heard such a thing? (Deut. 5:22-27).

Verse 34. What, again, is the answer to the question in this verse? Did God ever lead other nations to a place of habitation? (Deut. 2:5, 9; Acts 17:26; especially Amos 9:7). But were God's dealings with Israel of a peculiar sort? (Am. 3:2; Acts 14:16; Ps. 147:20). What only will eclipse the greatness of God's deliverance of Israel from Egypt? (Jer. 16:14, 15).

struct thee: and upon earth he made thee to see his great fire; and thou hearest his words out of the midst of the fire. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt; 38 to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day. 39 Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else. 40 And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee, for ever.

Verses 35, 36. Why was all this shown to Israel? To what did God want them to be witness? (Isa. 43: 10; 44:8).

Verses 37, 38. Why did God bring them out of Egypt? Are they still "beloved for the fathers' sake"? (Rom. 11:28). What was God's purpose in bringing them out? Did He accomplish that purpose?

Verse 39, 40. The sum of their lesson was what? And what was their obligation? What promise was attached?

NOTES ON LESSON 5.

THE PILGRIMS' PROGRESS.

From the Red Sea to Mount Sinai, their first destination, the great redeemed nation proceeded to wend their way, under the leadership of Moses and the guidance of God. No man in all that throng knew so well the hardship and danger of that "great and terrible wilderness" that lay before them. But God's grace and power was more than equal to all difficulty. However, the people of Israel had not the faith to trust Him, and their trials often led them into murmuring.

For three days the great unwieldy throng—men, women, children, infants, flocks, herds, baggage—pushed on over burning sands into the desert, and there was no water! At Marah, at last waters were found; but, alas, bitter and undrinkable. They murmured against Moses; he cried to the Lord; the waters were sweetened.

In the wilderness of Sin food was lacking, and God sent them the Manna. Again the cry for water, and insolence and murmuring—and from the smitten rock God gave them living streams; a type of the Lord Jesus Christ. There, too, they had the first battle: Amalek was the enemy; and though they had to fight, God in a peculiar way taught them that their victory was from Him. Thus they came to Sinai. (Read Exod. 15:22—19:2).

AT MOUNT SINAI.

Moses ascended the mount, and there received God's formal offer to Israel of the Covenant—which they readily (and as thoughtlessly) accepted. (19:3-8). Then all was got in readiness for the Giving of the Law. Out of fire and darkness and tempest ("and so terrible was the sight that Moses said, I exceedingly quake and tremble"), Jehovah Himself spoke to all Israel and gave them the Ten Commandments. "And He added no more." The people requested Moses to act as mediator between God and themselves, that they might not hear that Voice, lest they die. (Exod. 19, 20; Deut. 5).

THE PRESENT LESSON.

The intent of the day's lesson is to sum up what Israel learned at Mount Sinai. Several other, and very important things transpired at Mt. Sinai subsequently.

QUESTIONS AND "TEACHING POINTS."

What was Israel's first destination when they journeyed from the Red Sea? What sort of country was ahead of them? How great were the difficulties? Was God's help sufficient? But did Israel trust Him as they should? What showed they did not? Mention some stopping places. What was the Manna? What was the smitten rock a type of? With whom was their first battle? How was it won? (See Exod. 15-17).

At Sinai—What was the first thing? Did Israel accept God's offer of the Covenant? Did they accept it seriously or too lightly? How did God manifest Himself on the Mountain? What did He give them? What did they request of Moses? What was the sum total of the lesson taught them at Mount Sinai?

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 10, 1924.

THE FAILURE AT KADESH.

Golden Text: Jehovah is with us: fear them not.—Num. 14:9.

Lesson Text: Num. 14:1-10.

1. And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! 3 And wherfore doth Jehovah bring us into this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt? 4 And they said one to another, Let us make a captain, and let us return into Egypt. 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes: 7 and they spake unto all the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. 8 If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. 9 Only rebel not against Jehovah, neither fear ye the people of the land: for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not. 10 But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

Verses 1-3. For what reason did they cry and weep? See Notes. What more did they do besides? Was their murmuring against Moses and Aaron alone? (Exod. 16:8, last clause). Why was it also against Jehovah? How much appreciation did they show of God's work for them? Of what are Christians specially warned? (1 Cor. 10:10).

Verse 4. How far did they go in their murmuring and rebellion? Would not this have been a cancelling of all that God had wrought? Did they seem to care or regard it at all?

Verse 5. Why did Moses and Aaron fall on their faces? Did they realize the enormity of the people's sin?

Verses 6-9. What two men tried to turn the people's mind? Of what number were those two? What account did they give of the land? How did they think it possible to possess the land? What warning did they urge on the people? What assurance?

Verse 10. Was their plea of any avail? What actually would the congregation have done to them? Why? (Gal. 4:16). But now someone else takes a hand in the matter—who? (See Notes for Sequel).

NOTES ON LESSON 6.

ELEVEN DAYS versus FORTY YEARS.

"It is eleven days' journey from Horeb (Mount Sinai) . . . unto Kadesh-barnea. And it came to pass in the fortieth year. . . ." (Deut. 1:2, 3). Kadesh-barnea was on the border of the promised land. So near were they; yet so long did it take before they ever entered. Why? Today's lesson tells the reason.

FROM MT. SINAI TO KADESH.

At Mt. Sinai the people abode a long time. Hardly forty days had

passed after the giving of the Law, before Israel broke the covenant and worshipped the golden calf. In wrath and grief Moses broke the first tables of stone on which the Law was written; but through his intercession the people were spared and forgiven; and God wrote a new set of tables. At Sinai, too, the pattern of the Tabernacle was given, and the Tabernacle constructed. (Exod. 25-40). Finally all was set in order—the order of worship, the service of the sanctuary, the grouping of the tribes around the Tabernacle, the order of march; and in Numb. 10 we see Israel set forward on their march, led by the pillar of cloud. We pass over their renewed murmurings, and the incidents of the way, and halt with them at Kadesh, on the border of their land of promise, the "hill country of the Amorites."

THE SPIES.

"Behold, Jehovah thy God hath set the land before thee: go up, take possession, as Jehovah, the God of our fathers, hath spoken unto thee; fear not, neither be dismayed." So spoke Moses to them at the border. (Deut. 1:21). But they requested that men be sent ahead to search out the land; to which Moses consented, and the Lord gave orders to that effect. (Deut. 1:22f; Numb. 13). Forty days the twelve spies traversed the country. The report they brought was that it was a great and fertile land indeed—but: "the people that dwell in the land are strong." . . . "men of great stature. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight." Moreover "the cities are great and fortified up to heaven." Then Moses said to them, "Dread not neither be afraid of them: Jehovah your God who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes." Joshua and Caleb, two of the spies, also tried to reassure them. But all in vain. They would not believe in Jehovah; but dismayed at the evil report of the ten spies "they lifted up their voice and cried." Here the printed lesson begins.

THE SEQUEL.

The rebellion of the people reached its climax in the proposal to make them "a captain" and return to Egypt, and in their purpose to stone Joshua and Caleb. Then God stepped in, and swore in His wrath that none of that faithless generation should enter into the land of promise. For each day the spies spent in searching out the land God appointed them a year of wandering—forty years until all that generation should be consumed.

As soon as they heard the Divine sentence they wanted to go in and possess the land (such is poor, perverse human nature!) and though warned by Moses, they actually presumed and went; but only to be smitten and chased by the Amorites. Then they began the long, weary sentence of wandering in the wilderness. Yet throughout the forty years God did not abandon them: His tabernacle was in their midst; the cloud of His presence went before them; His manna fell day by day; His constant care watched over them, and His lovingkindness was new every morning. O marvellous goodness of God toward His unworthy people!

QUESTIONS AND TEACHING POINTS.

What occurrences at Mt. Sinai? How far from there to Kadesh? For what were the spies sent? What report did they bring (1) of the land? (2) of the inhabitants? (3) of the cities? Why were the Israelites so distressed over the report? Did they judge by faith or by sight? Humanly speaking, was it true that those nations were powerful and stronger than Israel? (Deut. 9:1, 2). But what did they have to rely upon? Is the same thing true in the case of the Christian's conflict in this life? What application of this incident is made in Heb. 3:7—4:7? What did they lose by their unbelief, and disobedience to Moses? What do men lose by such an unbelief under Christ? For what did Joshua and Caleb stand? What was God's sentence upon the disobedient nation? Was God still mindful of them throughout their forty years of wandering? What is the greatest lesson in today's study?

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 17, 1924.

JOSHUA AND THE CONQUEST OF CANAAN.

Golden Text: Not one thing hath failed of all the good things which Jehovah your God spake concerning you.—Josh. 23:14.

Lesson Text: Josh. 1:1-9; 23:1-3.

1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. 6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

23:1. And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; 2 that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their offi-

On Connection with preceding lesson, see Notes.

Verses 1, 2. Where and when did Moses die? (Deut. 34). Did his death stop the work of God? Who was the appointed successor? What was Jehovah's first orders to him? Was it a very difficult and hazardous step? Why? But what assurance went with it?

Verses 3, 4. How much land had Jehovah given them? But what was necessary in order that they might actually possess it? Must Christians also lay hold of the spiritual gifts and blessings which are theirs in Christ? Does that involve a spiritual warfare, corresponding to Joshua's?

Verses 5-7. What three distinct promises in verse 5? For what purpose were these promises given? Is it necessary for the servants of God to "be strong and of good courage"? Does one have to be "strong and very courageous" to obey all God's commands? Why?

Verse 8. What uses he was to make of the "book of the law"—the written word of God: (1) as subject of conversation, (2) for private and constant meditation. For what purpose? What promise attached to this? Compare this with Ps. 1. Does that apply to us today? How?

Verse 9. Who was it that commanded? Does that mean a great deal? When God commands, what shall a man do? Can he afford to leave the outcome with God? Why need he not be affrighted or dismayed? Is that true today?

Josh. 23:1. To what portion of the book do we come here? What has come to pass between this and the first portion above? How had Jehovah fulfilled what He had promised?

Verses 2, 3. What did the faithful old servant do now in the close of his days? What did he call the elders, heads, judges, and officers, to witness to? Who was it that had fought for them and given them all their victories? Read Ps. 44:1-3.

cers, and said unto them, I am old and well stricken in years; 3 and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you.

NOTES ON LESSON 7.

WHAT PRECEDES.

We last saw Israel in failure at Kadesh. But now the forty years of wandering are over. Moses had led them through it all, and brought them safely and victoriously to the eastern banks of the Jordan. There, on the plains of Moab, over against Jericho, he made them a number of farewell talks in which he rehearsed the past and opened the future, and enjoined upon them again, most solemnly and earnestly, the commandments of God. These addresses fill the book of Deuteronomy; the last chapter of which tells of Moses' death and God's choice of Joshua to take up the work.

JOSHUA.

This Joshua is one of the few Bible characters against whom no sin was ever charged. He appears first in Exod. 16, as leader in the battle with Amalek; then as Moses' attendant; then again he figures prominently as one of the twelve that spied out the land; and with Caleb he contended for the right and "wholly followed Jehovah" (Numb. 13, 14). When God told Moses to make ready to die, (for he should not be permitted to enter the land) that great man thought first of all of the needs of the people, and prayed that God might appoint a man in his stead, "that the congregation of Jehovah be not as sheep which have no shepherd." In answer the Lord named Joshua the son of Nun, and Moses laid his hands upon him. (Numb. 27:12-23). See also Deut. 34:9). Joshua had stood every test and was promoted to this high place. He was proved in much discipline; afterward he was approved. This is God's way.

THE BOOK OF JOSHUA.

The charge to Joshua in the first chapter is in our lesson-text; also a quotation from Joshua's farewell, in the last two chapters (23, 24) of the book. The intervening portion (chaps. 2-22) falls into two main portions: the first, the seizure of the land (2-12); the second, the division and allotment of the land to the tribes. The seizure of the land was accomplished with much strife and conflict. It was purely a warfare of faith, however: not their sword, nor their strength, but the power of God gave them the victory, when they stepped out upon God's promise, and pressed forward in obedient faith. Israel's conquest of the land is a type of the Christian's taking possession of the promises and blessings that are his in Christ Jesus: and of his conflict with the principalities and powers in the "heavenly places" (the spiritual realm). (Eph. 6). The following prominent features are full of rich meaning to us:

The Story of Rahab. (Ch. 2).

The Crossing of the Jordan. (Ch. 3).

The Conquest of Jericho. (Ch. 6).

The Defeat at Ai, and its cause. (Ch. 7).

The Blunder regarding the Gibeonites. (Ch. 9).

The Victory over the first Confederacy. (Ch. 10).

The Victory over the Northern Allies. (Ch. 11).

In his farewell, Joshua reminds them of the faithfulness of Jehovah (23); rehearses Israel's history to them, and renews the Covenant with them.

QUESTIONS AND TEACHING POINTS.

Sketch Israel's history since the last lesson—from the failure at Kadesh to "Joshua." It is found chiefly in what book? (Numbers). What book contains Moses' farewell addresses? Where does Joshua first appear in the sacred record? Where else did he prominently figure? How came it that he was appointed as Moses successor? What great thing can you say of Joshua? Mention some of the noteworthy events narrated in the book of

Joshua. How was the Conquest of the land a type of the Christian warfare? What was the chief thought in Joshua's farewell in chapter 24?

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 24, 1924.

THE PERIOD OF THE JUDGES.

Golden Text: I will heal their backslidings, I will love them freely.—
Hosea 14:4.

Lesson Text: Judges 2:16-18; 7:2-8.

16 And Jehovah raised up judges, who saved them out of the hand of those that despoiled them. 17 And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; but they did not so. 18 And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them.

Judg. 7:2. And Jehovah said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, mine own hand hath saved me. 3 Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. 4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. 8 So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

See Note on the Times of the Judges. Judg. 2:16-18. In what condition do we find Israel here? How did they ever fall into the hands of the spoilers? Did they deserve it? Did the Lord leave them in their enemies' hands? What was His method of deliverance? Did the people take any deep and lasting lesson? Why did Jehovah raise up "judges" for them? (Comp. Judg. 10:16, last sentence).

Judg. 7:2. (On the first part of the story of Gideon, see Notes). How large was the host of Midian? (Judg. 6:5). How many men did Gideon have? (32,000). Why did Jehovah say they were too many? What did God want to prevent? Does He still act so? (1 Cor. 1:26-29).

Verses 3-8. What proclamation was made? How many took advantage of it? Was that not extremely discouraging? But what surprising statement did God make? What test was instituted? How many were selected? What did the Lord say about the three hundred? Can God do more sometimes with fewer than with the many? Why? Does He hate pride, boasting, and self-sufficiency in men? Does He care more for inward worth than for outward show and glory? See Notes for Sequel.

NOTES ON LESSON 8.

THE TIMES OF THE JUDGES.

The book of Judges is the record of Israel's failure in the land which God had given them. The seeds of that failure were sown in Joshua's time; for instead of driving out and destroying the inhabitants of the land as commanded, some of the tribes of Israel could not (for lack of faith), and some would not drive them out. See the first reference to that fact in Josh. 17:12, 13; and the fuller statements in Judg. 1:27-35; and the rebuke of the angel of Jehovah at Bochim (2:1-5). Just as they had been told beforehand, so it resulted: the Israelites were ensnared in the idolatries of the nations among them, and God in His righteous anger gave them into the power of their enemies round about. They were distressed; and when they cried to the Lord He raised them up deliverers, called "judges." God was with the judge, in each case, and gave him victory. Then there would be relief, followed by carelessness and relapse; and that in turn by new servitude and distress. (2:16-23). How much like the common run of Christian experience today! The cause, too, is similar: compromise with evil, instead of utterly exterminating and casting out all evil from the first, in the power of God.

NOTABLE JUDGES.

The more prominent of the judges were Barak (and Deborah, ch. 4, 5); Gideon (6-8); Jephthah (11, 12); and Samson (13-16). They were men of lowly origin, for the most part; chosen and called of God, and equipped for their task by the Holy Spirit. (3:10; 6:34; 11:29; 14:6). Their exploits were done by faith (Heb. 11:32-34), that is in reliance upon the command and promise of God. These "saviors" foreshadowed the one great Savior who was to come, who wrought in the power of God, and had the Spirit without measure, and came to save His people from the bitterest enemy that ever oppressed man: "Thou shalt call his name Jesus, for it is he that shall save his people from their sins."

GIDEON.

"My family is the poorest in Manasseh," Gideon confessed to the angel of Jehovah, "and I am the least in my father's house." Yet it was just he and none other whom God had called to that work of deliverance. With much assurance from God, Gideon finally rose up in faith and undertook the task. The story of his call and work is found in Judges 6-8.

ISRAEL'S SWIFT DECLINE.

A disgraceful chapter follows in the sequel to Gideon's life (the matter of Abimelech). Then once more Israel relapsed; once more they cried to God in their distress; once more He sent them a deliverer, Jephthah. Then the degradation of Israel became so hopeless that they did not even cry any more; and God Himself took the initiative, and prepared them a deliverer. Samson, who should "begin" to deliver them out of the hand of the Philistines.

The final chapters of Judges present a picture of religious and social lawlessness—confusion, crime, anarchy, civil war. "In those days there was no King in Israel: every man did that which was right in his own eyes."
"RUTH."

Yet even in those awful days God had left Himself a remnant; and was moving on with steadfast tread toward the goal of His redemptive work. The book of Ruth shows that all faith and love and truth had by no means perished out of Israel, even "in the days when the judges judged."

QUESTIONS AND TEACHING POINTS.

What were the "Judges"? Who selected, sent, enabled, and equipped them? Why might the book of Judges be called the book of Israel's failure? In what did the failure first begin? How did temporary relief come to them? Does that picture a good deal of common "Christian experience"? Did God desire it so? Name several prominent judges. Tell the story of Gideon's call and victory over the Midianites. How does the book of Judges end? In what days did the events of the book of Ruth take place? (Ruth 1:1). Did God have a faithful remnant, even in those days? Did God ever give over His plans and purpose of redemption through Israel?