

SEPTEMBER, 1930.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
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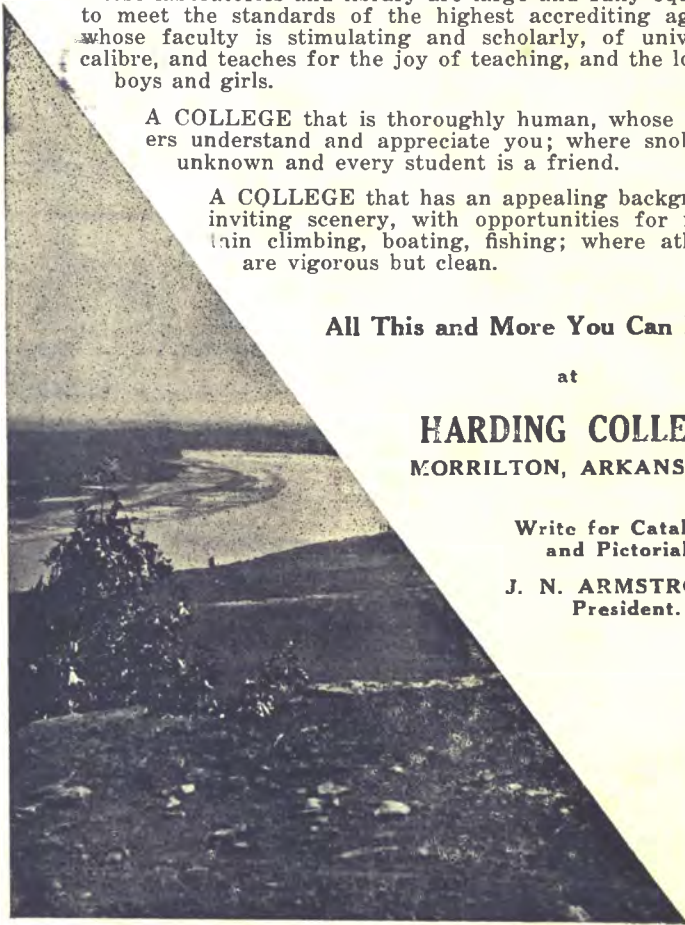
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THE WORD AND WORK

WHEN I READ THE BIBLE THROUGH

"I supposed I knew the Bible, reading piecemeal, hit or miss,
Now a bit of John or Matthew, now a snatch from Genesis.
Certain chapters of Isaiah, certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs; yes I thought I knew the word.
But I found that thorough reading was a different thing to do,
And the way was unfamiliar, when I read the Bible through.

"Oh, the massive, mighty volume, oh, the treasures manifold,
Oh, the beauty and the wisdom and the grace it proved to hold,
As the story of the Hebrews swept in majesty along;
As it leaped in waves prophetic, as it burst to sacred song,
As it gleamed with Christly omens, the Old Testament was new,
Strong with cumulative power, when I read the Bible through.

"Ah, imperial Jeremiah, with his keen coruscant mind,
And the blunt old Nehemiah and Ezekiel refined.
Newly came the minor prophets, each with his distinctive robe.
Newly came the song idyllic and the tragedy of Job.
Deuteronomy the regal to a towering mountain grew,
With its comrade peaks around it, when I read the Bible through.

"What a radiant procession as the pages rise and fall—
James the sturdy, John the tender, oh, the myriad-minded Paul;
Vast apocalyptic glories wheel and thunder, flash and flame,
While the church triumphant raises one incomparable Name.
Oh, the story of the Savior never rings supremely true,
Till you read it whole and swiftly, till you read the Bible through.

"You who like to play at Bible, dip and dabble, here and there,
Just before you kneel weary, and yawn through a hurried prayer;
You who treat the Crown of Writings as you treat no other book,
Just a paragraph disjointed, just a crude, impatient look—
Try a worthier procedure, try a broad and steady view;
You will kneel in very rapture, when you read the Bible through.

—Amos R. Wells.

WORDS IN SEASON

R. H. B.

ELIJAH'S PRAYER FOR DROUGHT AND FOR RAIN

Concerning Elijah's praying for drought and for rain (Jas. 5: 17, 18) our attention is directed to three things.

1. That Elijah was a man of like passions with us.
2. That in answer to his prayer the heaven was shut up for three years and six months.
3. That in answer to his prayer the heavens were opened and there was a great rain.

The first of these facts is for our reassurance, lest we think only extraordinary beings like the prophet Elijah can wield such

power in prayer. In reminding us that Elijah was a man of like passions (or, nature) with us, it is evidently meant that any of us can do the same thing Elijah did. That is evident.

The second and third of these items declare that Elijah, weak mortal man though he was, by his prayer swayed the forces of nature—shutting up the heavens and opening them at his will, by his prayer.

THE PLAN OF GOD

Now the striking thing in the story is that Elijah's prayer seemed to have had nothing to do with the matter. The drought was ordered of God, and again was terminated at God's word. Elijah announced it to Ahab, then disappeared; re-appeared three and a half years later and announced the great rain. In that and in all that he did he was acting simply under God's orders ("I have done all these things at thy word," 1 Kings 18:36) and did no more than a servant who carries out his master's commands. The whole thing had been previously planned and arranged of God. What then did Elijah's prayer have to do with it? Did he not merely ask God to do what he knew God was going to do anyhow? And if that is all there is to prayer, does it amount to nothing more than a pious formality? We thought the Bible doctrine was that prayer really effected something. We believed that we could ask God and He would do and grant in answer to our petition what He would not have done or granted without our praying. Were we mistaken?

GOD MAKING HIS WORK DEPENDENT ON MAN'S PRAYER

Here we are led into the profound mystery of prayer. The fact is that the very plan and purposes of God are put into effect by our prayers. God has actually made Himself dependent on the prayers of His people for the fruition of His gracious plans and purposes and reveals His mind; then waits for our prayers, that in answer to them He may accomplish His design and fulfil His promise. When God has a man (for He *must* use human hearts and hands in His work) who can stand before Him and who will pray and intercede, then He can proceed. Otherwise, His hands are bound, as it were.

GOD LOOKING FOR PRAY-ERS

This astonishing fact stands out on the pages of God's revelation, once our attention is called to it, and it explains a number of the phenomena in connection with prayer. God desires to do much which He can do only when the way has been opened through prayer. He waits to be asked. He would be interceded with and inquired of. Many a blessing could be bestowed, many a judgment and calamity could be averted if proper parties prayed. Israel for example, would certainly have been destroyed but for Moses' prayer. "Therefore he said that he would destroy them had not Moses his chosen stood before him in the breach to turn away his wrath lest he should destroy them." Ps. 106:23. God did not want Israel destroyed, but there is nothing to do but He must go on and destroy them, unless a man be found who, by his intercession, could stand in the breach, and hold back the floods of righteous retri-

bution. (Comp. Luke 13:8, 9). God had such a man at that time. But what will happen when no intercessor is found? "And I *sought for a man* among them that should build up the wall, and stand in the gap before me for the land, that I should not destroy it, but *I found none*. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord Jehovah." (Ezek. 22:30, 31.) When there is no intercessor judgment must fall.

HINDERING GOD'S HAND

"Far be it from me that I should sin against Jehovah in ceasing to pray for you," said Samuel to the people of Israel (1 Sam. 12:23). It would have been a sin against Jehovah if Samuel had ceased to pray for Israel. His ceasing to pray would have hindered God from doing Israel the good He wanted to do them. It would have delayed and thwarted His benevolent purpose toward them. God's goodness toward His people can only be realized through prayer. If there is no prayer, the stream is diminished and dried up. God is enlarged in His work and God is limited in His activities, according as He has some that will pray. Through a praying people His blessings can come richly and fully. But where there is none to pray He is straitened in His mercies and cannot do as He would. It is a sin against God. Even His definite promises wait for His people's prayers before they can be fulfilled and the promised good can be granted.

HELPING JEHOVAH

How often then have we failed to come to the help of Jehovah! (Judg. 5:23). To *the help of Jehovah*, you say? Yea, even so: "ye also *helping together* on our behalf *by your supplication*; that for *the gift bestowed upon us by means of the many*, thanks may be given by many persons on our behalf." (2 Cor. 1:11.) For Jehovah is minded to bestow gifts, and will do as His heart desires, when *we* pray. In answer to our supplication the Lord of the harvest sends forth laborers into His harvest (Matt. 9:38); through our prayers He gives them open doors (Col. 4:3) and boldness and utterance for their great work (Eph. 6:19, 20). Thus we help together, in cooperation with God; and God can bestow countless blessings through His people's praying which otherwise would have been impossible.

ELIJAH'S PRAYER

Going back to Elijah's case then—yes, God had planned that great drought for the chastisement of Israel, to turn their hearts back to Him. (1 Kings 18:73.) But He carried it out through a praying man, the man of God, Elijah. To him God must have revealed His plan. Elijah entered into the matter with Jehovah and on Jehovah's behalf, and "Prayed fervently that it might not rain." (Jas. 5:17). It was through Elijah's prayer that the rain was stopped, as God had willed that it should be. Then, after three and a half years, God said to Elijah, "Go, show thyself unto Ahab and I will send rain upon the earth." (1 Kings 18:1). Did then that rain come of itself? No—"Elijah went up to the top of Car-

mel; and he bowed himself down upon the earth and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up and looked and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while that the heavens grew black with clouds and wind, and there was a great rain." (1 Kings 18:42-45.) "He prayed again," says James, "and the heaven gave rain, and the earth brought forth her fruit." (Jas. 5:18).

THE EFFECTIVENESS OF PRAYER

All that we may need, every righteous wish and desire of our hearts, every supply, every blessing—all is already provided for us in the love of God, and laid up for us in His treasury. Prayer is not the means of wrenching from God's hand the good He is not willing to give, but it is God's appointed way by which we may obtain everything His love desires we should have. "He that spared not his own Son, but delivered Him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32.) "All things are yours"—therefore "Ask and it shall be given unto you." There is no good thing in heaven or on earth that God does not bestow in answer to prayer. All good is comprehended in His good will and plan toward us. The lack of His people is due oftener to this one thing than any other:—"Ye have not because ye ask not" (Jas. 4:3). To ask according to His will is not, therefore, the mechanical and ineffective asking of what God will do anyhow, but the method of obtaining all that God has laid up for us—yea, and the furtherance of His great work of grace toward all the church and toward all men.

PRAYING LIKE ELIJAH

What Elijah did the people of God do now: they ask according to God's will and promise, and through their asking God's good will becomes operative, the plan is carried out, the promises are fulfilled. Their prayer opens up the channels through which the blessings can flow. It may not be a specific revelation of rain and drought, or of some particular purpose—but we may pray for rain and for any other good thing for ourselves or for the world, and the prayer of faith is woven into the great plan of God and finds its answer sooner or later. Yea, He foresees our prayers and counts on them beforehand to make them factors in His plan. Wherefore prayer has been called a "providential force in God's dealing." pray, then, child of God—pray according to the mind of God so far as you know it, pray according to His will, pray for what He has promised—either by blanket-promise or specifically. It will include all your private requests and your secret heart's desire and all the good for His church and for the world: "Hallowed be thy name; thy Kingdom come, thy will be done, as in heaven so on earth." And the floodgates will open and God will bring His great good work to pass.

SHALL THE MISSIONARIES SUFFER?**GOD IS ABLE**

to make all

ABOUND
unto

all sufficiency
in everything
may **ABOUND**
unto

that ye
having
always

And **GOD** ~

"shall **SUPPLY** and **MULTIPLY**
your seed for sowing,

and ~ **INCREASE** the **FRUITS** of your
righteousness;

ye ~ **BEING ENRICHED** in everything
unto all liberality,

which worketh through us
THANKSGIVING to **GOD.** vs. 10, 11.

no more to send until the latter support is most painfully slim," says a treasurer. An orphanage reports, "The Home and its work is now confronted with the prevailing drought and hard times. A dozen have already been returned from what we thought were permanent homes." One of the religious papers was threatened with suspension for lack of support, another will likely have to have gifts to pull it through, another has reduced its size, and one has been omitting half of its issues. A Christian executive, in laying off men, had to dismiss one person who had been on the job forty-two years. Lack of rain has called for feeding of stock. When a man can scarcely provide water for his family he must sell his stock for whatever he can get. We have heard of some people being limited to two buckets a day and another case of water selling at 35c a bucket. We are in really hard times. And now what are we going to do about our giving to the Lord? Careful study of 2 Cor. 8 and 9 will be of interest and much benefit to the conscientious Christian. Likely it will be a real revelation to many good friends of the Lord. For instance, does not 2 Cor. 9:8 practically say that the Lord is *able* to make us *able* to give unto *every* good work? And then if weak faith prompts us to say, "Yes, but that doesn't say he will do it, you have only to look at verses 9-11 for the answer to that. Is not our ability to give limited only by our faith in these plain statement from God's word?—D. C. J.

With the financial depression, the long-drawn and widespread drought, large amount of unemployment, and the approaching winter with its added expenses for clothing, food, and fuel, it is to be feared that brethren will cut down on their giving too the Lord with the result that the missionaries, who are far afield and in no wise responsible for home conditions, shall be made to suffer. Few if any of our small company receive all that they really need for the successful carrying on and extension of their work. There is therefore no margin to be cut off and still leave them comfortable and unhampered.

Says one, "Our contributions are smaller since a number of our members have little or no work." Another writes, "Unless we receive some money from some unexpected source we will have part of September." "His support

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

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FINANCIAL STATEMENT

It has been the custom of the publishers to state frankly and publicly the financial situation of the Word and Work from time to time; and it has not been unusual to report, as the hard summer seasons have drawn to a close, an annual shortage of three or four hundred dollars. We are thankful to be able to say that our deficit now, at the end of this trying summer, is no greater than usual. If we could have gifts of \$300 (in hand not later than Sept. 21) we could face the winter season square with the world. There may be brethren and friends who feel that they are partners with the publishers in this method of sounding out the Truth who would like to have some fellowship in the work. Again there may not be, among those readers whose eyes fall upon this statement, any who feel able to give. Even so, through your prayers, the Lord can still stir up, from some source or other, the needed funds. We count upon those who know Him as a prayer-answering God to pray that He may.

The winter months are better, as a rule, for the religious publishers. Just how it will be this year, in the face of the drought and the general business inactivity, it is hard to say. We know, from scripture and from our own experience, that it is a sad mistake to economize by cutting off spiritual food-supply, or by withholding more than is meet from the work of the Lord. It tends only to want in every way. Yet, there are Christians who will try to retrench in this way; and it is possible that religious papers will have to be carried over through the generosity of brethren to whom God has entrusted, in advance, some of His store. Already three of the periodicals published by brethren have sent out distress signals, and some papers have not appeared regularly.

We earnestly desire to continue publication of this messenger of a whole gospel, and we have all confidence that we shall be enabled to do so—on the same principle as for twenty-three years past—by faith in God. And this calls for prayer, prayer, prayer! By no other means can we go on.—E. L. J.

"If I, a miserable damned, soul could have been saved by any other price, what needed the Son of God to be given?"—Martin Luther.

NEWS AND NOTES

From Munfordville, Ky.: "I am in a good meeting at Goochtown, near Eubank, Ky., with five coming for baptism to date. Will continue. Interest good. Will hold meetings at Etna, Eubank, and possibly Waynesburg before leaving this section, the Lord willing. Pray for us."—Samuel H. Austin.

From Akron, O.: "The work in Akron, O. is moving along well. Three responded to the invitation yesterday; two by statement and one by baptism. People have obeyed the gospel every Lord's Day for the past four months, save one Sunday. I have been on this field for eleven months and during that time 123 have responded to the invitation.

"The interest continues to grow. Our main auditorium seats 500 people and is full every Sunday. Many of the brethren have a mind to do the will of the Lord. To Him be all the glory."—J. H. Hines.

The Word and Work calls the attention of its readers to the Copeland Victrola and Victor Radio Agency, Lockney, Texas. These brethren are dealers in the entire Victor line, and they are worthy of patronage. They can ship instruments and records anywhere, delivered at regular prices. The Victor vocal records recently sung by a group of Christians are obtainable from them at \$1 each.

From Salado, Ark.: "Recently I preached at Batesville, Ark. I am now in a meeting at The Cove, near Mountain View, Ark. In a meeting at Rosie, Ark., we baptized two. Soon to begin at Salado. Hard times and politics are hindering the work in this section."—Walter W. Leamons.

From Amite, La.: "Bro. J. Edward Boyd of New Orleans, recently held a ten-day singing school with the Shiloh church, and is expected to do a similar work at Amite, beginning Aug. 18. These congregations use 'Great Songs of The Church.'

"Our Oak Grove congregation hopes to order a supply of 'Great Songs of The Church' soon. Then all of the local congregations will be supplied with these good books."—A. K. Ramsey.

Bohon Church, near Harrodsburg, Ky., began revival meetings on August 17. Bro. F. L. Rowe, publisher of Christian Leader, is the preacher. Good crowds and a good beginning reported.

From Dallas, (delayed report): "Prairie Creek is in the midst of a splendid meeting with Bro. Blansett. I never knew any one better at finding out the particular difficulties of his hearers and teaching lessons for those needs. The meeting at Kleburg this spring, and the present one, are wonderful examples.

"He is preaching: 'God loves you personally and individually. No matter what the depths to which you have sunk; whether you are a backsliding Christian or an alien sinner, you can be saved.' God is blessing the meeting, and I expect it to be one of our best."—May Lynn.

Frank Mullins began a meeting at Bethsaida, near Coal City, Ind., on August 17.

From Houston, Tex.: "The undersigned is preaching at Galveston Church of Christ, located at 20th St. and Ave. K., on second Lord's Day in each month. The church has a brighter prospect of growth and development than it has ever had. The elders and deacons, together with the other members, seem anxious to do all they can in building up the Lord's work, and a splendid spirit of love and cooperation prevails at the present time. I earnestly pray that it may continue until their faith and love for Christ are known and spoken of throughout the country.

"Anyone visiting is cordially invited to meet with them Lord's Day at 11 A. M. and 8 P. M., and Wednesday evenings, 8 P. M.

"May we all with loving hearts, sing the praises of our wonderful Lord and Savior, until He comes."—W. H. Crain.

Bro. Boll's tent meeting with his home church, Portland Ave., Louisville, resulted in 25 baptisms and 42 otherwise received in the four weeks.

Ebenezer church, near Harrodsburg, Ky., has had a real revival, Stanford Chambers preaching. Large crowds, good spiritual singing, 8 baptisms, and a general spirit of revival. Bro. Wilson Burks is locating in the community to labor part-time with the church.

We hope it will not be too long until we can announce the editor's new book on The Revelation. We have been delayed somewhat by shortage of funds for this particular work. Advance orders help: 50c each, \$5 the dozen.

A good report comes from Bro. G. A. Klingman's meeting at Proctorville, Ohio: 24 baptisms and 3 restorations at last report. Bro. Klingman is now in a meeting at Berkley Springs, W. Va.

"On the Trail of the Missionaries," Bro. McCaleb's new book, is obtainable from this office at \$2 each postpaid.

The church at Fisherville, Ky. begins its annual protracted meeting on Sunday night, August 31, E. L. Jorgenson preaching.

We have the tract "The Church I Found and How I Found It," 5c each, 50 for \$1, \$15 the 1000.

From Basil, Kan.: (Delayed) "Our annual vacation Bible school will begin July 28 and continue two weeks. We will have four Bible classes a day, and two vocal music classes, and will preach at nights at a mission point. Pray for us." J. F. Smith.

Let us have your literature orders for fourth quarter now. We supply helps for all classes and ages, cards, maps, Testaments, song books, etc. Every order helps us to print the truth.

Bro. McCaleb has visited congregations in Toronto, Hamilton, and Beamsville in Ontario, also in Chicago and Detroit recently. Good services are reported wherever he has been.

We have just now on our shelves a half-dozen copies of "George Mueller of Bristol"—Pierson's biography of this wonderful saint. Price \$1.50 postpaid.

D. H. Friend had a great meeting at Berea church, near Russellville, Ky. There were 46 baptisms besides some other visible results.

In Bro. Friend's tent meeting at East View church, near Louisville, three were baptized and two restored. He is now in a meeting with Sugar Creek church, near Glencoe, Ky.

Get Hymnals, Mottoes, Cards, Magazines, etc. from this office. In ordering Bibles, be sure to state whether revised or King James version is desired, whether Helps or not, thumb-indexed or not, and kind of binding.

The Locust Grove church, near Franklin, Ky., began their annual protracted meeting on August 17 with H. N. Rutherford and John Adams as preacher and singer—in fact, they are both preachers and both singers! We are looking for a good report from that good church.

The thoughtful reading of Bro. Chamber's article in this issue, or of Bro. Olmstead's fine article in the last, might revolutionize a life! While the articles are similar, each was written without knowledge of the other.

The meeting at Moore, Okla. was attended by large crowds. Several baptisms, and some by membership. Flavil Colley was the preacher, and E. L. Jorgenson directed the song services.

From Kabanga Mission: "Eight were baptized in June. Bro. and Sister Brown have had the flu. Our Sterling has had very sore eyes, and is not entirely well yet. 42 remain in school in spite of the severe cold. Bro. Short has sent word that he arrived safely at Durban on June 17." —J. D. Merritt.

Bro. D. L. Cooper recently preached at Pekin, Ind. and at 4th and Breckinridge, Louisville.

THE GRACE OF GOD

R. H. B.

How great and how good must be the grace of God if men can turn it "into Lasciviousness"! (Jude 4). Such a thing could not be said of the law. Men may ignore the law, despise it, disobey it; but it cannot be turned into lasciviousness. Such advantage can be taken only of God's love and kindness. It is only the liberty into which the grace of God sets us that can be so abused. It is only when we are told that "where sin abounded grace did abound more exceedingly," that the question can be raised, "Shall we continue in sin that grace may abound?" (Rom. 6:1.) It is only "The freedom wherewith Christ has set us free" that would even make such a question as this possible: "Shall we *sin* because we are not under law but under grace?" So free, so good, so gracious is the attitude of God towards us in Christ Jesus that men may sometimes try to make it the pretext of their sinful lives and thus turn it into lasciviousness; whose condemnation is just.

GRACE VERSUS WORKS

The principle of grace, is difficult to get hold of, although in itself it is plain and easy. It is simply too good to believe. Our fleshly minds can naturally understand *law*—its inexorable demands, the reward it holds out to those that keep it, the penalty upon those who break it. That sort of thing is very plain, even to the spiritually dullest and dearest of men. Everybody naturally understands the idea of a salvation by desert and merit. All "natural religions" and pagan systems are based on this idea. The false cults of modern and ancient times rest upon this principle.. Whether it go under the name of "character-building," or salvation by character, culture, education and training, it is always some form of self-salvation, of getting through by one's own merit, of winning the favor of the Deity by one's own worth and performance, of building up, rung by rung, the ladder on which we must climb to heaven. Judaism itself is classed with these "rudiments" of the world, its "weak and beggarly elements," and by its inefficiency was intended to bring men to the feet of Christ. For the law was our schoolmaster to bring us to Christ that we might be justified by faith. He does not speak of the law here in the dispensational sense merely, but the reference is to its *principle*. "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." (Rom. 10:5.) It has always been fatally easy for the fleshly humanity to slip back to that law level—even to making the gospel itself just another law, a new and better law, which if a man perform he shall live thereby. That is a radical error destructive of the gospel itself, and directly opposed to salvation by faith. "The law is not of faith" writes Paul. Why is the law not of faith? Because it contains precepts and ordinances which have now been done away? That is the explanation commonly heard. But Paul gives a wholly different reason: the law is not of faith, he says, because "He that doeth them shall live in them." (Gal. 3:12.) This is the principle of salvation by works and by one's own righteousness, which is absolutely opposed to the

principle of salvation by grace, through faith. For "if righteousness is through the law, Christ died in vain." If people can be saved by the law-method grace is made void and Christ needed not to have died. (Gal. 2:21.) And yet is it not precisely this law principle that is commonly preached and commonly accepted?

THE "HAZINESS" OF GRACE

It is perfectly simple and natural to stand upon the principle of law and works, on one's own merit and desert, with the ideas of penalty and reward that go with it. But when you begin to speak of God's grace in Christ Jesus, of the gift of righteousness, of the new life in Christ, of a new birth and the liberty of the children of God, and the Spirit of sonship by which we cry Abba Father, and the grace that is sufficient for us, the strength that is made perfect in weakness, and of standing in grace and rejoicing in hope of the glory of God—ah, that is too deep! It seems hazy, indefinite, intangible. It sounds to them suspiciously like "sectarian teaching" (though the epistles of the New Testament are full of it) and the hearers may even begin to clamor for a "simple gospel" and for "practical teaching," which is no gospel, but only a revamped law. Therefore also they lack the joy of salvation, and the peace with God, and the sense of His love and the full assurance of hope. "Wherefore? Because they sought it not by faith, but as it were by works." (Rom. 9:32.) For who has ever found peace and hope and joy and confidence on that basis, or who *can*? It is only by the simple faith which unquestioningly receives the free gift of God that the blessings and promises are possible.

SALVATION BY FAITH

We do not believe in "salvation by faith only" if by that is meant a mental, abstract "faith" to the exclusion of repentance, or of the confession of Christ (John 12:42; Rom. 10:9, 10.) or to the exclusion of that step of faith in which is shown forth the death, burial, and resurrection of Christ (Rom. 6:4; Col. 2:12). We do not believe in salvation by "faith only" in that sense, but we believe and hold that we are *saved only by faith*; not by faith plus something else which is *not* faith, something different and distinct, as superadded; not by faith in part, and in part by our own merit and desert, but *only by faith*, and by the free gift of God's grace which is by faith, and which takes no account of our ill-deserts, nor of our good ones either, but is freely granted to us in Christ Jesus. "For by grace have ye been saved by faith, and that not of yourselves, it is the gift of God: not of works, that no man should glory." (Eph. 2:8,9.) So long as a man contributes anything whatever toward his salvation, any meritorious consideration or deserving deed he has whereof to glory. To him that worketh the reward is reckoned as of debt (Rom. 4:4, 5). But the "law of faith" makes all glorying void (Rom. 3:27), for faith in the promise of the gospel is but the simple acceptance of what another has wrought, the receiving of the free gift. "Therefore it is of faith that it may be by grace," (Rom. 4:16) and there is no boasting possible.

STANDING IN GRACE

This truth is generally better understood in so far as it relates to our *entrance* into the salvation of Christ. But having become Christians many think that they are under the law and so they attempt to walk by said law. The results are as might be expected, failure, loss of joy and peace, a sense of perpetual condemnation, coupled with the vain hope that sometime, somehow they may go over the top, and live a life such as God will be pleased with, and so be saved. "If we have been found faithful and obedient at the last, hand us down to our graves in peace," the brethren say in their prayers. Yes, *if!* And what an "if"! Could you face God and say that you are all right *today*? If you cannot be acceptable now you will be unacceptable next year and ten years from now for the same cause. "What I dread about the hereafter," said a lady to the writer, "is the presence of the Almighty." "But," I replied, "it would seem that for a child of God the presence of God would be the happiest place in the universe." "Yes, that is the way it *ought* to be, but—we fall so far short." "Suppose you hadn't fallen so far short—suppose you had done pretty much what you thought you ought, could you on the strength of that go in and stand before God?" I asked. "Oh, of course I would need the blood of Jesus," she answered. "Well, if you would need the blood of Christ in any case, even in the best case you can think of, *why not take it now* and be at peace with God?" The sister looked astonished. "But we have to live right, don't we?" she said. "Certainly. But that good life must come out of that perfect peace have with God through the blood of Christ. *Then* we can work and walk worthily of God and do His good pleasure."—For we can never have that peace and perfect acceptance with God by working for it: we cannot have it while working for it, for we are still working for it, and have not attained as yet; and we cannot have it when we are done, for our work will always be found deficient. We must be made acceptable in the Beloved *by grace* or not at all and if it must be by grace it may as well be now and here as in the last hour—nay, much better, so that we may be glad and rejoice in God all our days, and our life may become a thank-offering to Him who loved us.

GRACE BRINGING FORTH WORKS

Thus while God's gift is by grace, not of works, grace brings forth works, more works, better works, than the law ever extorted from man. "For we are his workmanship, created in Christ Jesus for good works, which God before ordained that we should walk in them." (Eph. 2:10.) It will be seen that before we can walk in these good works God performs a great work upon us—fitting us, shaping us, yea, creating us anew in Christ Jesus, for good works, so that we are His workmanship, made and designed for that very purpose that we should walk in the good works He has ordained. "And the grace that was bestowed upon me was not found in vain, but I *labored* more abundantly than they all: yet not I, but the grace of God which is in me." (1 Cor. 15:10.) So that the works become the test as to whether we received the

grace of God in truth. But there is a vast difference between the man who by his works tries to win acceptance with God, and the man who has been accepted by grace, and from the heart seeks to please his Father in heaven. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but *faith working by love*. (Gal. 5:6.) And if we do work out our own salvation "with fear and trembling," it is because it is God Himself who *works in us* both to *will* and to *work* of His good pleasure. (Phil. 2:12, 13.) But "we have not received the spirit of bondage again unto fear, but the spirit of adoption by which we cry, Abba Father." (Rom. 8:15.) Now where the Spirit of the Lord is there is liberty. (2 Cor. 3:17.)

UNSEARCHABLE RICHES

For him who stands in the grace of God there is a continuous, never-failing all sufficient supply of everything. That fact is already involved in the gift of God's Son (Rom. 8:32) and is assumed to us in the intercession of Christ. He is able to save *to a finish* ("to the uttermost") all them that draw near unto God through Him, no matter what their case or need; and He is able to do that "because he ever liveth to make intercession for them." (Heb. 7:25.) We have continual access to a throne of grace where we find mercy and grace to help us for the time of need (Heb. 4:16). Yea we have the right and boldness through the blood of Christ to come into the Most Holy, into the very presence of God, in the Spirit. And that means full acceptance before Him even now and here. As we walk in the light there is perfect fellowship and continuous cleansing through the blood of Jesus Christ His Son (John 1:7).

"Standing on the promises I now can see

Perfect, present cleansing in the Blood for me."

If we fail Him (as, alas, we have done time and again)—"if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." His faithfulness and *justice* (for has not He already borne all our sins?) is pledged. "These things I write unto you," He says, "that ye may not sin; but if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation [the atoning Sacrifice] for our sins, and not for ours only, but also for the whole world." (1 John 2:1, 2.) With such provisions and promises more than it would be possible to mention—what shall separate us from the love of Christ?

The following paragraph clipped from an exchange speaks our sentiments too: "These are dull times. The religious papers feel the depression keenly. We are no exception. Brethren whose circumstances will enable them to do so can aid us greatly by prompt payment of subscriptions, renewals, and enlisting new names for this journal. The obligation is small for each one, but the aggregate means much for us. As repeatedly stated in the past, we derive no income whatever from the publication, and only desire to have the means to pay for the publication and mailing of the paper. If you are interested in seeing the paper continue and wish to aid in promoting it, kindly remember us in the good work."

ABOUT OPINIONS AND PROPHETIC TRUTH

R. H. B.

Says an esteemed brother, in one of the papers:

"If a Christian has ideas that are only matters of opinion, and cannot ever be anything more—ideas in which there is no way to be certain of the teaching of the scriptures; if his opinions are offensive to good brethren, then for the sake of others, he ought to keep these opinions to himself. If he pushes them he is a dangerous man."

I will go a step better than this good brother, and say, If a Christian has ideas that are only matters of opinion and can never be anything more, and which cannot be verified by the scriptures, he ought to keep them to himself, whether they are offensive to good brethren or not. Better still he should discard them. We do not advocate anyone's right to push his opinions. We do not claim any such right for ourselves. We stand or fall by the word of God. But we do insist on the right of believing and teaching the whole word of God, free from any credal restrictions such as brethren sometimes wish to impose upon one another. We hold to the position, obligation, and rights of free simple Christians in the matter of all scripture-teaching.

* * *

The brother above referred to did not mention the teaching of the prophecies, and I cannot be absolutely sure that he had that in mind when he spoke of "ideas that are only matters of opinion, and cannot ever be anything more—ideas on which there is no way to be certain of the teaching of the scriptures." But in all probability that was what he meant. Well, if in the attempt to set forth the prophetic teaching of God's word any one of us have mingled such unsupported and unverifiable ideas with the truth, we do well to purge them out. But if my brother should be thinking that the prophetic teaching of God's word itself is so indefinite that it cannot yield any certain meaning and ought therefore be entirely avoided if "offensive to good brethren," he is mistaken. The truths revealed in the prophetic portions of the Bible are as good and definite, as far as they go, as any other, and we must not scrap any part of the Bible to please good brethren nor bad ones.

* * *

One trouble has been that some brethren have arbitrarily labeled as "opinions" and "speculations" anything that did not harmonize with their own ideas and conceptions. They would therefore like to set up their own ideas as standard and limit, and as guaranteed non-speculative: and compel other brethren to keep any differing ideas to themselves, on the ground, forsooth, that they are speculative, and mere unsupported opinions, which in the interest of the peace of the brotherhood should be squashed. That is certainly a convenient way of disposing of Bible questions. It is also a short road toward a human ecclesiastical creed. In fact, if I mistake not, the creeds of Christendom all came into existence in some such or similar way.

* * *

May I not suggest that it would tend to a better understanding if all the brethren interested would address themselves to a new and open-minded study of the prophetic scriptures? Perhaps we have studied to prove something or to disprove something. Perhaps we have read the prophecies with our minds all previously made up as to how those things really are or ought to be. Now let us go to God's word "like unto little children" and learn from Him. It will be of great profit and will from many a blunder free us, and foolish notion, and greatly promote true unity.

Among those who stand simply as Christians brotherly discussion and controversy is always in order. But if ever among us the free discussion of any part of God's word is tabooed, whatever the pretext, and certain definitions are required in order to orthodox standing and fellowship, we shall already have adopted the principle of the human creed, and forfeited our right to be called simply "Christians." And to discriminate against any simple Christian who appeals only to the Word and who disclaims the right to teach opinions or "speculations," because he brings up unwelcome scripture themes is to commit ourselves to the essential principle of sectism.

YOUR THOUGHT-MATERIAL

STANFORD CHAMBERS

A well-known saying of Jesus: "Out of the abundance of the heart the mouth speaketh." Another not so frequently recalled: "For by thy words thou shalt be justified and by thy words thou shalt be condemned." What is in the heart, therefore, and what proceeds from the mouth is of great importance, sufficiently so to inquire as to the supply of the heart's abundance.

"As a man thinketh in his heart, so is he." What determines our thinking determines what we are. We determine our thinking when we choose our materials of thought. The character of our thought-material is determined by its source. No one can "keep" his "heart with all diligence" who opens the flood-gates thereof to streams proceeding from foul springs. "The grist and the grind are of a kind." Tell me, therefore, the character of those associates whose conversation you have an ear for, and I will tell you the character of your thought-material. One does not think high and noble thoughts with low-brow associates. Tell me the character of the books and reading matter that absorb you, the kind of picture that holds your eye, the type of program you habitually "tune in" on, or the titles of your most worn phonograph records, and I will tell you the subject and quality of your conversation. Moreover, I will tell you whether yours is an increasing or a waning interest in the word of the Lord, and the hour of prayer.

Our living, manifested in conversation and conduct, is determined by our being; our being is determined by our thinking; our thinking is determined by our selection of thought-material. "Finally, brethren, whatsoever things are true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue or any praise; think on these things."

ARCHEOLOGY OF THE BIBLE CONFIRMED

Historical verification of some of the vents related in the book of Genesis are reported to the American Philosophical Society by Dr. William F. Albright of Johns Hopkins University.

"It is now becoming increasingly clear," he says, "that the traditions of the patriarchal age, preserved in the book of Genesis, reflect with remarkable accuracy the actual conditions of the middle bronze age, and especially the period between 1800 and 1500 B. C.

"The ancestors of Israel are represented as semi-nomadic Hebrews, migrating into Palestine from northern Mesopotamia, where their home had been, and where their base continued to be.

"In Palestine they wandered in the central highlands, between the Canaanite and Amorite towns which are scattered sparsely over it. Various non-Semitic peoples like the Horites and the Hittites, appear as inhabitants.

"Recent archeological discoveries show that hitherto obscure references to social customs of the patriarchal age must be explained in the light of contemporary Horite practices in northern Mesopotamia.

"The researches of the American school in Palestine have proved conclusively that the picture of the state settlement in the hill country of Palestine, as found in Genesis, is in strict accord with archeological facts, and is not a product of fanciful archaizing on the part of priestly scribes."—*Courier Journal*.

SOWING SEEDS ETERNAL

STEPHEN D. ECKSTEIN

Recently I spoke on the street in Ft. Worth, in the principal part of the Jewish section on Main Street, where a goodly number of Jews heard the truth of the New Testament in Yiddish. I also distributed Yiddish literature among my kinsmen.

A middle aged Jew who was present, probably out of curiosity, as were many others, stepped forward, and in a loud tone cried out, "You are Mr. Eckstein, the missionary who is leading Jews away from the path of righteousness. Say, are you also a murderer, as my brother Elijah is, who killed my father who was a Rabbi—blessed be his memory? My brother's embracing Christianity caused my father bitter grief, and he finally died."

I told him and the rest how my kindred tried by violence to end my existence or make me give up my belief in Christ, and go back to the teaching and inculcation of my fathers. But instead they found that my enthusiasm for the salvation of souls among my brethren became greater, my inspiration and loyalty more steadfast, my determination to labor and love and fight the good fight of faith more ardent. He and others present felt the two-hour discussion had been most profitable, and the spiritual atmosphere strengthening and encouraging to search the scriptures. Who can estimate the blessings which such testimonies may bring?

As I left, that same Israelite remarked, "Mr. Eckstein, maybe you are right in your arguments. Perhaps we Jews did not comprehend the ideals of the carpenter of Nazareth, and do not even now understand Him. When you are in the city again call on me in my business establishment."

I am very thankful to the Lord for the opportunity of putting Christ before the Jews of America.

Box 1011, Dallas.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

In times of stress, don't economize by cutting down on the missionaries. ** A Chinese magistrate was boiled in oil by the Reds. ** Hettie Lee Ewing sailed for Japan Aug, 19th. ** Have you read Luke 10:2 this week?

All who take active part in church work in Russia are deprived of their legal rights and exposed to starvation. ** Motor cars and fine roads in French Indo-China enable missionaries to cover four times as much territory as would otherwise be possible. ** Do you believe in missions? The Dowager Beghum of Bhopal gave £10,000,000 for the propagation of Mohammedanism in India. ** A strong move is on among the Jews to re-convene the Sanhedrin and try again the case of Jesus. Some of them say the matter has gone so far they couldn't stop it if they would. ** North Africa was once covered with churches, but Mohammedanism overran it with 1,000 mosques. ** Moravian missions touch all continents and those won from heathenism are three times as many as the mother church. ** Bro. Short arrived at Huyuyu and found Bro. Sherriff in such bad condition that he took him to the hospital next day.

When the last century opened the gospel had been printed in the languages spoken by not more than one fifth of the world; now it is published in the languages of three fourths of mankind. ** Sarah Andrews and Oiki San are expecting to return to Japan in Sept. ** The Canton Christian, issued by the China and Philippine missionaries, is exceptionally fine and deserves 20,000 circulation. Only 50c a year. ** Sister Benson saw a man steal food from a child's rice bowl. ** A religious body which is doubling every ten years, which has sent 1,600 workers abroad in ten years, sent out 155 last year and gave \$2,884,331.23 for the work abroad, an average gift of \$24.49. ** In view of the foregoing and of the further fact that we cannot get volunteers for crying needs abroad shall we hang up crepe or have a period of fasting and prayer? Present needs to hold our ground and make a small effort at advancing include a teacher for the missionary children in Japan, a family to replace the Moreheads (returning), a married couple to work with Wright and Gruver, a family to replace Bensons in Canton; a couple to work with Broaddus and a woman with Sister Mattley; a couple to help the Cassells in Manilla and another couple for Mindoro Island to continue Benson's fine work; a couple for white work in Salisbury, S. Rhodesia; another couple for N. Rhodesia; a couple and a woman or two for Brazil; a family for Hawaiian Islands; and a couple to go with Bro. Dong to Korea. No immediate known prospects for any of these. ** Two brethren may open work in Cuba soon. ** If we would like to be happier now, let us send 100 missionaries in the next two years; if we want more treasure in heaven, let us spend less for worldliness and more for missions.

PHILIPPINE MISSION

I have just received one package of colored picture cards from your office to be used in connection with our children's work. Please accept our thanks for this co-operation.

Our work of teaching and training is going forward. We have a class of about ten for Bible study each night. This type of work doesn't show immediate returns. The man who plants an oak rarely builds with the tree he planted—that is for others.

H. G. Cassell.

THE COST OF BEING UN-MISSIONARY

N. B. WRIGHT

Because Satan has made us love money we are led to consider missionary work in terms of dollars and cents—or cost. For instance, there is the cost of transportation of missionaries and their goods. Again, there is the expense incurred in the construction of chapels, houses, and hospitals.

So, some people complain that it costs too much to save souls on foreign soils. Let us not think in so foolish a manner, for our Lord said that one soul is of more value than the wealth of the whole world. But the fact is that it costs less, at least on one foreign field, to save a life than it does in many places in the home land.

But think now of the Lord's side. It cost Him His life that you and I might be saved. He suffered for the sins of the whole world.

Our failure to evangelize the peoples who know not Christ costs them their lives. They are forever ruined and lost. Think of it—going into a Christless eternity where you and I would go if some missionary had not come our way. Our loss is great, their loss is greater.

Language School, Peking, China.

THE GARRETTS IN AFRICA

As you read this think of a spot in South Africa known as Huyuyu Mission. There you will see an elderly man, toil-worn and weary after more than thirty-five years of faithful service in that land, and with him his companion, and their two daughters. These four white faces stand out in strange contrast to the black faces of the natives, some of whom can no longer be called "heathen," being now children of God through faith in Christ Jesus. Today there seems to be a peculiar radiance about them, their weary bodies seem to have taken on new life, there is a smile that persistently refuses to go away, there is a song in their heart and on their lips, they pause now and then in their work and a prayer of thanksgiving goes up to God, the tears trickle down their cheeks, yet there is no sorrow in their hearts, only gratitude. For after these many years of laboring alone and much prayer unto God for helpers, today or tomorrow, or at least very soon, the Lord willing, the Garretts will arrive at Huyuyu Mission to join the Sherriffs in their work there.

Can you picture the unbounded joy of the meeting, the tears of joy, the prayers of thanksgiving, the songs of praise, the welcome of brothers and sisters in Christ, the love of God flowing from heart to heart, and even reaching to the heathen whose opportunity for hearing the gospel is enlarged, the exchange of news, plans for the future!

Characteristic of their unwavering faith that God would "supply every need of theirs according to His riches in glory," and realizing the urgent need at the mission, and the necessity of reaching there before the rainy season set in, the Garretts sailed before funds for their regular support were fully pledged. But we are confident that He who so graciously supplied the travel fund will also find sufficient number of His people who will send "once and again unto their needs."

If you desire to thus be used of the Lord send your gift to me at 664 N. 26th St., Louisville, Kentucky. Brother Garrett will receipt you. Frank Mullins

THE LORD'S DAY LESSONS

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FIRST LORD'S DAY LESSON OF SEPTEMBER

Lesson 10.

September 7, 1930

JOSIAH

Golden Text: Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

Lesson Text: 2 Kings 22:1, 2, 8; 23:1-3, 21-25.

1 Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2 And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it.

Chap. 23:1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah.

3 And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

21 And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in this book of the covenant.

Studying the Scripture Lesson.

Verses 1, 2. What is God's sum-up of Josiah's life and reign? How old was he when he became king? Might that have been the ruin of one so young? But how did he always walk? Why is his mother mentioned—might she have had something to do with it?

Verse 8. The omitted verses, 3-7, overlap eighteen years. At 26 Josiah undertakes the repair of the temple; and in the clean-up a book was found. What was the book? If God's instructions had been followed (Deut. 31:10-13) would that Book ever have been lost? How serious was that loss? (Am. 8:11, 12.) How the book was read to Josiah, and what effect it had on him, and what he did about it is told in verses 10-20 of this chapter. (What bearing has the Golden Text here?)

Chapter 23:1, 2. What further move did Josiah now make?

Verse 3. Where did the King stand? (By the pillar—the king's official place on state occasion.) What covenant did he make? Did the people second him in that? (Verses 4-20 tell of the sweeping reforms that followed.)

Verses 21-23. What orders did King Josiah now give them? (Where in the book was this written? Numb. 9:11-14; Deut. 16:2-8.) Had the Passover been faithfully observed all along? Had such a passover ever been observed? (The great Passover of Hezekiah came nearest to it, perhaps. (2 Chron. 30:5 and all the chapter.)

Verse 24. What more did Josiah do? Would the religious performance have been of any value without these other changes?

22 Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 but in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem.

24 Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were seen in the Land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law

Verse 25. What is the final verdict upon Josiah as given here? Only Hezekiah surpassed him in personal trust in Jehovah. 2 Kings 18:5.

which were written in the book that Hilkiyah the priest found in the house of Jehovah.

25 And like unto him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

NOTES ON LESSON 10

A YOUNG MAN

It is one of Satan's deceptions that young people must needs sow wild oats; that it is a sign of manly strength to be reckless, disobedient, and independent of God; and a sign of weakness to be devoted and true to the Lord. This notion is contradicted by such lives as that of Joseph, Moses, Joshua, Gideon, David, Daniel, and by many notable instances in modern times. Josiah was clean from start to finish. "In the eighth year of his reign, while he was yet young [16 years old] he began to seek after the God of David his father, and in the twelfth year [at 20] he began to purge Jerusalem." (2 Chron. 34:3.) And with what zeal and daring and energy did he throw himself into the work of the Lord! If old men are for counsel and young men for war, the church today needs young blood. The Lord has need for the high endeavor and enterprise and boldness of His young men. Who will rise up for Him? "The glory of young men is their strength." Prov. 20:29.

"I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." (1 John 2:14.)

THE LOST BOOK

The fact that Hilkiyah found the Book shows that it had been lost. The profound effect it produced on Josiah shows that he had never heard at least some of its solemn words before. This book was "the book of the law of Jehovah, given by Moses"—the first five books; or as some think, only the book of Deuteronomy. (See Deut. 34:24-26.) The awful warnings in Deut. 28-31 were calculated to stir the heart of Josiah with fear and sorrow.

If you know how precious the word of God is (Ps. 19:10) you can estimate how serious is even a temporary loss of it. **Have you in any way lost your Bible?**

THE TENDER HEART

Today, if thou shalt hear his voice, harden not thy heart." When Josiah heard the word of God read he did not harden his heart against it. Therefore the message God sent him was this: "Thus saith Jehovah, the God of Israel: as touching the words which thou hast heard, because thy heart was tender and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah." (2 Chron. 34:26-28.) According to your attitude toward the word of God, so shall it be to you!

QUESTIONS FOR CLASS

1. Have you read the connections between the scripture portions?
2. At what age did Josiah become king?
3. How long did he reign?
4. Who was his mother?
5. What sum-up of his life and character in v. 2?
6. Name other Old Testament characters who were clean and godly as young men (Notes).
7. What had been lost in the temple?
8. Who found it there?
9. How did it happen to be turned up? (2 Kings 22:5, 6.)
10. To whom did Hilkiah deliver the book?
11. To whom did Shaphan read it?
12. What was the effect upon Josiah?
13. Whom did he call together at Jerusalem?
14. What did he read to the people?
15. What solemn covenant did he make?
16. How did the people ratify it?
17. What feast did the king restore?
18. On what scale was it observed?
19. What sweeping reforms did Josiah accomplish?
20. Compare Josiah with the kings before and after him.
21. What particularly marked his service? (It was with all his heart.)
22. How many Bibles in the class today?
23. How many are Daily Bible Readers?

SECOND LORD'S DAY LESSON OF SEPTEMBER

Lesson 11.

September 14, 1930'

JEREMIAH

Golden Text: Each one of us shall give account of himself to God.

—Rom. 4:12.

Lesson Text: Jer. 1:4-10; 31:27-34.

4 Now the word of Jehovah came unto me, saying,

5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.

6 Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child.

7 But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.

8 Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.

9 Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth:

10 see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

27 Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the

Studying the Scripture Lesson.

I. Jeremiah's Call

Verses 4, 5. Who spoke to Jeremiah? How long had Jehovah known him? (Cp. Ps. 139:13, 16.) How long before had Jehovah sanctified him? ("Sanctified" means set apart; in this case to the prophetic office. Cp. Gal. 1:15, 16.) To what had God appointed him? Would it be a strength to Jeremiah to know all this?

Verse 6. What protest did Jeremiah make? (Comp. Exod. 4:10-12.) Did he mean he was a child in years or in ability? (Perhaps both; not literally, but quite young.)

Verses 7, 8. What answer did Jehovah give? What difference does it make when Jehovah sends a man and commands him? (Comp. Josh. 1:9.) Why should he not be afraid? (Comp. Heb. 11:27.)

Verse 9. What did Jehovah do? What did this signify? (On "put my words in thy mouth" see Exod. 4:14-16; Deut. 18:18.) With whose words should Jeremiah speak to the people? (Comp. Ezek. 3:4.)

Verse 10. In what sense did Jehovah set Jeremiah over the nations

seed of beast.

28 And it shall come to pass that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith Jehovah.

29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.

33 But this is the covenant that I will make with the house of Israel after those days saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me,

and kingdoms? (According to Jeremiah's word they should rise or fall. Comp. Matt. 16:19.)

II. The Promise of Restoration Under New Covenant.

Chapter 31:27, 28. What sort of days should come? What is meant by houses of Israel and Judah? (All the nation descended from Jacob.) What by "sow with the seed of man and of beast"? (Greatly multiply and prosper them. Ezek. 36:9-11.) Did God watch over them to pluck up and overthrow? Would He then in like manner watch over them to build and plant them? Is he speaking of the actual people of Israel or of the church? (Comp. Jer. 32:42.) **Verses 29, 30.** What proverb should no more be used then? Did succeeding generations of Israel suffer consequences of the sins of their fathers? Would that be any more the case in those days? (Comp. Isa. 65:20-25.)

Verses 31, 32. What would God do for them in days to come? With whom would He make this covenant? Would it be like that He had made with their fathers (i.e. the covenant of Sinai)? Why was it discarded? (They broke it. See Heb. 8:7-9.)

from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

NOTES ON LESSON 11

THE CALL AND COMMISSION OF JEREMIAH

Jeremiah did not seek the thankless task of being God's spokesman in those critical years. It was laid upon him against his desires and over his protest. But God had ordained him to it, and he called him to the work, and put His message in Jeremiah's mouth. Note the repeated exhortation to Jeremiah to be strong, undismayed, and unafraid. (Jer. 1:8, 17, 18, 19.) Note also that not only the **word** (the message, in general) but the very **words** of God were put in his mouth. See Jer. 1:9; 26:2. Comp. John 17:8, and 1 Cor. 2:13.

THE PROPHECY OF RESTORATION UNDER THE NEW COVENANT

1. Note that the same nation of Israel (both houses, Israel and Judah) over which God had worked to pluck up, break down, overthrow, destroy, and afflict them for their sin and rebellion, is the one also to whom this glorious promise is made. (Comp. Jer. 32:42.)

2. The New Covenant is primarily Israel's. Theirs is "the adoption and the glory and the covenants," Rom. 9:4. The Gentiles were "alienated from the commonwealth of Israel, strangers from the covenant of the promise, having no hope and without God in the world." (Eph. 2:12.) But because of Israel's rejection, the covenant came directly to us, and we are today standing and living off the root and fatness of their olive tree. (Rom. 11:11, 17, 18, 24.) We have the blessings of the New Covenant in Christ.

(Use Study Questions for Class.)

THIRD LORD'S DAY LESSON OF SEPTEMBER

Lesson 12.

September 21, 1930.

JONAH

Golden Text: Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10:34, 35.

Lesson Text: Jonah 3:1-5, 10; 4:1-11.

1 And the word of Jehovah came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

4:1 But it displeased Jonah exceedingly, and he was angry.

2 And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil.

3 Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live.

4 And Jehovah said, Doest thou well to be angry?

5 Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6 And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceedingly glad because of the gourd.

Studying the Scripture Lesson.

Verses 1, 2. Had Jehovah spoken to Jonah before? Why did he need to be spoken to a second time? (See Notes.) What did God tell Jonah to do? Was it important that he should preach exactly what God bade him preach? Why? (Comp. Jer. 26:2, 3; 2 Tim. 4:2.)

Verses 3, 4. Did Jonah go this time? What lesson had he learned? What sort of place was Nineveh? What is meant by "three days' journey"? (Distance around the city. One day's journey would be distance across.) What was Jonah's message?

Verse 5. What two effects did the message produce? What probably accounts for the powerful effect of Jonah's preaching? (Jonah's experience became known, and he became a sign to the Ninevites. Luke 11:30.) How did they show their sorrow or contrition?

Verse 10 What did God see? What did their works show? By what name does the Lord Jesus call their action? **Matt. 12:41.** When God saw that they repented what did He do? (Jer. 18:7, 8.)

Chap. 4:1, 2. What displeased Jonah? What explanation of his former disobedience? Why did he not want God to be merciful to the Ninevites (Assyrians)? (Hatred of the Gentiles—esp. Assyria which was a menace to Israel.) What kind of God is Jehovah? Did Jonah himself have good cause to be thankful that God was that way? (See Jonah 2.)

Verse 3. What awful request did the peevish prophet make? Why did he want to die? (Not as some think because he lost his reputation as a prophet when Nineveh was not destroyed.)

Verses 4, 5. Did God speak gently to Jonah? Did Jonah still seem to have some hope that Nineveh would be destroyed?

Verses 6-11. What lesson did God teach the prophet by means of the gourd? (If Jonah could be so unhappy over the loss of such a trifling

7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither

thing as a gourd-vine which was not his or his planting—may not God feel similarly over the people of Nineveh whom He had created, who were His, for whom he cared, whom in their ignorance and weakness He greatly pitied—yea, even their very cattle?

madest it grow; which came up in a night:

11 and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

NOTES ON LESSON 12

THE TIME OF JONAH'S PROPHECY

Jonah prophesied in the dark days of the second Jéroboam, King of Israel (2 Kings 14:23-27) at about the same time, therefore, as **Amos** (B. C. 760)

JONAH'S FIRST AND SECOND MISSION

How Jonah was sent the first time, and how he disobeyed and attempted to flee from Jehovah, and his repentance in the belly of the great fish, and his restoration and return, we learn in Jonah 1 and 2. When God spoke to Jonah the second time (how gracious it was that He did!) **Jonah went**. His preaching had a marvelous effect. The whole city from king to servant cried for mercy and **repented** (Matt 12:41). God never ignores or despises that! (Ps. 51:17.) The experience of Jonah must have become known to Nineveh, for, we are told that Jonah became a **sign** to them. That accounts for the readiness with which they repented.

THE BOOK OF JONAH

The Lord Jesus Christ put His seal to the book of Jonah as one of the books of the Scriptures, and especially to the fact of Jonah's entombment in the great fish's belly (the Greek term is "sea-monster," not "whale") and also the repentance of the Ninevites. Matt. 12:40, 41. This little book of deep meaning opened up a vision of God's world-wide love and His gracious purpose toward all mankind.

(Use Study Questions for Class.)

REVIEW OF THE LESSONS FOR THIS QUARTER

Lesson 13.

September 28, 1930.

(FOURTH LORD'S DAY LESSON OF SEPTEMBER)

Golden Text: The fear of Jehovah is the beginning of wisdom; A good understanding have all they that do his commandments: His praise endureth for ever.—Ps. 111:10.

Devotional Reading: Psalm 8.

1 O Jehovah, our Lord, how excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!

2 Out of the mouth of babes and sucklings thou hast established strength,

Because of thine adversaries, that thou mightest still the enemy and the avenger.

- 3 When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
5 For thou hast made him but little lower than God,
And crownest him with glory and honor.
6 Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
7 All sheep and oxen, yea, and the beasts of the field,
8 The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
9 O Jehovah, our Lord, how excellent is thy name in all the earth!

THE QUARTER'S LESSONS

Recall some vital fact or teaching from the lesson on

1. **Abraham** (What was the most notable thing in him?)
2. **Jacob**. (The "Love that will not let me go.")
3. **Moses**. (His career of three times forty years.)
4. **Deborah**. (The prophetess who called Barak.)
5. **Naomi and Ruth** (A winsome mother in Israel and the Moabitess who trusted in God.)
6. **Hannah** (and Samuel.) (A child of prayer.)
7. **Saul**. (The folly of King Saul, which was Self-Will.)
8. **David and Jonathan** (A friend that sticketh closer than a brother.)
9. **Amos** (The herdsman who became a prophet.)
10. **Josiah** (The man whose heart was tender toward the Word.)
11. **Jeremiah** (The prophet who prophesied in vain.)
12. **Jonah** (The prophet who became a sign to Nineveh.)

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