

SEPTEMBER, 1932.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
One Dollar a Year

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have not sought it specially; they accept teaching on small evidence; they believe this and that just because others do, or because the party to which they belong holds it. Above all, they pursue certain courses because they like to do so. This "I like" is a great enemy to truth. I like—this preacher, this church, this doctrine, or this sort of worship; it appeals to me, pleases me, is convenient, is popular, is supported by leading men, etc. Alas, where does the claim of truth come in? The man who is swayed by what he likes is not a lover of truth. Instead of asking, "Do I like it?" there should be but the one question: "Is it truth?" Truth has the disadvantage of seeming hard and harsh at first appearance. It is unpleasant and uncomfortable until obeyed. Error is made to suit and to appeal. It is apt to be pleasant and flattering. But truth has an advantage over error: truth is *so*. It represents actual facts and realities. Things are not what we think them to be, nor what we believe, nor what we would prefer them to be, but what they are. Truth tells us just what they are. The man who conforms himself to things as they actually are, and holds the true course respecting the awful spiritual facts of time and eternity, has a tremendous advantage. Error is disappointing. It fails us when the real need comes. It is annihilated when the facts appear, and leaves its dupes in the lurch. What boots it how agreeable and pleasant a concept may be if it is *not so*? Truth alone is worth while. "Sanctify them in the truth: thy word is truth."

THE FIERY FURNACE OF ERROR

The last days are days of trying and sifting. The grain and chaff will be parted, the tares be separated from the wheat. In the multitude of falsehoods and divisions, in the lukewarmness and hollowness of the religion, in the fleshliness and wickedness of life in the last days (2 Tim. 3:1-8), they that are approved shall be made manifest, even as the deepening darkness adds brightness to the stars. Especially will that be the case in reference to the love of the truth. In the terrible sifting not a man will escape the doom, save those who love the truth. Error will come with a hundredfold intensity with all the deceivableness of unrighteousness, attested even by lying miracles, powers, and signs, and with hellish plausibility and force, "for them that perish." And why do they perish in this flood? "Because they received not the love of the truth, that they might be saved." Two things stand out here: one, an inference; the other, plain declaration. It is implied here that the love of the truth is a gift (from God, of course—James 1:17) which some did not receive. If so, it can be had from the hand of God by all that want it and ask for it. If any did not receive it, they were responsible, not God, "who giveth unto all liberally and upbraideth not." Secondly, we have the fact that they only who have the love of the truth can be saved. Any weakness in that point will be

fatal in that day. Only they who make truth the first concern, and hold it precious above comforts, friends, and family, and life itself, shall be able to stand in the time which is described in 2 Thess. 2:12. The forces of iniquity are already working. The great "falling away" is no longer a vision of the future; it is fast taking shape. The Lord's word is: "Hold fast till I come." We have more reason than any Christians have ever had to be loyal to Christ—to seek his will, to study his word, to correct our own misapprehensions and to conform more faithfully to the letter and spirit of the truth as it is in Christ Jesus. Those who prefer to dupe themselves for a season with pleasing theories and plausible errors, they must perish. But the word of God is a rock of sure foundation: he that buildeth thereon shall not be put to shame.

* * *

THE NATURE OF THE CHRISTIAN LIFE

The Christian life is much more unlike a life of worldly morality than is generally thought. Its principle is incomparably higher. The conduct, when the Christ life fully expresses itself, is unearthly, clear beyond the scope of the world's conception of goodness. Its virtues and good works are of a different quality and timbre. Its morality is different in motive and object. The one life is of the earth; the other is of heaven. The one is of the flesh; the other, of the Spirit of God. The one is of human power; the other draws its productive force from the Vine and brings forth fruits of righteousness "which are through Jesus Christ unto the glory and praise of God." The one consists in the improving of the carnal life to its highest excellence; the other is the manifestation of a life imparted and implanted from heaven. The one shows human nature in its glory; the other is the outshining of the divine nature. The one is the exhibition of self; the other, of "Christ in you." The one cultivates the flesh; the other mortifies the flesh and lives by the Spirit. The heavenly life is a stranger on the earth. It is like an exotic plant brought from a far, foreign coast, and it is not known nor appreciated. Many a man has shaken his head at such principles as, for example, those announced in Luke 6:27-38, or at such teaching as that conveyed in Eph. 3:14-21 or Rom. 8. These things are high—who can attain unto them? Indeed, it is not to be attained; but it should be obtained. Such a life is not the result of the working of human strength and effort, but it comes by union with Christ, by communion with God in and through him. It is the result of the inworking of the powers of the world to come. And every one may have the grace and power to live this life; every one who surrenders himself to the Lordship of Jesus, who abides in him and claims the promises and sustenance of grace by obedient faith.

* * *

NO ROOM FOR CONTROVERSY

Quite frequently of late, we have received articles in reply to editorials and other articles in *The Word and Work*. While we appreciate such articles for the interest betokened by them, and generally answer them privately, we are unable to give them space in *The Word and Work*. This is not for any unwillingness to "let both sides be heard," it is simply impossible. Let the reader take up a copy of *Word and Work* and see how many pages of the whole are taken up with the Lord's Day Lessons; how many with missionary matter; how many with News and Notes. Then let him calculate the space left, and also remember that *The Word and Work* comes but once a month. It would be impossible manifestly, to conduct anything like a religious controversy in its columns. No doubt some things brought out in the editorial and contributed articles in *Word and Work* do challenge attention and opposition here and there. However glad we would be to have our correspondents set forth their views and objections in *Word and Work*, yet, being so severely limited, we must use what little space we have to set forth our findings and convictions in the teaching of God's word. The "other side" has abundant space elsewhere and is also using it diligently, publishing often ten times as much on disputed matters in the course of a month than appears in *The Word and Work*, and reaching most if not all *The Word and Work* readers with their publications. So there is no unfairness.

"YE OF LITTLE FAITH"

Four times the Lord Jesus spoke of "little faith." The first time in the Sermon on the Mount, when reproving anxiety for the necessaries of life. (Matt. 6:28-30.)

The second instance was in connection with the storm on the lake: "Why are ye fearful, O ye of little faith?" (Matt. 8:26.)

The third time, to Peter who sank after he had by faith begun to walk on the water: "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31.)

Last, when they were troubled because they had forgotten to bring bread—that, too, after they had witnessed the feeding first of the 5,000, and then of the 4,000: "O ye of little faith, why reason ye among yourselves because ye have no bread" (Matt. 16:8f.)

In each instance it is the anxiety and fear—manifestation of unbelief that breaks forth so easily in time of want or danger. Then poor brother Littlefaith forgets all he ever learned and experienced of God's loving care in the past. We have little faith when we place but small confidence in what God has told us and promised. Our faith is perfect when we take Him at His word, whatever present appearances may be. "Lord increase our faith!"

THE WORD AND WORK

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R. H. Boll, Editor-in-Chief

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NEWS AND NOTES

From Erin, Ont.: Recently we have removed to Erin where the church of Christ operates without any affiliation with super-organizations. Baptized a brother 50 years old from Waldemar about a month ago."—H. L. Richardson.

From Roseland, La.: "The meeting continues with interest beyond our expectations, the house is crowded each night and a large per cent are the people of the community. Pray that God may work mightily for His name's sake, and that His servant may find his sufficiency in God."—Frank Mullins.

From Glenmora, La.: "I am enclosing a check for \$10 for which please give me a life subscription to Word and Work. I think the little book is too good to be without, and since Bro. Boll held a meeting here recently, I think his publication will mean more to me than ever before. He was an inspiration and a revelation to us. With best wishes to The Word and Work."—Mrs. Leon B. Phillips.

From Lexington, Ky.: "The Work started off here with good interest. Five confessions to date, crowds increasing and strangers coming. Pray for our success here.

"We closed our 10 years and 5 months in Jacksonville, Fla. with six baptisms on the last night, July 24. The Lord prospered our last years' stay in Jacksonville, more than any of the other nine in visible results. There were about 100 baptisms the last year or from Sept. 1931 to August 1932. We closed the last service with the largest crowd ever assembled in Riverside Park Church of Christ house.

"And he said unto me, Thou art my servant, Israel in whom I will be glorified. But I said, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah and my recompense with my God." (Isa. 49:3, 4)."—H. N. Rutherford.

From Cordell, Okla.: "We are making an effort to revive the school at Cordell. I have been laboring with the congregation since the first of the year."—W. T. Vaughn.

From Amite, La.: "The Stringtown, Miss., meeting resulted in fourteen accessions to the church, the smashing up of oppositions, and making friends of some critics. I was two days on the road and fifteen days in the meeting, drove 1011 miles and received \$26.60. A field of fine opportunity; one or more preachers should be kept on that field.

"Bro. Mullins of Dallas is here with us in a mission meeting at Rose-land (no church there). Fine start last night."—A. K. Ramsey.

From Cynthiana, Ky.: "Brother E. P. Watson of Huntington, W. Va., conducted a fifteen day's meeting at the Bohon church, near Harrodsburg; there were eight responses: five by baptism and three for membership. The church was blessed by his forceful messages from the word of God."—N. Wilson Burks.

From Winchester, Ky.: "We have just finished a census of Winchester which gives us lots of material to work on.

"Attendance is running around 200—had 219 last Sunday.

"Last month we had largest Bible School offerings in our history—\$134—about half of which was missionary. Brother Boone is a live wire."—Chas. M. Neal.

"Our effort at Mackville attracted a great deal of interest. Two were baptized. Much over a house full several times."—Chas M. Neal.

From Norfolk, Ark.: "Last week I baptized five at Advance, Ark. Now in a meeting here with eight added at this writing."—W. W. Leamons.

From Dugger, Ind.: "The Dugger church sponsored a mission meeting at Farnsworth, Ind., in July. There was a different speaker each night of the first week and I preached the second week. Two were restored.

"In the first part of August I assisted Berea church in their second Daily Vacation Bible School. Our average attendance was about 120 children and young people.

"Bro. Chambers just closed a meeting at Berea. Attendance was good and his messages 'hit the spot'. He preached to a full house at Dugger one Sunday afternoon on 'Russia in the Light of the Scriptures.'

"Bro Wiggins of Texas recently closed a meeting at Summerville church in which 18 made the good confession, four of these around 75 years of age.

"Bro. Hatfield is now in a meeting at Cass, Ind.

Bro. Clymore is due here for a meeting the third Sunday in September."—J. R. Clark.

"We closed on Aug. 7 a great revival at the Ormsby Ave. church, Louisville. The meeting was held in Portland Avenue's big tent on the church lawn in front of Ormsby church building. Best attendance the church has ever had. On the last night of the meeting there were 5 responses. Bro. Wallace Cauble did some wonderful preaching. He is a faithful and earnest preacher of the gospel. There were 15 baptisms, 13 for "membership," and 8 rededicated their lives to the Lord. The church is in splendid spiritual condition. 122 in Sunday school last Sunday."—Sterling L. Yeager.

Glenn Moreland of Greenville, South Carolina just closed a two weeks' meeting for the Antioch congregation, near Frankfort, Ky. Good attendance, 3 baptisms and 5 for membership.

Stanford Chambers had a good meeting with his old home church, Berea, near Sullivan, Ind. Two additions. He also addressed very large gathering at special Sunday afternoon meetings held at Dugger and Summerville churches. Fifteen churches were represented at the latter place.

Bro. Chambers is now in a meeting at Ebenezer church, near Harrodsburg, Ky.

This office can supply bound volumes of The Word and Work, one copy each, for 1916, '18, '19, and '20. \$1.50 each.

Through the kindness of Brother G. W. Botts of Winchester, Ky., we are able to offer Brother Neal's book on prophecy, "Light in a Dark Place," free with each new subscription to our magazine. The book will be sent postpaid, but must be requested at the time subscription is sent in. The new name may be your own or anothers. This offer makes almost double value as the single copy price of the book is 70c. Get one—for yourself, or to give away!

The brethren at Borden, Ind., rejoice in Brother Gibb's great meeting at Pleasant Valley church in Alabama. There were 51 baptisms.

Locust Grove church, near Franklin, Ky., began a meeting Aug. 28, Brother Law of Russellville preaching, E. L. Jorgenson singing.

Brother Boll's tent meeting near the Portland Ave. church house continues with unabated interest. There have been 17 baptisms and perhaps as many more for "membership" or renewal.

Billy Mattox of Oklahoma City has had good meetings at Tell City, Ind., and at Lilly Dale church near Tell City. We have not received final report.

The Fisherville church near Louisville has been greatly blessed through the preaching of Wallace Cauble in a two week's meeting. Murray Cauble was song leader and his work added much. A dozen or more confessed Christ and obeyed the command of baptism; some were added "by membership," and others found new spiritual life and hope. Homer McLean is now with Fisherville church every Lord's day, living with and working among the brethren, with good results.

J. Scott Greer begins meeting at Parksville, Ky., Sept. 11.

The Word and Work is glad to have written reports, because they encourage and stimulate. Do not depend on us however to gather news that is not sent in.

Many meeting reports come to us giving simply the number of "responses." Would it not be better if correspondents would separate the "responses," or in some way indicate the number added to the Body of Christ? To be sure renewals and even "memberships" are important and often mean salvation, but readers like to know more exactly just how a meeting turned out and what the "visible results" were. Even then "visible results," or absence of "visible results" indicate but imperfectly the real lasting effect of a gospel meeting.

Sellersburg, Indiana, church passed its hundredth anniversary on Aug. 21. E. E. Kranz is with the church in special meetings.

From Albion, Nebr.: "Work prospering here. Immersed seven last Lord's day evening. Six were from Roselma church. A week ago a young man in high school was baptized, and three weeks before that two young girls, also in high school, were baptized. This makes ten since Brother Jorgenson was here, and we expect more."—F. S. Spaulding.

ERNEST CRUTCHER

Brother Ernest Crutcher departed this life July 29 after a lingering illness of five months. Brother Crutcher was a devoted husband and father, and a faithful, earnest Christian. He bore his suffering patiently, longing for the time when the Lord Jesus would call him home always saying, when I visited him, "Don't leave without praying with me." May we so live that when the Lord calls us from this world, Bro. Crutcher will meet us and greet us on the other shore. The writer conducted Brother Crutcher's funeral Sunday afternoon, July 31, at the Ormsby Ave. church, Louisville, in the presence of a large concourse of friends.

Sterling L. Yeager.

BOOK NOTES

CAN ORGANIZED RELIGION SURVIVE? by Oswald J. Smith; 300 pages, cloth; price \$2.00, Toronto Tabernacle Publishers, 22 Kendal Ave., Toronto, Ontario.

The vigorous author of this valuable book knows that true Christianity can never be destroyed and does not believe the Religious Systems of today represent the Christianity of Christ. A treatment of missionary work is particularly valuable, especially as the author is a successful demonstrator of the practicability of indigenous churches, self-supporting from the beginning. Atheism, Stewardship and other important topics are dealt with in such a good way that one does not have to agree in every point to derive much benefit from the perusal of these pages.

THE MARKING ITCH

STANFORD CHAMBERS

Here and there among some professing to be simply Christians, members of the one body, there breaks out that infection which has ever proved a primary cause of sect forming, *the marking itch*. The malady can always be detected by the determined proclivity of its victim to mark somebody, that is, somebody who dares to differ or run counter to his written or unwritten creed or tradition.

The disease is quite infectious, often appears incurable, and strange to say, in localities where it has spread, it can usually be traced back and found to have been started by a preacher, one of a type seemingly predisposed, a probable explanation of the virulentsness to be noted in so many cases.

If there is not too rapid a development, successive stages can be observed, usually as follows: first an irritability at being crossed; then an antagonism toward one taking issue; next comes the marking and ostracism. There is always in evidence a cock-sureness on the part of the itch victim that he is right and cannot be wrong, the one who differs is wrong and cannot be right. Moreover, he never admits having the disease, but stoutly maintains that his marking habit is just the normal exercise of one in *perfect soundness!*

Again, those thus addicted to the marking of brethren invariably invoke the aid of Scripture to justify the marking! Witness those who have done the marking over the Bible College question, likewise as to the "class" question, or the "helps" question, or the communion cup, and who knows how many another question which has been made a test of fellowship. Romans 16:17 is so used; and does it not positively command the marking? Another passage is ever kept close at hand: "If any one cometh to you and bringeth not this teaching, receive him not." "This teaching," as a matter of course, always means the teaching held by the marker! So the marking must be done, and others must be contacted and infected, unless, perchance they may be immunized by that "more excellent way" of love, the supreme gift of the Spirit of God.

The two passages, to be sure, are inspired instruction, in nowise to be disregarded but obeyed. Their execution, however, must be "not after the flesh but after the Spirit." They are wrested when invoked to serve sectarian ends. By their wording and context they each plainly apply when and where the fundamental doctrine of Christ is involved. Paul in Romans 14 had already shown that in such matters as eating or non-eating of meat (and some one was in error on the matter) each was to receive the other and was forbidden to set him at nought. Likewise on the question of regarding days. *Violation of this instruction has been responsible for more division than anything else.* The beloved John purposed to expose Di-

otrephe; for "neither doth he himself receive the brethren, and them that would he forbiddeth," Diotrephes had the "marking itch," and was doing his utmost to infect others. Of course this marker had some justification to offer, likely Romans 16:17 and 2 John 10. Nevertheless John says, "Beloved, imitate not that which is evil, but that which is good." (3 John 10, 11.)

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

Every faithful child of God that has retained his spiritual fervor to any reasonable degree is noting a moral laxity, a letting down of old standards of chastity, a condoning of every kind of moral wickedness as well as the surrender of Bible rules as to what is acceptable to God in religious worship and service. Note the following quotation from Mr. E. R. Cox, a man of wide experience: "The church is being conformed to the world rather than being transformed by the renewing of the mind, thus reversing the order of the apostolic exhortation, things are tolerated, sometimes smiled upon, which were frowned upon a generation ago. Lax standards of sex morality, the loose and easy way in which marriage vows are treated, the silly talk and foolish parade of such theories as companionate marriage, the support of filthy screen scenes, and the floods of vile literature which pollute our news stands, all cry aloud that the bars have been let down. Little by little the Lord's day is being destroyed, and its holy hours of quiet worship becoming things of the past. Decency and modesty are objects of derision on the part of the flabby thinking, loose living crowd who make up much of the social life of today. Some people who are measuring by their own lowered moral sense, see no danger in many of the things mentioned, but they are bringing bitter heartaches to those who still believe in the morality of the Sermon on the Mount."

The actual figures seem to indicate that missions and general religious activity have had considerable decrease while the living expense of the average church member has increased (as a live-wire, faithful preacher of the word who has worked a long time with one church reports). I am informed that all denominational missionary organizations are reporting short in funds. Surely we are dealing with a spiritual emergency. Let us pray more urgently and remember that the day of the Lord is approaching.

"Errors usually arise from the inability of earnest men to see the entire situation. They could see only one side or one side too exclusively. Their undue insistence upon the side that they saw led them to minimize or entirely ignore other sides equally if not more important."—Moncrief, Church History, p. 128.

MEN WHO COUNTED ON GOD

R. H. B.

It is the characteristic mark of the unbelieving heart, whether in or out of the church, that it is occupied only with secondary causes—men and things, natural laws, present situations and circumstances, means and money. On the other hand, it has been the distinguishing mark of men of faith in all times that they considered more than aught else the great primary cause, God. Circumstances amounted to little in their estimate; men and means they did not greatly depend on. But God was everything. He was to them a God to whom all things are possible, who will do all his good pleasure regardless of the situation; who, though he hides himself behind secondary causes, nevertheless makes all things his servants. To the first-mentioned class he is a God afar off; to the other, he is always very nigh. To the former he is practically impotent—a God that can, or at least will, do nothing one way or another, of either good or evil; to the latter he is an omnipotent God, abundantly able to fulfill his promises. The one class have to look out for themselves above all things; the other feel it necessary to please God first and above all other considerations. Both of these classes are richly set forth and illustrated in the Bible, and are here to-day. To which do you belong? There are examples of that unbelieving class of whom it is written that “God is not in all their thoughts;” and again, “God is away above out of their sight.” “They regard not Jehovah, neither have they considered the operation of his hands.” (Isa. 5:12; Ps. 28:5.) Having no faith in God, they seek their dependence elsewhere. It is this kind of people that hang their hope on men and means and come in for the curse uttered by Jeremiah: “Cursed is the man that trusteth in man, and maketh flesh his arm.” (Jer. 17:5-11.)

There were those, on the other hand, whom God called his own and was not ashamed of, to whom God was a living power and reality, a very present help in trouble, a Shepherd and a Keeper in deed and in truth.

* * *

In like manner there are those to-day (some even in the church) who take no account of God; do not calculate on him, depend on him, expect anything of him, or really in any practical sense believe that he is to be counted on at all, one way or another. He no doubt did do great things long ago and far away, and no doubt will again in the dim, far future—but not here and now! Beware—that would be fanaticism! Also we have some today who rely upon their God and grip his hand; who cry and are heard; who ask and receive; who depend and are helped; who hope against hope, and, not staggered by untoward appearances, simply hank upon it that God is willing and able to perform all he promis-

es; and who are not disappointed, not even in this life.

An illustration of these modern men of faith is given us in the widely known and perfectly attested case of George Muller, of Bristol, England, who, simply calculating upon God as being just the kind of God the Bible sets forth and wishing to demonstrate this fact to the world, began with almost no means to care for orphans; and, making no appeals to men for help or money, never even announcing his needs or in any way advertising his work, depended solely upon this God in prayer. What was the result? The unaccountable but indisputable fact that he brought up some ten thousand orphans, and at his death left buildings and property to that work worth between eight and nine hundred thousand dollars, and that for sixty years God fulfilled every promise to him.

Such simple faith is contagious. A widely known preacher gave his own experience as follows:

Perhaps the most decisive turning point in my life since I have been in the ministry came through reading "The Life of Trust," by George Muller. I have been a different man ever since I have read that book; it led to a radical change in my whole conception of the Christian ministry, and of what Christian living really was. It cost me a great deal of money reading that book. At least it did for the time; I do not know that I have lost anything permanently by it. But it led to my turning my back upon everything that I had hoped for in this world and to just step out and obey God and believe in God, and trust in God for everything; and since I have done it he has given me everything I have or am. I do not think I shall cease to thank God throughout all eternity for what the words of this sainted servant of God were to me, and for what they have been to me ever since. I had other ambitions regarding the ministry in those days. I had an ambition to be the pastor of some large metropolitan church. I was at that time pastor of a very insignificant church with a handful of members; but I had an ambition to be a great minister of the gospel, known all over the world as an eloquent preacher. That book took all that ambition out of me. I am glad it did. It simply gave me ambition to do God's will—to please him. It was an awful struggle. I settled it in my study that from that hour I would obey everything I found recorded as being Christian duty in the word of God; that I would go wherever God told me to go, say whatever I thought God told me to say, and never ask anybody for a penny of money, but just look to God to supply as he might see fit. And from that day to this I have been in Beulah Land.

I know there is a God, and that he works as the Bible records. I have put this matter to the rigid test of personal experiment. A number of years ago I was brought to the place where it seemed my duty to give up my salary, and give up every means of gaining a livelihood, and work for God among the poor, never ask for money, and never tell any man that I needed a cent. Every penny I got for the support of my family and for the support of my work, the light, the rent, every penny came in answer to prayer. I determined not to go in debt, and the moment I could not pay my rent I would close up. When I could not pay for my bread and butter and beefsteak, I would go without. I simply went to God every day. Every one of the three meals for myself and family came by prayer, and every dollar of household and hall rent came by prayer; and yet when I have gotten on a street car with seven cents in my pocket, and did not know where any more was coming from, when a lady was going to be put off the car because the only money she had was counterfeit, I put my hand down in my pocket and paid the five cents as if I had been

a millionaire. Every day of my life for months and months and months I got everything in answer to prayer, and such things I asked for that nobody could possibly know I needed or was wanted, and they always came, and not a man on earth knew anything about it. Every mouthful came directly from my Heavenly Father in answer to prayer; not a meal at our table that was not in answer to prayer; not a coat ever went on my back, not a dress on my wife's back, nor clothing on the backs of our four children we had at that time, that was not in answer to prayer. We got everything from God.

I never was more serene in all my life. Oftentimes help came at the last hour. When we sat down to breakfast, we did not know how dinner was coming. I remember one day my wife came up stairs between breakfast and dinner time and said: "The butcher is downstairs. I want some money." I said: "I have none." She said: "There is nothing for dinner; what shall I do?" I said: "Tell him to go away; we don't want anything. We will have money all right before dinner." So she went down and told him that she would not order anything that morning. In a few moments she came up again with a letter. She had not opened it. She did not know who it was from. She said: "Here is your money." I opened the letter, and there, sure enough, was the money—plenty of it. If you are right with God, and you are trusting God, and you are God's child, looking to him, you will never lack anything you ought to have.

(It may be added that this man subsequently learned much of God's will and obeyed it; that his children grew in the fear and love of God and became preachers, preachers' wives, and missionaries.—R. H. B.)

THE SURE GROUND OF A SURE HOPE

We take the liberty to print herewith extracts from a new tract by Earl C. Smith. The tract is of 6 pages and bears the following note:

This tract is sent forth with the prayer that it may be as great a blessing to its readers as it has been to the writer and to many who have heard it in oral discourse. The profit to be derived from reading this tract will be multiplied by an earnest, meditative study of the scriptures referred to.

This tract will be sent free to any one who requests it so long as God supplies the means for publication and postage.

Text: "Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." 1 Pet. 3:15.

Everyone has a hope. The unbeliever hopes only in this life. The believer hopes for better things after this life, namely to be glorified with Christ (Rom. 8:17, 29, 30). The Christian hopes to be like Christ in all the excellence and loveliness of His person and character. (1 John 3:2, 3.) Now there is some reason for everyone's hope. The unbeliever has no sure foundation for his hope, therefore he cannot be sure of it. But it is not so with the believer; the ground of his hope is absolutely sure; therefore he can and ought to have perfect assurance (Heb. 6:11; 2 Pet. 1:10). It is in regard to this sure ground for a sure hope that we are now writing. . . .

The scriptures teach that we can have perfect assurance of salvation. Paul wrote as if he knew assuredly where he would spend eternity. "For to me to live is Christ, and to die is gain. . . . But I am in a strait betwixt the two,

having the desire to depart and be with Christ, for it is very far better." There is no uncertainty about that. If we want to understand this calm assurance of his we can by reading 2 Tim. 1:12: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Paul had forever settled the question of his eternal salvation by committing it unto Jesus. Paul knew that Jesus could not be unfaithful to such a commission. At the last Paul could speak as surely of his future as he could of his past. "I am already being offered and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." There is no uncertainty there. And Peter knew just as certainly that he was a "partaker of the glory that shall be revealed" as that he was a fellow elder, and a witness of the sufferings of Christ." (1 Pet. 5:1.) Perhaps we are inclined to think that this blessed assurance is only for such as Paul and Peter and that it is not for the multitude of us. That is not the case, for John encourages us by telling us that it is for every believer. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the Son of God." (1 John 5:13.) . . .

1. Our first reason for perfect assurance is the nature of God's love toward us. In Rom. 5:3-10 we read that we rejoice in hope because hope putteth not to shame, that is, it does not disappoint us but we shall get what we hope for. Hope doesn't disappoint because it is based on the love of God as shown in Jesus' dying on the behalf of ungodly, sinful enemies of God in order to reconcile them to God. It was not the good, nor even the righteous, but sinners that God so loved. Now the argument is here made that if God loved so that He gave Jesus to die in behalf of sinful, ungodly enemies so that He justified and reconciled them unto Himself, He will not then turn them down in the day of wrath. It is a wonderful assurance to know that "through faith in the blood of Jesus we are forever placed beyond fear of judgment and punishment; so that we are on the windward of the storm, which spent itself on the head of our Substitute and Representative on Calvary, and can not therefore break on us." "By grace have ye been saved through faith." . . .

7. The seventh reason why we can be sure that we shall get home at last is that God has added to His immutable promise His immutable oath in order to give us strong encouragement and assurance of hope. Jesus has entered within the veil as our forerunner. If our forerunner has entered, then we shall. If a man can believe God when He puts Himself on oath, he need not have any doubt about his hope. It

is the worst kind of sin to disbelieve God. It is making Him out a liar. Since our hope is secured by the promise and oath of God we can't afford to have any doubts about it. See Heb. 6:13-20.

Feelings are not to be trusted for or against assurance. No person convicted of sin can feel that he is accepted of God. And if a person not convicted of sin feels that he is accepted of Him he is surely deceived. (Cf. Lk. 18:9-14.) There are two means of assurance. One is the word of God, and the other is Christian experience. And the two agree in one. If the word of God says we are saved, then we are, and we ought to believe it. We are justified by faith. (Rom. 5:1.) We have our access into the grace wherein we stand by faith. (Rom. 5:2.) We receive the righteousness of God by faith. (Rom. 1:17; 3:22; Phil. 3:9.) We are kept through faith. (1 Pet. 1:5.) Faith is the only assurance that we have of the things we hope for. (Heb. 11:1.) And faith comes by hearing the word of Christ. (Rom. 10:17.) The other means of assurance is Christian experience. By Christian experience we do not mean some emotional spasm; but the experience of obeying God, working righteousness and loving our brethren. (1 John 3:1-15.) If it is the purpose of our hearts and the habit of our lives to do the things that please God and if it is the experience of our lives that we love our brethren, we may be assured that we are God's children. This Christian experience is always found when there is any true faith, and it is never found where there is no true faith. (Jas. 2:14-26.)

What advantage is it to have this assurance? Some think it is not an advantage but a disadvantage to have assurance, in that, as they think, it would lead to indifference and carelessness about doing good works. That might be true of assurance that is based on self-confidence or on the feelings, but it can never be true of assurance that is based on faith in Jesus Christ, for there never is any true faith without good works following. Whenever one pretends to have faith without works the faith is hypocrisy. (Jas. 2:14-26.) But on the contrary assurance gives us joy and heart to work. (Rom. 5:2-4; 1 Pet. 1:3-8; 1 Cor. 15:58.) The goal of the Christian life is glory with Christ. (Rom. 8:17, 18; Phil. 3:20, 21; 1 Pet. 1:3-8.) The path to this goal is suffering with Christ. (Rom. 8:17, 18; Phil. 3:7-14; 1 Pet. 1:6; 2 Tim. 3:13; Gal. 4:29; 1 Thess. 3:3.) This life is a great storm and our sure hope is that which holds us fast from being destroyed by the storm; it is the anchor. (Heb. 6:19; Jas. 5:7-11.) The person without assurance is far more liable to get disheartened and give way in the storm and drift to destruction.

"Grace, mercy, peace, from God the Father and Christ Jesus our Lord." (2 Tim. 1:2.)

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

There has been some improvement in business. * * "I keep busy with Ardath and Junior's schooling."—*Addie Brown*. * * Great Britain spends \$1,000 an hour on armaments. * * The Chinese flood affected 50,000,000 people, five times the population of Canada.

Writer has seen but one table that reflected the depression. * * "The day we left Naam Heung, two fine young men were baptized."—*Ethel Mattley*. * * The Johnsons live in a long narrow house with front room, two bed rooms, dining room and kitchen in the order named, a hall connecting front room and dining room. * * Robert Brown, under 16, is translating hymns into an African tongue. * * From January till middle of March, 22 baptisms were reported by Bro. Garrett. * * "When the roll is called up yonder, I'll be there."—*John Sherriff*.

We haven't been hurt so badly perhaps as we thought. Some of us have kept on spending and consuming for ourselves. Some gave to the Lord and will have treasure when they arrive "on the evergreen shore." * * If the brethren do not learn to live by the words which have proceeded from the mouth of God they will not live at all."—*H. G. Cassell*. * * The Zoshigaya Bible school grew from 40 to 115 between October and March. * * "The heat here is terrible."—*N. B. Wright*. * * There is urgent need for more workers in Philip-pines, China, Africa, and Brazil. * * Alva has a good sized audience to preach to every night."—*Margaret Reese*. * * Out of his forty years on the mission field, Bro. McCaleb should give us an historical work. * * White ants are troublesome in China and Africa, and much more destructive in the U. S. than many suppose. * * The churches here are able to do a lot more for missions at home and abroad than they are doing. We should not pay more for dog tax than we give for evangelizing the heathen, hut some do. * * With her pulse racing at 175, Pauline Fox was taken to the hospital receiving the diagnosis of toxic goitre. * * "I wash and iron every week."—*Chas. Gruver*. * * Shall we give to missions as much as we spend for shaves or shines? * * "I will never forget my visit on your side of the globe."—*Emma Sherriff*. * * Foy Short at eleven is reading the Bible through. * * Sister Cypert has a nice work started."—*Emma Beach*. * * B. D. Morehead has been doing some fine promotion work among the Chattanooga churches. Were there some more men like him, we could see Whitfield, Ellis, and others on the road to the mission field shortly. * * "The work goes on with more than usual interest."—*O. D. Bixler*.

FOX FAMILY ON FURLOUGH



Harry Fox and Pauline Hickman Fox

We here present two of the seven members of Highland church who have gone to the mission field. Bro. and Sister Fox sailed for Japan December 10, 1919 and worked in Tokyo while learning the language. Later they built an American-style house at Tanagura and moved there in July, 1923, remaining till the fall of 1926 and doing a fine work. After a sojourn in the home land they returned to Tanagura continuing till called to Ota to take up the work left by Bro. and Sister Morehead. Twenty were baptized at Tanagura and others at Shidzuoka. In December, Bro. Fox and five Japanese on bicycles visited at least 6,000 homes and distributed 18,000 pieces of literature. He is a contributor to *The Oriental Christian* and other publications. The Foxes, nine in number, reached San Francisco, Aug. 18, went on to Los Angeles by boat and were due in Louisville by auto Sept. 3. Sister Fox seeking to regain her health and Bro. Fox will study and teach in David Lipscomb College, Nashville, Tenn., where he may be addressed by those who wish his helpful ministries while at home. About 80 per cent of the Ota congregation are in regular attendance and "They have a mind to work." A new station has recently been opened. The Japanese are becoming more open-minded to the gospel. "The field is white already unto harvest," says Bro. Fox. "and not a moment is to be lost." Donors will please continue their fellowship with this very worthy family.

RETURN OF MISS CHRISTINE JONES

It is with regret that we give up one of our sisters from Japan. Dr. Gornen Nunro, Medical Adviser of Karuizawa Sanitorium, after a careful examination during three weeks which Miss Jones spent in that institution, strongly recommended that she return at once on account of her health. He found she is suffering from neurasthenia due to overwork. Our sister put herself through school at David Lipscomb College and came to Japan in a rather exhausted condition. The trying climate of Japan with the arduous task of teaching children much behind with their studies, proved a greater task than her physical strength could stand. The doctor is "decidedly of the opinion" that because of climate conditions she is not likely to recover in Japan, and urges that she return to the States to rest "for a time sufficient to secure a complete recovery." We regret that she must go, but feel that her service has been a blessing inasmuch as the children have made marked progress under her instruction.

J. M. McCaleb.

NASHVILLE FOREIGN MISSION ACTIVITIES

Supporting work in four foreign countries. Special interest in training native teachers in King Bible School, Ota, Japan, and Brother George Benson's training school in China. Two churches supporting native Japanese preachers, another a Japanese sister teaching children in one of our kinder-gartens. Has largely provided for Christine Jones, teacher of missionaries' children in Japan. (Returned.)

Contributing about \$350.00 monthly, or average \$7.00 per congregation. We are almost certain Nashville did not give \$100 monthly ten years ago. We are sure the Nashville churches have doubled during the past eighteen months in the face of depression. Five missionaries direct from the front line of the missionary field have come our way during the past two years; hence the reason for the increase. It is true the brethren will do more when taught more.

The best estimate we can get after considerable investigation is that our active missionaries on foreign fields (about fifty) received \$50,000 during 1930, an average of only \$1,000 each, for personal support and the work.

Nashville churches are doing about eight times that of the average. Thank God for this growth. But let us not feel that we are doing our duty. We are barely giving about a mill a day each for foreign mission work. A cent a day would give us \$3,000 monthly, or sufficient to support twenty missionaries.

Stop! Think!! REFLECT!!! Do you realize Nashville with fifty congregations does not have any blood—any Nashvillian—active before the heathen to represent ten thousand Christians at home? One of our southern cities with but about eight churches has sent nine missionaries. Why not let our growth include personal service as well as increase in giving?

Is your congregation equipped with song books and the best tracts for the summer meeting? We have what you need.

"Studies in Stewardship," by Traylor, 106 pages, full of helpful, stirring teaching on Christian Stewardship, \$1 each. It will stimulate zeal and strengthen Christian life.

We have in stock 400 copies of Bro. Janes' splendid tract, "Real New Testament Missionary Work", and they are available in any quantity for voluntary contributions in any amount, stamps or coin. They could probably be circulated in the congregations by offering them on the same principle.

Order papers, cards, maps, charts, and helps for classes of all ages, from the Word and Work office.

FIRST LORD'S DAY LESSON OF SEPTEMBER

Lesson 10.

September 4, 1932.

EVILS OF INTEMPERANCE

Golden Text: Do not drink wine nor strong drink.—Lev. 10:9.**Lesson Text:** Isaiah 5:11-16, 22, 23.11 Woe unto them that rise up **Study Questions and Brief Comments.**

early in the morning, that they may follow strong drink; that tarry late late into the night, till wine inflame them!

12 And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

13 Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst.

14 Therefore Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it.

15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled:

16 but Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23 that justify the wicked for a bribe, and take away the righteousness of the righteous from him!

often carry other moral evil along with it? (Generally does. A man is never guilty of just one sin—especially not **this** sin.) What kind of evil was practiced along with this indulgence in wine and strong drink? Is there much of that sort of thing? (Comp. Prov. 17:15.)

Verse 11. (In Isa. 5:8-23 is a series of **Six Woes**. Here and in v. 22 we have the second and sixth.) On whom is this woe pronounced? For what do they rise early? For what do they stay up late? What are we told of such men in the New Testament? (1 Cor. 6:10.)

Verse 12. In their drunken revelings what do they forget and lose sight of? (Comp. Ps. 28:5. They do not consider what God will do about that.)

Verse 13. Why are God's people gone into bondage? (For lack of knowledge.) How is their lack of knowledge manifest? (By their ways, in vs. 11, 12.) Despite their feastings and drinkings what shall they have?

Verse 14. What is Sheol? (The nether world, the abode of the dead; but **never** merely the grave.) What is said of Sheol here? Who descends into it? Why? ("Therefore"—i. e. for the reason described in vs. 11, 12.)

Verse 15. What happens to every class and sort of these drunkards?

Verse 16. But what will be the outcome for the God whom they have despised? How will He be exalted and vindicated? (By their judgment.)

Verses 22, 23. Does this evil habit

NOTES ON LESSON 10.

THE SIX WOES OF ISAIAH 5

These six woes picture the moral conditions of a decaying nation. They are all closely connected, and the second and sixth one (given in our printed lesson-text) hold the dominant place among the six. Here are the six woes:

1. **The land-grabbers.** That includes also the greedy money-grabbers who enrich themselves at the expense of their fellow-men.

2. **The drunkards**—who feast and intoxicate themselves, careless of God's retribution.

3. **God-defiers.** It is but a step from the one to the other. These mock and defy God, and dare Him to do something. But God is not mocked.

4. **Those who have lost their moral sense**—who pervert and confuse the distinctions between right and wrong.

5. **The self-conceited.** This is naturally a feature of that depraved generation.

6. **Those who are mighty to drink wine** but feeble and corrupt in administering justice.

In looking over the list we are solemnly impressed. It is a picture of our day.

DRUNKENNESS

A recent straw-vote conducted by a prominent journal shows an overwhelming leaning toward the re-introduction of intoxicants. Moral conditions have been bad enough and growing steadily worse. Most men who think beneath the surface know that the prohibition laws, though laxly enforced and much disregarded, have on the whole retarded the country's moral decline. God pity our land and people when or if intoxicating liquor with all its attendant curse and evil comes back! Let Christians pray and intercede with God. (1 Tim. 2:1-4.)

THE GOLDEN TEXT

This is taken from the account in Lev. 10, of the fearful death of Nadab and Abihu, priests, and sons of Aaron. Though it is not directly stated, the warning of our Golden Text, coming immediately after it, may imply that these two men, made reckless by intoxication, ran afoul of God's regulation in His sanctuary. Men do indeed become careless, reckless, and wicked under the influence of strong drink.

QUESTIONS FOR CLASS

1. From what book of the Bible is this lesson taken?
2. How many "woes" in this chapter?
3. How many of the six are given in our lesson text?
4. What is the first of these?
5. What is the last one?
6. With what word do verses 13 and 14 begin?
7. What does this "therefore" point back to? (Vs. 11, 12.)
8. What is the result of the evil-doing described in vs. 11, 12—
 - (a) As given in v. 13?
 - (b) As given in v. 14?
 - (c) As given in v. 15?
9. What is meant by "they regard not the work of Jehovah, etc."
 10. How will God be exalted and sanctified in this matter? (See Study Questions.)
 11. What other special evil is connected with the drink craving in vs. 22, 23?
 12. What are the other four woes? (Look them up and see Notes.)
 - (a) The first one, v. 8.
 - (b) The third one, vs. 18, 19.
 - (c) The fourth one, v. 20.
 - (d) The fifth one, v. 21.
 13. Read a seventh woe in Isa. 10: 1, 2—against corrupt law-makers.
 14. Read 1 Tim. 2:1-4.

SECOND LORD'S DAY LESSON OF SEPTEMBER

Lesson 11.

September 11, 1932.

ISRAEL JOURNEYING TOWARD CANAAN

Golden Text: Come thou with us, and we will do thee good.—Numbers 10:29 b.

Lesson Text: Numbers 10:11-13, 29-36.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12 And the children of Israel set forward according to their jour-

Verse 11. Note these dates:— when Israel left Egypt (Exod. 12: 2, 6, 51); when they arrived at Sinai (19: 1. The first day, probably.) How long therefore did they remain encamped before Sinai? (Ten days less than a year.) At what signal did they move forward? (Read Numb.

19: 1. The first day, probably.) How long therefore did they remain encamped before Sinai? (Ten days less than a year.) At what signal did they move forward? (Read Numb.

neys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13 And they first took their journey according to the commandment of Jehovah by Moses.

29 And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be that what good soever Jehovah shall do unto us, the same will we do unto thee.

33 And they set forward from the mount of Jehovah three day's journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34 And the cloud of Jehovah was over them by day, when they set forward from the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and

9:15-23.)

Verses 12, 13. By what was Israel guided in their journeyings? What was the first station after they left Sinai? What is meant by the statement of v. 13? (See vs. 14:28.)

Verse 29. When had Moses' father-in-law visited him? (Exod. 18.) Was Hobab Moses' brother-in-law? (It seems he was.) What proposition does Moses make to his brother-in-law? On what grounds could Moses make such a good offer to him? (By faith in God's promise.)

Verses 30, 31. What was Hobab's first answer? How did Moses entreat him? Was he really needed or would God's guidance have been sufficient? (The latter.)

Verse 32. What did Moses propose to share with him? Was Hobab at last persuaded to go with Israel? (Judg. 1:16.)

Verses 33, 34. How long was this first journey? How did Jehovah seek them out a resting place? What did the cloud do for them?

Verse 35, 36. What did Moses say when the ark set forward? (Comp. Ps. 68:1, 2.) What when the ark rested?

let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

NOTES ON LESSON 11.

"COME THOU WITH US"

"Going with those with whom God is, we shall share in their blessings from God." So Ruth experienced, who did not need to be entreated, but herself entreated to be permitted to go with Naomi, her godly mother-in-law. (Ruth 1.) Hobab's family, by joining Israel, escaped Amalek's doom. (1 Sam. 15:6.) If we suffer with Israel in the wilderness we shall reign with Israel in Canaan. (2 Tim. 2:12.)" (Fausset.)

ISRAEL JOURNEYS ONWARD

"Ye have dwelt long enough in this mountain: turn you and take your journey." (Deut. 1:6, 7.) Almost a year had they lain in camp before Mount Sinai. There they had received the Law; there they had made the Golden Calf; there they built the Tabernacle; there were the tribes of Israel numbered (603,550 able men from 20 years old upward, except the tribe of Levi, 22,000) and grouped in four camps around the Tabernacle as a center, and all the order of procedure for marching had been given. Now was the cloud lifted from off the Tabernacle (which was the signal) and Israel set forward in rank and order as Jehovah had commanded them.

THE GRAVES OF THOSE WHO LUSTED

Immediately the old murmuring habit broke out again. This time

(as often among God's people today) it was the **mixed multitude** in their midst (comp. Exod. 12:38) who, despising God's bread, stirred the people to murmur and to clamor for flesh. God "gave them their request, but sent leanness into their souls." (Ps. 106:13-15.) It was in connection with this affair that Moses went to pieces and prayed to be relieved or killed outright. The Lord patiently relieved him, putting part of the burden on seventy elders of Israel, also making them sharers of the Spirit which rested upon Moses. When God then promised to feed the people on flesh for a month, Moses became incredulous. Surely God must have promised too much! Surely that couldn't be "literal"! "And Jehovah said unto Moses, Is Jehovah's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not." (Numb. 11:21-23.) It certainly came to pass. But the anger of Jehovah perhaps working through the very gluttony of the people, and unsanitary conditions resulting from the killing of so many quail) disease broke out in the camp, and many died. The place therefore was called "Kibroth hattaavah," the "Graves of them that lusted." Read the whole account in Numb. 11.

QUESTIONS FOR CLASS

1. When was the cloud taken up?
2. How long had they been at Mount Sinai? (See Study Questions.)
3. What all had happened there? (See Notes.)
4. How far did they go on the first journey? (Vs. 12, 13.)
5. By what were they guided? (Numb. 9:15-23.)
6. Who was there visiting Moses?
7. What offer did Moses make him? (V. 29.)
8. Did Reuel agree to go? (V. 30.)
9. What further persuasion did Moses use? (Vs. 31, 32.)
10. What was the cloud to them by day? (What by night?)
11. What did Moses say when the Ark set forward? (V. 35.)
12. What when it rested? (On Number 11 see Notes.)
13. What did the people begin to do again? (Murmur.)
14. What did they now murmur about?
15. What did they want? (Flesh.)
16. Who stirred them up to that?
17. How was Moses affected by this? (Notes.)
18. How much meat did God propose to give them?
19. Was Moses staggered at this?
20. What was "Kibroth Hattaavah"?

THIRD LORD'S DAY LESSON OF SEPTEMBER

Lesson 12.

September 18, 1932.

THE REPORT OF THE SPIES

Golden Text: Jehovah is the strength of my life; of whom shall I be afraid?—Ps. 27:1b.

Lesson Text: Numbers 13:1-3, 25-33.

1 And Jehovah spake unto Moses saying,

2 Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe their fathers shall ye send a man, every one a prince among them.

3 And Moses sent them from the wilderness of Paran according to the commandment of Jehovah: all of them men who were heads of the children of Israel.

25 And they returned from spying out the land at the end of forty days.

26 And they went and came to

Study Questions and Brief Comments.

Verses 1, 2. What did the Lord tell Moses to do? From whom did this idea originate? (Deut. 1:22, 23.)

Verse 3. From where were the spies sent? (Kadesh Barnea, in the edge of the wilderness of Paran. V. 26.)

Verses 25, 26. How long were they in spying out the land? To whom did they report? What did they show?

Verse 27. What was the good part of their report? What is meant by "floweth with milk and honey"? (A land of rich pastures and many flowers; a very fertile land.) What was some of the fruit they showed? (Verses 23, 24.)

Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey, and this is the fruit of it.

28 Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there.

29 Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33 And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

Verses 28, 29. But what of the occupants of the land? Who were the children of Anak? (Deut. 9:2.) What about their cities? (Comp. Deut. 1:28.) Who dwelt in the South country. Had they had a taste of Amalek already? (Exod. 17.)

Verse 30. What, evidently, did this report cause? (Panic among the people.) Who was Caleb? (One of the twelve spies.) What did Caleb do? What did he propose? What confidence did he have? On what was his confidence based? (Numb. 14:8, 9.) What was the difference between Caleb and the others? (Caleb went by **faith** in God's word; the opposers by **sight**.) What other of the spies sided with Caleb? (Joshua.)

Verse 31. What did the other ten spies reply to Caleb? Was it true that the inhabitants of the land were stronger than Israel? (Yes. See Deut. 9:1.) How then could Israel have hoped to dispossess them? (Numb. 14:8, 9.)

Verses 32, 33. What is meant by "The land . . . eateth up the inhabitants thereof"? (Continual warfare going on there: only the strongest can hold possession.) Whom did they see there? (Comp. Gen. 6:4.) How did these representatives of God's people feel in the presence of the Nephilim? Was it faith or unbelief that caused such a feeling? Is it right for God's people to feel like grasshoppers before the enemy? How did the enemy regard them? (As grasshoppers.) Can you blame them for regarding them so?

NOTES ON LESSON 12.

KADESH BARNEA

Kadesh-barnea is on the border of Canaan. "It is eleven days' journey from Horeb [Mount Sinai] by the way of mount Sier unto Kadesh-barnea." (Deut. 1:2.) But it took Israel forty years to make it into Canaan at last. Why that terrible, long, and toilsome delay? Why that bitter disappointment? The answer lies in today's lesson. "Behold I have set the land before you: go in and possess the land which Jehovah swore unto your fathers. . . . Yet ye would not go up, but rebelled against Jehovah your God: and ye murmured in your tents and said . . . Whither are we going up? our brethren have made our heart to melt, saying, The people are greater and taller than we; the cities are great and fortified up to heaven; and moreover we have seen the sons of the Anakim there. Then I said unto them, Dread not, neither be afraid of them. Jehovah your God who goeth before you, he will fight for you. . . . Yet in this thing ye did not believe Jehovah your God." (Deut. 1:8, 26-32.) To which the writer of Hebrews adds, "And we see that they were not able

to enter in because of unbelief." (Heb. 3:19.)—It seemed hard to obey the Lord in this thing; but they found out that it was far, far harder **not to obey** Him. Many others have found out the same thing since that time. "I swear in my wrath, They shall not enter into my rest." Such was God's irreversible sentence. This is one of the most important of all Old Testament lessons.

USE STUDY QUESTIONS FOR CLASS

FOURTH LORD'S DAY LESSON OF SEPTEMBER

Lesson 13.

September 25, 1932.

REVIEW: MOSES HONORED IN HIS DEATH

Golden Text: Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Lesson Text: Deut. 32:48-52; 34:5-8.

48 And Jehovah spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

34:5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died: his eye was not dim nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

A SUGGESTION FOR REVIEW

Instead of taking up the lessons of the past quarter one by one, let us, beginning with the Birth of Moses, follow the story of Exodus: 1. The Bitter Bondage of the People (chap. 1.) 2. Preparation and Call of the Deliverer (chapt. 2-4.) 3. The Conflict with Pharaoh: (a) the first nine plagues; (b) the Passover. (chap. 5-13.) 4. The Passage of the Red Sea (chap. 14, 15). 5. The Journey to Sinai (chap. 16-19). 6. The Giving of the Law (20-24). 7. The Golden Calf and Moses' Intercession (32-34). 8. The Tabernacle (35-40).

The last two lessons were from the book of "Numbers"—showing how Israel resumed their journey after tarrying at Sinai for about a year; and their great failure at Kadesh-barnea, by unbelief. (Numb. 10-14.)

The book of Exodus deals with **Redemption**. Note the following: I. The People's Helpless Bondage. (Comp. Eph. 2:1-3.) II. God's Deliverance. The latter was effected: (1) Through a Deliverer. (2) By Power. (3) By Blood; and on the people's part, by faith and obedience.

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