

Order

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WORD AND WORK

A Monthly Magazine Devoted to the Declaration of the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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CONTENTS—

Poem—"Waiting."	161
Words in Season—R. H. B.	162
News and Notes	166

Articles—

Pray for Revival—S. C.	169
Lessons in The Proverbs—R. H. B.	170
Dawn Doctrine—Chas. M. Neal.	174
The Epistles eLading up to the Apocalypse.	179
Verbal Inspiration	181

On Foreign Fields—

Missionary Notes—D. C. J.	184
Campaigning in Japan—O. D. Bixler	185

The Lord's Day Lessons—R. H. B.	186
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WORD AND WORK, -- Louisville, Ky.

WORD AND WORK

WAITING!

"Ye turned unto God from idols, to serve a living and true God and to wait for his Son from heaven." 1 Thess. 1. 9, 10.

They wait for thee,—in long forgotten graves,
 Beneath the azure Syrian skies,
The dear companions of thine earthly days,
 Till thou shalt bid them rise!
The lilies, whose compelling beauty stayed
 Thy footsteps, vanished long ago,
But these,—although they sleep "a little while,"—
 They cannot perish so!

They wait for thee,—the martyrs through the ages!
 Though wrapped within their shrouds of flame,
They constant held aloft the lamp of truth,
 And dying, breathed thy name!
They lie, unknown, unnumbered, in all lands,
 Or scattered by the passing breeze,
But they will hear thee when thou call'st thine own,
 Forgetting none of these!

They wait for thee,—beneath the restless waves,
 Where mystic lights around them shine,
In silent depths no eye but thine can pierce,
 Nor any voice but thine:
Heroic souls who fought the tempest back,
 Then calmly died when hope had fled:—
But all who sailed with thee shall hear thy call,
 The sea give up its dead!

They wait for thee,—beneath the pine and palm,
 Who never learned to lisp thy name,
Soothed by the lullaby of God to rest,
 Returning whence they came!
They fade from sight, but tears grow radiant with
 The glory of that first Noel:
For through the Babe of Bethlehem every babe
 That sleepeth doeth well!

We wait for thee! For not alone the sleeping,
 Within the guardian veil withdrawn,
But watchful eyes are turning towards the East:
 It may be at the dawn,
And just as silently, that thou wilt come:
 Or we may hear thy secret call,
And rise, and come away at busy noon,
 Or when the shadows fall!

—Edwin Botham, in *Record of Christian Work*.

WORDS IN SEASON.

R. H. B.

A FALSE PACIFICISM.

Every enlightened Christian deplures war, and will not himself participate in its violence and bloodshed, a thing so absolutely contrary to all the teaching of the Lord Jesus Christ. But none except the Christian can consistently hold such a position. It is only the man who is Christ's, bought out of the world by the Blood, set apart from it as no longer of the world, who can refuse to share in that awful, inevitable issue of the world's life and course, inseparable from its nature and constitution—*War*. An earthly kingdom can stand and maintain itself only by the sword. If the Lord Jesus' Kingdom had been of this world His servants would have had to fight. (John 18:36). Let war be avoided by all means, in every way possible; but there comes a time when it can no longer be evaded. In every kingdom of the world the carnal power alone is the final arbiter. Nor can there ever be a relief from this situation until either the inmost heart and nature of mankind is changed, or a supreme Power in control, absolutely repress the natural tendency of the world and of all the nations. In committing earthly power to earthly rulers and governments, (Rom. 13:1) God committed to them the sword, both to maintain order within and to sustain themselves; and their judgment will be more or less tolerable in that day in proportion as they have administered such trust righteously or have misused it.

The Christian on the other hand is not of the world. His obligations toward the Civil Government are clearly laid down. They include respect for its rulers and authority, obedience and submission in all things—the one proviso always understood, "We must obey God rather than men," when human requirements clash with God's commands. He should be willing to perform any act of service required of him (even of military service) which is not in itself wrong. He may not lie, kill, bow before idols, or do any other thing contrary to God's will; but, being under authority, he may and must do all that is in itself right, regardless of the purpose to which the authority may turn his service.

Such is the world's position; and such the Christian's. But there is a class of spiritual hybrids who are professedly both of the world and of Christ, and who are trying to impose upon the unregenerate world the principles which apply to the regenerated individual in Christ, the child of God whose new life and nature is from above. They do this to "bring in the kingdom" as they say. Indeed they are taking the kingdom by force. They have abdicated their proper place and function of spiritual leadership and are assuming political and legislative domination. They are dangerous meddlers. They are trying to abolish the nation's only means of defense and self-preservation, and that

at a time when the country is menaced by inconceivable forces of lawlessness and ruin from within and vast dangers from without. It is an evil resulting from ignorance of the Christian's separation, and from a misunderstanding of the Kingdom of God. Let Christians take note. We are neither shedders of blood nor "pacifists."

FROM HEAVEN OR FROM MEN?

"Then cometh Jesus from Galilee to the Jordan unto John to be baptized of him." It was an outward act, this baptism of John; but the Lord Jesus had none of that false "spirituality" that puts some beyond the need of what they contemptuously call "water-baptism." Even when John himself would have dissuaded Jesus, He persisted in His purpose, and, taking His place as a man with the rest, answered, "Suffer it now: for thus it becometh us to fulfil all righteousness." It was an outward act, but an outward act commanded of God; and those who declined it rejected the counsel of God against themselves. (Luke 7:30). It was an outward act, but not *merely* outward: it was the God-appointed expression of an inward faith and submission, that test of obedience without which faith is not complete nor effectual unto salvation. "The baptism of John, whence was it? from heaven or from men?" (Matt. 21:25). Even more distinctly and authoritatively is the baptism of the gospel-dispensation (Matt. 28:18, 19) proclaimed in the Name of Jesus Christ by the Holy Spirit, first through Peter, on the day of Pentecost (Acts 2:38) and from thence forward, an institution not from men but from heaven.

TEACHING THE CHILDREN—THE ONLY HOPE.

From the *Moody Monthly* we clip the following excellent editorial:

Professor James H. Leuba, of Bryn Mawr College, from a questionnaire submitted to the scientists of the day, discovered that more than half of them have repudiated belief in a personal God, and that forty per cent of the college students in their classes have discarded the cardinal principles of the Christian faith. From this it would seem that there is something to the contention of evolutionists that "the educated class have been won to their side and there only remains the task of reaching the masses." Moreover, there is reason to anticipate success for their enterprise from the fact that they have selected the channels of religious education for forcing their beliefs into the hearts and minds of children. In other words, it is the Modernist rather than the Fundamentalist that is the most active today in providing teachers and text-books and furthering improved methods of religious education for the young. The apparent willingness of orthodox Christianity to surrender the greatest potent weapon for its defense and propagation is one of the inexplicable mysteries of the hour.

How the Church of Rome Saved Itself From Ruin.

The church of Rome was saved in the days when the Protestant Reformation threatened to sweep it from the face of Europe by the counter educational movement of the Jesuits. Ignatius Loyola saw the opportunity of winning back the lost multitudes through teaching their boys and girls. The supreme tools of the Jesuits were their schools, and in rearing up a new generation of lovers and defenders of Rome whole nations were regained that seemed to have been lost. Nor has Rome ever forgotten the lesson learned in that crisis hour of her history. To this day she has never neglected the

discipling and training of the young, and in the ministrations of her priesthood she has never given a second place to children.

Humanly speaking, all that can save orthodox Protestantism today is a counter educational movement against the evolutionary propaganda in school and church. Let all who uphold the Bible make it their aim to reach and to teach the children. Let them be thoroughly inoculated with the truth before they are subjected to the plague of skepticism that now threatens them on every side. We hear a great deal today about those whose faith has been undermined. Let us first be sure that faith has been established. Joseph in Egypt and Daniel in Babylon amid irresistible temptations were not carried off their feet because they "feared the Lord from their youth." This is the field of conquest and the occupants of today will be the masters of tomorrow.

This is of especial interest at the present in view of the effort by the Portland Avenue Church to provide for the teaching of the children. The need is great, and there is no other way to meet it.

THE CHRISTIAN AND GOOD WORKS.

There is much that goes by the name of "good works" among men; and in view of all the evil in the world we would be far from disparaging anything that is at all kind or lovely or honorable or of good report. But God judges not only the action and its immediate effect, but its source and its motive. If the source is tainted the work that springs from it cannot be pure. A corrupt tree cannot bear good fruit. It may be *relatively* pure and good, as men judge things; but not before God. The flesh—the fallen human nature—cannot perform a God-pleasing work. They that are in the flesh cannot please God.

The doing of good works is therefore committed to a class of people who have been specially prepared for that end. Their preparation includes the following:

1. A NEW CREATION. The old creation is vitiated; but here is a people composed of "new creatures," God's workmanship, "created in Christ Jesus *unto good works* which God before ordained that we should walk in them." Except, then, they were created anew; and except God had first performed His work upon them they could not do good works. But for this very purpose God created them and fashioned and fitted them that they might do good works.

2. A CLEANSING. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2:14). Until redeemed from all iniquity and purified they were in no position to produce good works. "Who can bring forth a clean thing out of an unclean? Not one." Our conscience has to be cleansed "from dead works to serve the living God" by the blood of Christ (Heb. 9:14).

3. A TEACHING. "Concerning these things [the doctrine of the grace of God in the verses preceding] I will that thou affirm confidently *to the end* that they who have believed God may be careful to maintain good works." (Tit. 3:8). Manifestly there-

fore, the earnest teaching of God's grace produces such results, and is necessary thereto.

4. A FURNISHING. "All scripture is inspired of God and is profitable for teaching, for reproof; for correction, for instruction which is in righteousness, that the man of God may be complete, *furnished completely unto every good work.*" (2 Tim. 3:16, 17). This therefore is also indispensable.

5. A NEW MOTIVE. The good works are of faith, of hope, and of love—motives from above, implanted in our hearts through the gospel by the Holy Spirit. We read of "the work of faith; the labor of love; the patience [steadfastness] of hope." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5:6). Now "without faith it is impossible to be well-pleasing unto him." (Heb. 11:6). In fact it is faith that clears the heart of impure motives (Acts 15:9); and it is love that labors unselfishly. (1 Cor. 13). But hope inspires to stedfast continuance. "Wherefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15:58).

Finally—seeing that God has committed to His people the monopoly of this great thing, and has made and fitted and equipped them, and them alone for this; and seeing that His glory and the blessing of mankind depends on the faithful exercise of this function, His children are solemnly warned and exhorted: "Work out your own salvation with fear and trembling, FOR it is God that worketh in you both to will and to work for his good pleasure." (Phil. 2:12, 13). It is indeed by grace that we are saved, through faith; and not by the merit of our works. Nevertheless judgment is by works because these alone furnish reliable evidence that faith was genuine and operative in us; that grace was not bestowed in vain (1 Cor. 15:10); that God's free gift was really received and kept in our hearts. The works done afford the surest and most unanswerable proof of the new birth and the new nature, and of salvation by the grace of our Lord Jesus Christ.

The great classic work of refutation of Seventh-Day Adventism is a book entitled "Seventh-Day Adventism Renounced," by D. M. Canwright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through **Word and Work**.

A number of churches have paid for "Great Songs of The Church," (60c each in quantities) by asking each member who can to buy at least one book, the book to belong to the purchaser, containing his name, but to be left at the church.

We have 500 tracts, "Church Amusements," ½c each; 1000 copies "Scriptural Ways to Go and Preach," by J. M. McCaleb, free for the sake of missions.

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

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NEWS AND NOTES.

The Editor of the Word and Work has just closed a good meeting with the Joseph Avenue Church in Nashville. Twelve were baptized and one reclaimed.

In Brother Boll's absence Brother Chambers and Brother Jorgenson are alternating at Portland Avenue Church, Louisville, where there have been a number of accessions lately, as indeed there are continually.

Best reports come of the work in Gallatin, Tenn., where Brother Sikes has located to labor. A good meeting has just closed at that place.

Many thousands of the tract, "Why Not Be Just A Christian?" are being ordered for use during, and preparatory to, the summer's evangelistic meetings. 5c each, 50 for \$1.00, \$15.00 a thousand. Our tract, "The Church I Found And How I Found It" (of uniform size and price) is also much in demand.

Order your class supplies for the Third Quarter now. We supply all grades.

"Please report in Word and Work that I am preaching at Tracy City and Cowan, Tenn. There are some devoted Christians at each of these places. There was one confession and baptism at Tracy City when I preached there last. I have some time to hold meetings this summer. My address is Nashville, Tenn., R. F. D. No. 7."—R. N. Gardner.

"The Book Of Revelation," R. H. Boll's exposition of the last book in the Bible, 50c each, 3 for \$1.00 postpaid.

"What It Means To Be A Christian Only," a clear, unsectarian statement of what it really means to take the outside place with reference to denominationalism; four pages, 1c each in quantities.

From Rector, Ark.: "The Master's work is doing well in this section, at this time. Interest good and attendance large. A number of additions here since January, and more expected. Bro. B. F. Rhodes will assist us in our meeting beginning August 10, continuing the balance of the month if the dear Lord will."—J. W. Dollison.

From Sister Dickson, Tennessee Mountain Mission: "That precious Song Book! How we do enjoy it! When I read your letter that you were sending one, Mr. Dickson said, 'Thank the Lord.' Why, I've actually prayed that some one would send us one. We think it is grand."

Through a rare piece of good fortune we were able to purchase a limited number of Waterman's Ideal Fountain Pens at less than wholesale price, most of them being \$4.00 pens. We are offering one of these (men's or women's size) free for seven new subscriptions at \$1.00 each. We can also supply the Inlograph, a standard Ink Pencil, regular \$1.50 value, free for two new subscriptions at \$1.00 each.

"Just in today from Bryantsville, Indiana. We have begun a Bible class on Saturday nights with prospects good for fine attendance. We are also beginning a Bible class on alternate Saturday nights with the church at Waterford, Ky."—A. C. Reader.

Cleveland, Ohio, May 1st: "Waiting for an answer from the churches to India's call for help, I held eight protracted meetings in Washington and British Columbia, with 17 baptisms, from December 2, 1923, to April 27, 1924. No church has answered the call, and only \$200 (less) has been offered by individuals. 'Man's extremity is God's opportunity.' His will be done. I thank the Word and Work for its kindness. Christian love and best wishes to all."—J. Madison Wright.

A good letter from Sister Scott, of Graton, California, reports a good school year, now closing at that place. Sister Scott has had forty in the fourth grade and below and 144 have been enrolled in the school altogether. J. Edward Boyd is moving to Graton to assist in the school work there.

A. E. Firth, of Toronto, sends us an interesting newspaper account of the laying of the corner-stone for the new East Toronto Church building. An interesting feature of the building is that above the front doorway, from one side of the church to the other, is blazoned in letters of stone, "If ye continue in My word then are ye my disciples in deed." This inscription, which would cost \$300.00 to reproduce today, consists of the actual stones taken from Toronto's first Church of Christ, Shuter and Victoria Streets, built eighty years ago, and which was demolished recently. James Beatty was its builder. C. W. Petch is now the evangelist of East Toronto Church.

Later, Brother Firth writes: "I am pleased to inform you that our new meeting house is going along; the roof will be finished tomorrow if the weather keeps fine. We hope to have our Sunday School in the basement by May 25th. Our Sunday Evening Meetings are growing in the old house, and the interest is good."

We think it rather remarkable that of a good-sized expiration list for the first three months of 1924, only ten who expired in January, eleven in February, and three in March, have failed to renew their subscriptions to the Word and Work. With few exceptions those who read the Magazine one year, continue with us. Have you renewed?

A. K. Ramsey's eight-day meeting at Turkey Creek, Indiana, brought 14 conversions; and at Forrest Hill one was recently added and two excluded.

John E. Dunn, the faithful worker for Harding College, and for the general cause of true Christian Education, will work in, and out of, Louisville—as far as there may be Kentucky and Indiana churches open to him—all through the month of June. Every church in the district, strong or weak, should at least hear Brother Dunn's great message. It will do good and only good. Write him at 168 State St., Louisville.

This good report came a little too late for last month: "The meeting at Fern Avenue closed last Sunday night. After the morning Bible classes re-assembled Brother Jackson, who preaches regularly for the congregation, made a short talk and extended the invitation of the gospel, to which fourteen young persons responded; one more made 'the good confession' at the

morning service; after the meeting closed at night a young man requested baptism, making sixteen in all. It was a most impressive scene to behold so many young persons 'buried by baptism into death,' and 'raised to walk in newness of life.' Brother Jackson preached on Lord's days at Bathurst Street while the meeting was in progress at Fern Avenue.—Geo. A. Klingman.

LOUISVILLE NEWS.

J. M. Hottel has moved to Franklin, Ky., and Edward Kranz to Cynthiana, Ky., to live and labor.

J. R. Clark and Waldo Hoar are home from a fine meeting at Cincinnati, where nine were added.

Stanford Chambers is now in a meeting at Linton, Ind.; R. H. Boll begins at Natchitoches, La., June 1; E. L. Jorgenson near Willisburg, Ky., on May 27; D. H. Friend at Ripley, Tenn., June 8. Brother Friend's fine meeting at Dayton, Tenn., where 20 or more were added, was overlooked for our reports last month.

A two weeks' meeting is in progress at South Louisville Church with a different speaker each night. A delightful series of meetings on the same plan has just been held at the Highland Church. The week's program may be interesting and suggestive:

Sunday.—"Grace."—D. H. Friend.

Monday—"The Preciousness of God's Word."—R. H. Boll.

Tuesday—"The Work of Witnessing."—R. E. Daugherty.

Wednesday.—"The Grace of God in the Life of Paul."—E. L. Jorgenson.

Thursday.—"Evolution and Christianity."—R. H. Boll.

Friday.—"God so loved the World."—H. L. Olmstead.

Sunday.—"What Must I do to be Saved?"—H. L. Olmstead.

Be sure to hear John E. Dunn!

THE NEW YORK MEETING.

The Church of Christ in New York City is planning to conduct a three months' meeting this summer. Three preaching brethren have been asked to preach one month each. These brethren, S. H. Hall, N. B. Hardeman, and G. C. Brewer, are strong men and have expressed their willingness to do the preaching provided that the people will release them from their previous obligations for this work.

New York City with its six million people is certainly a great mission field and presents to us a wonderful opportunity to build up the cause of our Master. It was my privilege to meet with the congregation one Sunday last fall and preach for them. They are few in number yet, but strong in faith and zeal and are determined to go forward with this work. They have made an estimate of the cost and find that it will take about six thousand dollars to finance such a meeting. Brethren, having been there and looked the situation over, I believe we could not spend this amount of money more profitably.

These brethren are not able to finance the meeting by themselves, but with the co-operation of brethren everywhere, the work can be made a success. Let us put our shoulder to the wheel, hold the proposed meeting, glorify God and save souls. Let me appeal to every preacher, elder and member of the Church to make this work one of your foremost thoughts in prayer, put it before the congregation where you worship, and send a donation for the meeting.

Please write E. E. Shoulders, 221 Cumberland Street, Brooklyn, N. Y., as to what you can do. Do not delay, so that all plans may be completed for the meeting.

H. C. Shoulders.

PRAY FOR REVIVAL.

STANFORD CHAMBERS.

There can never be the kind of revival that God gives until His people pray. Until we are so connected up with Him that He can work "in us both to will and to do according to his good pleasure" such revival as we may seem to have will be of man and not of God. There is to be observed everywhere a manifest lack of signs of fervent, scriptural, persevering, faith-believing prayer. God cannot use a prayerless Christian nor a prayerless church, and so our first need is doubtless a revival of prayer, prayer in which there is travail of soul for the lost to be saved, for God's cause to go forward and for His name to be glorified. The church that does not travail for souls will not properly care for the new-born babes.

Hosea's message to Israel (ch. 14) is very applicable also to the professing church. "O Israel, return unto Jehovah, thy God; for thou hast fallen by thine iniquity. Take with you words and return unto Jehovah and say unto him, Take away all iniquity and accept that which is good: so will we render as bullocks the offering of our lips. . . . I will heal their backslidings, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain and blossom as the vine."

Observe that Israel was promised a revival. The secret of that revival was that Jehovah would be as the dew unto Israel. Unless He should be as the dew unto Israel there could be no revival, and the same is true of us. But God could not be as the dew unto Israel until Israel returned unto Him, and was healed of backsliding and neither can He be unto us. Let there be genuine repentance toward God, a season of confession of sins and of backslidings, accompanied by prayers and fastings; then God can begin to use us and work in us and we shall revive as the grain, and blossom as the lily. We shall strike our roots deep, our branches shall spread and we shall bear fruit! Let us pray and work for revival.

Do you want to do a little, simple service for God? My free tract fund is somewhat in debt by reason of having a supply of tracts made so I could answer the requests that come in. About ten more subjects are out of print and the calls continue to come for them. Today, a sister in Chicago wants 1,000. A gift from each one reading this who is able to make a gift would be a real help. I give money as well as work to this line of endeavor. If you give money, you will likely have the easier part. What have you to say? 2229 Dearing Ct., Louisville, Ky.

DON CARLOS JANES.

LESSONS IN THE PROVERBS.

R. H. B.

PERVERSENESS.

Did you ever know a *perverse* person? Somebody that was just plain "contrary"? They are a queer sort! Aesop tells of a donkey that would never go where the driver wished; so, to get him to go forward, the driver made as though he wanted to force him backward; whereupon the beast would rush forward with all his might. Even as long ago as Aesop's day there were "contrary" folk. And they are still with us. They are the people who do wrong just because they can, and who never miss a chance to give others trouble. The fact that they *ought* to do a thing is all-sufficient reason to them for not doing it. Show them that they are desired or expected to do any one thing, and they would rather do any and every other thing than that. And when they see that a thing is wrong and obnoxious, and that it should not be done, that is what they would rather do. This disposition is, alas, so common that in our dealings with people one must calculate on meeting it, and often use something of the donkey-driver's diplomacy. Most of us have it in a mild form; some have it in an extreme stage. It is really a universal tendency of the fallen nature, against which we all need to be on guard. "Contrary" folk imagine that their rights are being infringed on when they are even requested to do any special thing. Obedience seems a humiliation to them. It would wound their pride and personal dignity to "knuckle" to anybody. They must maintain independence at whatever cost, and must demonstrate it continually by doing the opposite of what they ought to do or are expected to do. Some even regard that as an evidence of strength of character. "How much will-power that mule has!" remarked a little boy to his father. "No, son," replied the father—"that is not will-power, that is *won't*-power. Many people have that who have no will-power at all."

Perverseness is one of the commonest and most pitiful forms of man's folly and ruin. It unfits a man for this life, destroying peace and happiness; and it condemns him before God. "*For the perverse is an abomination to Jehovah; but his friendship is with the upright.*" Prov. 3:22.

The verse just quoted is the central thought of a cycle of sayings, all of which touch on some form of perverseness.

1. "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it."

Why should you? If you know it is due, that it is right and ought to be done, and you *can* do it—why be so perverse as to refuse to do it? Why hesitate at all? Never yield to that wrong tendency. If any obligation of love, of kindness, of help, of financial debt or recompense, meets you in the way, don't let the sun go down on it unnecessarily. So says Wisdom; and so is the

pleasure of God; where as the other course will bring you no blessing nor gain.

2. A like thing is it to send a man away and have him come again tomorrow, when you might as well and could and should meet his request at once. Many do that. If it is a bill-collector, or a friend asking for a favor, or someone waiting on you for an answer or a decision—there are always people who seem to take a perverse delight in merely putting the other party to the extra trouble of coming again. There are always those, too, who would, for no special reason, do a thing "tomorrow" than today. Could they tell just why? "*Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee.*" (Prov. 3:28).

3. Sometimes the very inoffensiveness, the simple confidence and unguarded security of a fellow-man seems to be a sufficient provocation to some to plot some mischief against him, and to take advantage of his defenseless trust. This is a very bad form of perverseness. "*Devise not evil against thy neighbor*"—just because you can do it—"seeing he dwelleth securely by thee." (Prov. 3:29).

4. Again there are those who are never satisfied unless they are in some sort of scrap or altercation—and that again for no special reason. Oh, to be sure, they pretend to have all sorts of reasons; but the truth is, they do it for the love of it. Life seems dull to them without the excitement of a conflict. They have great fallings-out with their friends and neighbors; they take tremendous offense at nothing, and "lay out" the offending party, all for the pleasure of it, and of flying to the top of the fence and crowing; or they pout and mutter and carry deep grievance. The Lord pity poor, silly humanity in its perverseness! Don't do that. "*Strive not with a man without cause, if he have done thee no harm.*" (Prov. 3:30). That is simple good sense, and does not even look to the unselfish love taught by the Lord Jesus in the New Testament.

5. There is something fascinating, especially to the young, in the fierce prowess of the mighty man who makes others kowtow before him. They admire the physical strength, the air of lofty arrogance, the power of mastery over others, the courage and dash and daring; and are prone to emulate the example. And they know not that such a man is but a fool in God's sight, and that the path of this sort of glory leads all too swiftly and certainly to every disaster and to an honorless grave. It will be a great day for a youth when the man with the big stick shall cease to be his ideal. "*Envy thou not the man of violence and choose none of his ways.*" (Prov. 3:31). "We need more red-blooded men to run things," remarked one. "I think," replied his friend, "we have had that kind a long while. That is why the world is in its present condition. It is time to try the other sort." And there's more truth than poetry in that.

"For the perverse is an abomination to Jehovah;
But his friendship is with the upright."

Three more precious bits of wisdom conclude this chapter—the first about the home; the second about humility; and the third about destiny.

ABOUT THE HOME. (Prov. 3:33).

"The curse of Jehovah is in the house of the wicked; but he blesseth the habitation of the just."

"I lifted up mine eyes and saw," says Zechariah the prophet, "and behold a flying roll. . . . Then said he unto me, This is the curse that goeth forth over the face of the whole land. . . . I will cause it to go forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall abide in the midst of his house, and shall consume it with the timbers thereof and the stones thereof." (Zech. 5:1-4).

It is one of the mysteries and tragedies of human life that the curse of a man's sin involves the innocent—oftenest the good mother, the honest father, or the faithful wife, the guiltless children. It registers quickly in the home. The curse destroys the home's peace and happiness. Dissension, strife, separations, divorces, are always traceable to somebody's sin. Or, when disgrace and ruin falls upon the home; or when the children go to the devil as soon as they grow old enough, it is never without cause. No one has the right or the ability to fix the blame for anyone else's case, for there are instances which admit of no human explanation. Let everyone examine himself. It may be that the ruin of your home is plainly enough due to your own course. Perhaps you have made money your god and lived for covetousness, and your children have sensed the hypocrisy of your life, and felt no constraint to follow their father's teaching. Or perhaps your pride has made victims of them. There are mothers who offer up their children to the world, the flesh, and the devil, as certainly as ever a perverted Israelite offered his son or daughter to Moloch. Or the sins of your youth have laid up a harvest for you in the home of your maturer life—alas, how often it comes to pass so!—What is so good as a home where a godly father and a gentle, loving mother bring up the little ones in the fear of God, in goodness and honor? Behold, this is the reward of faithfulness. And if for any cause a curse seems to have been in your home, my reader, know also that the Lord is good and ready to forgive, and abundant in lovingkindness toward all them that call upon Him (Ps. 86:5) and that He willingly turns the curse into a blessing, and the darkness into day. He will not forget them that seek His face. And the good harvest is surer and mightier than the evil; for "*Jehovah blesseth the habitation of the just.*"

CONCERNING HUMILITY. (Prov. 3:34).

"Surely he scoffeth at the scoffers, but he giveth grace to the lowly."

We have all met the scoffer, proud and wise in his own conceit, big-mouthed and arrogant; and his tongue walketh through

the heavens and there is nothing so sacred as to escape his sneering judgments. He, too, exercises a peculiar influence over the young. His critical attitude, his smartness and wit and self-sufficiency and superior air, proves strangely attractive. If, as is sometimes the case, he is brilliant and engaging in manners and personality, his victims are apt to be many. Blessed is the man that sitteth not in the seat of scoffers! For the Lord has set His face against such a man. Scoffing is an especially obnoxious form of pride—and how God hates pride! His grace and promise goes out only to simple-hearted, humble, lowly souls. "To this man will I look, even to him, who is poor and of a contrite spirit, and trembleth at my word." (Isa. 66:2). And that lowly disposition may go hand in hand with the highest intellectual ability and attainment.

ABOUT DESTINY. (Prov. 3:35).

"The wise shall inherit glory; but shame shall be the promotion of fools."

That frequently comes to pass even in this life. But it will surely be so in the hereafter. There is glory ahead for the wise.

They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:4). "Then shall the righteous shine forth as the sun in the kingdom of their Father," said the Lord Jesus Christ; and Paul, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward." (Matt. 13:43; Rom. 8:18). But there will be those that shall rise unto *shame* and *everlasting contempt* (Dan. 12:2); even the "fools" that ignored the loving invitation of God's wisdom, and chose darkness rather than the light.

If there shall be any doubt in this life whether it pays to trust God and obey, there will not be the slightest question about it in the Day to come.

KNOCK OUT SUMMER SLUMP.

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S. C.

DAWN DOCTRINE.

CHAS. M. NEAL.

WHY THIS PAPER.

That Millennial Dawn Doctrine as originated and promoted by Chas. T. Russell, and since his death by others, has broken down is quite evident to all, and overwhelmingly evident to those who have taken the trouble to go into the writings of Mr. Russell and those on whom his mantle fell. Having recently examined quite carefully much of what they write with a view of a religious discussion with them, I have thought it might be profitable to give to others facts thus gathered. It is hoped that this will serve two purposes. First, it will help those who find it necessary to meet these doctrines. Second, place before those entangled therein the manifest failures, and present the utter folly of further trust in Russell and the smaller prophets. Our purpose is not a full review of the doctrine, but rather to deal with those doctrines connected with dates ranging from 1872 to 1925. We believe these doctrines and dates are unscripturally founded, that they are inconsistent and that time has proven them glaring mistakes. Judge Rutherford says: "Error never desires to be investigated. Light always courts a thorough investigation." I believe that is true. It may also account why it is so hard to get this people to defend their doctrines in joint discussion. In the following presentation the numbers (1, 2, 3, 4, 5, 6, 7) refer to the seven volumes. The letter M to Judge Rutherford's lecture, "Millions Now Living Will Never Die."

WHAT RUSSELL DID NOT SAY.

"The Elijah class knew that the war was coming and one of them, the Lord's faithful servant, Pastor Russell, for forty years pointed out from the prophecies that it would come in 1914." Again, "Pastor Russell proclaimed . . . that 1914 would mark the end of the Gentile times; that the world would begin to end at that time." (M—41, 85). Statements like the above have been made by many in many places and at many times. They are untrue. Russell did not say what they say he said. That you may easily see that what he said and what they say is essentially different, and that what he said was wrong and that they know it, and further to show that much of what they have since said, is now proven by the facts to be untrue, let us get their sayings side by side.

Russell Said.

In six volumes Russell uses hundreds of dates—1914-1915 is the latest date used. 1914 is used over sixty times in these volumes and with it the words "full end," "full accomplishment," "full establishment," "full investiture," "full close," "fully out," "farthest limit," "final extinction," etc. 1914 is

They Say.

In Rutherford's lectures, and in Volume 7 Geo. H. Fisher, C. J. Woodworth and others say very different things. The year 1914 recedes and 1918, 1920, 1921, 1925, 1931, 1980 appear. Here we meet such phrases as "begin to end," "preparatory to setting up," "begin to pass away," "began to exer-

a "full" date. But note the exact words.

1914 As "The Farthest Limit."

Chas. T. Russell.

Bride, "The Little Flock."

"Sometime before the end of A. D. 1914 the last member of the body of Christ will be glorified with the Head." (2-77; 3-228, 364).

Christendom.

'And with the end of A. D. 1914 what men call Christendom will have passed away.' "Its calamities will involve the entire structure—civil, social and religious." (2-245; 3-153; 4-27).

Catholic Church.

"The final extinction of this counterfeit hierarchy" A. D. 1914. (3-356).

Chronology.

"Be it distinctly noticed that if the chronology, or any of these time periods, be changed but one year, the beauty and force of this parallelism are destroyed. . . these various time-prophecies corroborate each other, while the parallelism of the two dispensations clinches their testimony."

Harvest.

Time is 40 years from 1874 to 1914 A. D.—"full end of" and "full accomplishment of" by the end of 1914. (2-150, 234; 3-126, 149). Christ is present during all this time. Evidence is "uncontrovertible." Proof ten times more than proof of his presence during his first advent. (2-236,-7; 3-130).

Jews.

Will recognize Jesus. Will be received back into full favor A. D. 1914. (2-221, 232). Patriarchs raised to life 1914. (4-625).

Jubilee.—The Thousand Years.

Began in 1874 A. D. At the Beginning of the Seventh one thousand year day.—"Divine arrange-

cise," "legally ended," etc. 1914 is quite an empty date—just a beginning.

1914 as "The Beginning of the End."

Rutherford and Others.

Bride, "The Little Flock."

Deliverance of the Little Flock about Passover (Possibly on the Passover day). 1918 (7-177).

Christendom.

Smiten about April 27, 1918. Churches destroyed "wholesale and church members by the millions" in 1918. Goes down to Sheol in 1918. (7-62, 485, 513, 530, 542). Russell so coincides (7-119).

Catholic Church.

"Spring or summer of 1918" will end. (7-268).

Chronology.

"Re-examine the table. . . . Vol. 2, pages 246, 247; change the 37 to 40, 70 to 73 and 1914 to 1918 and we believe it is correct." Also, "ten years later than we once calculated." (7-62, 128). How about the "beauty" and "harmony" and "corroboration" of the time prophecies? If one year would destroy, how about "four" and "ten?"

Harvest.

1914 did not bring "the end of the harvest work." "Still in progress" 1917—Harvest ends in 1918. —(7-61, 62).

The "Wonderful parallelism" loses its clinchers.—Confusion reigns in all his beautiful, interlocked time-prophecies.—Maybe it is "a cunningly devised correspondence" after all. (2-223).

Jews.

Kingdom restored to them in 1925. "Regathering of all of fleshly Israel in 1980—(7-62, 128). Patriarchs raised to life 1925. (M-89).

Jubilee.—The Thousand Years.

Rutherford disregards this divine arrangement, double proofs and all, and figures out that the

ments," "double proofs." No other way, no other piece made to harmonize—(2-181, 182, 196).

Kingdom.

Assumes power and reigns in 1878—"full investiture," "full establishment," "universal control" at and from A. D. 1914. (2-77, 80, 239; 3-305).

Man.

1914—"that date will mark the farthest limit of the rule of imperfect men."

Satanic dominion completely overthrown by the end of 1914. God was not in the war (2-77, 250—1 Kings 19:11—Vol. 7-3). Question is, "Who ran the war?"

Time of Trouble.

Full close of time of trouble before end of 1914. Battle will end in 1914. "Angry nations will then authoritatively be commanded to be still." (2-101, 141; 3-228).

Worldly Dominion.

Completely overthrown by end of 1914—all present governments destroyed by that time. "No place found for them," "dissolved," "utterly destroyed," "end of the reign of evil" by the end of 1914 (2-77, 98, 140, 170, 242, 250; 3-211; 4-622);

"20 time-proofs that the reign of evil will cease . . . in 1914—1915." (Teacher's Manual-Supplement. p. 15).

"GREAT WAS THE FALL THEREOF."

The high position to which Pastor Russell's followers exalt him makes his failures all the more apparent. With them Russell is "the faithful and wise servant" (Matt 24:45), "angel to the Laodicean Church," (Rev. 3:14) "the son of man" (Ezek. 2:3), the man in linen, "with the writer's inkhorn by his side" (Ezek. 9:3), and ever so many angels, etc. (Rev. 10:7, 14:17; 16:1, etc). He was and is "the sole steward of 'meat in due season';" he had "a superabundance of gifts"; was "God's watchman for all Christendom" and is once called God.—(7:4, 11, 126, 169, 226, 241, 242, 377, 387, 385, 483). His writings are inspired—"He said that he could never have written his books

great restoration is to begin in 1925. (M. 88). Another frustration of beautiful harmony.

Kingdom.

Began to exercise power preparatory to setting up the kingdom in A. D. 1914.

Kingdom developments in 1920. Earthly phase in 1925. Established in power 1931. (M. 16, 19; 7-128, 569).

Fooled the Devil.

Russell taught the kingdom as fully established in 1914-1915—(2-999). So "we (Little Flock) once calculated." (7-128).

"No doubt Satan believed the Millennial Kingdom was due to be set up in 1915" (7-128). If the above is true then Russell misled the devil as well as the "little flock." Both now know that Russell was wrong.

Time of Trouble.

1914 marked the beginning of the end of the world." (M. 18). "The great war began exactly on time. . . . and there the old order began to pass away." (M. 18).

Worldly Dominion.

World began to end at 1914. "Old order would begin to pass away" 1914. Christendom's destroyer (1918) will be destroyed in 1920. (M—15, 16; 7-542).

"Since 1878 the worldly churches, and since 1914 the worldly governments, have been 'left desolate' and subject the one to the desolation of the sword of the Spirit, the other to desolation by carnal weapons." (7-466).

himself. It all come from God, through the enlightenment of the Holy Spirit." (7-387). Compare with II Pet. 1:21. All his writings are set forth by Bible Prophecy, and "the Lord assumes responsibility for the complete series" (7-295). Wherever Pastor Russell and the Truth People wish to go "it is authorized for them by the Lord." (7-466). The Watch Tower "is the most important journal published on earth" (7-6). "No writer, not even excepting the writers of the Bible, has ever had such critical readers." (7-58). Mr. Russell privately admitted that he believed he was "chosen for his great work from before his birth." (7-53). Yet with all this, "Pastor Russell was a man of unusual modesty," so much so indeed, that it is said "he turned pale" when face to face with the unmistakable evidence of God's choice in him. (7-418). To his followers, he still "supervises, by the Lord's arrangement, the work yet to be done." (Rev. 16:1; 7-256). The name "Russell" appears more than one hundred times in the exposition of the book Ezekiel.

SOME STRANGE SAYINGS.

LAZY CLERGY.—"The future of the clergy is that in the Millennial Age they will have to work for a living, like everybody else. Isn't it awful to contemplate? It means an expense of 65c for an alarm clock in every preacher's house in Christendom!" (7-285).

DOUBTING THOMAS.—"The time is not long: but if we have to go on for fifty years, why should we care? We are the Lord's. Let Him do as He will with His own." (7-65).

MORE GLORIOUS.—"And the earth was lightened with his glory." (Rev. 18:1). Comment—"Some of the glories of the New Day, all discovered since 1874. Adding machines, barbed wire, correspondence schools, cream separators, disc-plows, dynamite, esculators, fireless cookers, motion pictures, North Pole, sub-marines and vacuum cleaners." (7-273). This is only part of the list. We have selected only the more glorious!

HARMONY AND DISCORD.

Russell created the "beautiful harmony" and "wonderful parallels" which he says fit "without twisting and whittling." So perfectly arranged are they, and so interlocked and double-proofed, that if some of the dates be changed even "one year earlier" or "one year later" the "beauty and force," the "harmony and parallelism would be thus utterly destroyed."

The Lord, and father Time have been very unkind to Russell. With utter disregard they have walked through those well-drawn charts, scattered those converging lines in confusion and brought discord to the pleasant song. Parallelism, harmony, beauty and force have been thus "utterly destroyed," which according to Russell's own definition is to be "as though they had not been."

The followers of Russell admit changes of time to the extent of four, ten, and seventeen years. They are now sadly resigned

to fate, even to the extent of fifty years if the Lord so wills. Let us take a look with them at Phantom dates. As we look into the past we see 1921, 1920, 1918, 1914, 1910, 1881, 1878, 1874, 1872.—What a list of failures, all proven so, many admitted so by the prophets of the Little Flock! How uncertain must be those future dates of 1925, 1931 and 1980 with thrice three failures from which to view them.—But cheer up friends; *the Lord* has not failed! He has only allowed the fanciful schemes of Russell to come to grief.

HOW COULD IT BE.

The whole scheme of parallels and periods are but fanciful creations of his own mind. Take the Jubilee scheme as an example: He assumes the jubilee year to be a type of the Millennium. He assumes that Israel observed nineteen of these jubilee years. He assumes the "exact date" when the last was observed. The fact is the Bible does not give any account of Israel's ever observing a jubilee year. Russell admits that "we have no direct Bible record of Israel's observance of their typical jubilees." And then after all to have it all disowned and kicked over by one minor prophet, Judge Rutherford, and set at a date fifty years later, is evident proof of its imaginary existence.

Another example must suffice. Mr. Russell figured that a certain period in Israel's history was of 1650 years' duration. He wished to "double proof" this by a certain "Ascending Passage in the Great Pyramid. He assumed the Pyramid to be of Divine construction. He assumed this passage represented this particular period. He assumed that an inch stood for a year. The length of the passage was 1470 inches. More inches were needed so he measured the granite "plug" which closed the passage. This gave 179 inches or a total of 1649 inches—one more inch is needed to make the required 1650 inch-years. Less resourceful men would have failed but not Russell. Some one had tried to chip that plug out one time so he measured the supposed chips and secured the required inch. A man with such tools can create beautiful harmony anywhere. If the passage was too short he measured the plug. If passage and plug together were too short he chipped the plug and measured the chips. "Thus exactly, does the stone 'witness' corroborate the testimony of the Bible." (3-346).

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THE EPISTLES LEADING UP TO THE APOCALYPSE.*

When present things in a measure disappoint us, we turn more eagerly to the brighter future, and look beyond the darkened foreground to the light which glows on the horizon. Who does not feel, in reading the Epistles, that some such sense of present disappointment grows upon him, and that such dark shadows are gathering on the scene?

How fair was the morning of the Church! How swift its progress! What expectations it would have been natural to form of the future history which had begun so well! Doubtless they were formed in many a sanguine heart: but they were clouded soon. It became evident that, when the first conflicts were passed, others would succeed; and that the long and weary war with the powers of darkness had only just begun. The wrestlings "against principalities and powers and the spiritual forces of wickedness in heavenly places" (Eph. 6:12) were yet to be more painfully felt, and believers were prepared to be "partakers of Christ's sufferings," and not to "think it strange concerning the fiery trial which was to try them, as though some strange thing happened to them." (1 Pet. 4:12, 13).

But worse for the Church than the fightings without were the fears within. Men who had long professed the Gospel "had need to be taught again what were the first principles of the oracles of God." (Heb. 5:12). They were "falling from grace," and turning back to weak and beggarly elements, whereto they desired" again to be in bondage" (Gal. 4:9, 5:4). "Some had already turned aside after Satan" (1 Tim. 5:15), and, where there was no special prevalence of error, a coolness and worldliness of spirit drew forth the sad reflection, "All seek their own, not the things which are Jesus Christ's" (Phil. 2:21). Contentions were rife, and schisms were spreading; and men in the name of Christ and of truth, were "provoking one another, envying one another." New forms of error began to arise, from the combination of Christian ideas with the rudiments of the world and the vagaries of oriental philosophy. Here were men, like Jannes and Jambres who withstood Moses, "resisting the truth, reprobate concerning the faith" (2 Tim. 3:8). Here were "Hymenaeus and Philetus, who concerning the truth had erred, saying that the resurrection was past already" (2 Tim. 2:17). Here was the "knowledge falsely so-called," *pseudonumos gnosis* (1 Tim. 6:20), teeming with a thousand protean forms of falsehood. While the Apostles wrote, the actual state and the visible tendencies of things showed too plainly what Church-history would be; and, at

*From the very valuable little work, "Progress of Doctrine in the New Testament; Bampton Lectures by T. D. Bernard. In this extract he shows that the outlook of the Epistles demands the revelation given in the Apocalypse.

the same time, prophetic intimations made the prospect still more dark: for "the Spirit spake expressly, that in the latter times men would depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1)—that "in the last days grievous times should come," marked by a darkness of moral condition which it might have been expected that Gospel influences would have dispelled (2 Tim. 3:1-5)—that "there would be scoffers in the last days, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. 3:3)—that the day of the Lord would not be "till the apostasy had come first, and the man of sin had been revealed, the son of perdition, the adversary who exalts himself above all that is called God or an object of worship, so that he sits in the Temple of God, showing himself that he is God" (2 Thess. 2:4-7). "The mystery of lawlessness was already working, and as antichrist should come, even then there were many antichrists" (1 John 2:18, 22), men "denying the Father and the Son," "denying the Lord that bought them" (2 Pet. 2:1) "turning the grace of God into lasciviousness" (Jude 4), and "bringing on themselves swift destruction."

I know not how any man, in closing the Epistles, could expect to find the subsequent history of the Church essentially different from what it is. In those writings we seem, as it were, not to witness some passing storms which clear the air, but to feel the whole atmosphere charged with the elements of future tempest and death. Every moment the forces of evil show themselves more plainly. They are encountered, but not dissipated. Or, to change the figure, we see battles fought by the leaders of our band, but no security is promised by their victories. New assaults are being prepared; new tactics will be tried; new enemies pour in; the distant hills are black with gathering multitudes, and the last exhortations of those who fall at their posts call on their successors to "endure hardness as good soldiers of Jesus Christ" (2 Tim. 2:3), and "earnestly to contend for the faith which was once delivered to the saints." (Jude 3).

The fact which I observe is not merely that these indications of the future are in the Epistles, but that they increase as we approach the close and after the doctrines of the Gospel have been fully wrought out, and the fullness of personal salvation and the ideal character of the Church have been placed in the clearest light, the shadows gather and deepen on the external history.

The last words of St. Paul in the second Epistle to Timothy, and those of St. Peter in his second Epistle, with the Epistles of St. John and St. Jude, breathe the language of a time in which the tendencies of the history had distinctly shown themselves; and in this respect these writings form a prelude and a passage to the Apocalypse.

—T. D. Bernard.

"I never was happy until I gave up trying to be a great man and was willing to be nobody."—*Edward Payson.*

VERBAL INSPIRATION.

VERBAL INSPIRATION. In the foreground of all Inspiration stands the absolute and decisive statement of our Lord. "Till heaven and earth pass away," He says, "one *jot*"—that is, the smallest letter in the Hebrew alphabet—"or one *tittle*"—the tiny strokes by which one letter is distinguished from another, such as the dotting of our 'i,' or the crossing of a 't'—"shall in no wise pass away from the law, till all things be accomplished" (Matt. v. 18). So Divinely true—and therefore so obviously inspired—is every fragment of the Law, that the destiny of the universe waits on the minutest verbal expressions of the document: a studied statement of the inspiration, not only of the Law's *words*, but of the minute *fractions* of each word. If this, the strongest possible assertion of Verbal Inspiration, be true of the Old Testament, few will contend it is *less* true of the higher revelation of the New. All critics of Verbal Inspiration need to remember Whom their censure ultimately reaches.

INSTANCES. Several instances of verbal inspiration have occurred which no Christian questions. Of the Decalogue we read:—"Tables that were written on both their sides, . . . and the tables were the work of God, *and the writing was the writing of God*" (Ex. xxxii. 15), "tables of stone written with the *finger of God*" (Deut. ix. -10). The finger on the wall of the palace (Dan. v. 5), also, inscribed words individually inspired. Again, of the Letters to the Seven Churches we read: "To the angel of the church *write*," that is, by dictation: every word Christ *spoke* John *wrote*; as, hundreds of years earlier, God had said to Jeremiah,—"*Take thee a roll of a book, and write therein all the words that I have spoken unto thee*" (Jer. xxxvi. 2). Here, none will deny, were *verbal* inspirations: therefore it had occurred, and could occur again: *and therefore all objections that lie against the verbal inspiration of a document as such have been proved false by these indisputable examples.*

INSPIRED WORDS. The Scripture itself, in many passages, asserts its own verbal inspiration: nor, in accepting this testimony, do we assume the inspiration of the Scripture, but simply its truth. The Scripture of truth states its verbal origin in God. Of His own utterances our Lord says: "He whom God sent speaketh the *words*"—that is, discourses, made up, in this case, of another's words—"of *God*" (John iii. 34). Paul says the same of the Apostles: "Which things also we speak, not in *words* which man's wisdom teacheth, but [in words] *which the Spirit teacheth*" (1 Cor. ii. 13). The Holy Ghost taught the Apostles with what words they were to build up their utterances. So also the entire Law was put down to God's direct handiwork: "The statutes and the ordinances, and the law and the commandment, which *He wrote* for you" (2 Kings xvi. 37): and David exquisitely defines verbal inspiration thus,—"*The Spirit of the Lord spake by me, and His word was upon my tongue*" (2 Sam. xxiii.

2). What God said rested, verbally, on the Prophet's tongue; and Paul carries it to the utmost limit when he refers to the Scriptures as "the Holy Letters" (2 Tim. iii. 15).

PROPHETS. Verbal inspiration has been abandoned largely because the modern Church has lost the sense of the supernatural. *Scripture originated in an order of men miraculously endowed to produce it*; and it is our experimental ignorance of Prophets which breeds our difficulties. God, from the first, resorted to this intermediary between Himself and men,—for "He spake *by the mouth* of His holy prophets, *which have been since the world began*" (Luke i. 70); and the absolute inspiration of the Prophetic Order has been stated by an Apostle once for all;—"No prophecy"—that is, no utterance of a prophet, as a prophet, whether predictive or not—"ever came by the will of man"—that is, ever originated in a human brain,—"*but men spake from God, being moved [to utterance] by the Holy Ghost*"—(2 Pet. i. 21).. God has told us exactly what He means by a 'prophet.' "The Lord said unto Moses, I have made thee a *god* to Pharaoh: and Aaron thy brother shall be *thy prophet*" (Ex. vii. 1): that is, a prophet is the mouthpiece of his god. So of God's prophets it is written,—"*Thou testifiedest against [Israel] by thy Spirit through thy prophets*" (Neh. ix. 30). *The entire Scriptures have been written by prophets*; prophets, whose very utterances of God's Word constituted them prophetic; men *sometimes* inspired, but their prophetic utterances *always*. 2 Tim. iii. 16. 2 Pet. i. 21. Thus Scripture was born in miracle; it originated in an order of men miraculously endowed in order to produce it: the canon of Scripture, in both Testaments, was composed while Prophets still guided the actions of God's People: and so our Lord can say, with a tremendous emphasis of rebuke, "O foolish men, and slow of heart to believe in *all* that the *prophets* have spoken!" (Luke xxiv. 25).

PERILS. "There is no half-way house," said Sir Leslie Stephen, once a clergyman, but afterwards a frank unbeliever—"between the doctrine of verbal inspiration and a total abandonment of the Christian Faith." There is a graver foundation for this alarming assertion than many would care to admit. If the *words* of the Bible are not inspired, how can I reach its inspired meaning? If *some* words are inspired, and not others, how am I to distinguish between the two? And if *no* words are inspired, why do I trust the Bible any more than I trust Shakespeare or Bacon? A document which claims to be inspired, but is only inspired in parts, is like an official chart of a harbour which, claiming to mark all rocks, marks only some: *it is more dangerous than no chart at all*. "A *scripture*, or writing, is made up of letters and words, and not of invisible thoughts only: but, we are told, 'all **SCRIPTURE** is given by inspiration of God' (2 Tim. iii. 16). What is **WRITTEN**, therefore, is inspired of God; and that which is inspired of God is **ALL SCRIPTURE**—it is all that is written" (Dr. Gaussen).

THE LETTER. Nor is it legitimate or possible to antagonize the spirit and the letter in an inspired, that is, a Divine, utterance. 2 Cor. iii. 6—one of the most misquoted texts of all Scripture—antagonizes the Letter of the Law, which inflicted capital punishment for thirteen offences, with the Divine Spirit *behind the Law*, who regenerates, and now displays an unveiled Christ. Perfect speech is the exact adaption of word to thought, matched like body and soul, so close-fitting and inseparable that to chip the expression is to mutilate the thought; and it cannot be conceived that the Author of all language does not utter perfect speech. "Verbal and direct inspiration is therefore the Thermopylae of Biblical and Scriptural truth. No breath, no syllable; no syllable, no word; no word, no book; no book, no religion" (Dr. Bishop).

MANUSCRIPTS. Verbal inspiration is true only of the original manuscripts; and of these none have survived—they would probably have been worshipped if they had. But God has overruled the superstition of the Jew to little less than a miracle of textual preservation. A Jewish copy (and the Jew alone possessed the Living Oracles, Rom. iii. 2) had to be made on the skin of a 'clean' animal; it must be from an approved manuscript; no word must be written from memory; every letter, as well as every word, was counted; a complete bath had to be taken before the word 'Jehovah' was written; and the discovery of a single error is said to have involved the rejection of the whole manuscript. So early also, and so carefully, was the New Testament copied, that not only could it be re-compiled complete (it is said) from the quotations of the 'Fathers,' but the variations between the existing manuscripts—some four thousand in number—amount to not more than one thousandth of the entire text.

VERBAL USE. A decisive fact remains. Our Lord and His Apostles leaned their entire weight on a verbal use of the Scriptures. "If he called them *gods*, and the Scripture"—which is here *one* word—"cannot be broken" (John x| 35): our Lord bases all on the irrefragable inspiration of a single word. Again, from the *tense* of a verb—"I am," and not "I was." (Matt. xxii, 32)—He deduces to the Sadducees the doctrine of the Resurrection. So Paul also—who constantly rested an argument on single phrases, such as 'yet once more' (Heb. xii. 27), 'a new covenant' (Heb. viii. 13), etc.—bases an entire argument on a *singular* instead of a *plural*. "He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ" (Gal. iii. 16). So we find, in actual experience, that "sometimes a plural instead of a singular noun, or one particular word, instead of its synonym, will be made in the hands of the Spirit of God, the means of reaching some character which otherwise would not have been reached" (Spurgeon). *He who rests on the very letter of the Word of God builds on the rock on which the Son of God rested, and all the Apostles and Prophets whom God has ever sent to the human race.*

D. M. PANTON.

ON FOREIGN FIELDS.

DON CARLOS JANES.

"I see no business in life but the work of Christ."—Henry Martin.

"My heart burns for the deliverance of Africa."—Alexander Mackay.

"Let a thousand fall before Africa be given up."—Melville B. Cox.

"If I had a thousand lives to live, Africa should have them all."—Charles F. Mackenzie.

"Tell the King Mwanga that I die for Baganda and open the road to Uganda with my life."—Bishop James Hannington.

"I'm so thankful to be here, I don't know what to do."—Bess Wheeler Rhodes, Japan.

"The work of winning the world to Christ is the most honorable and blessed service in which any human being can be engaged."—Christian Frederick Schwartz.

"I am in the best of services for the best of Masters and upon the best of terms."—John Williams.

Having chosen missionary work in India, I gave myself up wholly to it. ** I united or wedded myself to it in a covenant, the bands of which shall be severed only by death."—Alexander Duff.

"I tell you, my fellow Christians, your love has a broken wing if it cannot fly across the ocean."—Maltbie D. Babcock.

"Death alone will put a stop to my efforts."—David Livingstone.

"Tell the committee that on the East African coast there is a lonely grave, . . . an indication that you have begun the conflict in this part of the world. . . . Think not of the victims who in this glorious warfare may suffer or fall. Only press forward till East and West Africa are united in Christ."—J. L. Krapf, after the death of his wife and daughter.

"It is past our understanding how ambitious young preachers who really want to serve their fellowmen can fritter their lives away on gospel-hardened sinners in America when God is pointing to the millions who never heard him."—Tokyo Christian.

"What can be more blessed than to lay down life for him?"—Adelbert, just before martyrdom.

"Prayer and pains, with faith in the Lord Jesus, will accomplish anything."—John Eliot, 58 years among the Indians.

"Should we languish and die here, I beseech thee, O Lord, to raise up others."—Allen Gardiner, starving in Tierra del Fuego.

"I tasted nothing yesterday. Blessed be my heavenly Father for the mercies I enjoy—no pain or even cravings of hunger, though scarcely able to turn on my bed."—Allen Gardiner.

"The advancement of the missionary cause is not only our

duty, but it is an enjoyment which those who have once tasted would not exchange for all the treasure of Indian mines, for all the laurels of civic success, for all the glittering splendor of coronets."—Mrs. Mackay.

CAMPAIGNING IN JAPAN.

O. D. Bixler.

Bro. Ebine has been here now some seven-months, living here with us until recently, but he has now moved to Yuwazaki where we hope he will be of benefit to the brethren. His wife seems an earnest Christian. Since he came, even unto the present time, he has co-operated with us in our efforts to preach the Word and has made two preaching trips away from here. One was over in "Chiba State" where Brother Fujimori lives. Two or three other young brethren and he held a New Year's meeting out in a remote section, and perhaps five or six young people decided to consider seriously Christ's teaching. Besides this trip, he recently made a two weeks' trip up to Tanakura to work with Bro. H. R. Fox. They both report a profitable time. Now that our tent work is over, he is going with the tent back up there for a while. Besides these two outside efforts, he also acted as chairman in Bro. Fujimori's meeting held in Omiya assisting Bro. Rhodes and Bro. Chinone. At the close of this meeting the workers moved on to Yamagata, our nearest town. The people attended the meeting well and three women were baptized. They are proving very earnest workers. One is the wife of the town marshal.

Bro. Ebine and I have been busy with the tent since the first of February. Our first meeting was one week at Kita Shiogo for the sake of the brethren there. Perhaps the brethren were encouraged some. Several outsiders heard us gladly. The weather was pretty cold for a tent, but the people came anyway. The next move was to Yuwazaki where Bro. Rhodes' force co-operated with us. We had some big meetings there; daily attendance of over 50 adults besides many children; several almost persuaded to turn from idols, and the brethren stirred to meet every Sunday for worship. This is a new record for that place. But our third meeting was the most interesting of all to us because it was in new territory. Bro. Ebine and I did the work ourselves with the exception of the very valuable assistance of our young brother, Doctor Katoh, for two or three days. We held there for one week and had from 50 to 150 adults daily besides many children. Two young women were baptized and several more are convinced that Christ is the Son of God. I have always wanted to try the Gospel just so in some fresh soil and so I count it my greatest meeting. Well, those two young women are earnest enough to walk 2½ miles to church on Sunday morning, something rather unusual for this country. One of them recently went to Tokyo and wrote us that she will look up Kamitomizaki or Zoshigaya church. Our last meeting was another attempt at Yamagata for three days and nights assisted by Bro. Hiratsuka. One young lady was converted, and the influence was felt in this town. During this meeting a man whom I had given a ride in our cart met me on the street and insisted that we come to his village the following Friday. He would advertise our coming and have the place ready. No preaching had ever been done there. True to his promise, at noon on the appointed day, all was in readiness; about 40 had gathered, and we preached Ebine talked for 30 minutes; I for an hour, and just as I was finishing Bro. Rhodes came in to top the meeting off. After that we spent 30 minutes in interesting discussion and left them talking among themselves. They seemed to be pleased and offered to pay us.

The farmers are busy from now on and so our tent work is over until fall, maybe. But we have several invitations to hold house meetings such as the last one mentioned. Ah, brethren, this is a great privilege we have of preaching to these souls in darkness. If I were more fit for the work, but my weaknesses, unworthiness, almost overwhelm me at times. Pray for us unceasingly.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF JUNE.

Lesson 9.

June 1, 1924.

THE BABYLONIAN EXILE OF JUDAH.

Golden Text: Righteousness exalteth a nation;
But sin is a reproach to any people.—Prov. 14:34.

Lesson Text: 2 Chron. 36:11-21.

11. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: 12 and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah. 13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel. 14. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. 15. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: 16 but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. 17. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand. 18. And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. 19.

And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of Jehovah by the mouth of

Verses 11, 12. Who was the last of the kings of Judah? How long did he reign? How? What prophet was sent to speak to him? When God's word comes to a man what should he do? (Isa. 66:2). Did Zedekiah? Why was destruction inevitable then?

Verse 13. Did Zedekiah regard his oath to Nebuchadnezzar? (Ezek. 17:18). Against whom did he stiffen his neck and harden his heart? What is the consequence of that? Prov. 29:1.

Verse 14. Did only the king sin so? What did priests and people do? How much respect did they show for God's house?

Verses 15, 16. Why did God send his messengers to them? Does the word of God always hold out a hope to those who accept it? But what attitude did they take toward God's message? With what attitude do I hear it and read it? Was the limit finally reached? Was it too late for any remedy then?

Verse 17. Who was the instrument of God's wrath and judgment upon them? Was the disaster terrible when it fell?

Verses 18, 19. What was done to the vessels of the sanctuary, and to the temple itself? Would that have been possible if God had not forsaken them? (Deut. 32:30). What befell all the great houses of Jerusalem?

Verses 20, 21. What was done with the persons who escaped the sword? For how long was this determined? During this time what would the land enjoy? What is meant? (Lev. 25:1-7).

Jeremiah, until the land had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfil threescore and ten years.

NOTES ON LESSON 9.

THE LAST KING.

After the death of Josiah, Judah's best king, things went downhill fast. Jehoahaz, Josiah's son, reigned but 3 months, and was deposed and taken to Egypt by the king of Egypt, who made Eliakim, Jehoahaz' brother, another son of Josiah's, King, and changed his name to "Jehoiakim." The latter reigned 11 years, very evil before Jehovah; and Nebuchadnezzar, king of Babylon took him away (2 Chron. 36:6-8); and Jehoiachin, Jehoiakim's son, reigned in his stead—only three months. He was the last king in the regular line of David's seed. In his place Nebuchadnezzar (who took him away to Babylon) set up his brother (rather, his uncle, 1 Chron. 3:15; Jer. 37:1) Zedekiah. After eleven years of misrule, the long-threatened judgment stroke fell. God is faithful in His threatenings and warnings as well as in His promises.

"The mill of God grinds slowly,
But it grinds exceeding small:
Though in patience He stands waiting,
With exactness grinds He all."

THE CAPTIVITY.

How terrible and heart-rending was the calamity that overtook the people of Judah, their land and their beloved City, may be gathered from Jeremiah's Lamentation. Though long admonished and forewarned they did not seem to think that such a thing ever would or could befall them. But when the cup was full the judgment fell, even as God had said. Many thousands perished by sword and famine. The city and the sanctuary were destroyed; and the residue of the people carried away captive into Babylon.

"By the rivers of Babylon, there we sat down
Yea, we wept when we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us song,
And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.
How shall we sing Jehovah's song in a foreign land?
If I forget Thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not,
If I prefer not Jerusalem above my chief joy."

(Ps. 137:1-6).

But that is not the last word. There was a promise of restoration. And even while in their exile "He made them to be pitied of all those that carried them captive." (Ps. 106:46).

QUESTIONS AND TEACHING-POINTS.

1. **The Last King.** Who was the last good king? Name the four after him? How long did each reign? What was the character of their reign? Who was the last one? What prophet was prophesying—pleading, warning, crying during all that time? What attitude did king and people take toward God's message? Consider again Prov. 29:1 and Zech. 7:11-14.

2. **The Great Calamity.** Did the people of Judah think that God's warnings were idle words? What did they find out? From what book can we gather an idea of the awfulness of the disaster? (Lam.) Do people today scoff and make light of God's warnings and future retribution? What will God do about it? What is the right attitude to take toward God's word?

3. **Babylon.** Who was God's instrumentality in carrying out this judgment? Is Isa. 10:6, 7 applicable to Nebuchadnezzar? Read Jer. 27:5, 6. Did God utterly abandon Judah, or did His loving-kindness follow them even there?

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 8, 1924.

EZEKIEL ENCOURAGES THE EXILES.

Golden Text: I will seek that which was lost, and will bring back that which was driven away.—Ezek. 34:16.

Lesson Text: Ezek. 34:11-16, 25, 26.

11. For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. 13 And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. 14 I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. 15. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. 16

I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice. 25. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.

(On Ezekiel and his prophecy, see Notes).

Verses 11, 12. Seeing that the shepherds of Israel had so badly failed of their charge (see vs. 1-6) who would undertake the long misused office? Who is the good Shepherd? (John 10:11). What would Jehovah do for His sheep?

Verses 13, 14. Who alone can gather them? Jer. 31:10. From whence would He gather them? Whither will He bring them? What provisions would He make for them there? Is Israel ever to go back to their land to possess it? (Jer. 30:3). Have they ever possessed it since their captivity? (Neh. 9:36, 37).

Verses 15, 16. What does God solemnly pledge Himself to be to them and to do for them?

Verses 25, 26. What further great thing does He promise them? Compare with this, Hos. 2:18-20; Isa. 11:6-11.

NOTES ON LESSON 10.

EZEKIEL AND HIS PROPHECY.

Ezekiel was a prophet of the captivity. He was himself a captive among the captives by the river Chebar in Babylon, having been carried there before the final fall of Jerusalem. Ezek. 1:1. Half of his prophecy was uttered before the destruction of Jerusalem (chapters 1-24) and is full of heavy warnings and rebukes to the careless "optimists" and those "peace-peace" prophets, who thought that Jerusalem would really never be destroyed, and that their own exile would presently end. In chapter 24 is the announcement of Jerusalem's actual fall; after which Ezekiel sets himself to console the captive people. From chapter 34 on is a series of visions of a future restoration and glory which no event in the past has ever as yet fulfilled. Our present lesson is one of these, and the chapter from which it is taken should be read in its entirety.

THE WATCHMAN ON THE WALL, AND OTHER FEATURES.

In chapters 3 and 33 Ezekiel is represented as God's watchman, under heavy responsibility to warn the heedless sinner of impending judgment.

His strange and wonderful vision, "the appearance of the likeness of the glory of Jehovah" (1:28) is described in great detail in chapters 1, 2, 10. He beholds the glory of Jehovah departing from the sanctuary in chapters 8 and 11; but in chapter 43 he sees it coming back to the new temple.

Chapter 18 sets forth the fair and equal way of the Lord. Chapter 20 is the indictment of Israel.

Ezek. 36 contains a most wonderful prophecy of Israel's future restoration and regeneration. The vision of the "valley of dry bones" is of the same tenor. The ever-deepening river and the holy city, whose name is "Jehovah Shammah" ("Jehovah is there") completes the book. (Ch. 47, 48).

QUESTIONS AND TEACHING-POINTS.

1. **The Prophet among the Captives.** What evidence is there that Jehovah was still mindful of the people? What are two chief portions of Ezekiel's prophecy? Are there yet cheap optimists who say "peace, peace when there is no peace"?

2. **The Shepherd of Israel.** Who were the shepherds of Israel? (Jer. 2:8). Wherein had the shepherds failed? Consider God's idea of a shepherd's duty. Who are shepherds in the church? (1 Pet. 5:1-5). Are any of God's people today exempted from seeing after others? (Heb. 10:25; Jas. 5:20). Consider Ps. 23. What will God do for His people if He assumes the task of being their shepherd? Consider also John 10. How far does the "good shepherd" go in His care for the sheep? See what is said of His sheep in John 10:27-30.

3. **Other features of Ezekiel's prophecy,** as given in Notes. What other prophet was in Babylon among the captives? Dan. 1:1, etc.

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 15, 1924.

THE RETURN AND THE REBUILDING OF THE TEMPLE.

Golden Text: Comfort ye, comfort ye my people, saith your God.—Isa. 40:1.

Lesson Text: Ezra 3:8-13; 6:14, 15.

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of Jehovah. 9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of

Verse 8. When did they go back to their land and their city? Ezek. 1: 1-3. What was the first necessity after their return? What beginning was made at once? (Ezek. 3:2, 3). What are they undertaking now? Who was Zerubbabel? (Matt. 1:12). Who was Jeshua? (Hag. 1:1).

Verses 10, 11. With what ceremonies was the foundation of the Temple laid? How did the people respond?

Verses 12, 13. What other sound was mingled with the shouts of joy? Why did some weep? What comfort did Haggai give them on this point? (Hag. 2:2-9).

Ezra. 6:14, 15. What sustained the courage and strength of the people in the work of building? Was it brought to a successful completion? When? How long after begun? (About 20 years).

Asaph with cymbals, to praise Jehovah, after the order of David king of Israel. 11 And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving-kindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. 12 But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 so that the people could not discern the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off. 6:14 And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

NOTES ON LESSON 11.

THE RETURN.

As God had promised them, just 70 years after they were taken captive they were permitted to return. (Jer. 25:11, 12; 29:10). Promptly upon the expiration of the time, He who turns the hearts of kings as water-courses (Prov. 21:1) stirred up the spirit of Cyrus, to make the necessary proclamation. (Ezra. 3:1-3). However they were comparatively few that responded—about 45,000 first and last—a mere handful in proportion to the number of the people. But that many went, and proceeded to rehabilitate the land and the ruined dwelling-places, and to rebuild the temple of God at Jerusalem.

We cannot regard this return as the fulfillment of the glorious and far-reaching promises of Israel's restoration, in Isaiah, Jeremiah, Ezekiel, and other prophets. This was hardly a foreshadowing. (See Neh. 9:36, 37, describing the condition of the returned remnant nearly a century later.)

THE REBUILDING OF THE TEMPLE.

This was the most important task that was before the returned exiles, and was specified as the real object of the return in Ezra 1:2-4. First of all they built the altar, and began offering sacrifices. In the second year the foundations were laid, with great celebration and shouts of joy mingled with the voice of weeping on part of those who remembered the former glory of the House. Not long after, Cyrus having died in meanwhile, the work was stopped by imperial decree, through the influence of adversaries; but resumed on the strength of Haggai's prophecy. (Read Hag. 1). Then it went forward, Haggai and Zechariah encouraging and stirring the people to the work, until it was finished.

QUESTIONS AND TEACHING-POINTS.

1. **God's faithfulness** in His promise to release them after 70 years.—His power to move the hearts of kings. (Prov. 21:1).
2. **The Return.** About how many returned? Was this the glorious restoration promised by all the prophets? Why did so few respond?
3. **The Rebuilding of the Temple.** What was the necessity of this? Ps. 132:13, 14. What was the first step? How was the foundation laid? Did the work go on uninterruptedly? Who encouraged the people? When was it finished? What should we look to first of all? Matt. 6:33.
4. **Haggai and Zechariah.** Read especially Hag. 1:1-2:9

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