

WORD AND WORK

THE LORD'S ANOINTED.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls condemned and dying,
Were precious in His sight.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth;
Before Him on the mountains
Shall peace the herald go;
And righteousness in fountains
From hill to valley flow.

—JAMES MONTGOMERY.

THE AVERAGE PREACHER.

What is the average preacher to do when he has to admit that there are those in his congregation who travel and read, and who know about as much, and some more, than he?

We have one piece of advice for him which we give confidently. Let him accent the fact to himself that he is a specialist; that it is his business to bring to the people out of his personal experiences with God a fresh spiritual message. If he tries to expound literature and science and such things he may expect to fail in interesting his cultivated auditors; but if he brings them a fresh breath from the atmosphere of the throne, the more cultured the people the more they will realize and appreciate the bestowal. But, by all means, let not the preacher try to palm off cant for the genuine thing.—*Baptist World*.

WORDS IN SEASON.

A SAVIOR OR AN EXAMPLE.

To laud Christ's character as a man, and His greatness as a teacher, and to hold Him up for a pattern and example to the unsaved is the common error of the world's blind leaders. Those to whom the Cross means no more than the martyr's death; who hold little by Christ's deity, His supernatural birth, or His resurrection; who have eliminated the "miraculous element" from the Gospel story; who in fact discredit the Bible as the word of God, frequently make much of Christ's love, goodness, kindness, manliness, and so forth. The excellencies of His marvelous character are so evident and undeniable that His enemies must admit them. But Satan is not so to be defeated. Forthwith he turns about and extols and praises that character—calls Him the Master Teacher, the Great Model, the Supreme Religious Genius, the Pattern of the Ages, and such like titles, some of which verge on blasphemy. True Christianity, we are told is simply to imitate Him, to "follow in His steps," to be like Him, brave, gentle, pure, noble, strong. Away with your doctrines—your "atonement," "virgin-birth," "resurrection," "regeneration," away even with the involved reasonings and rabbinical teachings of a Paul. Back to Christ! Do as He did—that is the thing. Show kindness and mercy and do justice and conduct yourself uprightly and manly—that is the only true religion.—How plausible it sounds to the world's uncircumcised ears! But how Satanically false and misleading the plea! This is that same gospel, which is not a gospel but a hopeless doctrine of self-improvement and self-salvation which Satan has in all ages and lands held up before helpless sinners, and which only mocks the misery of man. And the blind lead the blind and both fall into the ditch.

A GREAT DISTINCTION.

But are we not to imitate Christ? Is it not Christianity to follow Him? Did not He Himself demand that we should walk in His steps? The answer to this lies in a counter-question: *Whom* did He ask to follow and imitate Him?

First of all there is a distinction which the world insists on ignoring, and which must not be ignored. It makes all the difference between heaven and earth—nay, heaven and hell. Jesus was in a class by Himself. His very mission, His power to save and to redeem hinges upon the fact that He is not a common man: *He is the Son of God*, the only begotten of the Father. He was in His very nature different from the rest of men. "I am from above." He says to them; "ye are from beneath; ye are of this world, I am not of this world." (John 8:23). His Father, in a special and distinctive sense, was God. (John 5:17, 18). But they—the unsaved, the unbelieving, were the children of the devil. (John 8:44). Only a son of God can imitate the Son of God. To ask a man of the world to imitate Christ would be

as unreasonable as to ask an insect to imitate a man. The two are not in the same class. If the glory of Jesus' life then appeals to a man on the outside, and Christ's teaching awakes his admiration, let me tell him very gently but with deepest conviction that before he needs a Teacher and a Pattern he needs a Savior first of all. Being dead in trespasses and sins, he must first be made alive; being in the flesh and of the flesh, he must first be begotten again—born of water and the Spirit, born of God; for “the mind of the flesh is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God.” (Rom. 8:7, 8). Those who are born of God, are sons of God, they only, can walk after the Son of God. “Be ye therefore imitators of God as *beloved children.*” (Eph. 5:1).

THE NECESSITY OF REGENERATION.

Before all things therefore, the man must be got out of his perdition. Jesus Christ must be openly set forth before his eyes—not as a Pattern, but “*crucified*” (Gal. 3:11)—as the Sacrifice all-sufficient. It is by believing in the Christ *uplifted*, like Moses’ serpent, that eternal life comes to the dead soul. (John 3:14, 15). For the word of the Cross is the power of God to save. (1 Cor. 1:18). Let him learn the significance of that precious Name, Jesus, (Matt. 1:21) that he may obtain the right to become a child of God (John 1:12, 13); and the whole way of regeneration: the inward faith with its inseparable outward expression, “Ye are all sons of God by faith in Christ Jesus; for as many of you as were baptized into Christ have put on Christ.” Gal. 3:26, 27.

THE INDWELLING SPIRIT.

Jesus Christ, throughout all His earthly life, was wholly under the dominance of the Holy Spirit. He was begotten of the Holy Spirit (Matt. 1:18); at His baptism the Spirit descended and abode upon Him; the Spirit drove Him into the wilderness to be tempted; in the power of the Spirit He returned to Galilee; by the Spirit He spoke and taught and did His mighty works; all His virtues and graces which the disciples had believed were but “the fruit of the Spirit” (John 14:17; Gal. 5:22, 23); and by “the eternal Spirit He offered Himself without blemish unto God.” (Heb. 9:14). From the first to the last the Spirit of God possessed, swayed, directed Him, and He is the perfect Example of the Spirit-filled life. This, I think, no one would dispute. Now for a question: Could any man duplicate the life of Jesus, or live a life that really resembles His—unless that man were also filled, swayed, and dominated by the same Spirit that controlled Jesus? For (to quote again) “that which is born of the flesh is flesh”—a common, natural human being. Now “the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be. And they that are in the flesh cannot please God.” Clearly then a man “in the flesh,” cannot live the sort of life Christ lived. “But,” the word of God goes on to say, “ye are not in the flesh, but in the Spirit, if so be that the Spirit

of God dwelleth in you." (Rom. 8:7-9). A true life then, a life after the likeness of Christ's, is possible only if the Spirit of God dwells in you. That the Spirit so indwells in every child of God is clear from Gal. 4:6; 1 Cor. 6:19; 3:16, and other scriptures. And that too, marks the line between the church and the world, the saved and the unsaved. For "if any man hath not the Spirit of Christ, he is none of his." (It must be noted here that the expression "the Spirit of Christ" is not to be taken in the accommodated sense of "the disposition of Christ" which is sometimes attached to it: the context shows that the Holy Spirit Himself is meant.) By this indwelling Spirit they "put to death the deeds of the body" (Rom. 8:13), and in no other way can this be done.

From all this it is very evident that to call upon unregenerate men to follow Christ's example and pattern, is to ignore fundamental differences. It mocks the ruin of man; nay, it denies (and it is the intention of those teachers to deny) that ruin and helplessness of the flesh, and the necessity of a new birth. It flatters the pride of the fleshly man, and deceives him with a glorious dream of his own possibilities of self-development. It urges the careful cultivation of thorns and thistles until they bear grapes, the trimming and pruning of the corrupt tree, until it bears good fruit; the development of the flesh until it brings forth the fruit of the Spirit—all of which is out of question.

WHO SHALL FOLLOW JESUS?

Who then can and shall and may imitate Christ? Not the old Adam, surely, but the New Man, who after God has been created in holiness and righteousness of truth; not "the old man that waxeth corrupt after the lusts of deceit," but that "new man" who is after the likeness of Him that created him." "*If any man is in Christ, he is a new creature;* the old things are passed away, behold they are become new." (2 Cor. 5:17). And the Christ-like walk is his badge and proof: "Hereby we know that we are in him; he that saith he abideth in him, ought himself also to walk even as he walked." (1 John 2:5, 6.) The child of God redeemed, begotten, must follow the Son of God. Only that which *lives* can grow and develop. He has made us alive together with Christ; Christ lives in us. (Gal. 2:20). And now, "we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." (2 Cor. 3:18).

"Not your own, but His who bought you
 With a price beyond all thought:
 His you are, who came and sought you,
 And for you the victory wrought.
 Not your own, though now possessing
 All things that our God can give:
 His we are, and this confessing
 Helps us as His own to live."

ONE WAY OF REDEEMING THE TIME.

STANFORD CHAMBERS.

One of the best, easiest, least expensive and most effective ways to get the truth to people is by the use of tracts. This is a form of mission work which any one can do and every one ought to be doing. Every Christian should have a supply on his or her table ready to slip into a letter on mailing or to slip in pocket on going out and so make distribution of the gospel truth. Tracts sent in the mail go right on the inside of people's homes. Many souls have been brought to own Christ by them. Send them forth Let them do their work. They never get tired. Tracts have no fear and they never get provoked. They tell their story straight through to the end and then repeat it o'er and o'er. What a glorious work they do, even though hundreds of church members never help in their distribution; in fact, it never occurs to some to do such a thing. Let the Russellites do it, or the Mormons, and so spread their pernicious doctrines! While Christians sleep the enemy wide awake sows his tares! Let us, brothers and sisters, sow more wheat. How do we expect to reap bountifully if we do not sow bountifully?

Children can scatter tracts. This is a nice line of work for young converts who *need* and *want* something helpful to do. It cultivates courage in them while doing others good. The aged and the shut-ins can do a great work in this line. There is no need for any one to be idle in the vineyard of the Master.

Every church should keep on hands a good supply and variety of tracts and displayed on a table in reach that any one who will may help himself. The church could keep its invalids supplied with tracts to hand to callers. Some one could make it his or her work to distribute at hospitals; some one else at hotels and boarding houses. People in such places will usually read what is put in their hands, and some who read will heed.

A great number of tracts can be had free of charge. Brother Don Carlos Janes, Rt. 10, Buechel, Ky., has invested in machinery for the very purpose of turning out free tracts and leaflets, as Christians put funds into his hands with which to purchase paper to print them on. Already he has a good assortment, and for four cents you may receive one hundred—so there is no excuse. Do what you can do. You can hand out a tract urging that it be read with an open Bible. Then you can sooner or later see that the tract is followed up by a personal effort to win the soul to Christ. Of course you will not fail to pray God to bless the message in the tract. Let us sow good seed beside all waters, morning, noon and night. "He that winneth souls is wise."

"My sin—O the bliss of the glorious thought!

 My sin, not in part, but the whole

Is nailed to His cross, and I bear it no more;

Praise the Lord, praise the Lord, O my soul!"

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NEWS AND NOTES.

THIS HALF-PAGE IS NOT FOR YOU—unless your time is out; but perhaps it will do you no harm to read it. Anyhow, every subscriber whose time to renew is already far past will soon receive a letter containing the notice in the next paragraph. If they wish to renew *before that notice comes*, they may use the form at the foot of this page.

THE LAST CALL.

The upward slant of prices on all print material and the possible increase in postal rates now approaching, compel us to discontinue all subscribers who do not respond in some way within a reasonable time—say a month or two, *excepting those* however, who say they desire the paper, but cannot pay for it. We may also except a few good friends of ours here and there, as the editors had rather pay their subscriptions than have them miss the help and blessing of the paper—though we think if they loved us and our work as we love them, they would “do their bit” by renewing promptly, and sending other names besides, as many do. But say: Can you afford to cut off your religious paper at a time when the shadows are falling across the world as never before, and when you need spiritual food more than ever before? Is *that* seeking first His kingdom and His righteousness? *Act on this last call; but act in your soul's interest, will you not?*

USE THIS FORM.

- “I enclose 75 cents for one year’s extension”
- (50 cents each in clubs of four or more)
- “I will remit soon; renew my subscription”
- “I enclose for the “extension fund”
- (with which we send the paper to the poor)
- “I desire the paper, but cannot afford the price”
- “I do not desire the paper longer; drop it.”

Name Address

Interest is excellent in the meeting now being conducted by the Highland Church of Christ, Louisville, and S. P. Pittman is doing good preaching of the sort that exalts the Lord Jesus Christ, and acquaints men with God—Whom to know is eternal life (John 17:3).

At Zanesville, Ohio, E. L. Jorgenson met with an earnest, consecrated band of brethren. Among many other faithful believers, J. H. Pennell and Sister Eva B. Dunsmoor, both contributors to the religious press. Some souls turned to the Lord during the ministry there.

We never tire of hearing from Brinkley, Ark. The brethren there appreciate H. J. Sudburry, who goes out from Memphis once a month.

Four were baptized and five restored in R. H. Boll's recent meeting at Woodbury, Tenn., all of them men; one old man, six young men, two boys. The very best interest and attendance throughout. While on this trip Brother Boll spoke also at Murfreesboro, Chattanooga and Dayton, Tenn.

Do we have a reader who desires to invest, advance, or give outright, a considerable sum—any amount from \$25 up to \$500—to help finance that best-of-all song book which we desire to bring out? If so correspond with E. L. Jorgenson. For ten years we have been collecting songs for this work; and Brother Jorgenson took the four year's University course in Harmony, History, Theory and Composition mainly that he might do a good part along this line. Remember—a book of the best, without a single "filler" is the ideal.

We are just now binding ten volumes of the 1916 magazine, which will be the last offered—unless we can call in five September issues; in which case we could bind five more. We think these ten will go quickly at \$1 each.

H. L. Olmstead begins a meeting at Horse Cave, June 11, and requests prayer for its success.

Evangelists J. Edward Boyd and Eddie Sanders are now in a gospel meeting at Andalusia, Ala. Five hundred "Why not be just a Christian?" with notice of the services imprinted, were distributed.

Seven were added to the Church in the recent New Orleans meeting.

"The Thirty Years' Triumph," concluded in this issue, may now be had in tract form, at prices uniform with our English, "Why not be just a Christian?" and for similar use. Samples on request.

Emmet Creacy, of Horse Cave, Ky., reports good progress at Slick Rock, and one confession on his last visit there.

WAYS OF WORKING. (THE PROTRACTED MEETING.)

H. L. OLSTEAD.

I shall begin this article by registering a vigorous protest against all such innovations as the observance of a church calendar. Among the Roman Catholics and other ritualists the keeping of days, times and seasons is an essential part of religion, but among well taught Christians it is not so. To the Galatians Paul said, "I am afraid of you" when he saw they still continued to "observe days and, months, and times, and years." (Gal. 4:10). The annual protracted meeting with a great many has come to be almost as much of a formal church season to them as Lent is to the Romanist. Of course the way in which it is observed is not at all the same, but nevertheless holding a yearly evangelistic effort has become very much of a *fixed date*. We are not going to adversely criticize any congregation for holding a meeting once per year—it is not that. What we would point out is that a great many churches do not take the matter of an evangelistic campaign seriously enough and do not regard it as being any more than a stated occasion which comes naturally during the course of the year. To hold a meeting because it is customary or because the "revival season" has come once again, without regard to spiritual preparation, is to place a very small estimate on the work of God. Besides, it shows an indifference toward the lost which no genuine Christian holds. We have often noted that churches are quite particular about one kind of preparation, viz., temporal preparation. It must come at a time when it will cause the least inconvenience on the part of those who are supporting(?) the meeting. Are you ready for the meeting? What a common question! We are afraid that it is often the case they are not. To be sure the hay is all in and the corn "laid by;" the house work is well rounded up and we are ready to enjoy the meeting. But is this the preparation which is most necessary to a successful meeting? Are you really prepared to support the work? Are you right with God yourself? Are you prepared to go to a sinner and plead for Christ? Are you willing to go to Christ and plead for the sinner? Are you in position to tell how great things the Lord has done for you?

Without doubt, the evangelistic church is pursuing the right course and the "perennial revival" is more in accord with New Testament teaching than the annual protracted meeting. However one or more special evangelistic campaigns during the course of a year, if the church be really prepared for it, can be held to God's glory and the salvation of men. It is of such a campaign that I now desire to speak.

Quite likely some one is curious to know just why the term "evangelistic campaign" is used so frequently in this article. We prefer to use it because it more nearly expresses the true idea

of what should be done than the term "revival" or "protracted meeting." True it is a meeting which is protracted and it may result in a revival, if the church needs reviving, but it is rather a systematic effort (campaign) to give the good news (evangelistic) to those who need it. With this thought in view we ask the consideration of the following suggestions:

First. *The Preacher*: It would be impossible to set forth within the limit of one short article all the qualifications necessary to make a first-class preacher of the gospel. Moreover if every congregation should demand the services of a "first-class" evangelist, there would be few meetings held because the ideal preacher is a rare quantity. It, however, would be the part of wisdom to study local conditions somewhat before securing a preacher—just anybody might not always do. We feel certain that in some, yes, in many, communities educational qualifications count for much, if combined with others which are absolutely essential. We mention the following as being essential to the making of a good minister of Christ Jesus: Humility, a clean life, consciousness of his own salvation, a deep and abiding conviction that men are lost without the blood of Jesus Christ, a transcendent faith in the willingness and power of God to save. With these qualifications he will be prepared to carry out Paul's instruction to Timothy: "Preach the word," which is the great qualification.

Second. *The Workers*: No preacher can of himself conduct a meeting for an established church. It is much easier to hold a meeting in an entirely new field than it is to hold one where there is an established church which furnishes no workers. Before the meeting begins, if possible, a call should be made for workers—for persons who will give themselves, so to speak, to the meeting. An obligation is upon all the membership to make the meeting mean just as much as possible, so all should give it their presence and most fervent prayers. There are generally a number of persons in every church who are so situated as to be able to devote some time to the meeting outside the services; these should engage in visiting, extending invitations and doing personal work generally. The conducting of cottage prayer meetings in different homes of the community between the preaching services is always helpful. In a meeting which it was my privilege to attend a few months ago, three such meetings were held simultaneously in different parts of the town each morning. Two of these services were held in private homes by the women of the church while the third was at the office of an attorney downtown and was in reach of the business men.

Third. *Advertising*. A meeting held for the purpose of proclaiming the unsearchable riches of Christ has a right to be advertised and a community stricken with spiritual poverty has a right to know that such riches are being proclaimed. All advertising whether by window cards, hand cards, newspaper or by person should carry a kind invitation to attend the meetings.

Be sure to advertise the MEETINGS—not the preacher. Announcements carrying verses of scripture are the best, we think.

Fourth. *The Singing.* The singing in evangelistic meeting, as in all services of the church, is an important item and preparation should be made for it. As a rule congregations do not sing well without practice, and I believe God has a right to our very best. Songs calculated to bring conviction of sin, and those which set forth the redemptive work of Christ, as well as those which make plain the plan of salvation, are the most suitable. A good leader is well nigh indispensable, so if the church has none of its own, one should be procured if the congregation is able. A singer can very materially assist in a meeting, if he be consecrated to God. We suggest the following very partial list of good songs for evangelistic campaigns: "There is a Fountain filled with Blood," "O now I see the Cleansing Wave," "Nothing but the Blood of Jesus," "The Solid Rock," "Jesus Paid it All," "Revive us Again," "How Firm a Foundation," "Come to Jesus," "I am Coming Lord," "Just as I Am," "All Hail the Power of Jesus' Name," "There's Power in the Blood," "Let Jesus Come into Your Heart," "Christ Jesus Died for Sinners," "The Way of the Cross Leads Home," "A Sinner Made Whole," "Whosoever Will," "God is Calling the Prodigal," "Somebody Loves You: 'Tis Jesus," "There's a Great Day Coming," "Alas, and did my Saviour Bleed." This is but a very small selection, but it will give an idea of the kind of songs which are best suited for evangelistic meetings. As a rule, "Let all the people sing."

5th. *Methods of Invitation:* No rule for offering an invitation is given in the Scriptures. A rule of almost universal use is that of singing an "invitation" song at the end of a sermon, and asking those who desire to confess Christ to come forward, give the preacher their hand, and take the front pew. This has proved to be a very good method, although it is of human origin. There are other methods which may be employed that are just as Scriptural and sometimes more expedient. It might be wise sometimes not to wait until the sermon was finished before extending the invitation; at other times the preacher could with effect offer the invitation without a song, asking those who desire to make confession to make it known by standing or by raising the hand. "After meetings" for those who are interested are frequently expedient because it may bring the inquirer into personal contact with the preacher and thereby give him a clue to the matter which is troubling an honest seeker. It also gives other Christian workers an opportunity to do some personal work and make the case a matter of special prayer. Let us not be enslaved by methods, nor be found guilty of condemning methods which are fully as good and scriptural as our own. Let us exercise our Christian liberty within the bounds of Christian expediency.

6th. *Literature:* A rack full of good tracts bearing on scriptural topics, placed in the vestibule or near the door, is a fine asset to an evangelistic campaign. A wise distribution of

literature just before the campaign begins is a fine way to provoke interest.

The above suggestions are given for what they are worth, and we are free to say that none of them will have any value unless those concerned are really *concerned*. To attempt to hold a meeting without prayer, without a sense of the sinner's imminent peril, without expectation of help from the Lord, is to fail before beginning. On the other hand, to begin a meeting in a slip-shod way, without system or preparation, is generally in itself evidence of no concern.

THOUGHT'S WORTH WHILE.

D. H. F.

A TIMELY MESSAGE.

We are approaching the most stupendous future event in the world's history, namely, the second appearance of Christ. How far we are away and what shall intervene before that great day comes no man can predict. The world is on fire; men are restless; thrones are crumbling; empires are falling; democracies are arising, and they shall give way to a theocratic government where God is absolute, and eternal righteousness supreme.

"This is the hour for evangelistic efforts, stupendous personal evangelistic efforts; this is the hour for men to be serious, thoughtful, prayerful, religious and consecrated; this is the hour for churches to fill; for family altars to be rebuilt; for Bibles to be opened, and Bible classes to be crowded with eager men and women searching the Scriptures for the way of life and truth in Jesus Christ. Out of all the turmoil, disaster and conflagration Jesus Christ who arose from the dead shall lift His church, and the saints in Him shall be free from the coming tribulation."

—Mark A. Matthews.

BELIEVING GOD.

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with probabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. *Faith rests on the naked Word of God.* When we take Him at His Word the heart is at peace.

God delights to exercise our faith, first, for blessing in our souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave our-

selves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. *There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word.* And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready we are to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honorable testimony before the world, and thus shall we strengthen the hands of others.—*George Muller.*

HONESTY IS BEST IN BUSINESS.

The liar may succeed for a time but eventually he will pay the piper. Such a lesson is conveyed in the following incident told by Doctor Morden, which needs no comment: "If I hire you," said a Detroit grocer to a boy who applied for work, "I suppose you will do as I tell you?" "Yes sir." "If I told you to say the sugar was high-grade when it was low, what would you say?" Hesitatingly the boy said: 'I'd say it.' "If I told you to say the coffee was pure, when it had beans in it, what would you say?" "I'd say it." The merchant was nonplussed. "How much would you work for?" he inquired very seriously. "One hundred dollars a week," he answered in a businesslike tone. "One hundred dollars a week!" responded the grocery man. "With percentage after the first two weeks," said the boy coolly. "You see, first-class liars come high, and if you need them in your business you have got to pay the price, but I'll tell the truth and work for three dollars a week." The boy caught the grocer at his own game and got the job.—*Onward.*

THE REASON.

A rather pompous-looking deacon was trying to impress upon the young minds of a class of boys the importance of living a Christian life. "Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them. A moment's pause; then a shrill little voice was heard to say, "Because they don't know you."—*Ladies' Home Journal.*

THE THIRTY YEARS TRIUMPH.

E. L. JORGENSEN.

(For the first half of this article see, the May issue. The whole may now be had in an eight-page tract).

Barnabas had previously been sent to this church (Antioch) as a teacher and preacher from Jerusalem; and now he sought Saul to associate him with himself in this work. For a full year they labored together there, and it was at Antioch in the course of that ministry that believers first received the glorious name "Christian."

From this church, by this church, and by the Holy Spirit (other local teachers having been raised up), Barnabas and Saul were sent out on the first missionary journey. Setting sail from Seleucia, they went to Cyprus, preaching at Salamis and Paphos; thence by Perga to the mainland of Asia, preaching at Antioch in Pisidia, at Iconium, at Lystra—where they were mistaken for Jupiter and Mercury, and where Paul was afterward stoned—and then at Derbe where Timothy was converted. Returning home to Antioch they rehearsed to the Church what had been done, what God had done, through them.

In their absence or soon after their return, the church at Antioch was troubled by "Judaizing teachers," men who held that the Gospel was only a *supplement* to the law; whereas Paul and Barnabas held that the Gospel had *superseded* the law. The issue was clearly drawn, and the outcome was of the greatest importance. The liberty of God's people for all time was at stake. Accordingly, a committee was sent to Jerusalem and there the apostles and elders, by the Holy Spirit, completely sustained Paul and Barnabas, and sent them back to Antioch with a report.

This accomplished—the peril removed from the Church—they left on a second journey; Barnabas with John Mark, and Paul with Silas, the inspired record following Paul and his new companion. Through Syria and Cilicia they go "confirming the churches," to Derbe—where Timothy joins the company—and Lystra; through Phrygia and Galatia, and thence to Troas, the classical Troy in the land of Homer's Illiad. Here in a vision, Paul looks across the Hellespont, sees the Macedonian man and hears his eager cry, "Come over and help us." To this vision they responded. Westward they sail—over the waters that five centuries before had borne the armada of Xerxes—not with the instruments of carnal warfare as Xerxes went, but armed with the sword of the Spirit which is the Word of God, and clad in the full armor of God. It thrills me to see these men coming westward, for are we not the children of the west? Had they gone East we might be even now as the Orient is. Come then, ye heralds of the cross, bringing the message which alone can save!

And now for the first time, they set foot in Europe establishing a church at Philippi. Thence to Thessalonica, establishing the Church whose "work of faith, labor of love and patience of hope" can never be forgotten; thence to Berea where many examined the Scriptures daily and *therefore* believed. But jealous Jews dogged their footsteps everywhere, and it was necessary for Paul to go on to Athens. There, in the center of the world's educational and political culture, in the Jewish synagogue, in the market-place, and then on Mars Hill, he delivered his witness. From here he went to Corinth where he remained eighteen months and established the noted Corinthian church. Leaving this city he came to Ephesus, and promising to return, sailed to Caesarea, whence he went down to the home church, Antioch. There ends the second missionary journey.

But the call of souls afar was ever with him, and the burden of the special dispensation of the gospel was ever upon him. So, after spending some time at Antioch the apostle sets out on his third missionary trip. Going through Galatia and Phrygia "establishing all the disciples," he comes to Ephesus where he abides two years preaching with great success, and establishing the Ephesian church. But here too came the hour of bitter conflict. A certain silversmith, Demetrius by name, a leader among the shrine-makers—whose craft was now in danger—succeeded in setting the city in an uproar against Paul. Upon this the apostle left the city; not for fear of death, for he held his life of little account, but because the door had now been closed against him. From Ephesus he went through Macedonia, giving the disciples "much exhortation" as he went, and thus came into Greece, where he spent three months. A plot being laid against him by the Jews he set out for Syria and the home church. From Philippi he came, with his companions, to Troas, where he preached and broke bread with the disciples on the first day of the week; thence to Miletus, where he met by appointment the Ephesian elders, and delivered a farewell address to them. Touching at Cos, Rhodes and Patara, he landed at last at Tyre and remained with the disciples there seven days; thence by Ptolemais to Caesarea; and after some days, over the protest of friends there, he went up with his companions to Jerusalem, where the third missionary journey terminated. And he was saying as he went up, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

In Jerusalem he was about to be mobbed but was saved by the soldiers and permitted to speak before the crowd (Ch. 22), then before the council (23), and in turn before Felix, the Roman Governor at Caesarea, whence he had been rushed by night for fear of mob violence at Jerusalem; then after some time before Festus who succeeded Felix, and at length before King Agrippa (26). At this point he was constrained to appeal to Caesar; and so in the providence of God he was sent on to Rome, where he arrived after a perilous and eventful voyage, the details

of which we need not here take time to relate. Though a prisoner at Rome he was accorded many privileges, and was enabled to preach; first to the Jews with mixed results, and then to the Gentiles. Throughout the royal guard, probably before Nero himself, and to all "that went unto him" in his own hired dwelling where he abode two years, he spoke boldly on such worthy themes as "The Kingdom of God," and "The Lord Jesus Christ."

There are some hints in the Epistles and in secular history of his release and subsequent labor, reaching some think as far as Spain; but they are not sufficiently sure and certain, or of such interest as to demand space in this work.

Such was the gospel's triumph in its first generation. Triumph at the cost of bitter pain and suffering it was—which is the other side of the story, but triumph nevertheless. If we read the following extracts from the inspired account, we are overwhelmed with a sense of the power and success of this early work in the name of the Lord. .

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. (Acts 2:41).

The Lord added to them day by day those that were saved. (2:47).

Many of them that heard the word believed; and the number of the men came to be about five thousand. (4:4).

Believers were the more added to the Lord, multitudes both of men and women. (5:14).

The word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith. (6:7).

The multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. (8:6).

When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (8:12).

Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of God. (11:1).

When they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life. (11:18).

The hand of the Lord was with them: and a great number that believed turned unto the Lord. (11:21).

He was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. (11:24).

The word of God grew and multiplied. (12:24).

As many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. (13:48, 49).

They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. (14:27).

So the churches were strengthened in the faith, and increased in number daily. (16:5).

Some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. (17:4).

Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few. (17:12).

Certain men clave unto him, and believed. (17:34).

Many of the Corinthians hearing, believed, and were baptized. (18:8).

Fear fell upon them all, and the name of the Lord Jesus was magnified. . . . Many also of them that had believed came, confessing, and declaring their deeds. So mightily grew the word of the Lord and prevailed. (19:17, 20)

The gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister. (Col. 1:23).

The question comes to our hearts, What was the secret of that triumphant progress of the gospel, world-wide in its extent, within so short a time? The answer to this question lies in the following three facts:

1. They were men *endued* with power from on high. Luke 24:49. And to this very day God stands ready to strengthen men with power through His Spirit in the inward man (Eph. 3:16); to enable them (1 Tim. 1:12); to make men stand, for He has power to do it (Rom. 14:4); to make His power perfect through men's weaknesses (2 Cor. 12:9). His grace is sufficient still (2 Cor. 12:9). It is possible to do all things through Him that strengtheneth (Ph. 4:13), so that men may minister, not in the failing, fluctuating strength of the flesh, but of the strength which God supplieth (1 Pet. 4:11). In a word, whatever measure of His Holy Spirit God knows to be necessary in carrying on His work among men, He still stands ready to supply.

2. They were men *united* in a single purpose. No rivalry, no partyism had arisen to mar their efforts and to waste their time and energy. They were "of one heart and soul; and no one of them said that aught of the things which he possessed was his own" (Acts 4:32). No marvel, with such unity and such charity in their work that the inspired historian adds: "with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all."

It was their great desire and purpose to bring the saving knowledge of Jesus to every soul in a single generation. That was their work; and they knew they had the only saving message. Wallace, scientist and co-worker with Darwin, has said that every man in Athens (then a city of 450,000) was intellectually and educationally fit to be a senator; but that Athens was at that time in the most corrupt and immoral stage of her history. The apostles were profoundly convinced that civilization, education, culture and refinement were wholly insufficient for salvation; that "that which is born of the flesh is flesh;" that "they that are in the flesh cannot please God;" that men are not in the flesh but in the spirit if, and only if, "so be that the Spirit of God dwelleth" in them; and that "if any man hath not the Spirit of Christ he is none of His."

3. They were men *moved* by a strong and stirring hope, the hope of their Lord's early return. (1 Thess. 1:9, 10; Phil. 3:20;

Titus 2:13). Hope is essential to salvation: "By hope were we saved" (Rom. 8:24); and hope is certainly essential to service. A Christian is no bigger than his hope, and the church is no stronger than the hope which constrains it. In those days before the prospect of death had been substituted for the prospect of the Lord's coming, the hope which lured believers on was an adequate and stirring one. What the spring is to the clock; what steam is to the locomotive—that the "blessed hope" of the Savior's second coming was to these disciples; and it is still the hope which can stir and move to obedience and to Christian service as nothing else can do.

Thus, endued with Divine power, united in a single purpose and moved by a mighty hope, these men swept through the world, lighted lamps to shine in every land, and left great lines of living light behind them. They did not wait in one place to convert everybody. Had they done so we should never have heard of Jesus. No continent, no county, no city—perhaps not a single hamlet of a hundred inhabitants—has ever been "swept clean" by the gospel unto this day. It is not God's will that any should perish, but everywhere there are those who *will not* come to Him that they may have life. That the church must await their conversion before passing on to others is the heresy that has been cutting the nerve of missionary interest these many years. The apostles did not convert the world, but they evangelized it. They did not hope to bring every man to Christ, but they labored to bring Christ to every man; and they were so successful that in a representative sense the gospel "was preached in all creation under heaven" before Paul died.

Without the rapid transit of our times; without our money, our numbers, our printing presses, and other advantages; without the so-called "aids" and equipment of the modern church; without missionary society (except God's own, the Church); without ice-cream freezer, corn-popper, and other extra-scriptural, unscriptural, and anti-scriptural money raising methods of our day; without brass bands and other mechanical methods of "praising God" so much relied on now; without any and all of these they accomplished what the modern church *with* them has never accomplished: namely, the evangelization of the world.

Is it not just possible then that the need of the modern church is not so much organs and organizations, not so much "modern methods" and new-fangled financial contrivances, but a return to the spirit and the faith of the early church? And once again—empowered of God according to our need, united in an effort to reach the ends of the earth in our day, and constrained by the strong, stirring hope of our Lord's return, shall we not undertake to "preach the word," "sound out the word," "hold forth the word," to "all nations," "the whole creation," "the uttermost part of the earth"—before His coming shall cut short the day of salvation and set the day of vengeance in its stead.

THE STORY OF NEW TESTAMENT CHRISTIANITY IN EUROPE.

LOUIS R. PATMONT.

POLAND.

For more than three centuries Poland has been slumbering. The Reformation, which before that time promised to save the country, was successfully suppressed by the Jesuits, who were inspired by the great enmity of liberty of conscience and of all liberty—the Pope. At one time it really seemed as if Christian thought had gained a definite victory over all other historic forms of religious phenomenon; but since that Poland experienced an extraordinary revival in religious activity which has its source in Romish paganism and Buddhism, systems of enervating mysticisms in which the life and conscience of man and nation die a slow death. And still how many Protestants there are who believe that Papal Poland is Christian, just as they consider Protestant America to be Christian! It is a grievous error. The Polish people, like those of Russia, in their religious beliefs and practices, are heathen to a very large extent. Some admire the art of the Church of Rome. In Poland there is hardly any trace of such art to be found. On the contrary, a great many of the churches, and almost all of the homes of the people, are supplied with prints of saints and madonnas which are of no artistic value, frequently monstrous, blessed by the bishop or priest. Children are taught that those pictures are the "boss"-gods. Lights are kept burning before these "gods" and the "faithful" bow to them to implore protection.

The peasants and more ignorant people of Poland, somewhat more superstitious than the educated, not satisfied with all the Madonnas of the white race, have created a black one, whom they believe to be unexcelled and insuperable in healing all kinds of diseases, in enabling girls to find husbands, and in granting protection in the most corrupt undertakings. Poland has furnished ample proof that Popery is a disguised Paganism, which for political reasons, is parading under the banner of Christianity.

It is commonly believed that in India are to be found the most degrading manifestations of religious sentiment. The truth of this might not be questioned. But when in pursuit of my observations, I looked on some of the religious practices of ignorant Polanders I could not help seeing something of India in Poland. For example, how many of the peasants of Vilna and Chenstohow went crawling and licking the floors of cloister and church from door to the high altar, in order to propitiate some saint or "Mother of God"? Often a dishonest and shameful competition has been set up between "Mother of God" and "Mother of God" shrine and shrine, festival and festival. New saints(?) have been manufactured year by year. The "Holy Mother Church" took good care of the old age of her saints and madonnas, insuring for them an honorable and well deserved rest. It would not

have surprised me to hear that the Pope of Rome was considering earnestly the founding of an asylum for "invalid saints." These are things which provoke laughter, and yet they ought to make us weep, when we think that it is all done for financial profit and in the holy name of our Lord Jesus Christ.

I believe I do not exaggerate when I affirm that among the important mission fields which will be open for the church of Christ after the war, Poland will occupy a special place. This historic country is already being penetrated by the light of Christ's gospel. Thousands of truth seeking Poles have turned from Rome before the world war began. Knowing but little of the teachings of the apostles and the divine institution, the church of Jesus Christ, their feet have been set in the direction of light through their study of the New Testament. Many of these sincere people have since come out of the captivity of the "old Babylon." They have been freed from human creeds and prejudices through the enlightening and liberating power of the gospel. The sons of the old pioneers of Protestantism, who were driven from the field three centuries ago, are now finding satisfaction in the fountain of God's truth, the Bible, and the horrible war has only contributed to awaken Poland from her slumber.

At different periods of human history God was pleased to send His Spirit to chosen men, in a special sense of the word, in order that they might carry out His purposes. As in the days of old He called Nehemiah to bring about the restoration of Jerusalem and to rebuild its fallen walls, so in these latter days He calls His anointed ones to restore spiritual Israel and to rebuild the fallen walls of the Church of Christ.

Such a call came also to Waclaw Zebrowski. This splendid young man began to feel the corruptness of the Church of Rome, after he served her faithfully for five years as a priest. Following the dictates of his conscience he left that church. Thirty-three other priests followed his example. They organized the Mariavite Church of Poland, the members of which were recruited out of their former parishioners. Thousands of people left the Roman Catholic Church. The Mariavites grew in influence and power, which tended to overshadow Romanism.

Even though Mariavites could not be looked upon as evangelical Christians, they had reached the point of transition, to say the least. As a prominent Mariavite priest, Zebrowski builded many churches. He realized somewhat the importance of a social Christianity, and created great settlement houses for the benefit of struggling workingmen, enabling them to live in sanitary and comfortable quarters for a reasonable rent. Through his open heart and mind for the needs of men, Zebrowski soon won the sympathy of the "intelligences" and approval of the masses, which he could sway like the north wind sways the waving fields of grain. He was honest and sincere in all his ways, and gave himself to earnest study of the Scriptures in order to discover the "perfect will of God." Of course he soon found that

he was not serving God "in spiritual truth." In his search for peace with God, he undertook a voyage to Palestine, in order to pray at the sacred places.

Later he hoped to find satisfaction through his ordination a bishop. He came to America in order to be ordained a bishop of the Old Catholic Church, but he found that the mere pronouncement of empty words and the laying on of hands could not bring to him the peace for which his soul craved. "Peace came," he declared, "only after I was willing to obey the gospel, and after I was ready to give up all outward and inward idols, after I was made willing to submit to the will of God as revealed in the New Testament." He soon learned that Christ's presence in the Holy Eucharist was not taught in the New Testament, but that Christ was present wherever believers were assembled in His name. He and hundreds of his followers laid aside the empty forms of religion and depended on the sufficiency of Christ's gospel, "calling upon the name of the Lord."

I consider it God's providence that I was permitted to go back to Poland, the land of my birth, in the spring of 1913, and there meet Bro. Zebrowski, at a time when the cause of primitive Christianity in that country hung in the balance. For two weeks I stayed in the home of this great man and pointed out to him the scriptural conditions of pardon and the New Testament Church of Christ. On Lord's days I was privileged to preach the gospel to those who were led into clearer light by the former bishop. The great halls in which I addressed these people were crowded to their utmost capacity. Scores made the "good confession" and realized the necessity of being baptized. On May 1, 1913, we organized the Church of Christ in Warsaw, the old Polish capitol, and on May 5, the brethren who were to become the future elders and deacons of that church, together with brother Zebrowski and the writer, walked down to the river Vistula, dear to every Pole for its history, but dearer yet to the disciples in Warsaw, for the fact that in it they have been buried with Christ in baptism. I first administered the ordinance to Bro. Zebrowski, and he in turn baptized the future leaders of the Church. Since then hundreds have been added to the Church and other congregations were organized in different parts of Poland.

Several of the great European denominations have made an effort to capture this movement, but the brethren in Poland have kept clear of any new "yoke of bondage." The disciples of Christ in America ought to rejoice in thanksgiving to God and to our blessed Master. Our ideals of a free and united Church of Christ are not a vain dream. A glimpse into the movement in Poland suffices to assure one of this truth. May God save us from any unholy strife among ourselves and direct our vision to greater fields of service for Him.

On my return trip from my visit to St. Petersburg I introduced Bro. Z. T. Sweeney (who had come to Europe to study the various movements for the restoration of primitive Christianity)

to the Warsaw brethren. Bro. Sweeney restated our position on doctrinal matters and we were told "this is exactly what we believe since we study the New Testament."

The following day brother Zebrowski was set apart for the ministry of the gospel by the laying on of hands. The revival which swept Poland prior to the war was the work of God. The suffering which the present struggle between the great powers has brought to Poland will only tend to purge the land from Romish influences and future propaganda. Never before since the Polish reformation, were the masses of the people more ready for the Gospel than they are now. Millions are waiting for the message of salvation. Even the three million Poles in America have felt the current of the Restoration movement in Poland. What a great field ripe for the harvest! Are we ready to become laborers together with God to save these millions who will perish unless the Gospel of Jesus Christ is brought to them?

IS IT PRACTICAL?

J. EDWARD BOYD.

If you were traveling through a dense forest, on a dark night, over a road unknown to you—a rough, rocky road along which you had good reason to believe were pitfalls and other dangers—and if someone were to offer you a lantern or a torch, would you object to it on the ground that it would be of no practical use to you? Indeed, what could you think of that would be more practical just then? Oh, to be sure, you *might* get through all right without a light; perhaps you even know of someone who tried it and you feel sure that no serious mishap came to him; even then would you consider it the part of wisdom—the part of good, common sense—thus unnecessarily to expose yourself to danger?

Now that the word of prophecy is no less practical is quite evident. "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a *lamp shining in a dark place*, until the daw dawn, and the day-star arise in your hearts." (2 Peter 1:19). We are indeed in a dark place, passing through this world; before us unknown dangers lie—unknown except as they are revealed to us by God's light. And this light is His word—especially the word of prophecy. Is it the part of wisdom, then, to regard it as something impractical and useless, and to treat it with indifference? We need this light; only by giving heed to it can we be certain of safety.

NOTICE TO CORRESPONDENTS.

Please address all mail (unless of a very personal nature) to Word and Work; not to R. H. Boll, or any of the other editors. Anything of interest to any of them will be passed to them just the same; but to address an individual often means delay, as he may be out of the city.

BIBLE STUDY COURSE.

R. H. B.

We have now followed God's history to the end of the reign of Solomon. That is a high-water mark—the crest of Israel's national glory. It is also a crisis and the end of an epoch. Now is the time for a retrospect: for those who have followed these lessons to refresh their minds; for those who are just taking up these studies, to give them a bird's-eye view of all that has gone before.

We have back of us two great divisions:

I. The Five Books of Moses.

II. Historical Records of Israel—from their entrance into the land to the death of Solomon.

Of the *Five Books of Moses* one is fundamental, and introductory of all else in the Bible: Genesis, the book of beginnings. Two are concerned chiefly with the Law and Worship of a divinely liberated nation: Exodus and Leviticus. One follows that nation's journeyings and wanderings in a wilderness: Numbers. The last comprises a number of orations, farewell speeches addressed to this nation by their law-giver and leader, in which law and covenant are rehearsed.

In the *Historical Records* we distinguish first a book which tells of the nation's invasion and conquest of their promised land: Joshua. Next a portion marking the early phase of the nation's history in the land: a period of failures and revivals, of punishments and deliverances, during which rule was administered by divinely chosen deliverers called "Judges." The book of Judges, Ruth, and part of First Samuel covers that period. In the eighth chapter of First Samuel is a crisis: the Nation asks to be made a monarchy after the pattern of surrounding nations. Their request for a king is granted of the Lord, but under His protest. Three kings follow in succession: Saul, David, Solomon. This epoch of "The United Kingdom" is covered in the rest of First Samuel, Second Samuel, and the first eleven chapters of First Kings.

(The books of Chronicles cover the same ground. First Chronicles beginning a selective genealogy with the name of the first man, Adam, hastens down to King David, paying little attention to aught else until David's time, but deals with David at great length. Second Chronicles in the first nine chapters covers the reign of Solomon.)

A CLOSER SURVEY.

We will now take a more particular look at the ground so far covered. Let us spend a day's study on each portion.

FIRST DAY: *Genesis*. If asked to divide it into two main parts, would you not draw the division between chapters 11 and 12? Why? Two chapters in the first part deal with the creation of the world and of man; one with man's sin and expulsion;

two more trace two lines of posterity; four tell of a world-wide catastrophe from which only one family escaped. Then two more chapters record the repeopling of the earth and the reason for the confusion of languages. Of course you can name the chapters. Recall these names: Adam, Cain, Abel, Seth, Enoch, Noah. In the second portion (12-50) we have the record of one selected man, his son, grandson, twelve great-grandsons. Name them. Mark the promises made to the three fore-parents. In the New Testament read Rom. 5:19; 2 Cor. 11:3; Gen. 3:15, with Gal. 4:4; Heb. 11:4; 1 John 3:12; Heb. 11:5-22; Rom. 4:18-25; Luke 17:26-30. Compare Joseph and Christ.

SECOND DAY: *Exodus*. First a bitter bondage and oppression; second, a Deliverer prepared of God; third, the conflict with the persecuting world-power; fourth, the Passover; fifth, the Victory and Deliverance. Trace these. Note that the elect family that came to Egypt has now become a nation. The rest of Exodus (16-40) turns about Sinai: the journey thither (16-18) preparations (19) *the giving of the Law* (20, etc.). This is a landmark. What chapters tell of Israel's great sin and Moses' intercession? Which tell of the Tabernacle? In the New Testament read Heb. 11:23-29; John 6:26-35; 2 Cor. 3; Heb. 9.

THIRD DAY: *Leviticus*. Read again chapters 10, 16, 17. Consider Isa. 53 in connection with ch. 16. In the section chapters 18-22 what is the oft-repeated refrain? Note especially 19:2 and compare with 1 Thess. 2:12, and 1 Pet. 1:14-16. Exod. tells of redemption; Lev. how a redeemed people shall live, serve, and worship. In the New Testament read Heb. 7:11-8:13.

FOURTH DAY: *Numbers*. How this book got its name is easy to see. Israel is numbered twice (in what chapters?) Which number was the greater? See where in chapt. 9-10, the journey which halted at Sinai (Ex. 19:1, 2) is resumed. Numb. 13 and 14 mark a forty-years' back-set. What was one of Israel's bad habits? Several chapters taken up with Balaam, who is also mentioned three times in the New Testament. Read Heb. 3 and 4; 1 Cor. 10:1-13.

FIFTH DAY: *Deuteronomy*. Farewell speeches of Moses. Can you trace how many different addresses are given in this book? What chapter repeats the "Ten Commandments?" Read the following passages together: Deut. 6:4, 5, with Matt. 22:31-40; Deut. 18:15-19, with Acts 3:22; Deut. 27:26 with Gal. 3:10, 13, 14. From what book were Jesus' three Scripture-answers to the Devil taken? (See Matt. 4, references). In Deut. 28 (as in Lev. 26) and 30, 32, 33 is a most remarkable prophetic forecast of Israel's career.

SIXTH DAY: *Joshua*. Israel enters the Land. Who was Joshua? Trace the following: 1. Preparations; 2. The taking of Jericho. 3. The trouble about Achan. The first alliance against Israel, in chapt. 9; the alliance against the Gibeonites, and the Long Day, in ch. 10; another alliance in chapt. 11. Consider all this slaughter in the light of Gen. 15:16; Lev. 18:24-28. Read

Joshua's farewell; ch. 23, 24. In the New Testament, Heb. 11: 30, 31; James 2:25, 26.

SEVENTH DAY: *Judges.* Failures and Deliverances. Read chapters 1 and 2. They give the historical back-ground; especially 2:11-23. Judges named: three in ch. 3; one who worked in conjunction with a prophetess, in ch. 4 and 5; one, very prominently, in chapters 6-8; one a self-constituted "prince" in ch. 9; two in ch. 10; one in ch. 11; three more in ch. 12; one—a well-known figure in chs. 13-16. Find these names. The rest of the book portrays the lawless and corrupt conditions of those days. The last verse of the book sums up the situation.

EIGHTH DAY: *Ruth, and 1Sam. 1-8.* This portion also falls within the time of the judges; but in the persons of Naomi, and Loaz we see a sample of the Lord's godly "remnant" which He always maintained (Rom. 11:1-5). (Elkanah, Hannah, and doubtless old Eli himself, in 1 Sam., are representative of the same class). Ruth is a woman of faith and a true heart. Working through such as these the God of Israel moves straight ahead to accomplish His gracious purpose. The book of Ruth furnishes some links in the chain of salvation. (4:18-22; Matt. 1.) Samuel stands between the Judges and the Prophets, the last Judge merging into the first of the Prophets.

NINTH DAY: *King Saul.* 1 Sam. 8-31. Read 1 Sam. 8 carefully. Hos. 13:11 shows the outcome of all this. 9:2 indicates the basis upon which Saul was chosen. His career is summed up by himself in 1 Sam. 26:21, last clause. The folly of King Saul was his *self-will*. Glance over his history and see how many instances of this you can find. Chs. 13 and 15 mark his downward crisis.

TENTH DAY: *King David...* 1 Sam. 16—2 Sam. 24. In 1 Sam. 13:14 and 16:7 is the basis of his selection. Consider (1) David's preliminary training: a shepherd; (2) his court-training; (3) the toughening training as fugitive and outlaw-captain. Jonathan's friendship is a fair gem set in dark background. In 2 Sam. note David's wise course. He reigns seven years in Hebron; then in Jerusalem, over all Israel. Trace these facts. David's great sin and his restoration are found in what two chapters? Remember Ps. 51 and 32. David's last words, in 2 Sam. 23. Much of David's doing is recorded in 1 Chron. 13-29. 2 Sam. 7 is the great landmark. Comp. Ps. 89.

ELEVENTH DAY: *King Solomon.* 1 Kings 1-11. In Solomon's day the kingdom reached its climax of glory, greatness, and wealth. But Solomon sowed the seed of its ruin. Run over the reign of Solomon again. Read especially ch. 11, with ref. to Deut. 17:16, 17.

THE DIVIDED KINGDOM.

TWELFTH DAY: *The Division of the Kingdom; Rehoboam's Reign.* 1 Kings 12. What was the *real cause* of the division. Rehoboam's folly or Solomon's sin? Rehoboam's folly became the immediate occasion. God was not the author of it; but He

made use of it. V. 15. Consider verse 4. Even in the palmiest day the kingdom was a grievous burden, as God had forewarned. 1 Sam. 8:10-18. God mingled mercy with judgment. (vs. 21-24). On Rehoboam's reign and career read 2 Chron. 12; 1 Kings 14: 21-31. His life and work is summed up in one verse: 2 Chron. 12:14. It was *evil*; and that not because of any determined wickedness, but because he had no determined purpose to do right. Rehoboam was a *drifter*.

THIRTEENTH DAY: *Jeroboam*, the first king of the northern kingdom: 1 Kings 12-14. Recall what first aroused the hope and ambition to be king in Jeroboam's heart. (1 Kings 11). Was the promise God there made Jeroboam faithfully fulfilled? It seems that Jeroboam would have trusted God after that; but, no. Note his reasoning, 12:25-33; was it not sensible from the human view-point? He walked by *sight* instead of faith; and instead of trusting God he leaned upon his own understanding. Prov. 3:5, 6. Note the effect of Jeroboam's course, in 2 Chron. 11:13-17. Aside from its own lesson the incident of ch. 13 was a great warning to Jeroboam. But it did him no good. So his doom was announced by the mouth of the same prophet through whom he had received his promise before. (14:1-20). God kept the latter as faithfully as the former. What is the lesson to us of the Man of God from Judah? (ch. 13). Was he sincere? Is it enough to be sincere? Can we screen ourselves behind any human authority for not doing what God *told us* to do? All the kings of Israel (the ten-tribe kingdom) were evil. The doom of Israel is announced in 14:15.

FOURTEENTH DAY: *The second and third king of Judah*, Abijam and Asa. Abijam's reign is short and evil—short, no doubt, because evil. Note what is said in vs. 4, 5. That explains partly the victory recorded in 2 Chron. 13, which read in entirety Judah had the Temple, the priests, the service of God, and some good kings. That was her advantage. But the Temple can save no one who is not minded to do right. So Judah also came to her doom at last. Asa's reign was long and beneficent. He did some valiant cleaning up; and although he made some grievous mistakes, 1 Kings 15:14 gives the sum of his life: however his head may have erred, and his feet faltered in the way, his *heart* was right with God all his days. Read 2 Chron. 14, 15, 16, which are remarkably instructive. 2 Chron. 16:7-9 comp. with Jer. 17: 5-8. Verses 10-12 (of 2 Chron. 16) look very bad for Asa; but in view of 1 Kings 15:14 we can regard it as only a temporary failure, although God makes no excuse, and visits His people's sins with sure and severe chastisement.

FIFTEENTH DAY: *Bad Days in Israel*. 1 Kings 15:25-16:28. Five Kings, Nadab (son of Jeroboam) two years; Baasha, a conspirator, takes the throne for 24 years; Baasha's son, 2 years; Zimri, an assassin, seven days; Omri 12 years. Note 16:1-3, 7, especially.

The most interesting part of Israel's history is to follow.

THE OLIVET SERMON.

R. H. B.

If in the course of our former studies of the Olivet Sermon (Nov., Dec., Jan. and Feb. numbers), any serious difficulties have arisen in our minds, it was not because the language of the Lord's great prophecy was obscure, or because the predictions were hard to discern and tabulate. The language is lucid; the predicted events stand out clearly enough and are easy to list. The only troublesome question is that of Nicodemus—"How can these things be?" The "what" is readily seen; but the "how"—how these things harmonize with other things we know (or *think* we know?) respecting the last times and the return of Jesus Christ—that is the puzzle. It is for this cause that the commentators were hard put to it trimming and splicing, to explain and arrange, until the Saviour's words fitted tolerably into their scheme of eschatology.

If we turn to almost any commentary on the 24th of Matthew we will perceive that the commentator labors under a strain. The difficulty of the chapter centers upon verses 15 to 22. To make this fit the destruction of Jerusalem in A. D. 70 is an extreme task which baffles the ingenuity of the ablest. But to take it otherwise seems to involve us in a tangle of other questions and difficulties. So the trend of judgment has been to let it refer to the past destruction of Jerusalem, and put up with the troubles that attach to this view, rather than to face the difficulties which inhere in a more natural interpretation.

It is generally claimed, therefore, that Matt. 24:15-20 refers to the fall of Jerusalem under Titus. Luke 21:20-24, which certainly deals with that event, is considered a parallel passage because it employs almost identical language. In answer to this we must agree that Luke 21:20-24 undisputedly refers to the fall of Jerusalem in A. D. 70, and that the language used is, in part, very similar to that used in Matt. 24. But here our concession stops. The few similar words are in very dissimilar connections; and there are some very different and distinguishing features in the two passages. They are *certainly not parallel*.

The common interpretation, furthermore, compels an inadequate meaning for the "abomination of desolation standing in the holy place," which (the Lord says) should be the signal for immediate flight. We are told that this probably has reference to the eagles on the Roman standards. But clearly if these must first be carried into "the holy place" (the Temple) it would be far too late for flight, for the city would then be already in the hands of the besieging Roman army. So "the holy place" is toned down to mean *the environs of Jerusalem*—surely a very arbitrary definition. And even that will not do. How could that be the special signal which occurred every day? For the Roman eagles were constantly seen, in and about Jerusalem.

The unprecedented tribulation (Matt. 24:21) must, according

to current explanation, of course refer to the distress (admittedly terrible) which Jerusalem suffered in that seige. But when in verse 29 below it says that "*immediately after*" this tribulation "the sun shall be darkened," and "the sign of the Son of man" shall appear in heaven, and "all the tribes of the earth. ~~shall~~^{was} see the Son of man coming on the clouds of heaven with ~~sh~~ⁱⁿ and great glory"—the commentator is again in a cornered ~~tom~~ which he escapes only by claiming that "*immediately*" does not mean immediately. Or else he will admit that it means "*immediately*," and claims that the whole of the prophecy was fulfilled in that *generation* (v. 34)—holding the word "*generation*" to its narrowest possible meaning. But did it come to pass in that generation? Did Jesus then come on the clouds of heaven with power and great glory? Oh, He came figuratively, in the destruction of Jerusalem, we are told. Think of it. There is no warrant whatever for making the fall of Jerusalem a "spiritual" coming of the Lord Jesus. But, again, even if we admitted such an interpretation (which is impossible) it could not stand. The Coming of the Lord does not coincide with the great tribulation, and the destruction of Jerusalem, but comes "*after*." So the fall of Jerusalem could not even *figuratively* be equivalent to the Lord's Coming; for the Lord's Coming, following *after* it, is distinct from it. The word "*generation*" (v. 34) upon which these interpreters place so much weight, has a much wider sweep of meaning than they are willing to allow it, as all lexicons, and the Scriptures themselves show. (See for example Deut. 32:5, 20, where, in prophetic vision, Israel through future centuries, is referred to as a "*generation*"; or Psalm 12:7 where "*this generation*" is in view "*for ever.*")

The interpretation, therefore, that would make Matt. 24:15-20 refer to the past destruction of Jerusalem, will not bear serious examination. It is totally inadequate and wrong.

But this conclusion does not solve the problem. In fact it only brings us face to face with it. If that passage does not refer to Jerusalem's overthrow in A. D. 70, what does it refer to? The setting of it, although Jerusalem is not mentioned by name, is clearly in reference to that city. There is but one specific place that is called "*holy*"—and there should "*the abomination of desolation*" stand. Verse 16 mentions Judea and "*the adjacent mountains*"; verse 20 adds more to the Jewish setting, inasmuch as the "*Sabbath*" would hinder speedy travel. Verse 21 speaks of unheard-of tribulation, immediately after which, amid celestial portents the Son of man would come upon the clouds of heaven in power and great glory. "*How can these things be?*"

The answer is—as always it must be when the word of God is in question—that these things are even so. It may stagger us how this can be made to fit in with other Scriptures, or (as is more likely) our conception of the Scriptures. But it behooves us to accommodate our views to what God says, not vice versa; and if we should find it impossible to reconcile these state-

ments with other truths, it is better to hold both unreconciled than to do violence to the word of God. But I trust we shall not find them irreconcilable.

Three great features stand out in this prophecy of our Lord: 1. An unprecedented distress, especially upon Jerusalem and Judæa; 2. introducing that extreme tribulation. 3. The Lord's Coming in power and great glory immediately after that tribulation. The chief questions that arise are three: 1. Is such a distress of Jerusalem just previous to the Lord's Coming elsewhere taught and predicted? 2. What is meant by "the abomination of desolation"? 3. How does this agree with the doctrine of the imminency of the Lord's Return? The present article will admit the discussion of only the first of these questions.

JERUSALEM'S FINAL DISTRESS.

Like the "Sermon on the Mount," the Olivet Discourse was spoken to Jewish believers. Both, while bearing their lessons to the Church, are of Jewish cast and coloring (Matt. 5:19, 23, 24, for example). In the Olivet Discourse the vision of the Last Days foreseen by Israel's prophets is held up predominantly. What is that prospect?

It is a prospect bitter-sweet. With one accord the old prophets foretell awful judgments and sufferings that would befall Israel before she would find her promised glory. Before the sunrise would come her darkest hour—the darkest in fact all the world had ever known. The prophets heard a voice of trembling, of fear, and not of peace. All faces are turned into pale-ness. "Alas! for that day is great, so that *none is like it*: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:5-7) "And there shall be *a time of trouble, such as never was* since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

In that incomparable time of trouble Jerusalem is the storm center. Thither all the nations gathered together—in *their* plan, to wipe out the city and nation; but in *God's* purpose to meet with long-delayed and long-deserved judgment. Joel 3, sees them massed in the valley fronting the city—the valley of Jehosaphat. Zechariah 14, traces their success in the seige until the city actually falls into their hands and half of it is looted and destroyed. *Then* Jehovah comes down—and, strangely, His feet stand upon the Mount of Olives; comp. Acts 1:11—and fights for Israel. Joel likewise pictures Jehovah interfering on Israel's behalf. He roars and utters His Voice from Zion and the heaven and the earth do shake. In both Joel's and Zechariah's vision Jerusalem comes forth redeemed, purified—her warfare is ended, her iniquity pardoned, her chastisement overpast (Isa. 40:1, 2). Now the Lord turns to comfort her. From that time Jehovah reigns the wide world over. Glory rests upon Jerusalem—her King is in her (Isa. 4). Her very pots and vessels, yea, the bells upon

the horses are holiness unto Jehovah; and no stranger shall pass through her any more.

Such were some of the lofty and glorious visions of the future which the Spirit of God gave to Israel from of old, to sustain them through the long weary ages of their rejection. Was it only a mirage?

Our present purpose, however, of referring to these Old Testament predictions, goes no further than to point out the fact that it had been foretold by the prophets that an unparalleled tribulation is to come upon all the world, but more particularly upon Jacob; that Jerusalem will become the object of the Gentiles' bitter hate; that she would be besieged, and would actually fall into her enemies' hands; and yet, before they could accomplish their purpose upon that miserable city and people Jehovah would come down upon the Mount of Olives with His holy ones, and would deliver; that thenceforth Jehovah should reign as King over all the earth, and Jerusalem should be holy. The things have not yet transpired, but the word of the Lord is sure forever. That tribulation is ahead; and such a distress and deliverance of Jerusalem is coming even as God has spoken.

Thus far the Olivet Discourse fits most perfectly into the plain predictions of the Old Testament. The question about the "abomination of desolation," and, the bearing of all this on our constant expectations of the Lord's return we must defer until the next issue.

THE ORDER OF THE STAR OF THE EAST.

BY PHILIP MAURO.

(Converted to Christianity after many years of Groping in
Theosophy.)

For many centuries of our era the progressive nations of the West were separated from the unprogressive nations of the East as by an impassable partition wall. The necessary consequence was that, during those centuries, many and great differences developed between these two sections of the human race. Within recent years, however, that wall has been completely broken down. The resulting fusion that has taken place between human elements, long kept apart, has produced many portentous consequences—and the end is not yet. A great commerce, or exchange of products, has ensued; and that commerce has not been limited to material things. There has been, and is yet in progress, an exchange of *spiritual* things, which, though but little attention is paid thereto, is of the utmost importance to mankind as a whole.

The people of the East have shown themselves ready enough to receive the products of Western factories; and also to imbibe Western ideas of warfare, and even of constitutional or (so-called) "self-government." But the attempts to introduce true

Christianity among them have met with stubborn resistance and formidable obstacles. Some individuals, indeed, have received the Word of the truth of the Gospel, and have consequently passed out of death unto life, through faith in Jesus Christ. For all that has been accomplished through Christian missions, meagre though the results appear to be, we may well be deeply thankful; but it cannot be denied that, after a century of labors and sacrifices in the various mission fields, there are today many more heathens in the world than at the beginning. And, as matters now stand, the hurtful influence of the "New Theology," Higher Criticism, and other rationalistic ideas, which have found their way to the mission fields, and which meet with ready acceptance among Oriental peoples, goes a long way towards neutralizing the effect of the pure Gospel testimony.

But what, on the other hand, is the West receiving from the East in exchange for its factory products and civilized arts? Very few are aware of the flood of false religious philosophies and vain deceits, which, during recent years, has been steadily poured forth from the East (mainly from India), and with which the minds of the intellectual classes of the West have become thoroughly saturated. That process of transfusion of ideas from the East to the West has been going steadily forward on a large scale, yet so unobtrusively as to attract but little public attention.

The writer has pointed out elsewhere (*Modern Philosophy*; also *Fundamentals*, Vol. II, p. 85) that *Pantheism*, the religio-philosophical cult existing in various forms in India, has within recent years become the accepted philosophy of the great universities of England and America, to the virtual exclusion of all rivals. The spread of false religious ideas derived from the ancient sources of Error is also seen in the great headway made by Theosophy, "Christian Science," and Bahism. The various 'New Thought' systems now in vogue are also essentially pantheistic. It is therefore quite within the facts to say that there is, at this time, far more Pantheism in England and America than there is Christianity in India.

It is a noticeable and significant fact that, while true Christianity encounters everywhere tremendous opposition, gaining its victories only after much struggle and at great cost, the propagation of heathen philosophies, on the contrary, proceeds with amazing swiftness. The reason, of course, is that the acceptance of Christ involves the pain and travail of a new birth, whereas false religions thrive in the corrupted hearts and darkened minds of unregenerated men, requiring in them no change of heart—no death to sin in the world.

BORN IN INDIA.

The foregoing comments have been suggested by the perusal of a pamphlet entitled, *The Order of the Star in the East*, by Professor E. A. Wodehouse, M. A. This pamphlet was issued in order to put before English-speaking people the "principles" and

purposes of a new Order, founded in 1911, in Benares, India. This Order, according to the pamphlet, "was born in January, 1911, and for some months after that, grew apace and gothered in members from many parts of India." Subsequently it was taken up in England by the President of the *Theosophical Society*, Mrs. Annie Besant, and has continued to "grow apace," finding supporters and propagandists even among some who are nominally Christian ministers.

The purposes and principles of this Order have not received the attention they deserve; and, therefore, the object of the present article is to describe their true character, in order that the readers may be duly advised thereof. We take our statements concerning the character and purpose of this new Order from the authoritative pamphlet above mentioned.

The founders of the new Order assume the near advent into the world of a Personage of commanding importance. Its declared object is "to draw together those who . . . believe in the near coming of a great Spiritual Teacher for the helping of the world."

This personage is spoken of as "a Mighty Teacher," "the Great Teacher," "the World-Teacher," "the Lord of Gentleness and Compassion," "the Christ," "the Lord of Love," "the Supreme Teacher," "the Mightiest of all Figures," "the Supreme Teacher of God and men." All who are expecting such a Personage are invited to join the Order.

AMBIGUOUS CREED.

In order to secure membership in the "Order of the Star in the East," it is only necessary to accept the "Declaration of Principles," which we quote in full:

"1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

"2. We shall try, therefore, to keep Him in our minds always, and to do in *His Name*, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

"3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day to some definite work which may help to prepare for His coming.

"4. We shall seek to make *Devotion, Steadfastness, and Gentleness* prominent characteristics of our daily life.

"5. We shall try to begin and end each day with a short period devoted to the asking of *His blessing* upon all that try to do for Him in *His Name*.

"6. We regard it as our special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate as far as we can, with those whom we feel to be spiritually our superiors."

It is perhaps not without significance that the "principles" of

this Order are *six* in number, that being the number of man, which is to have its final development in the coming potentate whose number is 666.

In transcribing this statement of principles we have italicised certain words which are of special importance; and we call attention to the use of the capital "H" in the pronouns "He" and "His."

A CUNNING NET.

It is manifest that the Order of the Star in the East is a net cunningly prepared and baited to ensnare those who may have heard, or are likely to hear of the Second Coming of the Lord Jesus Christ, the Son of God from heaven, and so to hold them in bondage to a lie as to insure their destruction when He comes. Some of the expressions employed in the pamphlet are familiar to Christians; such, for example, as "the Lord when He comes." On the other hand, the expressions, "World-Teacher," "Another Manifestation," etc., are calculated to harmonize with the expectations of Buddhists for another manifestation of Buddha, and with those of Moslems for another appearance of Mahomet, etc. In fact, as the pamphlet plainly states, "The Order of the Star in the East is intended to be a *world-wide* Order, not merely in the territorial sense, but in the sense that it can leave none outside its ranks who, *holding that common hope*, desire to enter."

The object of Satan in bringing this Order into existence will be quite plain to those who are not ignorant of his devices. The "blessed hope" of the Coming of the Lord Jesus, "Who is *our* Hope," is just now the subject of much preaching and testimony by a few who believe the Word of God. Their preaching is likely to influence some to flee from the coming wrath, or at least to cause them to inquire into the matter. Hence the Enemy provides an "Order" which is calculated to satisfy all excepting those who have learned from the Word of God that the world is under condemnation for the rejection of His Son, and that He is coming again to take possession of His own creation, to "judge the world in righteousness," and to execute "vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ." Those who join this Order will be lulled into a fatal slumber. They will be among those who "sleep in the night," possessed by the "strong delusion" that they are looking for the Coming of the Lord.

NOT THE CHRIST.

Upon scrutinizing the details of the scheme set forth in the pamphlet we find abundant evidences of the subtlety of the great Deceiver. But, before speaking of those details, we would make it quite certain that the Personage, whom the members of this Order are preparing to "recognize when He comes," is not Jesus Christ, the Son of God, Who died on the cross for sinners. That Personage is never spoken of in the pamphlet as "Jesus," or as the "Son of God," whereas Christians are assured of the coming

of "this same Jesus" (Acts 1:11), and of the "Son of God from heaven, even Jesus" (1 Thess. 1:9, 10).

Moreover, the pamphlet says: "The Supreme Teacher has *many times come and gone*. Great religions have sprung from His teaching. His mighty work has invariably achieved its purpose in the length of time." There are also references to "the Great Ones" who have come heretofore; and it is said: "We have but to turn to the sacred books of the nations to find what manner of *Beings* the great teachers of mankind have ever been." Such statements as these which, by implication, identify the Incarnate Son of God with Buddha, Mahomet, El Mahdi, etc., betray to all who have spiritual understanding the hand of the father of the lie. The Son of God has not come and gone "many times." He appeared *once* in the end of the age to put away sin; and when He comes again it will be "the second time" (Heb. 9:27, 28).

OBVIOUS QUESTION.

We now look at the details of the scheme:

1. Among the specific objects to be promoted by the Order the first is "to work on the minds of men" so as to remove "intellectual unbelief." The writer of the pamphlet foresees that, when "the coming of the World-Teacher" is announced, "the obvious question 'How do you know?' springs naturally to every lip." To this "obvious question" the pamphlet gives *no answer*, save to say concerning the founders of the Order, that "we have the privilege to have amongst us a few who are *in direct contact with the Sources*, from which alone such information can come." The "Sources from which alone such information can come" are God and Satan. Inasmuch as these founders of the new Order do not pretend to have received their information from the Word of God, and do not even mention it or Him, the "Source" with which they are "*in direct contact*" must be Satanic. God's messengers are always men who stand forth in the full light of publicity, and who boldly say, "Thus saith the Lord." But the "few who are in contact with the Sources" naturally prefer to remain concealed in the darkness whose Prince they serve.

It is a remarkable fact of human nature (a fact of which the Devil is well aware) that men who profess that they cannot believe statements contained in the Word of God, on the ground that their intellects demand convincing evidence before they can believe, will nevertheless readily accept the most incredible doctrines upon the mere assertion of some unknown person that they are derived from "the wisdom of the East." The present writer must make the humiliating confession that, upon no better "evidence" than that, he found it quite easy, in his unconverted days, to accept the preposterous doctrines of Theosophy. Such is the state of the unrenewed mind that it is easier for it to accept an *unsupported lie* than to believe the Truth evidenced by the Word of the living and true God. It is very likely, therefore, that the Order of the Star in the East will from now on gain a score of

adherents to every sinner that may be converted "to God from idols, to serve the living and true God, and to wait for His Son from heaven."

A SMOOTH SCHEME.

2. Another declared object of the new "Order" is to prepare its members to *recognize the Great Teacher "when He comes."* This is the point to which the instigators of the Order give their chief attention.

They are most anxious to create beforehand "an approximately correct mental picture" of what the great Teacher is likely to be. The reason is plain. If human beings should be carefully prepared for the advent of a mysterious Person, who is to identify himself by acting in a certain prescribed manner, then when one appears who corresponds with the preconceived picture, he will be readily accepted as the promised Teacher. If then, the object of the new Order be to divert men's minds from the Lord Jesus Christ when He comes again, that object could not be more effectively promoted than by setting forth a manner of coming *radically different* to that in which the Lord Himself will actually return to the earth. *This is precisely what the pamphlet does.* It is therein studiously made to appear that the "Great Teacher" will *quietly* come upon the scene as a man like other men, so that he will be at first *indistinguishable from others*. It is expressly said that he will be known *only by his teaching*. Thus, Mrs. Besant is quoted as saying, "How shall a man know the Teacher? Only by the teaching that He gives." It is urged in the pamphlet that there is need to prepare the minds of men to give to this coming Teacher "welcome and hospitality on earth," and a "fair hearing." The way is thus being carefully and skilfully prepared for some man to arise, at the agreed time, and announce himself as the expected "Teacher."

All this is *directly opposite* to the predicted manner of the Coming again of the Lord Jesus. Those who belong to Him, and who are awaiting His Coming, need not be specially schooled in order to "recognize" Him; for His coming again will not be "in the form of a servant," nor will He come as a man in the likeness of other men, appealing to them for "a fair hearing" and a hospitable reception. Instead of *arising from the earth*, *He will descend from heaven*. His presence will be instantly known to His waiting people, for He will approach the earth with a gathering "shout," with the "voice of the Archangel" and with "the trump of God." Moreover, the dead in Christ will then arise from their graves, clothed in immortality; and the living saints will "put on incorruption," being changed into His likeness in a moment; and all together will be caught in the clouds to meet the Lord in the air (1 Cor. 15; 1 Thess. 4). His people *will not be in any doubt whatever* that they are in the very Presence of Him Who died for them.

(To be concluded next month.)

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

More than 50,000,000 people in Africa are yet waiting for a white missionary. Who will send the first one, Adventists, Methodists, or those who claim that "the Church is God's missionary society?" ** In 1906 a Russian brother went out and established a church which he did not see again for seven years, when he learned that it had doubled its membership and organized twenty other congregations in that vicinity. ** When Bro. J. G. Eldred, of Michigan, died, he requested that an amount equal to the cost of his casket be given for the spread of the Gospel. At his wife's death, he gave the cost of her casket for missions. ** The *Missionary Intelligencer*, issued by the society brethren, says: "Ten new families should be sent to India and \$50,000 should be appropriated" for the work.

Tokyo is a very great city, as it has a population of three and a half millions in an area of ninety square miles, and comes next after New York and London. The "loyal" brethren would do well to increase their representation there. ** The war is no excuse yet for letting our missionaries go short of funds. During the Civil War the M. E. Church carried its own mission work and that of the Southern Methodists, and had half a million dollars in its treasury when the war ended. ** In addition to taking care of their preacher, local expenses and a special contribution for their building fund, the Buechel, Ky., church made their regular missionary contribution amount to \$11.95 in April. ** A Buddhist sect in Japan imitates the missionaries in Sunday school work in every detail. They even appropriate Christian hymns and music with practically no change except the substitution of "Buddha" for Jesus. ** Miss Nellie Straiton sent \$50 to India April 25.

Owing to the state of society in India there are places where a man can not teach in a girl's school, where a male minister can not visit women, and where a male physician can not attend female patients. ** The brethren in Russia are reported as keeping thirty-six evangelists in the field regularly. ** One society in Japan distributed 40,000,000 pieces of Christian literature last year. ** If the Chinese were to pass through a door one per second the procession would be perpetual.

Missionary work is as certainly a part of Christianity as the Lord's Supper, but those who observe the Supper are very many more than those who share in the missionary activity of the Church. They have been taught that more than they have missions. They "will do more missionary work when they are taught more" and just here is a very important truth, a truth every teacher in the Church should know and appreciate. We

do less than we should because we are taught too little, because the teachers do not teach enough on missions. The brethren are generally willing to be shown both the Scriptures on the subject and the needs of the field, and are less to blame, in my judgment, for our missionary littleness than are the elders, preachers and other teachers. Dear brethren, it is high time, *very high time indeed*, to awake, to arise, and to change this situation. *Nearly two generations pass in the non-Christian lands, while one goes here.* We ought to work faster—and we will when we are taught more.

INDIA AND HER PEOPLE.

MISS NELLIE STRAITON.

"India is about half as large as the United States, but it contains more than three times as many people. There are, in fact, more people in India than in the whole of North and South America. In some parts there are as many as five hundred persons to the square mile.

"India is controlled by Great Britain, yet it is about twenty times as large as Great Britain, and has about eight times as many inhabitants. There are eighty-three cities each with a population of more than fifty thousand, while one, Calcutta, has more than a million inhabitants, and two others, Bombay and Madras, more than half a million each."

"While the population of India is over 325,000,000 less than 3,000,000 are Christians. Ignorant of the Great Author and Creator of all things, the natives of India bow down to the creature, and worship the sun, the sea, the fire; yea, bulls, monkeys, serpents, insects, and creeping things. Is it for this that the sun, in anger, strikes death to India's idolatrous children, that the water sends forth poisonous vapors, and that the fiercest heat consumes its fire-worshipping victims, while multitudes perish from the venomous stings of serpent-gods?"

The first two paragraphs are extracts from a geography used in our public schools today, and the second is taken from a book on India.

THE THREE APPEARINGS.

1. "Once in the end of the world He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).
2. "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).
3. "Christ was once offered to bear the sins of many; but unto them that look for Him shall He appear without sin unto salvation" (Heb. 9:28).

THE SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

JESUS CRUCIFIED.

June 10, 1917.

Golden Text: "Christ died for our sins." 1 Cor. 15:3.

Lesson Text: John 19:16-30. Memorize verses 26, 27.

16. Then therefore he delivered him unto them to be crucified. 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, the King of the Jews. 20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. 28 After this, Jesus knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full

Verse 16. Who is "he" that delivered him unto them? Had he intended doing this? (v. 12). Why then did he do it?

Verse 17. "He went out" of—which place? See Heb. 13:11-13. Who else carried the wood of his own sacrifice to the place of sacrifice? (Gen. 22:2, 6). Could Jesus carry the burden alone? Matt. 27:32.

Verse 18. What was done to Jesus? What was the purpose of those who did it? What purpose did this serve in God's plan? Read carefully John 3:14, 15 (why must the Son of man be lifted up?) and 12:32, 33; likewise 1 Pet. 2:24; Gal. 3:13, 14; 2 Cor. 5:21. Then read the prophecy in Isa. 53:4-6. Be sure to read and ponder each one of these scripture passages.

Verses 19, 20. What was the object of putting this "title" on the cross? See Matt. 27:37. Upon what charge then was Jesus executed?

Verses 21, 22. What was the objection of the chief-priests to this superscription? Is it likely that Pilate wrote so positively because he perceived the superiority of Jesus? (Mark 15:10; John 19:8, 14). Did he now listen to their objection? Would it not have been better for Pilate if he had been thus firm in his refusal to deliver up Jesus?

Verses 23, 24. What strange prophecy was here literally and exactly fulfilled? Where is this prophecy found? (Ps. 22:18). What other prophecies found in the same Psalm were exactly fulfilled? (Ps. 22:1, 6-8, 15-17). What prophecies as yet unfilled are found in this same Psalm? Vs. 27-29. Will this be as literally and exactly fulfilled?

Verses 25-27. What charge did Jesus commit to "the disciple whom He loved" (John)? What possible reason why Jesus did not leave Mary to the care of her own children, the Lord's half-brothers? John 7:5. Comp. Mark 6:3. What obligation did Jesus feel regarding His mother?

Verses 28, 29. What did Jesus now know? Why did He say "I thirst"?

of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the spirit.

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50; Mark 15:37; Luke 23:46. What great victory was accomplished by Jesus

How was the scripture fulfilled by this? Ps. 69:21.

Verse 30. What was the last word (as recorded here) which Jesus spoke?

The Golden Text; mark however, that in the gospel accounts it is not said

that "he died" or that His life, or spirit, was taken from Him (John 10: 18)—but what does it say? Matt. 27:

NOTES ON LESSON 11.

In importance this lesson is second to none. It relates the great fact upon which all our faith and hope rests: "Christ died for our sins." Let us consider the death of Jesus Christ: as the exposure of man's wickedness; the revelation of God's love and mercy; the evidence of Jesus' perfect devotion to the Father's will and of His love to sinners; and to us who believe, the assurance of mercy and salvation.

I. The Cross the Indictment of the World.

God has ever judged men by their attitude toward Light; and never did the Light shine so clearly and wonderfully as it did in Jesus. He was the Fathers' express Image, the perfect Representative of God, in word and deed. Man promptly and absolutely rejected Him. Such is the flesh. The mind of the flesh is enmity against God. (Rom. 8:7). The sins which combined to slay Jesus are still here. The Jews did not do worse than others would have done, but were really much better prepared to receive Jesus aright than the rest of humanity. The crucifixion of Jesus is the world's crime, and the guilt of the blood of Christ lies at the door of the whole world, for that the world is of one piece.

II. The Cross Reveals God's Love.

"God so loved the world," that so hated Him, "that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have in His death?" Heb. 2:14; Col. 2:14, 15.
eternal life." God gave Him that He might die—for only through His death could help come to lost humanity. This shows how terribly strict is God's law and principle, for that He could not and would not forgive sin in an unprincipled way. Jesus must shoulder the guilt and provide in His blood a righteous basis of mercy. If God's love went to such extremes, what is it He would not now do for us who accept His love? "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.

III. What the Cross Meant to Jesus.

As to the Lord Jesus Himself—His death showed His absolute, glad, unquestioning obedience to the Father's will, even to the last point. "He became obedient even unto death, yea, the death of the cross." Phil. 2:8. He brought on God's behalf the needed sacrifice which man could not have brought. It was the proof of both His love to God and to man. He gave Himself up to God, and for us. (Eph. 5:2).

IV. What the Cross Means to Us.

To us it means everything. The cross is the core of the Gospel—the glad message of our redemption which is God's power to save us. The "word of the cross" is the essential feature of the gospel (1 Cor. 1:18). "We preach Christ crucified," says the apostle. (1 Cor. 1:23); and he had determined to know nothing "save Jesus Christ and Him crucified." (1 Cor. 2:2). On the cross Jesus bore our sins (1 Pet. 2:24). We stood in the place of cursing; Jesus in the place of blessedness. But on the cross He took the place of the curse that the blessing might come upon us. (Gal. 3:13, 14). "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in Him." (2 Cor. 5:21). "For we all like sheep have gone astray: we have turned everyone to his own way; and Jehovah hath laid upon Him the iniquity of us all." (Isa. 53:6).

THE THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 17, 1917.

THE RISEN LORD.

Golden Text: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep." 1 Cor. 15:20.

Lesson Text:* John 20:1-18. Memorize verses 15, 16.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beheld the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must arise again from the dead. 10 So the disciples went again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb: 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her,

I. The Empty Tomb.

Verse 1. What could have brought Mary Magdalene to the tomb so early? What did she find?

Verse 2. What action did she immediately take? What did she call Jesus? (v. 13). Did she think the Lord was risen, or that the tomb had been robbed, and the beloved body desecrated? Verses 3-7. What was the effect of this news on Peter and John? Which one arrived first at the tomb? Which one entered first? What did John see? If the body had been stolen, would the thieves have stopped to take the wrapping of graveclothes off? For what other reason could not the body have been stolen? Matt. 27:62-66. Was it just like Peter to leap right into the empty tomb? What peculiar little circumstance is noted in v. 7? Does this read like the story of an eye-witness?

Verse 8. What did John do after Peter had gone into the tomb? What was it he believed now—the resurrection or Mary's story? (v. 2.)

Verse 9. Were they as yet even thinking of such a thing as a resurrection? Why not? But had not Jesus told them plainly? (Matt. 16:21; 17:23; Mark 9:31, 32.)

II. Mary and the Risen Lord.

Verses 11, 12. Whom did sorrowful Mary see in the empty tomb? What appearance did the angels have? (Luke 24:4). What was her answer to the angel's enquiry? Did she seem to realize that she was speaking to angels, or was her grief so great that she paid little attention to the men?

Verses 14, 15. Whom did she behold standing in the garden? Did she know Him? Do we readily recognize a person who is absolutely unexpected and unlooked for? What other reason why Mary may not have recognized? (Luke 24:16). Would she have taken Him for the gardener if anything very extraordinary had marked His appearance? What did she say to the supposed gardener?

Verse 16. How did she now instantly

Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

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recognize Him?

Verse 17. (Instead of "Touch me not," the marginal reading, "Take not hold on me" is preferable; or, more the exact rendering, "Be not holding me.") For what reason was it not in order for Mary to try to hold and retain the Lord now? What does Jesus call His disciples? Comp. Heb. 2:11, 12. Does He put Himself upon an equality with His disciples, and say, "Our Father," and "Our God," or does He make a distinction? Is He the Son of God in a special sense? (John 3:16) How are we "sons of God?" Gal. 3:26; Eph. 1:5.

Verse 18. What report and testimony did Mary bring? To whom else did the risen Lord appear? 1 Cor. 15:5-8; Acts 1:3; 10:41.

NOTES ON LESSON 12.

The whole truth of the gospel and the Christian's hope ultimately turns upon the fact of Christ's Resurrection. "It is one of the three great facts of the gospel. (1 Cor. 15:3, 4). "If Christ hath not been raised," says the apostle, "Then is our preaching vain, your faith also in vain..... If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." (1 Cor. 15:14, 17, 18.) Unless Christ rose from the dead, no salvation, no hope, no Christianity. The Resurrection of Jesus Christ is the seal of the fundamental doctrines of the Bible.

1. **It Settles Jesus' Claim to the Messiahship.** (Acts 2:24-32).
2. **It Declares Jesus' Divine Sonship.** (Rom. 1:4).
3. **It was God's Vindication of His Son.** (Acts 3:14, 15; 4:10, 11).
4. **It was Absolutely Essential to our Salvation.** Without it Jesus' work of atonement would not have been complete. He was "delivered up for our trespasses, and was raised for our justification." (Rom. 4:25; 5:9, 10).
5. **It is the Secret of the Christian's Success and Victory.** (John 14:12; 15:5; Matt. 28:20; Heb. 7:25; Phil. 3:10).
6. **It is the Foundation of our Hope.** (1 Thess. 4:14-17).
7. **It is the Most Perfectly Attested Fact of all History.** The four records of the gospel, independent each of the rest, which bear all the well-known marks of the testimony of simple, eye-witnesses; the wealth of particulars and detail, with the seeming discrepancies, which on closer examination fall into harmony—demonstrate the simple truth of the gospel-story. No man (to say nothing of four men working independently) could have fabricated such an account. Ask your lawyer friend about this, and get him to tell you something of the relative value of testimony, and compare the quality of the testimony of the four gospels. Apart from the fact of the resurrection given, in the gospels no reasonable explanation has ever been offered of, (1), the empty tomb; (2), the absolute conviction of the apostles and "charter members" of the church, that Christ had risen; (3), their perfect fearlessness in proclaiming this fact, although it brought them only persecution, dishonor, suffering, death; (4), the acceptance of their testimony by thousands of Jews who were in Jerusalem and had opportunity to know the circumstances; (5), the conversion and subsequent life and work of Saul of Tarsus; (6), the rapid spread of the church; (7), the marvellous moral and spiritual power manifest until yet in the lives of men who have put their faith in the crucified Lord.

THE FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 24, 1917.

THE PURPOSE OF JOHN'S GOSPEL.

Golden Text:* "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31.

Reading Lesson:* John 20:19-31.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you. 22 And when he said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit; 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then said he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

A RAPID SURVEY OF THE GOSPEL OF JOHN.

(Let the pupil in few words tell something he knows and remembers about each of these items; and let the teacher supply any important points omitted.)

I. **The Prolog.** Christ's eternal Nature and Being; His coming into the world; the reception He got; His office (John 1:1-18.)

II. **John the Baptist's Testimony:** Valid, powerful, unselfish (John 1:19-28.)

III. **The First Disciples.**—How many of them? How were they won? (John 1:29-52).

IV. **The First "Sign."** What was it? (2:1-11).

V. **The Cleansing of the Temple.** (2:13-25).

VI. **Nicodemus.** What did Jesus tell him? What precious verse in this chapter? (ch. 3).

VII. **The Woman of Samaria.** What would Jesus have given her for the asking? (4:1-42).

VIII. **The Nobleman's Son.** He started with a little faith and ended with much. How? (4:46-54).

IX. **The Cure at Bethesda.** A pointed question to a hopeless man. (5:1-15).

X. **Jesus' Five Witnesses.** (5:16-47). This did not come in the course of the Lord's day lessons. The five testimonies are pointed out in vs. 31, 33, 36, 37, 39.

XI. The Bread of Life. (1) The 5,000 fed, (2) Jesus walks on the sea, (3) A discourse in Capernaum, in which Jesus sets Himself forth as The Bread of Life. (ch. 6).

XII. Controversies. Chapters 7 and 8. These two chapters were left out of the course; but they are full of wonderful truth.

XIII. The Blind Man Healed. How was he healed? And what trouble did it cause? (ch. 9).

XIV. The Shepherd and the Fold. Who is the Door? Who the Good Shepherd? What does He do for His sheep? (ch. 10).

XV. The Raising of Lazarus. Why was this the most notable of the "signs"? (ch. 11).

XVI. The Request of the Greeks. This chapter (12) marks the closing events and words of Jesus' public ministry.

XVII. The Footwashing. Did Jesus wash Judas' feet? What did He bind upon us? (ch. 13).

XVIII. The Last Discourse. Jesus alone with the eleven in the Upper Room. (1) The Comfort Chapter, 14. (2) The True Vine, chapt. 15. (3) The Comforter and His Work, chapt. 16. (4) The Highpriestly prayer, ch. 17.

XIX. Jesus Betrayed, Arrested, Tried and Denied. (1) The Arrest; (2) Trial before Annas and Caiaphas; (3) Peter's Denial; (4) Before Pilate. (18:1-16:16).

XX. Jesus Crucified. (19:17-42).

XXI. The Risen Lord. (ch. 20).

XXII. The Reinstatement of Peter. (ch. 21).

FOR A SHORTER REVIEW.

I. The Seven "Signs." Find them in ch. 2, ch. 4, ch. 5, two in ch. 6, ch. 9, ch. 11. Then the great, crowning miracle—the eighth sign—what was it? Repeat John 20:30, 31.

II. The Seven "I Am's." Find them in John 6:35; 8:12; 10:7, 11; 11:25, 26; 14:6; 15:1. Think of what each of these means. Do you believe these self-declarations of Jesus? Is He all that to you?

III. A Few Precious Verses. 1: 14; 3:5, 14-16; 4: 10, 13, 14; 7: 17, 24, 37, 38; 8, 31, 32; 9: 4; 10: 16, 27-30; 12: 24-26; 13: 12-17; 14: 1-3; 15: 9, 14; 16: 33; 17: 4; 18: 36, 37; 20: 21, 23, 29; 21: 15-17.

ABOUT THESE LESSONS.

The one aim of these "lessons" is to offer a lesson-help that will not become a substitute for the Bible, or take the place of personal thought and research. That we are accomplishing that aim is evident from the few criticisms received. The only complaint seems to be that there is not enough of comment, or that it is too much trouble to find the answers to the questions, and that these helps require rather too much work on part of the busy man, and such like. No man should be so busy as to be unable to prepare one of these lessons each week very thoroughly. Nor are the questions too hard. The answers can generally be found in the text or in the given scripture references. The questions really take the place of comments, and are worth more than pages of direct "explanations." We are encouraged. These lessons compel a real personal search of the Word of God, and they are steadily gaining in favor. They come in eight-page leaflets, a month's lessons at a time. Price 1c each in any quantities.

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THE FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 1, 1917.

ISAIAH'S CALL TO HEROIC SERVICE.

Golden Text: "And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." Isa. 6:8.

Lesson Text:* Isa. 6. Memorize verses 6-8.

1. In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the threshhold shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. 6 Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9 And he said, Go, and tell the people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn again, and be healed. 11 Then said I, Lord how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, 12 and Jehovah have removed men far away; and the forsaken places be many in the midst of the land. 13 in turn be eaten up; as a terebinth, in turn be eaten up; as a teetaoin, and as an oak, whose stock remain-

Verse 1. How long had King Uzziah reigned? What sort of reign was it. (See 2 Chron. 26:3-5). Do people grow stronger or laxer in a period of prosperity? What did Isaiah see? Whose glory was it he beheld at that time? John 12:37-41.

Verse 2. Describe these "Seraphim." (The name is derived from "burning.")

Verse 3. With what attribute of God's character were the seraphim occupied? Whom do they resemble in this respect? Rev. 4:8. Is there a sense in which all the earth is full of God's glory now? Rom. 1:20. But will this become true in a much greater degree in the future? Num. 14:21; Isa. 11:3.

Verse 4. What further details are described? Would they impress Isaiah with the Majesty of God? What would remind him of the God of Mt. Sinai, and of the Temple-Dedication? Exod. 19:28; 2 Chron. 7:1, 2.

Verse 5. What effect did the vision of God's holiness and glory have upon Isaiah? What was the effect of a similar vision upon Job? (Job 42:5, 6); upon Daniel? (Dan. 10:8, 9); upon John? (Rev. 1:17). Were these bad men? If even the best are thus overcome, what will the ungodly and the sinners do when they have to meet God? What was the special defect Isaiah felt? Did that have any reference to the work of a prophet to which he was called? Whom had he seen? Who else saw Him? Exod. 24:9, 10 (and ref. above) How harmonize that with John 1:18? See Note.

Verses 6, 7. How was Isaiah's distress removed? What was the altar used for? Of what therefore was the coal from the altar a sign? Can sinners today be saved of the distress of their sins? Rom. 5:1; Eph. 1:7; 1 John 1:7-9; Acts 2:38.

Verse 8. What does Isaiah's conduct now show of the attitude of the

eth, when they are felled; so the holy seed is the stock thereof. cleansed man? Can any but the cleansed and forgiven do acceptable service to God? Why should they be so willing?

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Verses 9, 10. What was to be the effect of Isaiah's message? Would God rather have had it this way? (1 Tim. 2:4). If God had wanted it so would He have given them this warning? Why then was it that way? Read carefully the Savior's rendering of this passage, in Matt. 13:14, 15. Whose fault is it there? Why does John say the Jews did not believe in Jesus? John 12:39, 40. But was even this an ironclad decree? John 12:42—note the "nevertheless." What two effects has the gospel? 2 Cor. 2:15, 16; 1 Cor. 1:18. What effect has the truth always upon those who do not receive it?

Verses 11, 12. How long would this hardening process continue? Has it come to pass so? Was this a happy mission for Isaiah? Is it easier to deliver a pleasant message faithfully, or an unpleasant one? When a people reject the truth of God, what is bound to be their fate?

Verse 13. Would the remnant be a very small one? But would there be a remnant? Rom. 9:27. If there had been no remnant, what would have happened to the Nation? Isa. 1:9. Could such a fate befall the nation of Israel? Why not? Jer. 31:35, 36. Would there therefore always be a faithful remnant, for the sake of which the Nation is preserved? Rom. 11:1-5. What is this "holy seed" called? What is the point of that figure of speech? Job. 14:7-9.

NOTES ON LESSON 1.

THE VISION OF GOD.

From Isa. 1:1 we see that Isaiah had begun his work as a prophet sometime before he had had the vision of chapt. 6. But this vision marked a new epoch. Henceforth he works on a different and higher plane. It always marks an epoch in a man's life when he comes face to face with God, and sees himself in the light of God's holiness. Most Christians need nothing so much as a new realization of God—especially in His holiness and His grace. To know Him is eternal life. (John 17:3).

HAS ANY MAN EVER SEEN GOD?

Not in His essential Being. In that sense no man hath seen Him nor can see Him. 1 Tim. 6:16. But He often revealed Himself more or less fully and perfectly in various manifestations—as, for example to the elders of Israel (Exod. 24:9, 10); or, when Moses was permitted to behold "His form," and to see "His back-parts." Exod. 33:20-23; Numb. 12. Most perfectly is He revealed ("declared," John 1:18), and seen and known in Jesus Christ, who is the Image of the invisible God (Col. 1:15; Heb. 1:3; John 14:9) and who came for the express purpose of making God known to us. (1 John 5:20; 2 Cor. 4:6).

DULL EARS, GROSS HEARTS.

This faithful message of Isaiah's is quoted and applied three times in the New Testament. 1. When at a certain crisis, Jesus began to teach in parables. (Matt. 13). 2. When His public ministry was closed, (John 12), and the rejection of Jesus by the Nation was a foregone certainty. 3. By Paul at Rome, when it was evident that the last hope of a general (National) acceptance of Jesus as the Christ had vanished. (Acts 28). That passage has much application today, both as regards nations and individuals.

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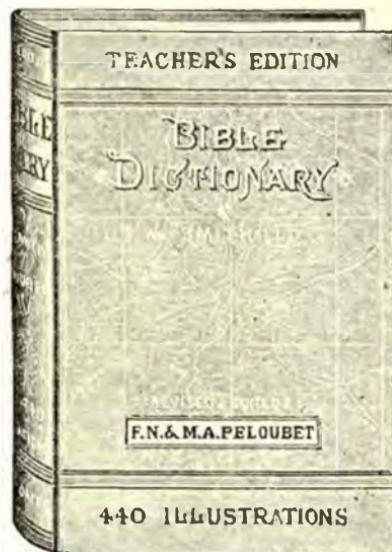
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and fought against the Philistines. And David waxed faint; 16 and Ishbī-benob, who was ^{of} the sons of the "giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with ^a new sword, thought to have slain David. 17 But ^Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, "Thou shalt go no more out with us to battle, that thou quench not ^{*}the lamp of Israel.

18 [¶]And it came to pass after

13. 21, 30
ver. 32, 47;
Dt. 32, 4;
37; 18, 2;
2; Ps. 31,
9; 71, 3;
Pa. 91, 2;
141, 2;
"Gen. 15, 1;
Dt. 33, 29;
"Dt. 33, 17;
Lk. 1, 69;
"Ps. 9, 9; 14,
6; 40, 7, 11;
71, 7; Jer.
16, 19;
"Ps. 48, 1;
96, 4;
"Ps. 93, 4;
Jon. 2, 3;
"Ps. 63, 14,
15;
"Ps. 116, 3;
"Ps. 116, 4;



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Specimen of Type.

22 And the prophet Isra-el, and said unto thyself, and mark, and for at the return of t

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