

JUNE, 1923.

# 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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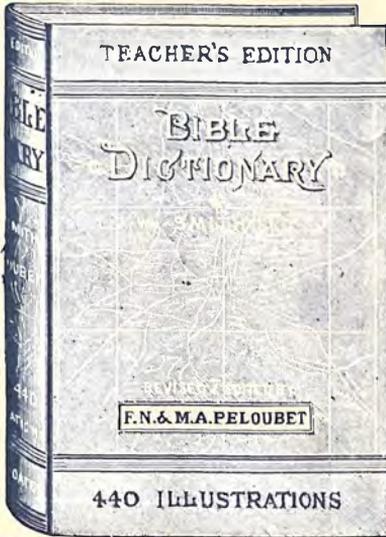
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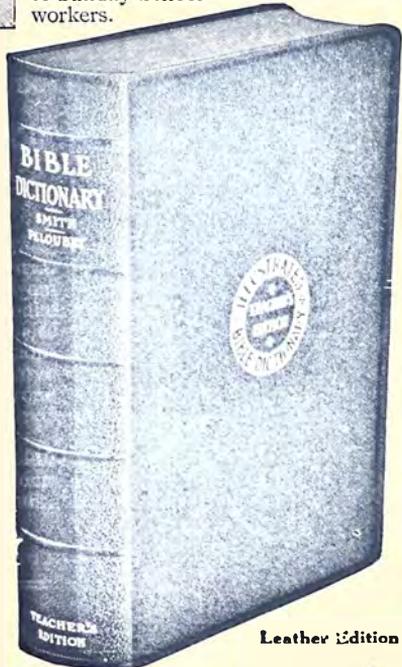
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Word and Work, Louisville, Ky.

# WORD AND WORK

## HE IS ABLE.

(1) Rom. 4:21;(2) 2 Tim. 1:12; (3) Rom. 14:4; 16:25; Jude 24; (4) Eph 3:21; (5) 2 Cor. 9:8; (6) Heb. 11:19.

“He is able”—this my faith—  
Able all His own to bless,  
Far beyond all thought or asking,  
In unfailing faithfulness.

“He is able”—this my peace—  
Helpless though I face the storm:  
“Whatsoever God hath promised,  
He is able to perform.”

“He is able”—this my trust—  
Word of words to cheer my way:  
That which I’ve committed to Him  
He will keep against that Day.”

“He is able”—this my might—  
This the strength in which I stand:  
By His grace, established, guarded,  
Who can take me from His hand?

“He is able”—this my store—  
God shall every want supply:  
Love enriching, grace abounding,  
In unending constancy.

“He is able”—this my hope—  
Able e’en the dead to raise:  
O Almighty God and Father,  
Thine be endless power and praise.

—E. L. J.

---

## “WHY I GO TO CHURCH.”

HON. JOHN WANAMAKER.

You might just as pertinently inquire “Why do I eat?” or “Why do I sleep?”—because I find one is just as necessary to my well-being as the other.

I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances.

Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ’s Kingdom upon earth.

For four years while Postmaster General under the Harri-

son administration, I traveled nearly 100,000 miles in order to be present each week at my own church.

I have made it the rule of my life to be in my regular place each Lord's day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined.

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## WORDS IN SEASON.

R. H. B.

### WHO CAN UNDERSTAND THE BIBLE?

Just as the same person is not the same person to everybody, so the Bible changes aspect and complexion according to the attitude of the one who approaches it. To the humble simple soul it readily yields its precious treasures of truth and blessing; to the scoffer it presents a cold and barren front. God is still revealing himself to the "babes" and hiding His glory from the "wise and prudent." To the lowly He unfolds the hidden wonders of His grace and wisdom, where the proud and self-conceited find only husks of abstract doctrines, dry words and statements, and cheerless arguments. Those who come to it with a will to do God's will find light in its pages, and those who come seeking excuse of their self-will are led astray. "The secret of the Lord is with them that fear him and he will show them his covenant." Like the pillar of cloud, to Israel light and guidance, to the Egyptians mist and darkness, so the Bible presents its glory to the eye of faith, but to its enemies it is a veil of darkness.

It is not generally understood how much *Love* has to do with a true understanding of the word of God. God is love; and His love pervades all His book. No man can really get God's viewpoint and true meaning, or read God's word aright except in the light of love. He that loveth not abideth in the darkness. He sees nothing clearly. He can have no true apprehension of the will and way of God, nor does he himself know whither he is going for the darkness has blinded his eyes. (1 John 2:9). "In thy light we shall see light," said the Psalmist; and the light of God is the light of love. Only in the attitude and atmosphere of faith and love can we read and understand the word of God aright. To those who come to it with different spirit and intent it is a closed book.

### "FOR WE KNOW IN PART."

Many of the differences between professed believers are due to one sided conceptions of the truth. It is our frailty that "we know in part and we prophesy in part," and, alas too often, think the part we know is all there is to know—at least all that is

worth knowing. On that we lay out our creed: thus it must be and none-otherwise; and we make it hard and fast, and leave no room for adjustment to further light. In fact further light is often specifically excluded and denied. Thus men become partisans and sectarians, and bigots, and next Pharisees and hypocrites. They are not few, I'm afraid, who think they are doing God a service when they stretch the blanket in order to save their doctrines and their faces. How weak we all are! Surely it behooves us to be humble and tolerant, and to set our Lord Jesus before us every day that He may grant us deep and sure fundamental convictions together with the ability to go on unto perfection.

#### WILL YE LIE FOR GOD?

"Will ye speak unrighteously for God, and talk deceitfully for him?" asked indignant Job of his friends: "Will ye show partiality to him? Will ye contend for him?" (Job 13:7, 8). Job's three friends had their doctrine and theory about the ways of God with man, well-founded, we may admit, and true in a general way; it is surprising how much they knew, how well they understood some things, how clean and clear-cut their conceptions were. It was not that their position was *false*: it was true in the absolute. Yet it was partial, fragmentary: in their application of it there was much that they did not take into account. Their knowledge of the truth did not cover the whole ground; it did not take in every case. And they lacked the good sense of making allowance for that. Like men today they thought they had the matter all summed up and—it was a case of *ne plus ultra*: every one who differs with *us* is a liar, a perverter of the truth; yea, if he opposes *us* he opposes *God*. How natural it is for men to fall into that frame of mind! What was their theory? Why, that God was Judge; that He dealt with every man according to his ways: that He blesses the righteous and curses the wicked. They believed in a moral government, in Gods' incorruptible justice; His knowledge of every secret thing; His power to do what was right. And who would deny that? But they only knew in part. They thought they had God all diagrammed and tabulated. Simple as it was, it never occurred to them that God might permit affliction and calamity to come upon a man temporarily for reasons other than his own past sin. God is just they said, and Job is smitten: therefore Job is an evil-doer, and to save the honor of God Job must acknowledge it. They first gently suggested it, and when Job denied, they insinuated it more strongly; then they flatly accused him of it, and finally (one of them at least) became insulting and abusive—which from of old is the common manner of creed-bound orthodoxy in the face of contradiction. Yet, were they not right? Yea, both right and wrong: right in the truth they held, limited in their scope of vision. They didn't even know of a judgment in the hereafter. In the face of facts they maintained that, God being just, sin brings suffering and goodness brings blessing, here and now and in every case. But Job said, "Not in

every case, nor in my case." They reply, "Yes, in every case, and in your case, too." Job says, "Will ye lie for God and make out a false case against me to help *Him* out? Woe to you when He comes to settle with you!"

#### A GOOD MAN'S AFFLICTION.

Speaking of Job—how very wonderful was that life. A man to whom so little of God's great plans had been made known; but whose integrity, purity, nobility, high standard of life and morals would put most *Christians* in the full light of the gospel to shame—who when suddenly stricken down in the midst of his days and, seemingly in the most arbitrary manner, nevertheless did not turn away from God, though he had no hope or prospect before him. "Though he slay me, yet will I trust him." He too knew that God was just—and therein lay his perplexity. He knew that he had been upright and just to his fullest limit of ability. He too, like his three friends, drew his inferences (as a thinking being indeed must) but inferences of a sort different from theirs. He trusted God in the dark. "Surely it cannot end here," he thought: "may it be—nay, but the thought is too wild!—if a man die, might he live *again*? No—it cannot be, surely. Ah, all my days would I wait and bear unmurmuring whatever my lot, if I knew *that!* However it be, my right is with Him. Surely even now I have a witness in heaven; and my kinsman-redeemer—the one who takes my part and upholds my right against injustice and oppression—surely some day he will rise up and plead my cause. And even if I perish in this my affliction, though, after my skin is consumed by this loathsome disease, the worms destroy my body—come what will and may, and seem it ever so impossible: some day I shall see my God and stand acquitted in His righteous sight." So to this good man arose a light in the darkness.

#### "THE MAN WHO FEARED GOD FOR NAUGHT."

What is the "problem" of the book of Job? Is it "Why do the righteous suffer?" Not that only nor mainly. It lies rather in Satan's question, "Does Job fear God for naught?" The question is, Would any man trust and love God just for Himself, for God's own sake—not merely for what God can give him or do for him? And, conversely, can God trust any man to be true to Him in darkness as in light, in tempest as in sunshine? That is the problem of Job. And yet beyond all "problem" that may be brought out, there was a *purpose of God* in it all, of which Satan never dreamed when (as he thought) he drew God into a contest and an experiment upon Job to the latter's bitter hurt. Elihu suggested it when he said that God may chasten men to keep them from pride and false security. Job himself came nearer to it when he said, "He knoweth the way that I take: when he hath tried me I shall come forth as gold." For, for all Job's integrity, there was many an "*I*" in his defense and protest; and *his righteousness* (Phil. 3:9) he held fast as his prized possession and reliance which he would by no manner of means surrender. But

there came the moment when out of the depths he beheld the vision of God, and simultaneously he saw himself in a new light: a glory of mingled rays of perfect holiness and infinite loving-kindness fell upon his face, and Job bowed his head and said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes."

Then came "*the end of the Lord.*" (Jas. 5:11). Who would doubt that the new life that came to Job had a quality never known before—a tenderness and strength, a joy and peace, and a wondrous mellowness of love and trust that even "the perfect and upright man" of the former day had missed?

"If through fiery trials your pathway should lie,  
My grace all-abounding shall be your supply.  
The flame shall not hurt you: I only design  
Your dross to consume and your gold to refine."

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### **NINETY DOLLARS FOR FOUR BEST ARTICLES.**

As announced in May Word and Work an interested brother has put at our disposal the sum of \$90 to be dispensed as follows:

#### CONTEST No. 1.

\$25 for the best, most suggestive article along any line, not to exceed 1,100 words, typewritten, due in our office by June 30.  
\$10 for the second best article.

#### CONTEST No. 2.

\$35 for the best article, \$15 for the second best article, not to exceed 800 words, typewritten, due in our office not later than Aug. 15, answering the following paragraph:

"I am a sister in the Lord, unmarried, said to have a pleasing appearance, apt to teach, 31 years of age, health good, life clean, no dependents. Would not in the least be chargeable to any one. I wish to be used in the way that will bring the most good to humanity and the greatest glory to God."

The editors of Word and Work being the judges of the articles, are not eligible in the Contest.

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### **IN 100 YEARS THE BIBLE WILL BE UNKNOWN.**

Voltaire, the famous French infidel, once said: "In a hundred years from now the Bible will be an unknown book." And how has this prediction been fulfilled? After a hundred years his house in Geneva was the branch office of the British Bible Society. In Voltaire's time not one Bible society existed in the world; today the American Bible Society alone distributed 2,826,841 Bibles—all Bible societies together published 11,378,954 copies. If we add the products of all the Bible societies we have the enormous sum of 500,000,000 Bibles published in the nineteenth century.

# WORD AND WORK

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

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

2605 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson

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## NEWS AND NOTES.

H. L. Richardson, Principal of Carman Bible Training School, is laboring with Sherbrook Street Church, Winnipeg, for six weeks, returning in the autumn for a similar period.

A. E. Firth, East Toronto, renews our entire club of ten at that place.

Eleven were added to the church during H. L. Olmstead's meeting at Wheeling, W. Va.

From the Louisiana French Mission field: "I wish you would tell your readers that we have had a most happy meeting of the main part of the French brethren. Satan had been having us at a serious disadvantage. God gave us a great victory. We know of no serious trouble remaining. Help us by your prayers to keep ourselves in the love of God. Let all know by this that Brother John Newman has, in a most scriptural way, cordially set himself right. Beginning June 1, Bro. N. will take up his work as usual, and any favor shown him will be a favor to us all."—Ben J. Elston.

The Revelation article for June covers Rev. 8-11. The next will take in chapters 12-14, the most important part thus far, which throws light upon all that went before and all that comes after.

From J. C. Bailey, Elmdale, Mont.: "I spoke twice at Itevan, Can., nine times at Mona, Mont., nine times at Goodwin School-house, six times at the McKinley School-house, and twice at the water's edge.

New orders for our Lesson Quarterly (Third Quarter) or changes in old orders should be sent in at once.

A good report comes from the Pullias-Zahn meeting at Cleburne, Tex: "14 additions the last two days, 35 in all."

Children love "Great Songs of The Church." F. L. Wheeler writes: "When Brother Hendrix' house in Indiana burned, while the people were watching the fire, being afraid to venture into the flames which had multiplied beyond control, the little girl, Frances, thought of 'Great Songs' and rushed into the flaming house, rescuing the song book unharmed. However, the book showed signs of having been wrapped in the flames."

This is what is known as the "Sod House Country," so called by Bro. Don Carlos Janes when he was in this country some years ago stirring up misionary work. Bro. J. O. Golphenee is still in the field and assisting in the meetings. The results to date are 8 baptisms, 1 restored and 8 confessions last night; many more almost persuaded. Good crowds, splendid interest. Pray for the Montana work."

"The Church I Found and How I Found It," and "Why Not Be Just a Christian?" are two great tracts for summer meetings. The last named costs \$15 the thousand, with or without a notice printed to order upon it. Send a quarter at our risk for sample set of seven best tracts.

Belated good news from Dallas Jewish Mission: "The two daughters of my recent convert, Mr. Neederman, have yielded in obedience to the blessed gospel and were baptized by our friend of Israel, Dr. E. V. Woods. My cup, though little, overflows with joy. The praise belongs all to Him."—Stephen D. Eckstein.

From Andrew Perry: "On April 12 I got home from quite an extended trip beginning Jan. 27. On this trip I preached at a number of points in Illinois, Indiana and Arkansas—51 sermons. I find the congregations awakening to the great need of New Testament Evangelistic work. Two counties in Arkansas (the congregations therein without any appearance of society work) have each already an evangelist at work in new and destitute places, and a number of other congregations are planning mision meetings."

"I have a harmless remedy for the tobacco habit that I want every tobacco user to try. I guarantee that it will stop all craving for tobacco in any form, no matter how long a person has been using it. Write to me and I will tell you about it."—Loomis O. Hinton, Spencer, Ind., (Adv.)

"Supplements" to "Great Songs of The Church," (50 noble hymns) to paste into the first edition, may now be had at 5c each.

Get "Great Songs" now, in readiness for this year's meeting. We will wait on the money if necessary. Once in, you will never need to change.. "In thirty years the book will still be in its prime," says our greatest song leader.

Is your congregation in the list published on last cover page? The list keeps on growing.

A report of 9 additions, 8 by baptism, to the Church in Portland, Me., where R. G. Schell labors, was mislaid and belated. It's a fine report!

Dear Bro.——: "You will no doubt find in 'Great Songs of The Church,' by E. L. Jorgenson, Louisville, Ky., the best song book thus far produced and one not soon to be surpassed. I should like to see churches adopt Jorgenson's book, for it is a rare collection brought together at long and expensive endeavor. It is deep in spiritual pathos, and, being just off the press, it should have our support as an able and recent publication, gotten out for the brethren at large. I am in no way connected with it, but I know that this book will be appreciated the more as we are developed in the true spirit of reverence and worship."—W. W. Freeman.

From Bro. and Sister Dickson, Sneedville, Tenn.: "We hardly know how to express our appreciation of the \$25.00 monthly appropriation made by the Portland Avenue church. It will enable us to do more work for the Lord."

Bro. Dickson, Bro. Clyde Edens and two other members of the Forest Hill Mission are in a meeting at Big Stone Gap, Va.

Dr. J. S. Ward was with us in New Orleans the 6th of May, and H. L. Olmstead the nights of the 10th and 11th. Both gave good spiritual lessons helpful to all who heard. We are expecting Olmstead to be with us a week including the first Lord's Day in June.—Stanford Chambers.

Stephen D. Eckstein, Jewish Missionary of Dallas, had fine meetings at Ardmore, Okla.

"Lessons on Hebrews," by R. H. Boll, a good gift book—for home or class use, price \$1.

The sin of our age, said a noted man, consists in humanizing God, deifying man, and minimizing sin.

How the learned rabbis managed to overlook the one chief and absolutely essential point! Look at Nicodemus. It had never dawned on him, though the Scriptures were well known to him, that only to the converted, changed, heart-circumcised, regenerated Israel of the New Covenant was the great promise made. How blind the doctors can be!

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#### FREE LEAFLETS.

I now have in stock the following 4-page leaflets for free distribution: Daily Bible Reading, Conversion, Baptism, Missionary Work, Dancing, Christ is Coming, How to Use the Bible, Instrumental Music, The True Church, The Great Invitation, Missionary Giving, Tobacco, and The Name Christian. Postage is 4c a hundred. Gifts towards the printing fund are acceptable. Samples upon request. Have a supply for your protracted meeting and other occasions.

DON CARLOS JANES.

2229 Dearing Court, Louisville, Ky.

## THE COMING OF CHRIST AND FULFILMENT OF PROPHECY.

R. H. B.

"In the Word and Work of 1917, p. 388, at the conclusion of the seventh article on the Olivet Sermon, "The Abomination Of Desolation," I find this statement, "The question that remains, how this agrees with the teaching that the Lord may come AT ANY TIME, will be discussed later." Would it be much trouble for you to inform me where I can find the later article. I have all of the Word and Work of 1916 to 1922 inclusive, but have not given all the careful study I would like. But would like to know where the rest of those articles can be found while it is fresh on my mind. Intend to study all carefully. I appreciate the articles on Matthew 24 and Luke 21 more than anything I have found on the subject—to say nothing of many other good articles in the Word and Work. I pray our heavenly Father to help you to continue in this zealous, fearless (of what man might say), reverent and longsuffering method of teaching."

—O. S. B.

That promised discussion never appeared; but since it is not out of order at any time, we will give it here.

The prophecies connected with the Second Coming of Christ are many and various. If, as is commonly thought, the Coming of the Lord is just a single act—a descent from heaven followed (as some think) by the immediate wind-up of all things, it is not possible to reconcile or to account for all the different scripture-statements concerning it. There is the whole line of teaching on the *imminency* of the Lord's Coming—that is the possibility of His coming *at any time*—and we are charged to watch and be ready continually. The *practical* power of the doctrine lies largely in this, and this point must be guarded and preserved above all. But again we read of certain events that must first transpire—a tribulation, for example, such as had never been and would never be again, which would *immediately* be followed by heavenly signs and the Coming of Christ in glory. (Matt. 24:21, 29, etc.) Then there is the national conversion and restoration of Israel, of which there was not the remotest prospect (but rather the contrary) in Paul's day, but which Paul confidently predicted (Rom. 11:15-32) while yet holding up the Coming of Christ as the object of the Christian's constant expectation. Now it is clear that we are to look for the Lord's returning continually; but it is also clear that certain things shall transpire and certain conditions prevail when He does come, of which there is little or no sign at present. It is furthermore evident that no man can earnestly and intelligently expect the Lord's coming from day to day, when he knows that Christ cannot come till this or that far-reaching thing has happened. At one time He says—"at an hour that ye think not the Son of man cometh," and shows how quickly and unexpectedly it will happen, even while men are eating and drinking, buying and selling, planting and building, marrying and giving in marriage; at another time it seems that the world is in a state of fearful expectation, being aroused by terrifying prodigies and portents in

earth and sky and sea. These things are simply irreconcilable on the hypothesis that the Coming of the Lord is to be a single, simple event. Some indeed take the passages that teach the imminency of His Coming and "explain away" the rest, and some show from the scriptures that the Lord cannot come for a long while yet, and explain away all the warnings to the contrary. But shall we not take *all* God has told us on this subject?

The simple solution of the matter is that in the Second Coming, as in the First Coming, there are certain separate stages and phases. *He came* when He was born in Bethlehem. *He came* when He was baptized of John (Acts 13:24). *He came* at His "triumphal entry." (John 12:15). *He came* at the Cross, as John declares. (1 John 5:6). *He came* again from the dead at His resurrection. Yet these were not many comings, but the various features of the one coming. So it is with His Second Coming. He comes to take up His saints. (John 14:3; 1 Thess. 4:16, 17). But He also comes *with* His saints to be admired in them. (Col. 3:4); 1 Thess. 3:13; 2 Thess. 1:10). These two things cannot possibly occur at one and the same time. Here then are *two distinct features* of His Coming, at least; and even that may not exhaust the matter yet. It is for this cause, no doubt, that the Holy Spirit chose a word ("parousia") which means not only *arrival* (though it certainly means that) but also "*presence*," as though it were meant to cover a *period of time*. The Second Coming of the Lord is not a single, simple appearance therefore, but is composite in character. Unless that fact is recognized it is impossible to understand the various Bible statements concerning it.

We may add further that in a similar manner the various Bible-declarations compel the recognition of *an interval* between the taking up of the living and resurrected saints, and Christ's coming down *with* His saints; for several things must occur then, and can only occur at such a time as that: among which is the judgment of the saints before Christ; the Great Tribulation of which the Olivet Sermon speaks; the great "day of Jacob's trouble," and his subsequent restoration; the reign of Antichrist whom the Lord Jesus destroys when He comes in His glory with His saints—of which things we can not now speak severally.

The important point in all this is not that we should be able to construct a theory that accounts for every scripture-statement on this great theme; but that we may not be hindered by our preconceptions from accepting simply *all* that God says about it. On the one hand we shall not cease for any alleged reason to heed the admonition of Christ and the apostles to watch ceaselessly and look earnestly for our returning Lord; nor, on the other hand, will we be hindered by any theory from believing that all the great future events which shall come to pass on the earth shall find their uncramped fulfilment, even as God has said.

**"WOMAN'S TRUE ADORNMENT."\***

I am happy in the privilege, and appreciate the honor conferred upon me by this class, to assist in the exercises of the hour. I recall with pleasure, a similar occasion of three years past, another of six, yea and still another of nine:—a rather serious indication that along with the rest of you I am growing old. But I have an abiding appreciation of young men and young women who "finish the course," and along with you I honor these good and faithful teachers who labor so patiently year by year in leading you onward and upward to the glad day of graduation. Blessings on them and their noble calling.

It was Addison who said, "What sculpture is to a block of marble, education is to the human soul." If it is the interest of the rich man, 'tis certainly the capital of the poor. Let us beware, lest in these days of speed and pleasure, trade and gain, we measure our ideals by a commercial standard. I stoutly disagree with him who seems to think the community's best assets are found in our farms, merchandising establishments, manufacturing plants, State and National Banks. Beyond question the list should be headed by the institutions of true education, of mental, moral and spiritual uplift without which the world would be dreary indeed. God pity the man who is not able to see it, and help us who understand to make other public matters subsidiary to these great institutions.

Young ladies, as you go forth to face the graver problems of life or pursue further your work in higher institutions of learning, I am sure your training has been such that you will supplement knowledge with wisdom.

You may adorn yourselves with that incorruptible apparel of noble womanhood,—a meek and quiet spirit, which is in the sight of God of great price. Keep ever in mind that God's constant, never sleeping, all-seeing eye is upon you, and you can never go far astray.

Great is the power of womankind to cheer, to sustain, to uplift and bless so long as she loves and lives and labors in her God-given sphere. If it is true, that woman fallen, degraded and depraved carries man with her to the lowest depths of shame, it is also true that in the full endowment of her sacred virtues, she lifts him to the loftiest heights. If there have been Delilahs, Jezebels, Herodias, Sapphiras, and Witches of Endor, on the one hand, thank God there were also Sarahs, Rachels, Rebekahs, Esthers, Ruths, Naomis, Hannahs, daughters of Jephtha, and the sisters of Bethany. How hath God honored woman! Yea, is she not "The Divinest of His Creatures"? Her cheering hope, her unwavering faith, her undying devotion form the brightest pages of history, both sacred and secular. The widow and her mite will be remembered long after Rockefeller and Carnegie and

---

\* Address delivered before a class of young lady graduates, Horse Cave, Ky., High School, by D. H. Friend, on the text of 1 Pet. 3:3, 4.

their munificent gifts are forgotten. The story of the alabaster box will be told when the glory of wealth and power have crumbled into dust. The marvelous faith of the Sprophoenician woman will be leading people Godward, when the names of queens of Fashion and famous actresses are unknown, unhonored and unsung. The life of Ruth, the sweetest love story ever told, will be read and revered when Joan of Arc and Victoria have faded from human history.

You too, young ladies, may be heroines for God. You must be dutiful if you would be beautiful in the sight of God. May your charms rest less in the outward adornment and more in that incorruptible apparel "The meek and quiet spirit" your chief possession and purifying power. It is your modesty, kindness, purity, virtue, and tender devotion, that graces your life and adds grace to your being. After all "Beauty is as beauty does," and it is this that enables you to lift your brothers and sisters to a higher plane of living and makes you an ornament to your sex, admired and beloved. Wealth may surround you with its blandishments, your beauty and learning may secure for you admirers, but only your love and your goodness can captivate the heart. The silly, sentimental, senseless, thoughtless, giddy, proud, frivolous, selfish, vain and supercilious woman, who has no higher ambition than to flaunt her finery, display an outward attractiveness before the eyes of a gazing public, in order to extract the praise and flattery of society, is a reflection on her sex. She knows not that the compliments she obtains are as hollow as they are insincere. A woman's *worth* is estimated by her kindly disposition, the real goodness of her heart, the greatness of her soul, the purity and sweetness of her character.

Young lady, keep thyself pure. Keep high the standard. We are inclined to think the young men of our day are largely what their sisters and young lady friends choose to make them. Oh the power of your pure and consistent example! You do not know the respect and almost worship which young men, though they be wicked themselves, pay to a real lady, be she young or old. Never give countenance to the unclean or the unwomanly when enacted in your presence, and they will respect you the more. One young man testifies that to him the greatest proof of the Christian religion was his sister's life.

Even Byron whose life and character was stained and blurred by sin and dissipation, in the closing hours of his mis-spent days, lifted his pen to write: "My sister, my sweet sister still shines like the morning star of memory upon my dark soul." Mothers, sisters, you are the greatest factors amidst all the race, for its uplift, refinement and salvation. You can do more, in your gentleness, kindness and affection, to sweeten, to subdue, to harmonize, to hallow, to tame and soften the manners of men, than all the stringent laws of the governments combined.

The inspired apostle is right: above all seek that incorruptible apparel of a meek and quiet spirit which is in the sight of

God of great price. Your kindness and meekness constitute the sword and scepter, with which you conquer and rule. All the ornaments placed on the head and body of the most illustrious woman on earth are in the sight of God of no value, but the meek and quiet spirit are in his sight invaluable, because proceeding from Him, they lead to Him; and being incorruptible they survive the body and the ruins of time.

In conclusion, may I exhort these five young ladies, and likewise all your trusting and admiring girl friends tonight, each rejoicing, in the victories you have gained, and inspired by the example you have given, to seek above all things these heavenly virtues, these inward graces whose essence shall permeate and vitalize your affections, brighten your countenance, make mellow your voices, and impart a hallowed beauty to all your actions. This "in the sight of God" is your precious and priceless adornment. And now may God bless you in leading you forth to cheer, to ennoble, to save, "To lift earth-crushed hearts to hope and to heaven."

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### THE CANADIAN MASS MEETING.

The annual gathering or "June Meeting" of Ontario churches, which is to be held this year at Bathurst St., Toronto, is to begin on June 9. A very large attendance is expected, and in case the Bathurst St. Auditorium proves too small, the chapel of The Technical School, near by, seating 1300, will be used. Visiting brethren will be welcome, and will be entertained. The program is as follows:

- Saturday, June 9, 3 P. M.—Colin Cameron, Chairman.  
 "Fellowship Session."  
 8:00 P. M.—Dr. O. H. Tallman, Chairman:  
 Address: "That Blessed Hope."—E. L. Jorgenson.  
 Lord's Day, 9:45 A. M.—A. Stewart, Chairman.  
 Topic: "Evangelism."  
 11:00 A. M.—Dr. Paul Scott, Chairman.  
 At The Lord's Table: W. G. Malcolmson, Detroit.  
 Address: "The Call Imperative."—Geo. A. Klingman,  
 Abilene, Texas.  
 3:00 P. M.—Jas. Stewart, Chairman.  
 Address: (To be supplied).  
 7:30 P. M.—D. H. Jackson, Chairman.  
 Address: "Today's New Testament Message."—W. D.  
 Campbell, Detroit.  
 Monday, 10:00 A. M.—Missionary Program.  
 Reports—A. Watterworth, F. Sommer, and others.  
 Gospel meetings will continue at Bathurst St. as follows:  
 Monday—8:00 P. M.—W. D. Campbell, speaker.  
 Tuesday—8:00 P. M.—E. L. Jorgenson, speaker.  
 Wednesday—8:00 P. M.—Geo. A. Klingman, speaker.  
 Thursday—8:00 P. M.—(To be supplied).

## THE REVELATION.

R. H. B.

### THE SEVEN TRUMPETS. REV. 8-11.

**Synopsis of what precedes.**—I. The Introductory Vision:—John an exile on the lonely isle of Patmos, is “in the Spirit on the Lord’s day” and hears a summons to write what he should see. Turning he beholds the Son of Man in the midst of seven golden candlesticks (representing seven churches) and is solemnly commissioned to write: (1) the things he had seen; (2) the “things which are”; and (3) the “things which must come to pass hereafter.” II. The Messages to the Seven Churches. (Chapters 2 and 3.) III. The things which Must come to pass Hereafter. This portion of the book is introduced by the vision of heaven:—first the view of God on His throne, and those about Him; second the great transaction of the Lamb’s taking the seven-sealed book from the hand of Him who sits on the throne. (Chapters 4 and 5). The Lamb opens the seals of the book: the four horsemen appear; then the vision of the souls under the altar (5th seal) and the great upheaval (6th seal). Between the sixth and the seventh seal there is a parenthetical vision of two companies of the saved (Chapt. 7). The opening of the seventh seal issues in the seven trumpet-judgments.

When the Lamb opened the seventh seal a silence fell upon all heaven—a silence deep and solemn and ominous. No word was spoken, no song was heard, nor step nor action taken. Motionless stood the angels; still and silent sat the Elders; still as gravestone the Four Living Creatures. It was not a silence dead or listless, but tense with expectation of tremendous things to come. It was the calm that precedes the storm.

Now John sees the seven angels that stand before God; and to them are given seven trumpets. But before a trumpet is sounded a great angel is seen performing a priestly function upon the incense altar which is before the face of God. He fills his golden censer with coals from the altar, and casts it upon the earth. There follow lightnings and thunders and an earthquake.

The seven angels are of the highest rank—for among angels there are ranks and degrees, thrones, dominions, principalities and powers:—these are the seven angels *that stand before God*. (Comp. Esth. 1:14; Matt. 18:10; Luke 1:19). It is a comment upon the vast significance of the Trumpet-judgments that the sounding of the trumpets is committed to angels of the highest order and dignity.

What is the significance of *trumpets*? In the Old Testament God gives us the clue. At the sound of trumpets, exceeding loud, God came down upon Mount Sinai. At the blast of trumpets the camp of Israel moved on its journey to the land of the Promise. The trumpet’s alarm-call summoned the people to war and battle. At the blasts of ram’s-horn trumpets fell the walls of Jericho, the City of the Curse. The trumpet announced the inauguration of the reign of Solomon, the “Peaceful,” type of the King of Glory; and of Jehu, the king of God’s wrath and vengeance. (1 Kings 1; 2 Kings 9). The trumpet called the people of Israel to the solemn convocation of the seventh month—of all months the most momentous in Israel’s religious year, including

the feast of the solemn Atonement, and the joyful "harvest-home," the feast of Tabernacles. (Lev. 23). And trumpet-sound heralded the dawn of the year of Jubilee—the year of redemption and release and of the restitution of all things, type of the better age to come. (Lev. 25).

These seven trumpet-blasts answer to those Old Testament uses of the trumpets. They awaken the powers of heaven, earth, and hell. They sound the tocsin of God's judgment-war; they signal the downfall of the whole Satanic world-system; they herald the descent and kingdom-reign of the Lord and of His Christ over all the world.

Between the first four trumpets and the last three there is a distinction. The first four form a connected series. The last three are specially preceded with an announcement of "Woe" for each—three *woe-trumpets*. Six follow in succession; and (as in the Seals) between the sixth and seventh there is a lengthy interlude.

At the sight of what the interpreters, who have sought for "fulfilments" in the annals of past history, have done with (and *to*) these trumpet-judgments one turns away disheartened. I will not take time to present the wonderful guesses, the follies and foibles, and endless, pitiful, contradictory puerilities so many of them have offered us; and which, I make free to say, would, if accepted, make the book of Revelation practically worthless. With great and learned labor, with all sorts of hermeneutical devices, jacks and block and tackle, they make historical events fit to the word of prophecy or vice versa. And despite all their "no doubts" and "evidently," and like phrases, wherewith they conveniently bridge the gaps in their exposition, the reader is left in painful doubt. When one peers through their interpretative kaleidoscope, he sees ghosts of long-dead conquerors and barbaric hordes and chieftains—Alaric and Attila, Odoacer and Genseric, and Ostrogoths and Visigoths and Vandals, and Mohammed and the Saracens, and the like. And what are they to us? Or what interest and profit in interpretations and fulfilments that only a Sherlock Holmes can discern and verify? The majesty of the prophecy terminates in a pitiful rumpus between a few obscure heathen or "Christian" potentates. "This was fulfilled when so and so did this and that," they tell us; and lest you might still doubt, they add exclamatorily, "How wonderful! How perfectly remarkable! Who would have thought of such a thing! What can the infidel say in view of such a most marvellous fulfilment," etc. But the infidel laughs them to scorn, as well he may. But the poor believing student's wonder grows, how so glorious a mountain of prophecy has given birth to such a mouse of a fulfilment. Nor is there harmony and agreement among our "historical" friends in their interpretations. On some points there is a remarkable consensus among them; but in most of them an even more remarkable divergence. Were it not that most of the current commentaries and interpretations of Revela-

tion were of this sort it would not be worthy of notice. Yet, let us concede all that is right. There have been in history all along faint outlines bearing the general shape and resemblance of some of these judgments, and events of analogous kind and nature. It is right to recognize those. But to try to find in them the true fulfilment of these extraordinary and final world-judgments has proved vain and misdirected labor, and the results are curious rather than edifying. It has been said, however, that even mistaken labor bestowed upon the Word of God, is of some profit. The chief profit of this, as we see it, is to warn us off the rocks on which those earnest students have landed. And *that much* profit we certainly mean to take.

#### A RAPID SURVEY OF THE TRUMPETS.

The first angel sounds:—judgment falls *on the earth*. Hail and fire, as in Egypt's plague, but here mingled with blood, are cast on the earth. The *third part* of the earth and of the trees are burned up and *all green grass*.

The second angels sounds:—judgment *upon the sea*. A great burning mountain, "as it were," is cast into the sea, turning the *third part* into blood, involving the death of the third part of its living creatures, and destruction of third part of the ships.

The third angel sounds:—judgment *upon the rivers and fountains of water*, again limited to the *third part* of them. A great star falls from heaven, burning as a torch, and embitters the waters and many men die of the bitter waters.

The fourth angel sounds:—judgment falls *on the sun, moon, and stars*, which are darkened for the *third part* of them.

The next three judgments are prefaced by a celestial announcement. "And I saw and I heard *an eagle* flying in mid-heaven, saying with a great voice, *Woe, Woe, Woe*, for them that dwell on the earth by reason of the other voices of the trumpets of the three angels who are yet to sound."

The question will now arise whether these first four trumpet-judgments are to be taken literally or whether they are symbolical. The literal interpretation—that is the plain, grammatical sense—has always first claim to consideration. Nothing must be assumed to be "symbolical" or "figurative" without valid reason.

The first trumpet *might* pass as literal, yet we could not deny that it may have symbolical force. Hail mingled with fire was a literal infliction upon Egypt. (Exod. 9:24). But this is also mingled with *blood*; and, stranger still, the third part of the earth, and the third part of the trees were burned up by it, and *all green grass*. There is, to say the least, something peculiar in these statements. The reader will not go astray in any case if he regards this as a stroke of devastation and destruction upon the world, of whatever sort, affecting the third part of it.

The second trumpet also may be simply an actual event in the physical world, though we see some presumption against it.

A great mountain—burning with fire—cast into the sea—the third part of the sea becomes blood—the third part of the living creatures in the sea die—the third part of the ships is destroyed. Such a thing is not inconceivable, especially if by “the sea” (as generally or always) the Mediterranean is meant. But even if it seemed inconceivable, we are learning every day that the inconceivable is not impossible. We shall lose nothing, however, if we regard this as a stroke upon the Sea. If symbolical the burning mountain would be (as in Bible-symbolism generally) a great kingdom or government, here seen in process of destruction; and the sea the great seething mass of humanity. (Rev. 17:15).

The third trumpet-judgment again is not impossible of literal fulfilment; though here the suggestion of symbolism is even stronger than in the first two. A *star* (the natural symbol of a high personage, as seen in chapt. 1. Comp. Isa. 14:12) falls upon the *rivers and fountains* (again the natural symbol of that which refreshes, revives, gives life). The star has a *name*: “Wormwood”—a very bitter and poisonous plant. The third part of the fountains and rivers are made bitter in consequence, and many men who drank died.

If the fourth trumpet is literal, the meaning is obvious; if symbolic—the sun, moon, and stars are powers of government. It might be some satisfaction to us to be able to settle all that here; but it would not add much to our understanding of the book as a whole; just as it is not essential to a knowledge of geography, that we fathom every pond and river, or explore every forest and brushwood. We need not be side-tracked over the meaning of the minor and subordinate features.

#### TWO PRETERNATURAL JUDGMENTS.

With the fifth trumpet we enter as it were upon a new line and order. A *star* is seen—not in the act of falling, as before, but as already fallen. To this fallen star is given the key to the *abyss*—the great prisonhouse of evil spirits. (Luke 8:31; Rev. 20:1-3. Comp. 2 Pet. 2:4; Jude 6). He opens the lowest part (“the pit”) thereof, and forth comes a smoke, as the smoke of a great furnace, darkening the air. Out of the smoke come forth “locusts”—a destroying plague. But they are not such locusts as men know. These do not feed upon vegetation: they attack *men*—even those men who have not the seal of God upon their foreheads. (7:2, 3). They do not kill—they torment with a torment as of scorpions, so that men would fain die—yet death is for some mysterious reason impossible to them. This continues for five months. The description of the locusts is very meaningful; as is also the fact that they have a *king* (comp. Prov. 30:27) “the angel of the abyss,” whose name is given in both Hebrew and Greek—“Abaddon,” and “Apollyon”—which means Destroyer. Let those who think they can see in this a picture of the Moham-medan invasion, and discover a resemblance between these “locusts” and the Saracen warriors make out their exegesis at their

pleasure; it soon ends in absurdity. This is an irruption of evil spirits from beneath, demons of the pit, let loose in judgment upon the world. Men are today flirting desperately with those dark powers—some day those powers will be released in retribution, and men will know why God was so opposed to occultism and spiritism. This is the first *Woe*. Two more are to come.

As the fifth, so the sixth trumpet has to do with something outside the course of nature. At the call of a voice from the golden altar the four angels—evil angels manifestly—long leashed at the Euphrates, kept in reserve for this particular moment and juncture, are released to do their baneful work, which results in the killing of the third part of men. A vast army of horsemen appears to execute this sentence—yet they are not literal horsemen: their number (200 million) precludes that, as well as their description: they are (as horses and horsemen before) spiritual forces, forces of evil. But all along the long-suffering of God watches and waits, as it waited in the days of Noah, if perhaps some, brought to their senses by these terrible inflictions of Divine wrath, might turn to Him who smote them that He might yet show them His abundant mercy. For He hath no pleasure in the death of the wicked. But His desire is disappointed: "*they repented not.*" (Rev. 9:20, 21).

#### THE ANGEL WITH THE LITTLE BOOK.

Between the sixth and seventh *seal* there was an interlude—the twofold vision of chapter 7. Between the sixth and seventh *trumpet*, too, there is an interlude consisting of two distinct visions: (1) The angel with the little Book; (2) The Two Witnesses.

In all the range of literature, someone has said, there is nothing to surpass the grandeur and sublimity of the vision of the Angel of Rev. 10. He comes down out of heaven, arrayed in a drapery of cloud, the rainbow upon his head. His face was as the sun; his limbs as pillars of fire. As one who comes in authority to take possession, he sets his right foot upon the sea, and his left upon the earth; and he cried with a great voice as when a lion roareth (and when he cried the seven thunders uttered their voices—but what they said John was not permitted to write). And the angel lifted up his right hand to heaven, and "*sware by him that liveth for ever and ever that there should be delay no longer\*: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.*"

In the angel's hand (v. 2) John had perceived a little book open. Now he hears a voice from heaven commanding him to take it out of the angel's hand. So he approached the angel and asked for the book. "Take it," said the angel, "and eat it up; and

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\*Not "that there should be time no longer." Time rolls right on. But the issue and accomplishment of God's plan is now due.

it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." Then John took it and ate it up: it was sweet as honey to the taste, but bitter to digest. He is told now (and this is the clue to the meaning of it all) "*Thou must prophesy again over many peoples and nations and kings.*"

Some expositors contend that this great angel is the Lord Jesus Christ Himself. We are by no means certain of it. True the rainbow which lately encircled the Throne of God (chapt. 4) is about his head; and his face, like that of the Lord in chapt. 1, is as the sun. The little open book in his hand *may be* that same seven-sealed, now opened book, which the Lamb took from the hand of the Almighty (chapt. 5). For all that it would require more definite and direct proof that the Lord Jesus is spoken of simply as "another strong angel," or is called *an angel* anywhere in this book—as, for example, as some think, in 7:2 and 8:3. The book of Revelation distinguishes between Christ and the angels as sharply as does Heb. 1. (See 5:11, 12). While the Lord Jesus is doubtless that uncreated Messenger (i. e., *Angel*) of the covenant in Mal 3:1—in the absence of direct statement, we cannot assume Him to be one of the angels that come and go on the pages of the Apocalypse, no matter what circumstantial evidence might seem to justify it.

But what is meant by the eating of the little Book, and the words "Thou must prophesy again, etc."? As to the significance of the former, Ezek. 2:8 to 3:4; and Jer. 15:16, 17 is sufficient explanation, both of the eating, and the bitter after-effects. As to the latter—it was a new and additional revelation granted to John: not a repetition of the former; nor an out-and-out new one, disconnected from the former; but a very important supplementary vision, and a conclusion and sequel, which begins at chapter 12:1.

#### JERUSALEM AND THE TWO WITNESSES.

Suddenly the scene changes. *Jerusalem* now is the place: disobedient, unbelieving Israel is there again, and their temple is rebuilt.\* John is bidden to measure the temple and its worshippers—all but the outer court which was turned over to the Gentiles (the "nations") who shall tread "the holy city" (Matt. 27: 53) under foot for 42 months. This is the first mention of the prophetic period of 1260 days, or "time, times, and half a time" (i. e., 3½ years)—here called 42 months. (12:6, 14; 13:5). We defer discussion of it till we meet it again later.

But in the midst of the wicked "holy city" *two witnesses* have risen up, men of God, who prophesy during these 1260 days, clothed in sackcloth—the sign of deepest distress (2 Kings 19:1).

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\*Twenty-five years before John wrote, Jerusalem and its temple were destroyed. If ever the Jews get control of Jerusalem again, they will of course rebuild their temple at once. Such is their well-known hope and purpose. John sees the unbelieving people back in their city and their rebuilt temple.

There has always been much wondering and speculation about these two unnamed witnesses, who they are. Some have thought Enoch and Elijah—because both of these had been translated without dying. Some think they are Moses and Elijah, because they stood in special relation to the Jews. (Consider the Transfiguration; also Mal. 4:5). Their miracles also strikingly resemble those of Moses and Elijah. "If any man desireth to hurt them fire proceedeth out of their mouth and devoureth their enemies." (Compare this with 2 Kings 1:10-12). They have the power to shut the heaven that it rain not during the days of their prophecy. (Compare 1 Kings 18). They have power to turn water into blood (Comp. Exod. 7:17) and to smite the earth with every plague as often as they desire. (As Moses in Egypt). If this be guess-work, it is a worthier and more congruous guess than that which makes the two witnesses "the Old and New Testament." These two witnesses are men, "prophets," commissioned of God to turn Israel back to Him in the last awful crisis. Their testimony is limited to the 1260 days, and when their work is done (but not until then) the "Beast," of whom we shall soon hear again, slays them. For three and a half days their dead bodies lie exposed to the gaze and the gibes of the great wicked city "which is spiritually called Sodom (Isa. 1:10, 21) and Egypt, where also their Lord was crucified"—not Paris, London, New York, therefore, or "the world" as some have fancied, but plain Jerusalem. (Luke 13:33, 34). But after three and a half days they rise into life and are caught up to heaven, their enemies beholding. "And in that hour there was a great earthquake and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were *affrighted* (but not converted!) and gave glory to the God of heaven."

Thus far is the second Woe. The third Woe comes quickly.

#### THE SEVENTH TRUMPET.

At last, then, sounds the seventh trumpet. (Let the reader turn back to 10:5-7 and read again the angel's oath). Now great voices are heard from heaven making a supremely momentous announcement: "*The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever.*"

This announcement is comprehensive and *anticipates* the issue. The sounding of the seventh trumpet opens the last act of the drama. Henceforth Christ's possession of the kingdom of the world is a foregone conclusion: it is now merely a matter of the outworking of what is here set in operation; the finishing of what has already been begun. But that which is announced when the seventh trumpet sounds does not become an accomplished fact until the seven bowls shall have been poured out in their swift succession, and the King Himself shall come from heaven at the head of the armies of heaven and destroy the Beast and the False Prophet. (Rev. 19:11, etc.)

But the great concluding sweep of God's judgment is ushered in by the sounding of the seventh trumpet. The four and twenty elders, knowing the vast significance of the step that has thus been taken, fall upon their faces and worship God, saying: "*We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power and didst reign.*" The power had been His all the time, but now He has taken and asserted it. "*And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.*" All this is comprehended under the kingdom-announcement of the seventh trumpet; and all is fulfilled within the epoch now opened by the sounding of it. In this is the mystery finished and the great promise fulfilled. (10:5-7).

#### PERSONAL AND HELPFUL THOUGHTS.

This whole series of trumpet-judgments is ushered in through the prayers of the saints. God plans and promises; but in His program He counts upon the prayers of His people. See how in 2 Sam. 7 God made a promise to David and how David begins immediately to plead with God to do what He promised. Are God's promises fulfilled automatically? Or will He be interceded with and pleaded with for these things?

Before ever a trumpet is sounded "another angel" offers up the prayers of the saints with much added incense upon the golden altar which (as in the type of the Tabernacle) is directly before God. Such is the deeply significant prelude to the seven trumpets. The prayers of the saints introduce the judgments!

**The Prayers of the Saints.** It is not that they asked for the things that the trumpets have brought. But it was the groaning of His people (Rom. 8:23) re-enforced by the intercession of the Spirit (Rom. 8:26); which gathers up in itself the groan of all creation, suffering under the misrule of the Power of evil, waiting in earnest expectation for "the revealing of the sons of God." It is the widow's cry, "Avenge me of mine adversary" (Luke 18:1-8). It is the old prayer taught us by the Lord Jesus: "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven . . . deliver us from the Evil one." So long have they pleaded it, in vain it seemed, that faith began to fail. But God had heard, and now will He arise and avenge them speedily!

**The third Woe.** What the seventh trumpet announced; what the saints had longed and prayed for; what introduces God's world-wide blessing—"the kingdom of the world is become the kingdom of the Lord and of his Christ"—that is the greatest woe of all to Satan and all his host and of all that are on his side. When God triumphs it is defeat and perdition to the Devil and to those that are his.

**What a difference that seal of God makes!** The forces of evil have commandment not to touch any who are sealed with God's seal. (7:1-3; 9:4. Comp. Ezek. 9). The child of God today is sealed. "The firm foundation of God standeth, having this seal: the Lord knoweth them that are his; and let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2:19). "And grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." (Eph. 4:30). Have you the seal?

**Are you astonished at the severity of God's judgments?** You will not be when you know all. "And they shall comfort you when ye see their way and doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah. (Ezek. 14:23).

### **THE BEST OF ALL "BEST SELLERS."**

It is estimated that the various agencies throughout the world engaged in circulating the Bible distributed no less than 30,000,000 copies last year. That is an amazing figure. It is a rare thing for a popular novel to run into an edition of 100,000 copies. A book that reaches 50,000 is a big success.

Bible publishing houses report a greatly increased demand for the Scriptures since the war, a demand steadily growing. Every indication is that last year's record will be broken this year. Complaint is made that the books cannot be turned out rapidly enough to supply the multiplying readers.

This is an interesting and significant phenomena in an age so often condemned as materialistic, for, whatever else the Bible may be, it is not an appeal to the spirit of materialism—if anything so gross can be said to have a spirit.

The American Bible Society expects to issue 5,000,000 copies in 1923. It has already placed an order for 3,000,000 which will be turned out at the rate of 10,000 an hour. Strange to say, many of these will go to Latin-America, where there are evidences of an extraordinary interest in the Bible.

In other lands, where the book has been but little known, there is a like demand developing. This is notably true in China, which absorbed more than 2,300,000 Bibles in 1921 and, probably, 3,000,000 in 1922. One distributing agency reports that the available supply has fallen far short of the requests, and that a whole Chinese province had to be omitted from its distribution in spite of many earnest pleas for copies.

The Bible is printed today in 770 different languages and dialects; twenty-five dialect translations are needed for China alone. No other book ever claimed and received such devotion of scholarship in arduous labor as has been bestowed upon this compilation of ancient writings, and it is safe to say that no other book ever will.

Returning to the question of what significance may attach to these facts, it is surely reasonable to argue that this book must hold within itself some element of appeal which surpasses all other literature in its power over the human heart. That appeal is not wholly in its narrative; nor in its poetry, beautiful as much of it is; nor in its value as history and biography; nor in its sententious wisdom. It is not wholly in any one of these things. It lies in all of them combined—plus. And that plus stands for something which the greatest genius of the world expressed in narrative, poetry, history and philosophy has failed to compass outside the Bible.

We hold no mechanical theory of inspiration, but we submit that the only explanation of the unique phenomena of a book which, after centuries of publication, retains its grip upon men's minds and souls, and multiplies its readers by the million with

each passing year, is to be found in the fact that through its pages in some way God speaks to men as He speaks through no other medium, and men hear and recognize His voice and authority in its message as they do in no other.

The hunger of the mind for story and poetry, for history and philosophy can find food and satisfaction in a thousand different sources; but the hunger of the heart for God finds what it craves only in this book.

No other hunger can account for the distribution of 30,000,000 copies. And this is the most significant and the most hopeful thing we find in the astonishing record of its increasing popularity.

Men are hungry for the God whom the Bible reveals and who is known best through Jesus Christ, the central figure of the New Testament. They are discovering that there is no meaning to the civilization they have builded, and no hope of its permanence, apart from God. They are discovering that all the fruitfulness of the human mind in the production of utility and beauty fails to satisfy the demands of its nature if God be omitted.—*Editorial in Louisville, Herald.*

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### WILLIAM J. BRYAN'S IDEAL MINISTER.

I desire my minister to preach every Sunday the simple gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind, with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian.

I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His gospel and the inspiration of the Bible from a careful reading of that Book of Books, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures.

Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that the best method of promoting temperance, social morality and good citizenship is to bring men into the church.

In a word, I want my minister to emphasize in his lifework the declaration of the most successful preacher, Paul, "It pleased God by the foolishness of preaching to save them that believe."—*Moody Monthly.*

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Will you cultivate the flesh until it brings forth the fruit of the Spirit? Can culture, education, civilization, reform, change the inward nature? For of thorns men do not gather grapes, nor figs of thistles. The bad tree cannot bring forth good fruit.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

"I would like to get located at once," writes Herman Fox, "for I am eager to get into the front line trenches." \*\* The Seventh Day Adventists have missionary operations in 108 countries, in 179 languages, and issue literature in 100 languages. The membership in 1921 increased 12,638. \*\* Bro. W. N. Short, of the South Africa Mission, reports another baptism. Five dollars a month will care for a native helper in his field. Where are the churches which will provide the funds for a few?

"It is not true that if we do nothing abroad we shall do more at home." On the contrary, it is certain we will do less at home; for in refusing to do anything abroad we dwarf our sympathies, we blunt our consciences, we paralyze our faith."—*Isaac Errett*. And a lot of brethren who may feel unable to do anything for missions may need to know what this means: "God is able to make all grace abound unto you; that ye, having always *all sufficiency* in everything, *may abound unto every good work*." —2 Cor. 8:9. \*\* The Highland church, Louisville, although carrying a heavy financial plan, will undertake to increase the support of its two missionary families in Japan. The old estimate of \$100.00 a month was made long ago when prices were lower and does not allow for children, each of which—it was thought—should have \$10.00 a month.

Siam has one missionary to each 100,000 of population and one Buddhist priest to each 43 persons! \*\* "Otsuka (the church founded by Bros. Hon and Ishiguro in Japan) has a few faithful who want to go ahead for the Lord." But Bro. Rhodes has moved to the country and a new missionary is needed. Who is willing? \*\* It has been said that Jesus Christ must be Lord of all or he is not Lord at all. How is it in your heart? in your congregation? Have you any other king? Are you 100% for Jesus? When he was here, he sought the lost; for 2,000 years he has been commanding his people to take the gospel to all the world. Most of us are refusing him obedience? It is well we are not soldiers treating Caesar that way. \*\* Daniel Swamidas, an educated and influential native, says in the February *Asia*, when oxen were \$1.50 a head, fine babies were sold in India at \$1.00 each. \*\* "Kamitomizaka is doing well in some respects and seems really to desire progress."—Harry Fox. Bro. Fox expected soon to move to Iwaki Tanakura Machi, in Kukushima Ken. Another vacancy in Tokyo. Who volunteers to step into it? Has the church in America enough life to keep the gaps filled? Our Lord said: "Go ye into all the world and preach the gospel to every creature." There is no room for argument in the face of that. What about *loyalty*?

**DAILY EXPERIENCES.**

O. D. BIXLER.

## NEW YEAR'S CUSTOMS.

As I have said, now is the farmer's New Year. I learn more about their customs all the while. Today I took some corn and wheat down to the neighbor's to grind on his old-time stone mill. Our sister told me that they arose at 1 A. M. to make Japanese rice bread for today. She and the tenant and wife were then working at it. The wife had a limb of a mulberry tree sticking square cakes of rice dough all over it. I asked what that meant and she said that they always put such a decoration upon the 14th of the first month. She did not tell me that there was any religious significance to it but the shape of the decorations gives pretty good evidence that there is. I went ahead with my grinding, but soon was invited to eat some of the boiled dough (dumplings). It had been boiled in a sweetened bean soup mixture. I like it very much, and ate it asking no questions for conscience' sake. They had made a fire of peeled mulberry branches, the bark having been used for paper making. I was told that to sit by a fire made with these limbs on the 14th of their first month was sure to bring one good health the rest of the year. I don't see why they die then, for I suspect they are all pretty faithful to follow this superstition. While I was eating my dumplings they told me that today is the day when they collect all the money they have left at the end of the year and offer it to their money god. For the moment I was puzzled to think that they could be so liberal to their gods. It was not long till the truth began to dawn on me, but I asked to make sure just what they did with this money for the god. "Oh," they said, "we take it down and use it ourselves afterward." My wife remarked when I told her that their religion is surely the kind to satisfy their consciences without any loss to them. By the way, how many of you know the Bible story of Micah and his mother's last money? It would be interesting to read in connection with this heathen custom. Just now I am musing on the fact that these people do feel some connection between their money and God, while so many American people feel that the money they make is theirs, not God's. I once heard an elder make the above statement. And according to such faith the average contribution of many prosperous people is from five cents to twenty-five cents a week—20 cents to \$1.00 per month and a total of from \$2.60 to \$12.00 a year actually given to the Lord. Some one wondered if the reason that such people gave a nickle was not because they were ashamed to be seen not giving anything. There's as much difference between a widow's "mite" and a common person's contribution often called a "mite," as there is between that widow's mite and *all the money* that the contributor possesses. When you give your mite you cast in *all*. "He that soweth sparingly shall also reap sparingly."

# The Lord's Day Lessons.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

## FIRST LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 3, 1923.

### JEREMIAH, THE PROPHET OF COURAGE.

(A Survey of Jeremiah's Life).

**Golden Text:** Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

**Lesson Text:** Jer. 35:5-14, 18, 19.

5 And I set before the sons of the house of Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine. 6 But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever: 7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. 8 And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters; 9 nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: 10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem. 12 Then came the word of Jehovah unto Jeremiah, saying, 13 Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. 14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. 18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; 19 therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

#### NOTE ON THE PRINTED TEXT.

The incident recorded here was for a rebuke to disobedient Judah. "Jonadab the son of Rechab," father of the Rechabites, seeing that cities were centers of corruption and vice, and that the wine-cup brought loss and ruin to a people, commanded his family and descendants to lead a nomadic life, and to touch no wine. They carefully obeyed him. These people so respected the commandment of their human forefather; but Israel had no respect for the commandment of their God.

#### THE MAN JEREMIAH.

He was a man, every inch of him. A high and complex character, timid as a child, tenderhearted as a woman, bold and brave as a lion; unflinching in the performance of his task (Oh how hard a task!); unswerving in his faithfulness to his God. "So far as we have data for a judgment," says Dr. Ballantine, "Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history." "His natural temperament was such that in order

to perform the work required of him he passed through the most intense anguish of spirit." He is properly called, "The prophet of the iron hand and of the bleeding heart." All this comes out in the course of the prophecy itself, for we have no other history of Jeremiah. Incidentally the book of Jeremiah "gives more details about the life, methods, and work of an Old Testament prophet than does any other."

### THE TIMES OF JEREMIAH.

Jeremiah lived and prophesied in the deepening shadow of Judah's decline which culminated in the night of the downfall and the captivity. His ministry began in the days of Josiah, Judah's last God-fearing King, and extended into the exile. (Jer. 1:1-3). Fearful days they were—like our own; on every hand the signs and portents of a swift-approaching end, the ruin of the nation; the people too blind to see it, too "optimistic" to believe it; deluding themselves with false hopes, listening to the "Peace—peace—when there is no peace" of the false prophets (who at such times are always particularly active); scorning and hissing the faithful messenger of God. All this Jeremiah had to face.

### THE CALL OF JEREMIAH.

Jeremiah must have been quite young when God called him to the service of prophecy. The manner of his call is told us in the first chapter. The first word God spoke to him was the declaration that He had foreseen, fore-known him before his birth; had set him apart ("sanctified") and appointed him to be His prophet. (v. 5). Like Moses, Jeremiah shrank from the task, and protested his unfitness and inability: "Ah Lord Jehovah! behold I know not how to speak; for I am a child." But the Lord replied, "Say not I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee." Then He "put forth his hand and touched my mouth," and said, "Behold I have put my words in thy mouth." Under the symbol of a branch of the almond tree (the "watcher-tree," for it watches for and promptly responds to the first peep of spring) Jehovah assured Jeremiah that He would watch over His word to perform it. "Thou therefore gird up thy loins and arise and speak unto them all the words that I command thee: be not dismayed at them lest I dismay thee before them." (See esp. the assurance in verses 18, 19). But how great sufferings Jeremiah's work involved for him may be gathered from such passages as 9:1, 2; 20:7-18; 23:9-12; 26:8, 9; 38:1-6. How his heart must have glowed when God gave him to speak the glorious message and consolation of the future hope of Israel! (chaps. 30:33.)—The book of Lamentations is Jeremiah's dirge over fallen Jerusalem.

### HELPFUL QUESTIONS.

In the reigns of what kings did Jeremiah prophesy? (Jer. 1:2, 3). Who was the last good king? What king reigned last? What sort of times were those? What kind of man did God choose to meet those times for Him? Was Jeremiah hard-hearted? But was he faint-hearted? Was it a pleasure to him to deliver the message? Did he have to suffer much persecution? What do you know about Jeremiah's call? Did he shrink from the task? What assurances did God give him? Did Jeremiah fulfil the Golden Text of this lesson? Explain the story of the Rechabites in the printed text. Read the word to the backsliders in Jer. 2:5, 13, 19, 22; 3:12. Do they apply to backsliders today?

## SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 10, 1923.

NEHEMIAH, THE BOLD BUILDER  
(A Survey of Nehemiah's Life.)**Golden Text:** Be ye not afraid of them: remember the Lord.—Neh. 4:14.**Lesson Text:** Neh. 4:6-15.

6 So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work. 7 But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; 8 and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. 9 But we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease. 12 And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us. 13 Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

Verse 6. What wall? (Neh. 2:17). What accounted for the ready progress of the work? Cp. Judg. 5:2. Why is it that the work of the church lags so sadly at times?

Verse 7. When the enemies heard of the success of the work, how did it affect them? What provokes the wrath of God's enemies today? Should God's people be dismayed at this?

Verses 8, 9. What was the adversary's plan? What did they mean to do from the outside? What did they hope to cause on the inside? How did Nehemiah and his company meet those plans? How must we meet the adversary's wiles? (Matt. 26:41; Eph. 6:11).

Verse 10. Of what new danger does this verse tell? Is discouragement within more serious than opposition without? How did the enemies seek to increase the discouragement? (v. 12).

Verse 11. Did the adversaries expect to catch them at unawares? What tactics did they propose to follow?

Verses 13, 14. How did Nehemiah frustrate the plot? How did he place his people? In what confidence did he tell them to fight? When we are in God's will and work, can we count on God's protection?

Verse 15. When the enemies heard that God's people were so prepared, did they even venture an attack? Will Satan molest us so much if we watch and pray and stand ready in the armor of God? Read how the work was carried on in armed style, in rest of this chapter.

## THE WORK OF NEHEMIAH.

## THE FIRST ENTRANCE OF NEHEMIAH.

We meet him first in "Shushan, the palace," at the royal court as cup-bearer to the King of Persia; which was considered a high and responsible office. He had just heard from certain who had returned from a visit to Jerusalem, that the Jews there (who had returned under Ezra, Ezr. 1:1, etc.,) were in bad plight: "in great affliction and reproach: the wall of Jeru-

salem also is broken down and the gates thereof burned with fire." This news grieved Nehemiah so that he sat down and wept; and for some days he mourned then he fasted and prayed. His prayer on behalf of the people is recorded in Neh. 1:5-11.

#### NEHEMIAH'S REQUEST BEFORE THE KING.

It was a breach of court-etiquette, and a serious offense to appear sad and dejected in the king's presence. But Nehemiah's sorrow showed in his countenance, and the king noticed it. Nehemiah was very sore afraid; yet he boldly told the king what troubled him. "For what dost thou make request?" asked the king. This sudden question not only betokened the king's pardon but his willingness to give aid. Now for the right word to answer the king! For an instant before answering an unuttered prayer went up from Nehemiah's heart to God. Then—again with remarkable simplicity and boldness—he asked the king to send him to Jerusalem to rebuild it. The king asked how long he would be away on the errand, and Nehemiah set him a time. So the king sent him with a convoy of horsemen and special letters to all the governors beyond the River commanding to give Nehemiah aid and material assistance in the undertaking. (This is the real starting-point of the "seventy-weeks" prophecy in Dan. 9:15). Neh. 2:1-8.

#### NEHEMIAH AT JERUSALEM.

Much to the grief of the Jews' adversaries Nehemiah arrived in Jerusalem. He proceeded cautiously. After three days of rest he alone and by night rode around the ruins, and took in the situation. Then he called the priests and nobles and rulers together and divulged his plans and purposes. So they rose up to the work—the enemies scoffing and ridiculing their intents and efforts. Chapters 3 and 4 tell how the work went bravely forward under difficulties and oppositions of the enemies (see printed text) and how they builded with one hand, while holding their weapons in the other—constructive work done in the watchfulness and preparedness; fitting picture of the true way to do the work of the church today, for we also have a crafty and cruel enemy. Despite all the enemies could do the work was accomplished (chapt. 6) and there was a great thanksgiving-service and Bible-reading. (chapt. 8). The penitential prayer of the Levites in Neh. 9 is worthy of our study. Following it the people sealed and covenanted to keep the Law. During the latter part of this time Nehemiah was not at Jerusalem, but had returned to the king. However shortly after he obtained another leave of absence and came to Jerusalem again in time to straighten out certain matters that had gone wrong—which he did promptly and resolutely.

#### THE MAN NEHEMIAH.

"Few lives of the Old Testament" says W. W. White, "are more interesting and instructive than that of Nehemiah. He is a remarkable illustration of the effective combination of many desirable characteristics. He was a man of gentleness and firmness; of prayer and of push; of faith and of works; of caution and of courage; of sympathy and of persistence; of deliberation, and of energetic prompt action. He was a man of rare piety and at the same time a most efficient man of affairs. He was at once an originator, a propagator, an organizer, and an executor. He was a common-sense enthusiast." Again—"Nehemiah was unselfish, generous-hearted, hospitable, prudent, vigorously just, properly reserved, vigilant. He was irreproachable in conduct, broad-minded, humble, dependent upon God, independent of man when the occasion required. He avoided occasions of stumbling and wisely selected his subordinates and associates."

#### TEACHING POINTS.

1. Tell the story of how Nehemiah was sent to Jerusalem.
2. The building of the wall in troublous times—especially the printed text and sequel in chapter 4.
3. Read the sum up of Nehemiah's character, and see if for each statement you can give a reason from the history of the man.
4. What was Nehemiah's conception of God?

## THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 17, 1923.

**ESTHER, THE PATRIOT QUEEN.**

(A Survey of Esther's Life.)

**Golden Text:** Who knoweth whether thou art not come to the kingdom for such a time as this?—Esther 4:14.

**Lesson Text:** Esther 4:13 to 5:3. (See Notes on the Lesson-text below).

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? 15 Then Esther bade them return answer unto Mordecai, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. 17 So Mordecai went his way, and did according to all that Esther had commanded him. 1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house. 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

**THE BOOK OF ESTHER.**

Who would understand and appreciate a Scripture-narrative should try to comprehend the times and circumstances of which it treats. That is particularly true of the book of Esther. When did those events occur? A small fraction (not more than 50,000) of the great nation of Judah which had been carried away to Babylon by Nebuchadnezzar had returned to Jerusalem after the 70 years of exile. (Ezra 1:1, etc.) They were chiefly those individuals who held fast their faith in Jehovah and their national hope—most of the most earnest of the people, whose love of their home-land and the sanctuary of their God outweighed the ease and prosperity they could have had by remaining in the land of Babylon—the cream of the captives of Israel. The majority remained behind. But over them also God watched: "He that keepeth Israel shall neither slumber nor sleep." The book of Esther tells a story of God's faithful care for that vast contingent of Israel that dwelt in the enemy's land.

The notable thing about "Esther" is that God is not directly mentioned in the entire book. He is hid. He stands within the shadows, yet keeping watch above His own, and providentially guiding affairs. In no book is the controlling hand of God more evident than in this one book of the Bible which does not even so much as mention His name.

### THE STORY OF ESTHER.

The story begins with the account of such a feast as only the pride and luxury of the display-loving monarch of Persia would have conceived; and the perfectly proper and laudable refusal of Queen Vashti to allow herself to be exposed to public gaze; for which however she was deposed. Then the customary (though shameful) proceeding of selecting a queen in Vashti's place. Among the fair virgins of whom the choice was to be made was Esther, a beautiful Jewish maiden, who found favor in all eyes by her good sense as well as beauty, and became the chosen queen. This is the first stage of the story.

The next part concerns itself chiefly with the Jew Mordecai, Esther's uncle and foster-father, and Haman, the Agagite (an Amalekite probably) the king's prime minister, the pride of whose boundless ambition was hurt because Jew Mordecai refused to bow to him and do him homage. Therefore he planned to destroy not only Mordecai, but all the people of the Jews (a champion Antisemitist was he!) and actually succeeded in getting the king to sign an edict to that effect. But he might as well have tried to overturn heaven itself. (Jer. 31:35-37).

Now Mordecai appeals to Esther to use her influence to save her people—an undertaking which involved the risking of her life. Here the Golden Text and the printed scripture-portion comes in. How she carried it through to success and victory is told in the rest of the book. It closes with Israel preserved and avenged, Haman destroyed, Mordecai exalted to the chief place in the kingdom, and Esther in full and permanent favor with the king.

### THE CHARACTER OF ESTHER.

Esther is one of the wonderful characters of the Bible. Her great personal beauty, though an essential factor, was the least of her attractions. How modest, how womanly, how simple, how brave, how self-sacrificing, how trustful, how humble and obedient, how wise and sensible, how self-controlled was this slip of a girl! Truly she could not have been all she was nor done all she did had the unmentioned God not been with her. Here we get a view how great and noble a simple little lassie can be, when God is with her—and that means when she walks with God. "A worthy woman . . . her price is above rubies!"

### HELPFUL QUESTIONS.

In what times did the events of the story of Esther transpire—before or after the return of the Babylonian captivity? Did all the Jews return to their land when given liberty to do so? Did most of them? Did God abandon those who remained in the land of the exile?

What is very notable about the book of Esther? Though not mentioned, is God seen working, in this book? What is the difference between God's miraculous and His providential working?

How did Esther come to be queen? Even after that was she still obedient to her foster-father Mordecai? What is your estimate of Mordecai's character? How did danger arise for the Jews? What word did Mordecai send to Esther? Did she at first shrink? Why? (The printed text comes in at this point).

How did the king's sleepless night prove the turning point of the story? (See Esth. 6:1, etc.)

What worth-while traits do you note in Esther's character? Read Phil. 4:8—is there much of that in this little book? What do you learn about God in this story?

## FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13..

June 24, 1923.

**Review: Great Men and Women of the Old Testament.**

**Golden Text:** Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

**Devotional Reading: Psalm 99.**

- 1 Jehovah reigneth; let the peoples tremble:  
He sitteth above the cherubim; let the earth be moved.
- 2 Jehovah is great in Zion;  
And he is high above all the peoples.
- 3 Let them praise thy great and terrible name:  
Holy is he.
- 4 The king's strength also loveth justice;  
Thou dost establish equity;  
Thou executest justice and righteousness in Jacob.
- 5 Exalt ye Jehovah our God,  
And worship at his footstool:  
Holy is he.
- 6 Moses and Aaron among his priests,  
And Samuel among them that call upon his name;  
They called upon Jehovah, and he answered them.
- 7 He spake unto them in the pillar of cloud:  
They kept his testimonies,  
And the statute that he gave them.
- 8 Thou answeredst them, O Jehovah our God:  
Thou wast a God that forgavest them,  
Though thou tookest vengeance of their doings.
- 9 Exalt ye Jehovah our God,  
And worship at his holy hill;  
For Jehovah our God is holy.

**GREAT MEN AND WOMEN OF ISRAEL.**

The Review of these lessons is easy and delightful. How good it is to walk with this great company of these men and women of God. It will not be difficult to recall the chief facts and lessons of each life studied: the difficulty will rather be how to cover the ground in the short lesson-hour. We have studied the following characters:

1. Abraham, the Hero of Faith.
2. Joseph the Preserver of his People.
3. Moses, Liberator and Lawgiver.
4. Ruth, the Faithful Daughter.
5. Samuel, Judge and Prophet.
6. David, the Poet-King.
7. Elijah, the Brave Reformer.
8. Isaiah, the Statesmen-Prophet.
9. Jeremiah, the Prophet of Courage.
10. Nehemiah, the Bold Builder.
11. Esther, the Brave Queen.

Consider what part God had in making these lives. Were any of them great without Him? without dependence on Him? without faith in Him? without the boldness of faith? without the works of faith and love? How can we become great before God?

Mark how all the greatest and most wonderful characteristics are found perfect in our Lord and Savior Jesus Christ—of whose glory the greatest men and women bear but the dim reflection.—Note the Golden Text.

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