

WORD AND WORK

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

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NEWS AND NOTES.

From Linton, Ind.: "Brother Friend has just concluded a short meeting with us. The church here appreciated him and his fine messages. We hope to have him with us again some time. Four were baptized, one came from the Baptist church, and two were reclaimed. We feel that the church has been strengthened much by his efforts here. May God be praised."—Edward E. Kranz.

From Amite, La.: "Five delinquent members have been brought back into the work, and one other has placed membership since the first of October.

"Louisiana has lost from its forces two faithful and successful preachers, Brother J. E. Wainwright from Shreveport going West, and Brother Willis H. Allen of New Orleans, going to Florida."—A. K. Ramsey.

From Gainesville, Fla.: "J. Paul Slayden is to begin a meeting for us on Sunday, Oct. 16."—Mrs. B. R. Colson.

From Franklin, Ky.: "I have begun my work here in Franklin. I have a meeting in Winchester, Ky., the last half of October. The good folks at Franklin seem to have a mind to work and interest in the services is good, though we have not mapped out a regular program of activities yet.

"I am sending you the first installment of the three articles on 2 Tim. 1:10. Hope they will do good."—H. L. Olmstead.

We are glad to publish this notice from The Boys and Girls' Anti-Cigarette League, Room 507, 58 W. Washington St., Chicago. We have examined their literature, and believe it will be useful in restraining this growing evil:

"The Boys and Girls' Anti-Cigarette League will furnish upon request the most complete and concise scientific information available about the cigarette and its injurious effects upon the human system; also, the cigarette treatment prescription."

Brother Boll is in a short meeting at Smyrna, Tenn.

"Our meeting at Dugger, Ind., lasted eight days in which we had fifteen services. The entire meeting was taken up on an investigation of Bible prophecy except the Sunday afternoon meeting. There were large crowds from the first. The first five nights the main auditorium was well filled.

In the Sunday morning meeting and last three nights we had to bring extra chairs and open the large Bible School room. Three were baptized, one of them from a Catholic family. In our afternoon meeting at the Park there were twenty-one congregations represented. All around it was a great meeting."—Chas. M. Neal.

From Meaford, Ontario: "The fifteen-days' meeting at Thessalon closed with a large crowd on Sept. 18. One baptism. This is the home of Brother T. W. Bailey, who assisted.

"The churches here, Meaford, Griersville, and Cape Rich, have just had a splendid visit from Don Carlos Janes. He has visited about 12 of our Ontario churches. Work here going on well."—E. Gaston Collins.

"We have just concluded a good meeting at Parksville, Ky., with 28 additions to the congregation, 14 of them by baptism. To the whole number it meant new life and joy. Brother Clay, who preaches at Parksville regularly, was with me. He preached the first and the last sermons of the series with one response each time."—E. L. Jorgenson.

From Chilesburg, Ky.: "We worshipped in a farm house in this section the last two Lord's Days. On Wednesday I spoke in a nearby school-house and was told by the teacher that a number of the pupils present had never seen or heard a preacher. There is a great mission in these counties among the tenants."—M. D. Baumer.

From Chattanooga, Tenn.: "Recently I have held meetings at the following places: Mento, Ga., Liberty Hill Church near Englewood, Tenn., Lynnville, Tenn., and Mooresville, Tenn. At each of these places we had good attendance and good interest.

"My address is changed from 522 Lytle Street, to 905 Forest Ave., Chattanooga, Tenn."—E. H. Hoover.

From Winter Haven, Fla.: "We have a church here, and we use your song book. I love the book more and more. There is none so good.

"We went home to Campbellsville, Tenn., for a visit. A meeting has just closed there, conducted by Brother Greer. They liked him very much."—Luther Allen.

"We are working hard to do the Lord's will and to make this a Home of which the church may be justly proud.

"A few days ago we received the two dozen towels. Will you please thank whoever sent them."—Ben F. Taylor, Potter Home, Bowling Green, Ky.

"We have had a good meeting at East View, near Louisville. Nine baptisms and six restorations. I believe the church there is ready to do some good work."—Jonah W. D. Skiles.

From Gatchel, Ind.: "I am in a meeting at Lily Dale church. Pray for us. God gave two renewals tonight."—N. B. Wright.

From Jacksonville, Fla.: "Brother J. H. McBroom, of Atlanta, is here in a tent meeting at eighth and Market Sts. He and I are to exchange meetings. I am to go there next May, Lord willing."—H. N. Rutherford.

From Hebrew Mission, Dallas, Tex.: "We are observing many things encouraging to our hearts. We know the Lord is blessing, for a deep work is being wrought in the hearts of the Jews. Many precious opportunities are being afforded us of witnessing for the Lord among them, especially during these (their) holy days.

"Brother Plotkin seems wholly surrendered to his Redeemer, and willing to go in any way He may choose. He loves and worships the Lord Jesus, boldly and fearlessly witnessing for Him."—Stephen Eckstein.

Don Carlos Janes is just home from a big missionary promotion trip through several states and one province of Canada. In 52 days it was possible to address 30 churches. He reports that all non-contributing churches visited have promised help for the foreign mission work in some measure. In a few cases that means individual gifts at present, which may lead

to congregational missionary work later. Here are some of the churches: Portsmouth, Marietta, Wheeling, Shadyside, Barnesville, Malaga, Woodsfield, Beallsville, Ozark, Plainview, Jackson Ridge, Hartshorn, Bates Hill, Belmont, Eighty-Four, Wychwood, Strathmore, Bathurst, Stouffville, Pine Orchard, Griersville, Meaford, Cape Rich, Tintern, Beamsville, St. Catharines, Hamilton, Windsor, Hamilton Blvd., and Jerry City. Brother Janes says that the missionary message is listened to with much interest and practically every church can be won to the Lord's help when the message is suitably given. The churches are more willing to be enlisted in giving than the preachers and elders are to tell them their duty and ask them to fellowship some definite work on the field.

The Louisville Bible Course opens on Tuesday, Nov. 1, 3 P. M. Plan to be present.

Keep this catalogue issue until the holidays are past! Hundreds order their Christmas gifts every year from this office. Books, Bibles, Mottoes, Magazines, Cards, etc. Every order helps.

All brethren in reach of Oklahoma City will find a welcome at the Big Song Rally to be conducted in that city, Oct. 30 to Nov. 6, by E. L. Jorgenson. The church meets at Tenth and Francis Streets.

This "Books and Gifts" Number of The Word and Work goes as a final invitation to renew to all whose subscriptions have expired within the current year. Renew now! Unless you provide clean, wholesome food for your children, they will eat dirt! In renewing, remember—four names (or four years) for the price of three.

Those who want us to renew or order Sunday School Times for them for 1928 should let us know by Dec. 12. The regular price is \$2; our price is \$1.75.

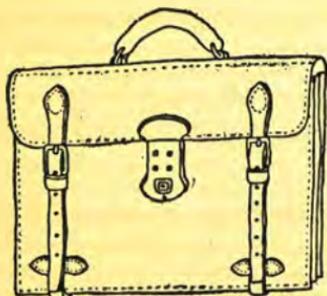
The books listed in this annual book number have been carefully, painstakingly selected. While any uninspired book is likely to be imperfect, you will make no mistake in choosing Christmas books from our list for your people and your friends.

Any standard magazine may be ordered through this office at the regular price. Please state whether new or renewal. Also, we can supply any standard Bible Class Help.

Describe the Bible or Testament desired: Revised or King James, binding, type, whether helps or not, thumb-indexed or not. We can supply and send bill.

Willis H. Allen changes his address from 1129 Seventh St., New Orleans, to 40 W. 32nd St., Jacksonville, Fla.

A FINE GIFT



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THE WORD AND WORK

LOUISVILLE, KY.

FIRST LOVE.

STANFORD CHAMBERS.

The Lord said to the church at Ephesus: "Thou didst leave thy first love." This fact of so little concern to churches generally was and is of great concern to Him who "first loved us," and "gave Himself up for us." He who "purchased" the church "with his own blood," who is seen by John "in the midst of the seven golden candlesticks" and who searcheth the reins and hearts was and is the first to detect a waning in the love of His saints. It pained Him and was calamitous to them. It was not just a gradual decline and only slight in His sight as in theirs at the most, for He saw it as it was—a fall. "Remember whence thou art fallen."

Ephesus was a church highly favored, wonderfully blest. The apostle Paul had established it and had labored there by the space of three years and a half. Timothy ministered there after Paul. Apollos had some fruit there. The letter to the Ephesians was an immeasurable favor. Then the apostle John lived there and finally this brief epistle (Rev. 2:1-7) from the Lord in heaven became theirs. Surely with such wonderful blessings Ephesus should understand what "first love" is. And so she did. First love, the fruit of the "new commandment," first manifested itself at Ephesus in twelve men who, when they learned that their primary obedience of faith was deficient, went and "were baptized into the name of the Lord Jesus." First love manifested itself there again when they made a bonfire of their pernicious literature to the amount of fifty thousand pieces of silver (Acts 19:19). Again in their falling upon the neck of the Lord's apostle and kissing him. First love sounded forth the gospel from Ephesus till "all Asia heard the word." First love gives quality to service that makes it fruitful and the love is more precious to the Lord than the service. Fallen, fallen, in His estimation, is the church of Christ that has left her first love. "I will come to thee and move thy candlestick out of its place, except thou repent."

Can first love be restored? "Remember whence thou art fallen, and repent and do the first works." That was the remedy prescribed to Ephesus by her Lord and is applicable to every like case. The first works were done heartily as unto the Lord. Let a church or an individual so engage and the first love, that which centers in Him and embraces them that are His, will return. An idle church and an idle Christian both become the devil's workshop. People who negative this love, who bite and devour, who slander and revile are not those engaged in soul-winning service. If you are concerned, discerning the lack of this love in your heart, go forth and serve and suffer for Jesus and rejoice in the filling that follows. *Remember, repent, do—or else—gone is the candlestick and light!*

GOD'S PROVISION FOR RIGHTEOUSNESS.

J. EDWARD BOYD.

(Romans 3:21-30)

THE UNIVERSAL NEED.

As we have seen from our study of the preceding section of the Roman letter (1:18-3:20), the great need of the human race is righteousness. This fact is thus stated: "For all have sinned, and fall short of the glory of God." (3:23). The word for "sin" here is defined as primarily meaning "to miss the mark," as when a soldier, thrusting his spear, missed the object at which he aimed. The glory of God is the mark. For this was man created. But he has missed. He has fallen short. To reach this mark he must be thoroughly righteous. But he falls far short of this righteousness. The degraded, loathsome, vile sinner of the Gentiles falls short of it (1:18-32). The respectable man, relying upon his superior character or culture, when judged according to God's principles of judgment, also falls short. (2:1-16). Even though a Jew, with all the special advantages which are the heritage of the race, he has failed utterly. (2:17-29). Indeed, of all men he should most clearly perceive this failure; for "through the law cometh the knowledge of sin." (3:20). All are under sin; all the world is brought under the judgment of God.

HUMAN EFFORTS.

That something is wrong is perceived by thinking men. So they try to find a remedy. In our day there are various movements looking to the betterment of the race. Let us not be deceived by the appearance of success or good intentions. It is good to paint a pump; but the water of the well cannot thereby be purified. Neither can the human heart be cleansed by learning or culture, nor by conformity to human codes of ethics. In seeking to establish their own righteousness, men do not subject themselves to the righteousness of God. (10:3). Measured by His standard they must ever fall short. For His standard of righteousness, as revealed in the law, and as declared by Jesus in the Sermon on the Mount, is unattainable to the natural man. It may cause him to cry out, "Wretched man that I am! who shall deliver me out of the body of this death?" but it affords him no deliverance. The law says, "Do, and thou shalt live;" but it gives no power to the weak and no comfort to those who are conscious of failure. Human efforts, then, even when directed toward the keeping of the law of God, will always fall short of the mark. Something else is needed. And this need God has graciously provided.

THE RIGHTEOUSNESS OF GOD.

In the gospel is revealed a righteousness of God. (1:17). It is apart from law (there is no article in the Greek here). (3:20). However, the law and the prophets have borne witness to it. All the sacrifices testified of it. It is vividly foretold in such

passages as Isaiah 53. But it is not a law-righteousness. It is not a righteousness that a man works out for himself; it is a righteousness that God has worked out for him. It consists not of what man does for God, but of what God has done for man. It is not a garment that man makes for himself by his own strength or skill; it is a robe that God has fashioned for him, the wedding garment that entitles him to sit at the marriage feast. It is God's gift to the believer, freely and graciously bestowed upon him. He is thus declared righteous (such is the meaning of the term "justified") freely by His grace through the redemption that is in Christ Jesus. (3:24). The believer has put on the Lord Jesus Christ. (Gal. 3:27). He is in Christ Jesus, "who was made unto us wisdom from God, and righteousness and sanctification, and redemption." (1 Cor. 1:30). Upon Christ is laid his sins; upon him is bestowed Christ's perfect righteousness.

IN HIS BLOOD.

This gift is free to man; it cost God a tremendous price. It cost Him the blood of His Son. The price was paid and the righteousness secured at the cross. A gospel without the cross is not the gospel of God. A cross-less gospel is a Christ-less gospel, without power to save. The cross manifests the love of God (5:8); it also shows His righteousness (3:25, 26). Apparently He had passed over the sins done aforesaid. But God cannot ignore sin. He cannot be indifferent to it. Somehow He must deal with it. He is a holy and a just God, and His justice must be satisfied. The great problem was to find a plan whereby this could be done and man at the same time be justified. "The wages of sin is death." "All have sinned." And the just sentence of a just God must be executed. The cross is the solution of the problem. There the sentence is executed; there Jesus pays the penalty. "Jehovah hath laid on Him the iniquity of us all." Thus God may be just and yet declare the believer in Jesus righteous.

A LAW OF FAITH.

Upon whom is this righteousness bestowed? Everyone needs it; anyone may have it. It is offered "unto all them that believe." To "him that hath faith in Jesus" is the promise given. All glorying is excluded, not by a law of works, but by a law of faith. "For we reckon that a man is to be declared righteous by faith apart from works of law." (3:28—Rotherham's translation). "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Eph. 2:8-9). "To Abraham his faith was reckoned for righteousness;" and thus it shall be reckoned unto those "who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." (4:9, 24-25). They have a righteousness not their own, but "that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:9).

"DEATH ABOLISHED."

2 Timothy 1:10.

H. L. OLMSTEAD.

In the verse above, three things are said to have been done by our Savior Jesus Christ: He "hath abolished death, and brought life and immortality to light." The Abolition of death! Think of it. The bringing in of new life and the revelation of immortality! What does it mean?

With the first one of these we shall deal in this article—the Abolishment of death. Sin is the only thing blacker than death, and is its cause. Death is not a beautiful thing. It never has been and never will be. Much less is it a friend, but on the other hand, an *enemy* according to the plain statement of God's word (I Cor 15:26). No well ordered burial, no flowers however beautiful, no words of poet or eulogy of priest can or will make death anything but a black and awful fact. He has been rightfully called "the guest who does not wait to be invited, the robber who steals the treasures more precious than gold, the intruder who feels at home whether in palace or cot." He visits the aged; the young, the sick, the well, the happy and sad, the rich and the poor, the scholar and the dullard alike. His coming means separation, sadness, disorganized lives, loneliness and at the end corruption, putrefaction, food for the worms of the earth! A rotting carcass whether of man or beast is a gruesome unsightly thing and fine funerals and beautiful words do not rid us of the awful fact.

How brief is life and how uncertain! Here is man possessed with hopes and fears, splendor of genius and energy of mind which enables him to climb higher and higher above the hindrances of every day life. What a being is man and how brief is the span of his life, when measured by his possessions. Sixty or seventy years, and he dies, goes to the discard, and the busy world has scarcely time to wait to hear the clods fall on his coffin. Then from those brief years we must subtract those years of feeble infancy of which he remembers nothing, those hours of indecision in which he does nothing; the hours spent in sleep in which he knows nothing. Then he must eat and drink, and in the course of a lifetime days must be spent at this. Our times of eating and drinking are clothed in glamour when after all we are simply repairing mechanical waste and renewing chemical energy in order to go on a little further trying to ward off death! Then when all is said and done, who can assure himself of ten days of life? In that time a man can die, be buried and be forgotten by the world. Now, is it strange that men ask "is it worth while"? Is it worth while to carry these burdens which force us down? Is it worth while to put so much of our force of soul and spirit and heart and brain into things from which we may be snatched in a moment of time and at the best may enjoy for only a few short years? Is it worth while to live and then go to pieces

through the mere effort of trying to live, going on as many do day after day with the machinery all out of gear, and then break down with a final sigh and go to the scrap-heap of a useless graveyard! What do men say? The grave is silent, the tombs tell us nothing. For them and for us all it is a leap in the dark. After reasoning, deduction and meditation unto weariness of heart and brain the best that either scholar or fool can give is a guess, and "to be or not to be" becomes a real question. The majority as they think upon the brevity and uncertainty of life and the black fact of death say, "Let us eat, drink, and be merry, for tomorrow—we may die." Therefore the world is filled with a gross materialism, and who can say the world is wrong if death ends all? The fact is that *unless God intervenes* the end of all is *death* and life is a dark tragedy.

And why do men die? Why do not the processes which renew the body from year to year go on forever? No one asks "why do we live," but "why do we die?" Is death natural or is it something imposed upon nature? Such an imposition on nature could not be possible except by permission of God's will. If God allows it, and in that sense wills it, it must be a penalty. Death is an imposition of God upon men and is therefore a penalty for man's treason of sin. This is its explanation. "By one man sin entered into the world and death by sin; and so death passed upon all men." For man at least death is not something as natural as birth. It is something that "passed" upon him because of sin and therefore is not according to the original economy of nature. Rom. 5:15. It is *appointed* unto men once to die. Heb. 9:27.

But thanks be to God, He *has* intervened and our Savior Jesus Christ has abolished death. "HATH" abolished; The thing is accomplished. The issue of sin and death as between God and man has been settled. It was settled perfectly and forever, and that too, in strict accord with the principles of divine righteousness by the sacrifice of Jesus on the Cross. "God manifest in the flesh," a sinless being, could atone for our sins. The infinite value of Christ's death is not to be measured by its duration or suffering but by *himself*. The value of the deed depends on the person who did it. It is of infinite value because the Person who died is an infinite Person, and that death settled the issue. Never do the apostles present Jesus Christ to the unsaved as an example but always as an infinite and divine Savior. Christ having died for us—in our stead—this has met the full penalty and has therefore abolished death as a penalty for all those who by faith offer him to God as the sacrifice for their sin. "Whosoever liveth and believeth in me shall never die" is not figurative language nor mere poetic fancy. For the believer death is abolished. Jno 11:26. With Jesus we would ask, "Believest thou this?"

It is true that the Christian dies, but his death is no longer penal but provisional and providential. To the saint of God death is no longer death in the fearful, awful, penal meaning that it has for the sinner. Jesus Christ died that kind of death that

we might not have to die. To the Christian death may mean "falling asleep," "a departure to be with Christ," "the putting off of this tabernacle"; but never, never will he *die* in the awful sense in which death is used in the word of God. The christian also has the hope that death shall one day be abolished even from his body and though death has been abolished *de jure* now as a penalty he looks forward to the time when death shall be abolished *de facto*, and his very body redeemed from the power of death. Rom. 8:23.

This is the only gospel which can satisfy the heart of man. It matters not how beautiful may be the character of Jesus or how transforming his words, if death has not been abolished by the atonement and resurrection of Christ from the dead the world is still in sin and death reigns! To be or not to be is still a question unless life and immortality have really been brought to light.

A SELF-SATISFIED CHURCH.

E. H. HOOVER.

I use this title for lack of a better one, and because it expresses some things I have in mind. I am thinking of Laodicea, one of the churches of Asia Minor. Our Lord has left us a full-size picture of a self-satisfied church in the history of this one. The city of Laodicea was rich and at ease, and this seemed to have its influence on the church there in that she felt independent, even of God. Nothing that the world would call bad is said of this church; and, so far as doctrine is concerned there seems to be no unsoundness in the church, and yet the Lord Jesus puts it on record as one of the most displeasing churches in the New Testament.

The chief affliction of this church is *lukewarmness*—that it is neither hot nor cold. Lukewarmness is a fusion of worldliness and religion. This state is a very dangerous one, for there is just enough religion to make one easy. Many are "at ease in Zion" now, even as of old time. With many of us, ease and comfort come first, and when we have as much of this as we desire, if there be any time, energy or money left we use them for the Lord. Can we be saved and can we save anyone in such an indifferent state? Do you suppose that a self-satisfied condition might account for so few missionaries in the fields, for example?

Along with and growing out of lukewarmness, is *egotism* in the church at Laodicea. They said, "We have need of nothing." They were perfectly satisfied with themselves. The estimate this church had of herself is very different from the estimate the Lord had of her. They thought they were rich and yet were poor; they thought they were in splendid condition, and at the same time they were miserable and wretched; they thought they were great in knowledge of the truth, while the Lord says they were blind. Perhaps none of the sister churches knew the real condition of this church. Laodicea did not know her own bad state. She was blinded to her wretched, poor, miserable and

naked condition. She needed to pray in the words of one of our great songs, "Open my eyes that I may see." "Open mine ears that I may hear." I fear we also have not seen as we ought the greatness of our salvation—past, present, and future; nor do we realize the magnitude of our mission in the world. Lack of vision here begets both lukewarmness and egotism. Not until the church sees how far behind the New Testament doctrine and spirit and practice she is, will there be a real revival among us. Is there not a grave danger to those of us who stand for pure New Testament Christianity, that we become so well satisfied with "our plea" that we fall into the Laodicean state of lukewarmness.

The good and merciful Christ comes to this lukewarm and egotistic church with these words of exhortation: "I counsel thee." He tells this church how to remedy the awful condition into which she had fallen. In a word, the remedy is Himself, for He asks them to open their hearts and let him come in. The more room in our hearts we give the Christ, the less room we will have for such things as troubled this church. A more complete recognition of the presence of Christ in his church and in the hearts of his people, will go a long way toward making our preaching, and worship, and service more acceptable in the Lord's sight. In addition to the exhortation given Laodicea, the Christ makes some precious promises. Peter says that through these "precious promises" we become partakers of the divine nature. Thus with warning and exhortation and promise, the blessed Lord would turn this and all his churches from a self-satisfied state unto a condition where they may find complete satisfaction in Him, and in His service.

AUTHOR OF FAITH.

Author of faith, Eternal Word,
Whose Spirit breathes the active flame
Faith, like its Finisher and Lord,
Today as yesterday the same.

By faith we know Thee strong to save;
Save us, a present Savior Thou:
Whate'er we hope, by faith we have;
Future and past subsisting now.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realizing light;
The clouds disperse, the shadows fly
The Invisible appears in sight,
And God is seen by mortal eye.

—Charles Wesley.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The first work of the church—to preach the gospel to all the lost of earth.

The very sad word is cabled from Africa that Ray Lawyer died from accident—Sept. 23. ** From Seattle, Harry R. Fox, sailing Oct. 6 for his home in Japan, reports their traveling companions would be only six or seven persons. ** Germany and Austria are reported ripe for missionary work. Catholics are breaking away from their old system and should have opportunity to hear the pure gospel. ** In a letter of September 5, in which Sister Lawyer is solicitous about Bro. Merritt's getting the needed money for the hospital building, she says: "Ray is about ready to put the roof on our house." And now, alas, we need to send another worker, or a married couple to work with Bro. Merritt at Kabanga. ** "We have already sent three 10-pound boxes (to Africa) and have enough for two more."—*E. Gaston Collins*, Meaford, Ontario.

"We are all glad to see the vacant places filling up again. Also to know that the Bensons in China are to have recruits."—*Lillie D. Cypert*. ** John Sherriff has asked for and greatly needs a helper. Africa is a wonderful country of opportunity and this field presents a splendid opportunity for a capable man or couple to "break in" under an experienced and successful worker. ** Bro. and Sister Virgil Smith reported a safe journey to Para, Brazil, with 1,200 miles yet to go to Pernambuco, with twelve hours of rail travel after they reach and pass the customs. ** Bro. E. A. Rhodes, on his sailing date as he returns to Japan, reports a missionary awakening in many places. And there is just that, but the preachers and elders are not taking their full responsibility for an increased work. ** Writing Sept. 12, Sister Mattley says: "The Broadduses and Oldhams said tomorrow and we shall be glad to welcome them." ** Missionary work inheres in Christianity like heat in fire and we must do the work if we are to be fully loyal, entirely sound. ** "Two cents is sufficient" to carry your letters to O. S. Boyer in Brazil.

HARRY R. FOX LETTER.

(Written from Seattle)

After a pleasant visit of eleven months in the home land, we are now ready, under God's leading hand, to sail again for Japan and resume the work unto which the Lord has called us and which we love so well.

Discouragements there have been, but our hearts swell with gratitude unto God, as we contemplate how wondrously and graciously He has opened the way for our return to the field where we are so eager to serve. To Him be all the praise.

We earnestly ask a continuance of your prayers unto God in behalf of

MOVING PICTURES.

J. M. MCCALED.

Mr. Katayama, a Presbyterian and a teacher in one of the high schools of Tokyo, asked a few mornings ago while we were at the breakfast table how we, (the Japanese) can prevent the evils from America such as picture shows, and receive only the good.

I replied by saying if everybody would treat the picture shows like I did every play-house would close instantly; for a picture show cannot go on without an audience. There would be no show of pictures if there were none to show them to. The people of Japan can keep out the bad and bring in only the good by accepting only the good and refusing the bad when presented. Bad immigrants are kept out of a country by sending them back where they came from. So with anything else bad, but if the people invite the bad it will surely come and come speedily.

One cannot tell what the house is to be by hearing the sound of the hammer. So far as the sound of the carpenter's hammer goes to show the building may be a gambling den, a beer hall, or a theatre; it may be a place for honest trade, for a Christian home or a house of worship. The application of this saying is that too much dependence should not be placed on fair promises. Often the fairer the promise the less likely it will be fulfilled. For if one does not intend to keep his promises he does not hesitate to be extravagant in making them; if he means to fulfill what he says he is more careful to be on the reserve. Many years ago there was a Japanese at the World's Exhibition in Chicago. This was in 1893. A preacher among the Disciples, a Mr. Black by name, was a preacher in one of the Chicago churches at that time. He met Mr. Yoshikawa and baptized him. Yoshikawa told him he could and would convert more people than any of the missionaries were doing and would have a big independent church in a very few years. The Chicago church believed this and sent him back to Japan to keep clear of missionaries and do an independent work. He started a work in Tokyo, built a meeting-house and dwelling combined, and gathered together about forty people. This soon failed and every member disappeared. He then moved to the country and started a Model Christian Farm. This has also long since disappeared and not a vestige of his work can now be found. I think the trouble lay in the insincerity of the man, although his speech was fair and to those Chicago friends, quite convincing.

the work in Japan, and for us as we are related to it. It is our desire that we and you too, may be very helpful in the Master's hands.

We shall endeavor to keep you informed from time to time regarding progress of the gospel, and hope that we may have some word from you (Prov. 25:25) once in a while.

May God richly bless you, guide and keep you for the praise of His glory and forevermore.

Iwaki Tanagura Fukushima Ken, Japan.

Harry R. Fox.

SINDE MISSION.

We are glad we have been able to take the mission work while Brother Shorts are out in the villages teaching Christ. They baptized ten on their last trip out.

Five of our boys on the mission made the start for heaven this week. There are so many openings. We surely long for our list of workers here to be increased with devcut, earnest laborers. We are so happy in the work.

Mrs. George M. Scott.

From Sinde Mission. (Received October 1). "Brother Lawyer has had another misfortune. They were living in a grass hut while the new house was being built, and this grass house burned with nearly all their belongings. They themselves got out with the clothes they had on, and perhaps a few other things. But all other clothes, bedding, food, dishes, typewriter, etc., went up with the house. Grass burned so quickly and ammunition began to go off, so practically nothing could be rescued. Tools also were lost, so that this leaves them in very destitute circumstances. We are thankful that no lives were lost, but pray for them."—W. N. Short.

Note: Since we received above note, Brother Lawyer has passed on to be with Jesus. Publisher.

RAY LAWYER'S LAST LETTER.

We were encouraged yesterday and made to rejoice that two more confessed Jesus as Lord and Savior. This makes three who have come into the fold the last month. It is better than we had expected. These people are considered by the British Government as "raw natives" having had no teaching of any kind. The gospel is indeed a light to these backward people. We pray that the darkness in this part of Africa may become light before many years have passed and gone forever. These unfortunate souls have waited many long years for some to teach them of the true God and of His Son who alone can save. Others are asking, "How long shall we wait for a white man to teach us"? While you are praying for the gospel to go into all the world please remember Africa. You will send us money, but prayers we need as well. May God bless all who feel the need.

Ray Lawyer.

WORD FROM HONG KONG.

George S. Benson.

We are continuing to work in Hong Kong with success. Six weeks ago we began an evangelistic effort in Hung Hom—another of the suburbs of this great city. Have double services every night of the week. Expect to continue indefinitely. The first service is a children's service, which is attended by eighty to one hundred. Following this is a service for older people. It is also well attended. Interest is good. We have to guard the door to keep the children out so that the older people can have an opportunity to enter. The little chapel is capable of seating only about sixty-five adults. Nearly every seat is occupied each night. Nearly a score have said they wanted to become Christians. Their hearts are so darkened from centuries of idolatrous background that some of them understand the truth very slowly. Others grasp the fundamental truths quite quickly.

We had our first baptizing at Hung Hom last Sunday. Five precious souls were baptized into the one Body. Four of them are young men from nineteen to twenty-six years of age.

Others are interested and want to be Christians, but have not the courage to act against family objections. They do not love Jesus enough until they are ready to put him first!

We want your prayers that a church of our Lord may be built up in Hung Hom, and not just a "foreign mission." There is much difference between the two.

LEWIS T. OLDHAM LETTER.

(Written on board ship for China)

In numerous ways Jehovah has shown His goodness to us in our leaving U. S. A. for China. His favor was shown in that a British lady, who was a member of the Church in Australia, is in the British Consul's office at San Francisco. Understanding that the Church of Christ has no Missionary Board to issue us permits as other missionaries receive, she visaed my passport without trouble. The British are very particular at this present time about letting people into Hong Kong; so we thank God for this favor. Again we were favored when Brother Janes advanced the money needed to make up the shortage in our travel fund. Pray that He may now prompt faithful hearts to supply this need and to send the contributions to S. A. Bell, 819 N. Morrill, St., Morrilton, Arkansas.

China is a country without God, without Christ, and without hope. At each tick of the clock one Chinese who has reached the age of accountability passes into eternity unprepared to meet God. Why? He has never heard. And that because the gospel came our way first. His first question, as he is told of Christ's love, sometimes is, "Does Christ live in America?" When told that He died 1900 years ago He answers to our shame, "Then why have you waited so long to tell us about Him?" Surely, surely, we do not have much faith in Him, if we are so heedless in telling the glad tidings to others.

May God create in us new hearts, humble, contrite, according to His will.
Lewis T. Oldham.

E. L. BROADDUS LETTER.

We spent the month of August and the first week of September in Southern California. Enjoyed visiting the churches in those parts, and was for the most part much encouraged. Preached in San Francisco last Lord's day, visited Bro. Larimore in the afternoon, and preached in Berkeley at night.

Brothers Oldham and Bixler arrived in San Francisco Monday morning. Spent most of the day getting tickets and other matters straight. The three missionary families were present at a missionary meeting in San Francisco Monday night, which was arranged by Bro. Trice, and some were present from Berkeley.

We bade our friends and native land good-bye shortly after noon, Sept. 16. Just out of Golden Gate we found the sea very rough and most of us were seasick before night, but by Wednesday night the sea was much smoother and all were able to eat again.

Expect to arrive in Honolulu Monday morning where we hope to visit Brother and Sister Langpaap and see some of that much talked of Isle.

Hong Kong, China, Box 541.

E. L. Broaddus.

O. S. BOYER LETTER.

We are very happy tonight as we look back over the events of this third Lord's Day in Brazil. The first Sunday we had our communion service in our house (made all ready to occupy by friends) sitting on our unopened baggage. Today we had the blessed privilege of joining in the Lord's Supper with the family of F. C. Glass, who express the desire of partaking in the simple New Testament way every Sunday. This is a land flowing with milk and honey, but it is not called Eschol! At least grape-juice cannot be bought this side of Recife. But do not send us any, as duty is extremely high on everything. Just pray with us that we may not be hindered in acceptable worship, and that others may join in with us.

Garanhuns, Pernambuco, Brazil.

O. S. Boyer.

E. A. RHODES LETTER.

San Francisco, Oct. 11: "We sail today at noon. Have had a pleasant visit among some churches on our way here. We pray that the churches everywhere may be aroused to make known the gospel to every creature."—E. A. Rhodes.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

November 6, 1927.

AMOS PLEADS FOR JUSTICE.

Golden Text: Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

Lesson Text: Amos 5:1, 2, 10-15, 21-24.

1 Hear ye this word which I take up for a lamentation over you. O house of Israel. 2 The virgin of Israel is fallen; she shall no more rise: she is cast down upon her land; there is none to raise her up.

10 They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. 11 Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. 12 For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. 13 Therefore he that is prudent shall keep silence in such a time; for it is an evil time. 14 Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. 15 Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies. 22 Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. 23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. 24 But let justice roll down as waters, and righteousness as a mighty stream.

Verse 1. What does Amos call upon Israel to do? What is the character of the message?

Verse 2. What does he call them? What judgment is predicted?

Verse 10. What attitude did they hold toward those who would reprove them and point them to righteousness?

Verse 11. How did they regard the poor? Would they enjoy these ill-gotten possessions?

Verse 12. Were their transgressions many or few? What were some of them?

Verse 13. What would the "prudent" man do in such a time?

Verse 14. What must they seek in order to be spared? If they followed this advice who would be with them?

Verse 15. What must they hate and what must they love? What would Jehovah probably be to the remnant?

Verse 21. What did God despise in them?

Verse 22. Would God accept their worship? What of their praise to him?

Verse 23. What must they do before their sacrifices and worship would be acceptable?

NOTES ON LESSON 6.

THE IMPENDING JUDGMENT.

The prophecy in verses 1 and 2 is in the nature of a lament. Israel, the northern kingdom is "riding for a fall" from which she shall not rise. Yet there is even for Israel a hope for the remnant (v. 15) if they will repent. Amos, the herdsman prophet, utters his denunciations against six nations before denouncing Israel, viz., Syria, Philistia, Tyre, Edom, Ammon, and Moab. However, the greater part of the book is taken up with the reproof of Israel. Amos could be called "the book of the seven denunciations." There is great similarity between Deut. 28 and Amos 4. The fulfill-

ment of the curses of drought, famine and pestilence, predicted in Deut. 28, are being fulfilled in Amos 4, therefore the "lamentation" of chapter 5.

THE LABOR OF FOOLS.

There is no way to permanent success except the way of righteousness. The planting and building of Israel was not in justice and equity. So long as they oppressed the poor, afflicted the just, received bribes and utterly refused to receive correction, there was no hope for them and their labor would be in vain. For these reasons others should inhabit the houses they had builded and eat the fruit of their planting. Mr. Babson, the noted statistician, and others have pointed out that periods of ungodliness and corruption have inevitably caused "business depression." There is a vital connection between temporal prosperity and righteousness. Psalms 1:3; 128:1-2; Matthew 7:33.

THE INSINCERE SACRIFICE AND THE EMPTINESS OF ISRAEL'S WORSHIP.

As Judah did later (Isa. 1 and 2), Israel's religion had long ceased to be anything but a matter of form. Their burnt-offerings, feasts, sacrifices and songs were not acceptable any longer to God. "We know that God heareth not sinners" (John 9:33) and those who turn their ears away from God's law are guilty of offering abominations when they pray. Proverbs 28:9. See also James 4:3.

QUESTIONS FOR CLASS USE.

1. To whom was Amos sent?
2. How many nations did he denounce? (See Notes). Also chapters 1 and 2.
3. Why was Israel to be visited for all their iniquities? Amos 3:2.
4. What responsibility does privilege bring? Matthew 11:20-24; John 9:41.
5. Can we expect continued success and prosperity if we follow evil?
6. Is there any hope for those who refuse correction? Proverbs 26:11-12.
7. Name the sins of Israel mentioned here?
8. In what way only can men really live? Verses 14, 15.
9. Why does God ask men to repent? Verse 15, last clause.
10. Why did God despise their feasts?
11. Were their sacrifices acceptable to God? What of their praise?
12. What alone would make their worship acceptable? Verse 14.
13. What is essential to true worship? John 4:23, 24.
14. What other conditions? Isaiah 1:15-17.

SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 7.

November 13, 1927.

HOSEA PREACHES GOD'S LOVE.

Golden Text: I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.—Hosea 6:6.

Lesson Text: Hosea 11:1-4 12:8, 9; 14:4-8.

1 When Israel was a child, then I loved him, and called my son out of Egypt. 2 The more the prophets called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. 3 Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. 4 I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them. 12:8 And Ephraim said, Surely I am become rich, I have found me wealth: in all

Verse 1. From what place did God bring Israel?

Verse 2. Who continued to call Israel? How did they respond to the call? To whom did they sacrifice and burn incense?

Verse 3. How did God treat them? Of what were they ignorant?

Verse 4. In what way did God draw them? Did he provide for them?

Verse 8. How did Ephraim (the northern kingdom) regard himself? Was his estimate of himself correct? Comp. Rev. 3:17.

Verse 9. What does God threaten to do? (Read also 11:5-7). On what

my labors they shall find in me no iniquity that were sin. 9 But I am Jehovah thy God from the land of Egypt; I will yet again make thee to dwell in tents, as in the days of the solemn feast.

14:4. I will heal their backsliding, I will love them freely; for mine anger is turned away from him. 5 I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. 8 Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

ground does God propose to turn them back to their tents?

Verse 4. But what will the love of God ultimately do for them? What will the anger of the Lord do then? See Isa. 54:7, 8.

Verse 5. What will God be to them? What will be the result?

Verse 6. Will God enlarge him? Like what will Ephraim then be?

Verse 7. What will they do who dwell under his shadow?

Verse 8. What change will come over Ephraim?

NOTES ON LESSON 7.

EPHRAIM'S BACKSLIDING.

Israel chosen of God was the special object of God's love. There is a decided advantage in being the covenant people of God. "Happy is the people whose God is the Lord." From Egypt even to the days of Hosea he had been their God (13:4, 5) and besides Jehovah, there was no Savior, and it was God's purpose that they have no other God. However they had backslidden. He had saved them from Egypt and through the wilderness had led them. He had not given them up but had sent his prophets to them and continued to call them. Notwithstanding all God's love and patience the more he called them the further they went away from him into idolatry. In the first place Ephraim had waxed rich and his pride had made him, so it seems, unconscious of his sins. This last condition is always a very dangerous symptom. In the days of Malachi the people were asking, "Wherein have we polluted thee?" Ephraim was joined to his idols and was "a cake unturned." Like many half-baked Christians today who lead fleshly lives and then say, I do not commit any grievous sins. So said they. "They shall find in me no iniquity that is sin" (v. 9) was the proud boast of Ephraim. See also Hosea 7:8, 9.

A GOD WHO CHANGETH NOT.

Notwithstanding all their backsliding God still loved them (Malachi 1:2). His attitude toward them was unchanged and his purpose unailing. He would heal their backsliding and love them graciously and freely. 11:4. The gifts and callings of God are not repented of, Rom. 11:29, and he will not alter the thing which has gone out of his mouth. True, God would punish them and Hosea sees the people saying, Come, let us return unto Jehovah, for he hath torn and he will heal us; he hath smitten, and he will bind up. This is the backslider's hope. He has a God who is unchanging in his love and though he smites he will bind up. Hosea 6:1-3.

What will the receiving of them be? Rom. 11:15. "For the children of Israel shall abide many days without king, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek Jehovah their God and David their king, and shall come with fear unto Jehovah and unto his goodness in the latter days." Hosea 3:4, 5. The longsuffering love of God will not be in vain. His "goodness" will be sought by Israel in the latter days. It is the goodness of God that leads to repentance. Rom. 2:4.

QUESTIONS FOR CLASS USE.

1. What special privileges did Israel have? Rom. 9:4.
2. Who is Ephraim in this lesson? (The whole northern kingdom. See Ezek. 37:15-28).
3. What advantage did they have over other nations?
4. Was Jehovah still their God?
5. What had Ephraim done?
6. What was their chief sin?
7. Had God given them up? Why?
8. What shows He had not given them up utterly and for ever?
9. How had they received the mes-
- sages through his prophets?
10. Did God propose to punish them for their sins?
11. Did He change either in His attitude or in purpose toward them?
12. What would His love do for them ultimately? v. 4.
13. Would they return to Him?
14. Would they remain long without king, etc.?
15. "Afterward," what would they do?
16. When?

THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 20, 1927.

MICAHA CHAMPIONS THE OPPRESSED.

Golden Text: He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6:8.

Lesson Text: Micah 2:1-3; 6:1-13.

1. Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. 2 And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage. 3 Therefore thus saith Jehovah: Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily; for it is an evil time.

6:1. Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice. 2 Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel. 3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. 5 O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah. 6 Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? 7 will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall

Verse 1. What kind of message is this? Where do they devise evil? Why do they practice it?

Verse 2. What is the nature of their sin?

Verse 3. What does Jehovah devise against them? Would they be able to escape?

Chapt. 6:1. On what does Jehovah call to hear his controversy with Israel?

Verse 2. With whom is this controversy?

Verse 3. What does he ask them to prove?

Verses 4, 5. What had he done for them? What other righteous acts? Num. 22, 23, 24.

Verse 6. How could they worship Him?

Verse 7. Would He be pleased with their sacrifices?

Verse 8. What really does please Him and what is good?

Verse 9. Who was crying unto the people? Would the wise hear it, and see God's name?

Verse 10. What kind of treasures were they using?

Verse 12. How had they gotten their riches?

Verse 13. What therefore did God do unto them? Why does God do such things?

I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8 He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? 9 The voice of Jehovah crieth unto the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. 10 Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable? 11 Shall I be pure with wicked balances, and with a bag of deceitful weights? 12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. 13 Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins.

NOTES ON LESSON 8.

BIG(?) BUSINESS.

The men against whom this woe is pronounced were a class of business men who are still too numerous. Before they got out of bed they were scheming. They were plotting to seize the fields and homes of their fellowmen because they coveted them. No doubt they were keen, astute and cunning: They did it because they "had the power" or in other words because they could. How much dishonesty is practiced because it can be "gotten away with"! The law can either be evaded or made void through some technicality or some undue advantage can be taken of the other fellow, and covetous and greedy men will take it.

THE COMPANY'S BOOKS ARE EXAMINED.

God is the great Auditor and will call all men to account. The Books will be opened. God will do some devising himself. The thing which makes their sins so grievous and their deeds so wicked is that they do this while at the same time they profess to be religious. Yet they have so far forgotten God's goodness to them that they do not mind oppressing their fellows while they hypocritically offer their sacrifices to him. Claiming to be in partnership with the Lord the testimony shows that they have entirely ignored him in the methods employed to obtain their wealth.

TREASURES OF WICKEDNESS ARE BAD ASSETS.

Unjust weights, false balances, short measures and methods of violence are abominations in the sight of the Lord as well as wicked schemes. Treasures secured in this way are "treasures of wickedness," and bring the displeasure of the Lord down upon all those who employ them. It is always dangerous to seek riches (Mark 10:23-25; 1 Tim. 6:9, 10) and the Bible is full of warnings against it. Neither sacrifices nor worship, church going, nor philanthropy, can take the place of that which God desires, viz., to do justly, to love kindness, and to walk humbly with thy God. Micah 6:8.

THE BOTTOM FALLS OUT.

Many a thriving business has been ruined all because it was conducted dishonestly. God Himself is against it, and all good men as soon as they know it. "Therefore, I have smitten thee" is the word of the Lord. "Business is business" is a favorite slogan in some places, meaning that almost anything will do. This is not true. For after one has dealt falsely with his fellowman there is still another that must be dealt with, even God. "Provide things honest in the sight of all men" is still a good rule for the saints to follow.

QUESTIONS FOR CLASS USE.

1. Against whom is this woe pronounced?
2. What particular form of evil is denounced?
3. With what people does God have a controversy?
4. Of what does he remind them?
5. How did they plan to get riches?
6. What did they profess and what shows it?
7. What does God really desire more than sacrifice? 1 Sam. 15:22.
8. What does he say is good?
9. What are the dangers in seeking riches?
10. Should we take the advantage of another's ignorance in a business deal?
11. Should we take advantage even though the law allows it?
12. Would a love of kindness cure many an unkind business deal?
13. What will a humble walk with God do in the way of promoting business honesty?

FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 9.

November 27, 1927.

ISAIAH TEACHES TRUE WORSHIP.

Golden Text: Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart.—Psa. 24:3, 4.

Lesson Text: Isa. 1:10-20.

10 Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. 11 What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. 12 When ye come to appear before me, who hath required this at your hand, to trample my courts? 13 Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. 15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it.

Verse 10. What does God call upon Israel to do? What does he call them? Why?

Verse 11. What does he call in question? Of what has he enough? In what does he have no delight?

Verse 12. What are they charged with doing?

Verse 13. How does he describe their sacrifices? What two contradictory things in the last part of this verse?

Verse 14. How does such worship affect God?

Verse 15. What will God do when they pray? Why?

Verse 16. What must they do?

Verse 17: Note each item in the two verses.

Verse 18. What important thing does God ask that they do "together"? What gracious offer does he make them?

Verse 19. On what condition will he bless them?

Verse 20. What awaits them if they continue rebellious?

NOTES ON LESSON 9.

A FORM OF GODLINESS.

The whole earth is called to hear the charges God preferred against Judah. Isa. 1:2. They are charged with rebellion against his loving care, sin, evil doing, corrupt dealing, being estranged, going backward, being in a state of moral disease from head to foot. (v. 2 to 6). Only the covenant-mercies of Jehovah had spared them. Except Jehovah had left them a remnant they had been as Sodom and Gomorrah. v. 9. But in the purpose and calling and grace of God he has always left for himself a goodly remnant in Israel. Rom. 11:1-6. He does call them Sodom and Gomorrah because of their callous wickedness and now in this section of the chapter, they are charged with religious formalism. Their worship was in fact sacrilege—a mere "trampling of his courts" and not worship at all. They offered their sacrifices, kept the feasts and holy days, went regularly to the temple and called upon their God, but their worship was vain.

WHEN GOD DOES NOT HEAR PRAYER.

The people of Judah and Jerusalem tried to mix two irreconcilable things: Iniquity and the solemn meeting. There can be no meeting with the Lord if we regard iniquity in our hearts. (Ps. 66:18). What an awful thing

not to be heard when we pray! "When ye make many prayers I will not hear you." v. 15. What was still worse, their prayers were abominations to the Lord. (Prov. 28:9). Such prayers are worse than no prayers at all. How many people "trample" the Lord's courts in these days? They attend services, subscribe to the budget, join in the hymns, won't miss communion, and yet they are wholly worldly. They may hate their brethren, oppress the poor, engage in corrupt politics and dishonest business deals, and when they die the newspapers will say they were "prominent churchmen." Maybe so, but serving God is not so easy as that, and neither is prayer.

CLEANSING THE INSIDE OF THE CUP.

God calls upon them for cleansing and demands genuine repentance, a complete putting away of evil and a positive desire to do justly and exercise kindness. vs. 16, 17. God will not accept our worship until we ourselves are accepted. Sin hinders prayer today and the same conditions to acceptable worship obtain. Read Jas. 4:1-10. We must draw nigh unto God. Cleanse the hands and purify the heart and be free from double-mindedness. Even weeping and mourning are enjoined as well as humility. Jas. 4:8-10. Then and not till then will the gracious promise be ours, that scarlet sins shall be washed as white as snow.

QUESTIONS FOR CLASS USE.

1. On what charges does God arraign Judah?
2. Had they all gone astray? Why? Chap. 1, vs. 9, 10.
3. Had God commanded the sacrifices named here?
4. What then was wrong with them?
5. Why does he call his people, "people of Sodom and Gomorrah"?
6. What had happened to these two cities? Gen. 19; Ezek. 16:49, 50.
7. What kind of worship was Judah offering?
8. What made it so?
9. How did God receive it?
10. What will hinder prayer?
11. What must be done before God will hear us?
12. Name the things God called upon Judah to do?
13. Why reason together?
14. What gracious promise does he make them?
15. What solemn warning does he give them? v. 20.
16. What kind of people will God hear? John 9:31.

THE USE OF THE LESSONS.

1. Questions on the Lesson Text. These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

2. General Questions for Study. These are designed to call attention to the bearing of the text on the general scope and topic of the lesson.

3. Notes and Teaching Points. Teaching and suggestions and points to be brought up in the class, as the teacher may see good.

4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

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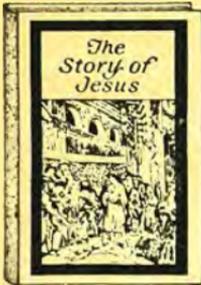
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"Too big for God to use me!"
O Lord forgive my sin,
And let the pride that hinders
Be taken from within.
So much of self in service,
The blessing cannot come;
And thus the work is useless
Which I had thought well done.

"Too big for God to use me!"
May I this lesson learn,
That eloquent orations
No soul to Christ will turn;
The people praise the learning,
The fluent, pleasant speech,
Its poetry and pathos,
But these no heart will reach.

"Too big for God to use me!"
But if I am possessed
With unction through His Spirit,
Then shall my work be blessed.
I'll count myself as nothing,
Seek Christ to magnify,
And use my gifts in service
My Lord to glorify.

Not I, but Christ, in future,
My lifting up shall be,
In simple, sacred language
My Saviour all shall see.
So much I'll make of Jesus,
His life, His death, His fame,
All hearts shall praise and worship,
And bless His holy name.

And when in Heaven's bright glory,
With trophies of His grace,
Which He in service gave me,
I see Him face to face.
What joy will be my Saviour's,
What joy shall be my own,
That I was not, when serving,
Too big for God to own!

—G. FRED BERGIN.

WORDS IN SEASON.

R. H. B.

"WHERE ARE THE NINE?"

It is remarkable how prominent a place thanksgiving occupies in the word of God, both Old and New Testaments; and it is amazing how small a place it holds in the lives of many Christians. Even those who pray have much more to say to God about their wants and needs than about His lovingkindnesses which have been from of old and are new every morning. We forget what God has done and I fear there is not a much larger percent of us than there was of the ten lepers, who turn back to give glory to God. It is not a long step from forgetting "all His benefits" to forgetting *Him*. That was the point of departure from which the heathen world's downfall dates. For "when they knew God they glorified him not as God *neither were thankful.*" From there on the descent was swift: they became vain in their reasonings and their foolish hearts were darkened; professing themselves to be wise they became fools and changed the glory of the incorruptible God into the likeness of an image of corruptible man, birds, beasts, creeping things, and worshipped and served the creature rather than the Creator. Wherefore, as they had forgotten and forsaken God, He gave them up to their own evil passions and to a reprobate mind. And all this ruin traces back to the initial failure, when at the first they knew God, but did not give Him the glory due, *neither were thankful.* (Rom. 1:18-32).

THE MEANING OF UNTHANKFULNESS.

Among men it is counted a bad breach of good manners to fail to acknowledge favors received, and to render thanks where thanks is due. Such conduct implies, if not contempt of the gift, contempt for the giver. It may only be a disregard shown by neglect; or it may be a studied insult—in any case it hurts. That is between man and man. But to God we owe our life and breath and every comfort and joy; for every good gift and every perfect gift cometh down from above, from the Father of light. To thank Him is to acknowledge our entire dependence on Him, and His goodness and loving care toward us. It is giving God His place. For the earth is His and the fullness thereof, the world and they that dwell therein. It is *His* sun that rises upon the evil and the good, and it is He that sendeth refreshing, reviving rain upon the just and the unjust. The very air we breathe belongs to Him, and every mouthful of food comes from His hand, and clothing and shelter and home and friends and loved ones and "power to get wealth," and the faculties of mind and of body, and health and well-being—in short all that we are and have is from Him. To refuse to give thanks unto God is man's denial of Him. With the proud independence of the Prodigal Son, who gathered all together and went into a far country, he seizes what he can and may of God's things and turns his back

upon God, to consume it all upon his own desires in the "far country", and he wipes his mouth and defiantly asks, "Who is Jehovah?" Whether he understands it or not, it is really his repudiation of the claims and rights of God over him. Well is it for him if by famine and distress he comes to his senses so as to say, "I will arise and go to my Father." But those who know the Lord find their happiness in giving thanks unto Him, "for He is good and his lovingkindness endureth for ever, and his faithfulness unto all generations."

HE GAVE THANKS.

When our Lord Jesus was on the earth He gave thanks. He gave thanks for food and drink. There was something peculiarly striking and impressive in the *manner* in which He gave thanks for these blessings. It was by that that the two disciples recognized Him at Emmaus. "He took the bread and blessed, and breaking it he gave to them. . . He was known of them in the breaking of bread." (Luke 24:30, 35). The "blessed" is equivalent to, or at least includes, the giving of thanks, as is evident in the institution of the Lord's Supper. (Compare Matt. 26:26, 27 and Luke 22:17-19 with 1 Cor. 11:24, 25). He gave thanks over the five loaves and two fishes, and in such an impressive manner that John specially referred to it again afterward in speaking of the feeding of the five thousand. (Jno. 6:11 and 23). He gave thanks to the Father for ordering all things as He did (Matt. 11:25). He gave thanks to the Father for hearing and answering His petitions. (John 11:41). Such instances show that the Lord Jesus thanked God always and continually for every blessing and for every circumstance in His life. All came to Him from the Father's hand, and all that came from the Father was of the Father's love and wisdom; and for all things He must thank His Father. And this is the will of God to usward. "In everything give thanks, for this is the will of God in Christ Jesus to you-ward." (1 Thess. 5:18). "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." (Eph. 5:20). "Be ye thankful."

WHY THERE COULD NOT BE ANOTHER WAR.

A little yellow faded piece of newspaper I picked up the other day, dating from somewhere about 1900, contained an editorial squib on the impossibility of future wars, as follows:

"The great work of M. Bloch—'Is War Now Impossible'—which is supposed to have moved the Czar to call the recent Peace Congress, is now translated into English in a brighter form. Bloch is careful to explain that 'frontier brawls' like the Spanish-American war, and 'punitive operations' like those in the Transvaal are still possible, but not a war between great nations armed to the teeth. Here are some of M. Bloch's facts: . . ."

Here "M. Bloch" tells how deadly and destructive the then modern arms were in comparison with those used in the Franco-Prussian war of 1870, and by mathematical demonstration shows how two armies facing each other would annihilate each other. His conclusion was that therefore there could never be another great war.

All of which proves the short-sightedness of man's wisdom. A few years after that was written the Russo-Japanese war broke out, and about ten years later came the greatest war of all history. Neither the terrible armaments of modern times, nor the fancied "moral progress of mankind" (as a certain milk-and-sugar religious journal fifteen years ago opined) proved to be a hindrance to war. Thus are the dreams of men scattered by the merciless logic of facts.

THE WAR OUTLOOK.

Now does Mr. Edison in company with Count Odoaker Czernin predict another world war in the near future in which all Europe will take up arms against the United States. "The first thing they will do," says Mr. Edison, "will be to cut off our rubber-supply." Hence he is working with all the might of his genius to invent some sort of substitute, or a "synthetic rubber" which will make the U. S. independent of the foreign rubber-supply. Mr. Edison's prediction is not convincing to our present-day optimists, but no doubt far nearer the mark than the cheerful guesses of that pre-war optimism. A recent Armistice-Day editorial in the Louisville Courier-Journal, headed "Nine Years After" says that the peace promised by the signing of the Armistice finds today a dismal prospect. Instead of international good will, there is almost universal distrust; instead of healthy competition in trade, there is commercial hostility in the shape of towering tariff walls on almost every border. There is perhaps no serious menace of war, but a war psychology persists in many quarters. "Everybody is talking about peace and disarmament," a member of the British Cabinet was quoted as saying recently, "but everybody seems to be preparing for war and secretly increasing their armies. The pacifists would be flabbergasted if they could see the actual figures spent by impoverished continental nations on war munitions and armies."

All Europe is "armed to the teeth" after a fashion that in 1914 would have seemed impossible; and the next world-war will most assuredly outstrip in scope and horror anything the world has ever known. There are those already among far-seeing statesmen whose hearts are fainting within them for fear of the things that are coming in the world. Christians will do well to take 1 Tim. 2:1, 2 to heart, if so be there may be a lengthening of the world's tranquillity. And God's prophetic clock tells His people that it is time to *look up*. (Luke 21:28).

THE PRIDE OF ORTHODOXY.

"Contempt for illiteracy in others," says Gilbert K. Chesterton, "is one of the first marks of an uncultured mind." And contempt for others who have not that knowledge and understanding of the truth which we possess, is the sure mark of a perverted and spurious Christianity. Humility is the essential of true religion; and so is love. If our superior light has not made us humbler, kinder, gentler, more self-sacrificing, and lovingly helpful toward others who have not had our advantages, it is a fail-

ure; either it was not really *light* that came to us, or else it did not accomplish its God-intended mission in us. For "the fruit of the light is in all goodness and righteousness and truth." Spiritual pride is the worst and ugliest pride there is, and God resisteth the proud, but giveth grace to the lowly. The temptation is one of the subtlest. That we may see the truth, that we may hold it firm and faithful, contending earnestly for the faith which was once for all delivered to the saints, that we may appreciate its supreme worth, and yet not become wise in our own conceit, proud, arrogant, contemptful toward those who have it not; that because of such a gift from God we may reckon ourselves debtors, having a debt of love to discharge toward all men—that is a thing to be prayed for.

"HIS BLOOD BE UPON US."

"His blood be upon us and on our children." Little did that representative Jewish crowd realize what a solemn curse they assumed to themselves and their posterity when on that fateful morning they tried with these boastful words to reassure wavering Pilate. Alas, how that blood-guilt has hunted and haunted that unhappy people down the centuries! Rarely have we read anything so soul-shaking as the recent deed of the Ukranian Jew Schwartzbart who dogged the steps of General Simon Pethura until, like the shadowing Nemesis he came up with him in Paris and exultantly shot him to death—and the awful story of the massacres in the Ukraine, during the years 1920—1922, in which from 100,000 to 150,000 Jews, men, women, children were slaughtered in most horrible ways by Pethura's soldiers. Schwartzbart, the avenger, was not so much intent to take revenge of Pethura, he claimed, but to bring the awful facts to the attention of the civilized world. He succeeded. And—most marvellous thing of all: in the light of all the facts *the French courts acquitted Schwartzbart!*

TWO GOOD TRACTS.

"HOW TO UNDERSTAND AND APPLY THE BIBLE."

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

"Anyone who willetth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine, but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way." 10c each; 10 or more, 5c each.

"THE CHURCH I FOUND AND HOW I FOUND IT."

A most remarkable pamphlet. In it Brother Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements, to serve the Lord acceptably according to the One Creed, in the One Church which He purchased with His blood. Written in narrative form, it has the charm of biography, permeated all through with great scripture truths. 5c each; 50 for \$1.00; \$15.00 the thousand.