

JUNE, 1926.

# WORD AND WORK

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

*R. H. Boll, Editor and Publisher.*

*One Dollar a Year.*

*In Clubs of Four or More, Seventy-five Cents.*

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# **Tracts and Pamphlets**

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## **"WHY NOT BE JUST A CHRISTIAN?"**

This eight-page tract by Boll, though only a few years old, has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice printed to order upon it.

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## **"THE THIRTY YEARS' TRIUMPH."**

This eight-page pamphlet by E. L. Jorgenson, relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church. Uniform with "Why not be just a Christian?", sells at the same prices, and allows a similar announcement (of a protracted meeting for instance) on the outside page.

The introductory statement indicates more of its nature:

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so."

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## **"HOW TO UNDERSTAND AND APPLY THE BIBLE."**

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago for the Leader Press:

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine, but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way." 10c each; 25 copies, postpaid, \$1.00.

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## **"THE CHURCH I FOUND AND HOW I FOUND IT."**

A most remarkable pamphlet. In it Brother Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements, to serve the Lord acceptably according to the One Creed, in the One Church which He purchased with His blood. Written in narrative form it has the charm of biography, shot through and through with great scripture truths. 5c each; 50 for \$1.00; \$15.00 the thousand.

WORD AND WORK

LOUISVILLE, KENTUCKY.

# WORD AND WORK

## THE LAST HOUR.

The sunset burns across the sky,  
Upon the air the warning cry,  
The curfew tolls from tower to tower,  
O children, 'tis the last, last hour!

The work that centuries might have done  
Must crowd the hour of setting sun.  
And through all lands the saving Name  
Ye must in fervent haste proclaim

Ere yet the vintage shout begin,  
O laborers, press in, press in!  
And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

The fields are white to harvest. Weep,  
O tardy workers, as you reap,  
For wasted hours that might have won  
Rich harvests ere the set of sun.

We hear His footsteps on the way.  
O work, while it is called to-day,  
Constrained by love, endued with power,  
O children, 'tis the last, last hour.

—Anon.

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## WORDS IN SEASON.

R. H. B.

### BEWARE OF THE LEAVEN.

Leaven is *yeast*. It is a principle of ferment and corruption. "It was forbidden in all offerings to the Lord by fire. (Lev. 2:11; 7:12). The Israelites on pain of death were to have none in their houses nor in the land during passover, for seven days, from 14th Nisan. Salt was its opposite, and was never to be absent from the altar, burnt offering, representing the incorruptible imperishableness of Jehovah's covenant. . . Its prominent symbolical meaning [lay in the fact that] it is bred of corruption and corrupts the mass with which it is mixed. Hence it represents 'malice' (the evil *habit*) and 'wickedness' (evil coming out in *word and deed*) as opposed to 'sincerity' and 'truth.' (1 Cor. 5:7)." So Fausset's Bible Cyclopedia, which goes on to mention a number of sacrifices with which leaven was permitted (in each case for symbolical reasons, however) and also thinks that the leaven in the parable, Matt. 13, represents the "gospel principle"—a doubtful idea, which we cannot discuss here. Sufficient that the

nature of leaven and its predominant meaning is *corruption*. And so our Lord used it when He charged His disciples to "beware of the leaven of the Pharisees and Sadducees," and of "the leaven of Herod." (Matt. 16:6; Mark 8:15). The former is defined as the *teaching* of the Pharisees and Sadducees (Matt. 16:12)—in the case of the Pharisees not so much their doctrinal utterances, which the disciples must as yet hear and obey (Matt. 23:2, 3), but that powerful "teaching" which a man's example and unconscious influence subtly impresses on his associates. It was not their avowed doctrine of which the Lord spoke, but of the hidden, insidious principle which permeated all their ways and deeds, and which carried its own death-breathing influence to all that saw and heard. This evil "teaching," in the case of the Pharisees, was "*hypocrisy*." (Luke 12:1). What it was in the case of the Sadducees and the Herodians must be learned by an examination of their principles.

#### THE LEAVEN OF HYPOCRISY.

The Pharisees, as a class, were hypocrites. For this we have, over and over, the word of the Lord Jesus, whose searching eye saw their inward condition and discerned the motives of their life. They were supremely concerned about what men thought of them—their prestige and standing and reputation. All their works they did to be seen of men. (Matt. 23:5). And it is precisely that that makes men hypocrites; just as the opposite principle (to do things as unto God alone) is what makes men sincere. The Pharisees drew near unto God with their lips: their hearts were far from Him. (Matt. 15:7, 8). In all their religious performances—(almsgiving, prayer, fasting, for example, Matt. 6) they never lost sight of the impression they were producing on their spectators. They were very sedulous to cleanse *the outside* of the cup and the platter, which is the side men would see; but as to the inside, which *God* sees—(did they really *believe* He saw it?)—they were entirely indifferent. They were whitened sepulchres, of fair show without, inwardly full of corruption and dead men's bones. They made the openest display of their piety and strictness (Matt. 23); always intent on posing before the people, coveting titles and honors, of which they were extremely jealous (Matt. 23:5-7; John 5:44). "Ye are they that justify yourselves *in the sight of men*; but God knoweth *your hearts*." (Luke 16:15).

Religious people have always been fatally susceptible to this lurking infectious spiritual leaven of the Pharisees. It is but a step, once we have overcome the gross sins of the flesh, and have gained some success in Christian life and work—it is but a step to hypocrisy. Only the "practice of the presence of God," only the constant realization of Him (which is the lively faith in God) can keep us real and sincere. It is perhaps the gravest danger of the earnestly spiritual life and worship, and only those that are kept of God can escape its blighting, ruinous power. "*Beware of the leaven of the Pharisees which is hypocrisy!*"

**THE LEAVEN OF THE SADDUCEES.**

The Sadducees were not hypocrites. Frankly materialistic (Acts 23:8) and worldly, openly devoted to whatever of pleasure and earthly good this life could afford ("Let us eat and drink for tomorrow we die") they had no need to put up any sort of pretense. They did not affect piety. They scoffed at Pharisaic scruples and narrowness. They were easy-going, money-loving, pleasure-seeking; and what religion they carried along was more or less of the humanitarian sort. They were the Modernists of their day. They minded earthly things (Phil. 3:19) for they believed in little else. They were the "Men of the world whose portion is in this life." (Ps. 17:14). They held that a bird in the hand was worth more for the present than a dozen in the doubtful bush of God's promises. Their free and easy spirit and happy self-confidence often resulted in worldly success; and alas, the poor and oppressed people of God were sometimes tempted to envy them, and to wonder, whether after all God knew or cared (Ps. 73).

The Sadducean leaven creeps in too easily—perhaps in our day more than ever, when the world is beckoning with pleasure and success as never before. How welcome the doctrine of the Sadducees to the young ear—its specious promise of freedom from orthodox bonds, its soothing relax to the conscience, its pride of independence, its comparative irresponsibility. It throws the troublesome Bible overboard and goes by "Christian consciousness"; it sweeps away the gruesome Cross, and the need of new birth and cleansing, and it ditches above all things the idea of *hell!* With the world—the religious world—so full of the Sadducean ferment is it strange that God's children must be warned against it? Speaking of this very sort of leaven, Paul says to the Corinthians, "Be not deceived: evil companionships corrupt good morals." (1 Cor. 15:33). The educational world, and pretty much all the world, is permeated with this leaven. Beware of the leaven of the Sadducees!

**THE WORST LEAVEN.**

But the leaven of Herod combined curiously all that was worst in Pharisaism and Sadduceeism. Its leaven was a skilful compound of the other two. They held for the Law as a means of maintaining the Jewish polity ("Religion was adopted as a policy," and "degraded into the instrument of unscrupulous ambition," Smith Bible Dict., Art. *Herod*), and that far they stood with the Pharisees; but on the other hand they made religion subservient to worldly aim, and to that extent they were with the Sadducees. "On the one side the Herodians—partisans of Herod in the widest sense of the term—were thus brought into union with the Pharisees, on the other, with the Sadducees." (Smith, Bible Dict., *Herodians*). They were the champion compromisers. "A falsely presumed political necessity was their plea for supporting the Herods, however unfaithful to God." They regarded the Herodian dynasty as "the safeguard against direct

heathen rule which the Jews loathed, and also as *the best compromise between the ancient faith and heathen civilization.*" (Fausset, Bible Cyclop., Art. *Herodians*). They were the worldly wise—full of all "tact," and "diplomacy." Their watchword was *Expediency*. They never asked concerning any proposed step, "Is it right?" or "Is it good," or "Is it according to God's will?"—but only "Is it expedient?" "Will it work well?" "Will it have the desired effect?" Such was the spirit of Herodianism. They were more hypocritical than the Pharisees, for their religion was in itself but a hypocritical makeshift; and they outrivalled the Sadducees in worldliness.

#### HERODIAN LEAVEN TODAY.

It is hardly necessary to state that the leaven of Herod is a present menace in all Christian life and endeavor; and that its insidious influence has permeated far and deeply in Christendom. It manifests itself in worldly compromise; in the seeking and boasting of public notice and favor; the falling in line with prevalent fashion and opinion, for the sake of "wider influence," or for the advantage of "the Lord's cause"—(only that they may not be persecuted for the cross of Christ, Gal. 6:12.) Its signal mark is that friendship with the world which is enmity with God. (Jas. 4:4). Its ministers belong to the ancient class who are ambitious to

"Trim their sails to catch the popular breeze,"  
and to those "successful" ones of whom all men speak well.  
(Luke 6:26).

The tendency to this spiritual death becomes more pronounced as the church's wealth and power increase. The story of the past tells of many a pure and sincere movement in Christendom toward a better life and a truer faith, which after battling through blood and tears and sacrifice, at last became "rich and increased in riches," and fit only to be spewed out. "Where today the martyr stands, on the morrow crouches Judas with the silver in his hands," to exploit it. It seems to be ordained in the counsels of God that the true church of the Lord Jesus Christ must evermore share her Lord's rejection. When the church increases in numbers and wealth and earthly power; when she comes in for recognition in the world, and gets honorable mention in the goodly list of "our most prominent Christian organizations," and can match church edifices with the older denominations, and erects colleges and eleemosynary institutions, and commands wide influence and resource through her publications, and has titles to bestow and emoluments to dispense, and can make gain a prize of godliness, there is danger of the leaven of Herod. For the leaven of Herod is the leaven of ambitious policy and scheming expediency and worldly compromise and conformity. The Lord's servant must then again shoulder the cross and go forth with Him without the gate, bearing his Lord's reproach; and realizes bitterly, yet joyfully, that he has no abiding city here. (Heb. 13:13, 14).

**WHEN MONEY IS INVESTED.**

It may safely be said that money invested in religion tends to destroy it, as judging from God's standpoint—to stop growth, to harden and petrify into sectarian mould, to bring in pride, glory, covetousness, and the spirit of compromise; that any institution that depends for its existence and patronage upon the favor of man, and the support of a brotherhood, must in time corrupt and become a center of corruption. Perhaps the only safe basis on which the church or individual Christian can do any institutional work is on the basis of utter dependence on God alone for all things, as exemplified by George Muller of Bristol, in orphanage work, and by J. A. Harding in the Bible School. The Church that would keep pure from the leaven of Herod must strive for the spirit of simplicity and maintain the spirit of the Cross, which is the spirit of burden-bearing, suffering, and sacrificing in obedience to the will of God.

**MOHAMMEDANISM.**

An appeal by the Sudan Interior Missionary says: "The Moslem Teacher is busy spreading the faith of Islam. What does he proclaim?"

"A Prophet of the Sword

"An Implacable God

"A Fatalistic Creed

"No Sacrifice for Sin's Guilt

"No Deliverance from its Power

"A Heaven of Lust for the Faithful

"A Hell of Torment for all Whom Fate consigns to it."

Ought not we who rejoice in the knowledge of God through Jesus Christ be more eager to spread abroad the truth than the blinded Moslem? But Mohammedanism is spreading like wild-fire among the millions of Africa. For every Moslem trader and traveller is a fervent missionary of his religion. Nor is there one who is ashamed of his faith. At the appointed hour he spreads his prayer mat upon the sand of the desert or on the ground or pavement wherever he may be, and prostrates himself in prayer before his Allah. At home the Muezzin's voice morning, noon and night from the minaret calls out the hour of prayer. "Pray, pray," he says—"prayer is better than sleep." "These Mohammedans are quite fanatics, are they not?" asked a lady-tourist in Cairo, as she watched their demonstrations. "No, madam," replied the resident Englishman, "some of them have no more faith than most Christians." Which is the harder a blow for that it has so much of truth.

There has never been so open a door to reach the Moslem as in the last few years. There is an awakening from the sleep of centuries; an open minded disposition to investigate on part of many; a readiness in many quarters to read and hear the Word of God, which is quite new and singular. If the Mohammedan turns to Christ and gives himself as whole-heartedly to the gospel as all these centuries he has been devoted to his error, will he not

put many Christians to shame? Who will go and give the Mohammedan the Truth as it is in Christ Jesus? He must be a brave soldier of the Lord who does it, armed in all the panoply of God, and especially—yea, *especially*, his feet shod with the preparation of the gospel of peace!

#### THE PERIL OF "GOOD WORKS."

That good works should be *perilous* would strike the "natural man" as an absurd idea. He thinks that good works is the one only thing worth while. He has contempt for the people who make religious professions, who strive for names and doctrines, which things seem as superfluities to him, and worth nothing except as means to an end—and that end is good works, which beyond decency and morality means to him simply deeds of benevolence and all sorts of social service. So if he can show a fair output of good works he deems himself as good as a churchmember, and, to tell the truth, far better than most, and certainly more sensible and practical. If people are saved by honesty and good works he is as far along on the road to heaven as all your religious people. He likes to compare himself with them. He feels an inward superiority which makes him thankful that he is not like a lot of other men who do not do such noble things as he, like the quibblers and sticklers for forms and creeds, and these pious religionists. He thinks in his heart that God could not turn down so good a man as himself in the judgment. Really God ought to, God must, if He is a just God, save him. Though he may not rank as a lover of God, he is content with the Abu Ben Adhems to subscribe himself a lover of man. Sin? Pshaw!—they all sin, your churchmembers as well as the rest. It's the good a man does that counts, against all natural human weaknesses, and that makes the acceptable character. *This is the peril.*

The gospel guards this matter of "good works" most carefully. We are told in the first place that "*not by works of righteousness which we did ourselves, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit*" (Tit. 3:5).; that "*by grace have ye been saved, through faith, and that not of yourselves: it is the gift of God; not of works that no man should glory.*". Before ever we could do a work that God can accept as *good*, He must perform *His* good work upon us and create us anew in Christ Jesus: "for we are his workmanship created in Christ Jesus unto good works, which God afore prepared that we should walk in them." (Eph. 2:8-10). To make this thing possible the Lord Jesus Christ gave Himself for us (so vast a Sacrifice was needed!) that He might first of all redeem us from all iniquity, and purify unto Himself a people for His own possession, "*zealous of good works.*" (Tit. 2:14). The Christian is given to understand that his good works are not of himself—that it is God that works in and through him (Phil. 2:13) and that his good works are of the nature of *fruit*—he being a branch in the true Vine which furnishes the life and power of all acceptable work ("for apart from me ye can do noth-

ing", John 15:5). Being in such a privileged position, it is his responsibility to bear the fruit; but the credit belongs to God.

The Christian's good works, if they be of the right sort (for even the Christian may lose his bearings in this thing) spring from faith and hope and love, by his union with Christ. He has no room for boast or secret pride—only for praise and thankfulness. He does his good deed as a matter of course, gladly, from the heart, and lays his hand upon his mouth and bows in lowly adoration and thankfulness before God, "looking to the mercy of the Lord Jesus Christ unto eternal life." Only so can the peril of "good works" be averted.

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### WHEN THE LIGHT SHONE IN.

In the beginning the Word already was. He was with the Father—in His very bosom; the Object of the Father's love before the world was (John 17:24) and sharing His glory (John 17:5). The Father was the great Author and Planner of all (for of Him are all things, 1 Cor. 8:6); but the Son was the One through whom the great work was actually done. Not one single created thing came into existence except through His agency—not anything visible or invisible, matter or spirit, the universe, animate creation, man, angels, all things were made by this One who is here called the Word. In Him life resided, and He is the Source of life to all. Not only physical life is from Him, but spiritual life of which man, dead in trespasses and sins, stands so greatly in need, comes to us only through Him. His life is communicated to men through the light which comes to us from Him; and which is therefore called the light of life (John 8:12).

In the world of mankind all was darkness; The shadow of death lay like a pall spread over all nations. When the light streamed in upon them they did not recognize it nor lay hold of it, so blinded had their eyes become. God sent a man ahead of Him, named John, to open their eyes to the light and to point it out to them.

Although the world had been made through Him, they did not recognize Him. Even in His own home-place, and among His own people, a people long prepared for Him, and to whom He was closest kin by fleshly tie, the people of Israel, gave Him no welcome. As a nation they neither owned Him nor received Him. But there were individuals who received Him, believing on His Name; and to every one of them He gave the right to become children of God. That was a new sort of human being, who count not their descent by human birth; nor was their new existence due to natural generation, nor to the purpose and design of man, as in case of all others, but these were God's children, who received a new life and nature from God Himself, through faith in Christ. They were not fully born yet. Not till the Spirit came and the full gospel was preached and accepted in the obedience of faith did they really become children of God (John 3:5; Acts 2:38; Gal. 3:26, 27). That "Word" which dwelt in the Father's bosom became flesh; and within His earthly tabernacle He dwelt among us. But His Divine glory shone out through the veil of flesh—the Image of His Father.

This was the perfect revelation of God. Moses could bring only the Law; but Jesus Christ revealed the Father, the Fountain of grace and truth. And so coming to Him, we draw grace and grace more abounding. No one has ever really seen God; and that is why no one could ever tell us the whole truth about God. But this only begotten Son, whose home is from all eternity in the Father's bosom, and who knows Him perfectly and all His heart-secrets, He has come to show us God as He is. "And this is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

# WORD AND WORK

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

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## NEWS AND NOTES.

From Dallas Hebrew Mission: "The Lord's rich blessing abides with us here, as we lift up the Crucified One before His brethren in the flesh. The Mighty One graciously bless and sustain you."—S. D. Eckstein.

From Valdosta, Ga.: "Brother A. B. Lipscomb, who labors with the brethren here, is doing the preaching, and I am helping by conducting the song services in a revival which began May 9. One baptism to date. Excellent hearing and splendid audiences. Brother Lipscomb is doing a wonderful work. His ability to adapt himself to any occasion socially, whether among the rich or the poor, is one of his greatest powers for good. There are people attending these meetings who have never been in our meeting-house."—W. G. Klingman.

From Union, S. C.: "Brother J. L. Davis, of Bucyrus, Mo., is holding a meeting with the Church of Christ in Union and is being heard by many."—I. W. Maness.

From Carman, Man.: "I am planning to leave this place, and this School work soon. I have an engagement with the Living Message Publishing Company for the summer months, which will give me an opportunity to make the acquaintance of a goodly number of brethren in the South. How our plans will work, remains to be seen. I aim to close here at the end of May."—H. L. Richardson.

From Jacksonville: "Delightful work here with Rutherford. Think I shall go from here to Trenton, Fla., for a meeting."—D. H. Friend.

Later from Brother Rutherford: "Meeting fine, Brother Friend preaching salvation through Jesus, and man's acceptance of Jesus Christ through obedience to the Gospel of the Grace of God. Nine confessions to date. The church is much in prayer."

From Pulaski, Tenn.: "A fine missionary spirit is being manifested on the part of most of the members here, and we are starting something definite in that direction. Heretofore our work has been spasmodic. A little congregation out in the country where I go Sunday afternoons, is beginning to give to missionary work."—Maurice Clymore.

From C. G. Vincent: "Please change address from Detroit to 48 Casterton Ave., Akron, Ohio. We came here May 1. Good audiences present. One addition. We are planning to build soon. Until then we worship in the Bowen school auditorium at North Broadway and East Market. If you or

any reader of your paper know of brethren here not now worshipping with us, please let me have their names and addresses."

From Dugger, Ind.: "Brother E. H. Hoover was with the Dugger church recently in a short meeting. He held up Christ in a plain and forceful way. Thirty-three turned to the Lord, one was reclaimed, and one came to be identified with ther church."—Julius R. Clark.

From Toronto: "Bathurst has just commenced a two-weeks' meeting with Brother Olmstead. He is surely preaching The Truth, and we are expecting good results. The congregations at Wychwood and Strathmore Blvd., are holding meetings at the same time, with Brother Rockliff and Brother Boll."—Fred R. Smart.

A neat folder comes to hand announcing Brother Olmstead's subjects. They may be suggestive to our preacher-readers: "The Gospel In Promise," "The Gospel in Type," "The Gospel in Prophecy," "The Gospel in Preparation," "The Gospel in Fact," "The Church of the First-Born," "The Present World," "The Return of Our Lord," "Christians Only," "The Great Salvation."

Wallace Cauble, of Louisville, goes to Bathurst St., Church for the summer months.

From J. F. Smith: "The meeting at Turpin seems very hopeful. Seven other congregations were represented in the attendance yesterday. Two families were here from opposite directions more than sixty miles. It is only in this great Western Oklahoma that folks will do that kind of thing."

J. Scott Greer, of Sellersburg, Ind., has just returned from a good meeting at Oneco, Fla. He is enthusiastic about Florida, and talks of going back to stay.

We need one copy of The Word and Work for the following dates: Sept. 1918, May 1918, Jan. 1919, Feb. and Dec. 1920. Who can supply, please?

The church at Paris, Texas, has 100 used copies, "Great Songs of The Church," round notes (the earlier edition) for sale at a low price. They wanted our revised book, shape notes, and these are left over. Address R. A. Zahn, Paris.

Brother Boll is back from the good meeting in Toronto, and is in the midst of another at M. Street church, Louisville.

May we remind all interested in this magazine that we are always in special need of co-operation through the summer months. Clubs, book orders, and gifts—all are acceptable.

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## BOOK REVIEWS.

"The Modern Triangle." Biola Book Room, Los Angeles. \$1.50. This book should be carefully read by every young man and woman in high school and college, and deserves a place in every public and private library in the land. It is well indexed and will be found as profitable for reference as it is interesting for reading. "By the 'modern triangle' is meant a false science, a false philosophy, and a false religion; or Evolution, Pagan Philosophy, and Destructive Biblical Criticism"; and it shows how inseparable these three really are. We owe it to ourselves, to our children, and to our neighbors to be better informed on this subject.

This book contains 230 pages, divided into twenty-two chapters. Each of the twenty-two chapters is followed by a list of questions to facilitate use in the class room, and for checking up individual reading. There is also a full bibliography and a complete index. Obtainable from The Word and Work. O. S. B.

"Week Day Religious Education," by Foster U. Gift. (Publishers, United Lutheran Publication House, Philadelphia, Pa. Price 65c). A little volume of 96 pages, brimful of helpful treatise, suggestive material, outlines, and bibliography, which will prove very beneficial to those who are earnestly tackling the problems of our day—the religious training of the youth. The plans of this book have been made with the Week-Day School specially in view. Order from Word and Work. S. C.

## REVERENCE.

H. D. LEACH.

"So will the king desire thy beauty; for he is thy Lord; and reverence thou him." (Ps. 45:11). "He hath sent redemption unto his people; he hath commanded his covenant forever: Holy and reverend is his name." Ps. 111:9.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12:28, 29).

Surely "God rules in the affairs of nations"; "Christ is the head of the Church, which is his body," and the Holy Scriptures are able to "make us wise unto salvation through faith" and "profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17). We should serve Him with our "bodies and our spirits, which are His." "If there be any virtue and if there be any praise, think on these things."

Playing at "Tom Thumb Weddings" shows no reverence for the divine law of marriage. "Marrying in haste to repent at leisure," with the false idea that it is all right to marry another if not *pleased*, does not show reverence for that part of the divine law, "Whom God hath joined together, let not man put asunder." Husbands are told to "love their wives," and wives are told to reverence their husbands. Men are taught that each one should have his own wife, and Christian widows are taught to marry Christian men. A peculiar process of reasoning would be required to show that *widowers* need not conform to the same principle! Parents are required to bring up their children in the "nurture and admonition of the Lord." Then we read: "Children, obey your parents in the Lord; for this is right." Today the "works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness," and "they that do such things *shall not* inherit the kingdom of God." (Gal. 5:19-21). If people ever get back to God's way of thinking, so as to enjoy the promise of heaven, they must quit "revelry" (Gal. 5:21). They will need to quit dancing, and the sensual desire for which people dance. They will need to reverence the divine law. They will need to quit spending their time sunning themselves naked on the banks of the bathing pools. They will need a new spirit of modesty. They will need more effort to lift up the souls of boys and girls, and less straining of fleshly muscles in dangerous athletics. They will need to give their young people more home life with good teaching and training, but less of gasoline, and the wrong sort of picture-shows, and money to squander on senseless things. They need more work and less dreaming—more real usefulness and less seeming. There should be more sincerity and less hypocrisy; more love and less hatred; more sympathy and

less heartlessness; more carefulness and less recklessness; more home life and less club life; more complexion and less rouge. God's eternal purpose is that we should "glorify" our Maker. The "consuming fire" of His judgment will burn off the outside, and leave the heart exposed.

There is a serious lack of of reverence even in religious places and with reference to sacred things. The time was when the mere mention of the Bible would bring a solemnness over even wicked men; but now, we see little effect. In church services, the Bible lesson, the sermon, the songs, the prayers, the contribution, and the communion are handled almost as carelessly as a jockey trades horses. The songs should be well chosen for spiritual sentiment, and rendered "with grace in your hearts unto the Lord." In contributing, each one should give "as he *purposeth* in his heart." Nothing less than a planning of his contribution "as he hath been prospered," and giving with a reverent regard for the Great Source of his blessings will fill the divine purpose of giving. When the minister comes to his part, his only special work of preaching the Word of God, he should have the reverence that would impel him to confine his "message" to what the Holy Bible clearly teaches. The lesson should be Scripture, rather than a "topic of the day." Can you imagine the apostle Paul "preaching" on "The Modern City"? Can you think of Jesus "entertaining" an audience with such a "sermonette" as you may generally hear from the modern pulpit? The moments spent in the communion service are those in which the Lord Himself should be in our minds and hearts. The church should not degenerate into a *Mere Social Club!* The work and worship of God's people are things deeper than *having a jolly time!* Taking the name of God "in vain" is not the only irreverence!

Shoals, Indiana.

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### DETERMINED WORKERS.

We are going into the missionary work because we believe that when one knows that he is able to render service to the Lord and does not do it he sins. We are sure that we can be of service to the Lord in Africa. We go without plans for returning. It may become expedient for us to return, but we are not providing for it at this time.

J. D. AND ALICE MERRITT.

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### LAST CALL FOR KENTUCKY.

Brother E. N. Glenn, who has undertaken to publish a list of Churches of Christ in America, is anxious to draw in the lines now, and bring the work to a close. All information for Kentucky is to be directed to E. I. Jorgenson, 1045 Everett Ave., Louisville, Ky.

Much information has been sent to me for Kentucky, and a number of brethren have gone to much trouble to report carefully for their entire county. This is greatly appreciated. But there are other counties and sections that we seem not to have penetrated. If any who read this have helpful information, please let me know what you know, now.—E. I. J.

## AN INTERESTING QUESTION ANSWERED.

DON CARLOS JANES.

The New Testament and early church history bear witness to the eminently missionary character of the first congregations of Christ, but it is true that a good-sized group of disciples usually calling themselves "the church of Christ" have almost entirely failed on this line as it relates to the darkest and neediest parts of the earth, as is evidenced by the fact that from an estimated membership of half a million they have but fourteen workers in Japan (the best supplied field), four on all the continent of Africa, only two among the 330,000,000 of China, just two in the midst of 440,000,000 Chinese, and none at all in the whole of South America. It has been held that our missionary littleness is not due to an evil state of heart toward the heathen, but is chargeable to a lack of teaching. The question now arises, What would these half million brethren working in about six thousand assemblies do in the matter of foreign missions if the subject were fairly presented to them?

Let the author's recent prolonged preaching and lecturing trip to California and back by way of Detroit throw what light on the subject it may, though not all the congregations had a good opportunity to get the lesson; and it is distinctly held that there are other men who could do a bigger work in assembling funds. Well, here are the 48 churches visited in the 100-day jaunt of 7,000 miles: Memphis, Little Rock, Conway, Morrilton, Perryville, Clarksville, Alma, Mansfield, Coal Hill, Ft. Smith, Bartlesville, Konawa, Ada, Maud, Mt. View, Hobart, Granite, Tipton, Tipton Orphan, Vernon, Tom Bean, Paris, Commerce, Oak Cliff, Trinity Heights, Thorp Spring, Brownwood, Coleman, Sweetwater, Los Angeles (Cent.), Fresno (Nevada St.; Fresno St.), Santa Rosa, Forrestville, Graton, Cameron Ave., Hamilton Blvd., St. Antoine, Vinewood, Ferndale, Fairview, Cincinnati, and Ormsby Ave. May these be taken somewhat representative—old, young, big, little, rich, poor, white and colored? Some had been taught, some had not. Nineteen were already giving in some degree; twenty-eight were enlisted; one was not, and here but one speech was made.

Thus it would seem the brethren generally would participate in missions abroad if they were properly taught and encouraged. Further confirmations are found in these facts: the schools visited (Harding College, Oklahoma Christian, Thorp Spring Christian, and the academies at Santa Rosa and Graton) are decidedly in favor of the work, and about forty of their young people expressed a willingness to go to the foreign fields. Some of them have gone. On two previous trips of like nature 34 churches were visited and every non-contributing assembly was enlisted, though it should be said there was some overlapping in the trips. Out of a long experience, the writer is bold to affirm his conviction that practically all of the congregations can be en-

listed in regular, definite, scriptural foreign missionary work, and the main reason why we have so few missionaries today and average perhaps less than 6c a head given once a year for their support is simply, plainly—a *lack of teaching*.

And it is to our *shame!* Or is it worse than a shame? With our present knowledge of the Bible what would we think of ourselves if perhaps no more than 300 congregations out of 6,000 were observing the Lord's Supper? What would we do, if we knew that no more than about 300 "churches of Christ" were baptizing the people who want to come to God and be saved? But weekly communion is firmly established, and all penitent believers from the world are immersed. Yet the teaching on these subjects is no plainer than the missionary message of God's word. Indeed there is very much more teaching on missions than on weekly communion. After having claimed so much for our religious position *on the Bible*, after having frequently and with much zeal affirmed the apostolicity of our "origin, doctrine, and PRACTICE" in public debates, we stand convicted by the plain facts in the case of neglecting one of the greatest teachings of the Bible, of being in an eminent degree unsound in both *doctrine* and *practice*. We profess to "follow the Bible," but in this matter we do not follow it, except in a very limited degree; and there are thousands of congregations supposing themselves to be "sound" and "loyal" who are not doing a thing to evangelize *the thousand million* souls of dark heathendom who have never had a message of Christ from anybody—neither "apostolic," Adventist, Mormon, Catholic nor what-not. How can we with such a noble theory have such a poor practice? Why so complacently and continuously act so much like the condemned scribes and Pharisees of Jesus' day? "All things therefore whatsoever they bid you, these do and observe: but do not after their works; *for they say and do not.*"

Our teachers should have done better by us, and we should have done better by ourselves; for diligent study of the New Testament would have revealed the bearing of the Great Commission and of the Golden Rule on this topic; it would have revealed Paul's lofty aim ("So to preach the gospel, not where Christ was already named"); and would have made us acquainted with the church's glorious accomplishment in its first thirty years when the gospel "was preached IN ALL CREATION UNDER HEAVEN." The mistakes and shortcomings of the past are too numerous and too great to be continued. God help us to awake and arise; to bestir ourselves so as to be clear of the heathen's blood, and so it may be truly said: "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but *in every place your faith to God-ward is gone forth.*" The writer will be glad to supply free literature and such helpful suggestions as he may be able to give to any who address him at 2229 Dearing Court, Louisville, Ky.

**CALVARY'S PENETRATING POWER.**

STEPHEN D. ECKSTEIN.

After reading carefully the following narrative you will have an accurate portrayal of actual experiences which are met with in Jewish Mission work. Herein is revealed the attitude taken by some of our Jewish inquirers (notwithstanding the fact that almost all intelligent Jews give Jesus a prominent place of hon or in the pantheon of humanity) and also the method in which the Missionary must proceed in order to win them to the message of the (M-shee-ach) Messiah. A certain Jew, now one of our converts, frequently and with interest attended our Mission, 111 South Harwood Street, Dallas, Texas, yet took an antagonistic stand against Jesus the Christ, the only perfect One, whom the human race has ever had the blessed privilege of observing, and in a disrespectful way showed malignity and an unfriendly attitude full of anger. This day there were some other Jews in the Mission whom he asked to leave and then in his uncontrollable temper threw books to the floor and once tried to throw them at the writer. I remained cool amidst my perplexity and tried to calm the excited guest. The missionary must manifest great calm and self-possession whether his listeners agree or differ. On this occasion there happened to be a Gentile Christian in the Mission and to him I remarked, "This is a good sign when a Jew has thus far advanced—there is bright hope of him emerging out of darkness into the marvellous light that is in Christ Jesus." I said, "He will yet bow at the foot of the Cross and be saved through the Son of God." The Jew laughed and showed indignation toward the remarks I had just uttered. A few days later he again entered the Mission and seated himself to listen to my discussion as I tried to magnify the sublime teaching of our Lord. Beside this I also advised the others present, as well as he, not to follow me but earnestly investigate what I said and study that they might find satisfactory and sufficient proof to the most minute detail. These words sank into the doubter's heart and he became restless and commence to deliberate and argue about the question of whether Jesus is the Messiah. Finally he exclaimed, "Perhaps the Christ is right. What prevents me from becoming a believer in Jesus? The inborn hatred against Jesus. What harm has he ever done me or any other Jew?" Further answering his own question he said, "You proclaim Jesus as the one who gave his life for all the human family, Jews included, if they believe on Him as the Christ of God and obey His commandments they may have life eternal." Yet the restless Jew had not found the desired solution to the problem which seemed to absorb all of his intellectual faculties and he stood before a more serious proposition. He remembered that Rashi (the greatest Jewish commentator who lived in the 11th century and who is looked upon by the Jews as a divine) in his explanation on the attitude manifested by Esau toward Jacob remarked, "Can an ungodly

man love the righteous?" This question also bothered this Jew and he said, "If I hate Jesus either I am wrong or Jesus is wrong. There is hardly a possibility that a modern Jew could be considered infallible and after all am I not actually an infallible man." I said to him, "Surely no Jew can boast about his keeping the law, and how can any of them today, having no priest, altar, temple or kapporeth (atonement) find remission of sin outside of Christ?" I further said, "To the present day Jew the religion of our fathers is nothing more than a skeleton. Your lives have become void of the spiritual leaving you no message for yourself or the world. You, as all other unbelieving Jews, are under sin and must accept the accomplishment of Calvary and give account unto God. It matters not where you live, whether here, in Russia, Poland, Rumania or Palestine." I told him Jesus loved us so much that He bore the sin of the world and died for us. How can any one willing to make such a great sacrifice be but pure and compassionate? This former enemy of Jesus has turned from hatred to love and to adore the only begotten Son of God, Jesus Christ the World's Redeemer. He was buried with his Lord by baptism and has entered on that way which leads to Heavenly Glory. We are finding many Jewish hearts and minds open to the impress of the truth if taught with patience and forbearance and love. The need and opportunity add urgency to our duty. The Church by its conduct and attitude has resulted in making the Gospel and Christianity repugnant to the Jews, while the action of the Lord Himself was a perfect contrast. Can we not become His followers both in word and deed? Let us unite with the great Jewish Christian, the Apostle Paul, in making our hearts desire and prayer to God that Israel might be saved.

### *THE NIGHT IS FAR SPENT.*

Lift up your heads, pilgrims a-weary,  
 See day's approach now crimson the sky:  
 Night shadows flee, and your Beloved,  
 Awaited with longing, at last draweth nigh.

Dark was the night, sin warred against us;  
 Heavy the load of sorrow we bore:  
 But now we see the signs of His coming;  
 Our hearts glow within us, joy's cup runneth o'er.

O blessed hope! O blissful promise!  
 Filling our hearts with rapture divine;  
 O day of days! Hail Thy appearing!  
 Thy transcendent glory forever shall shine.

Even so, come, precious Lord Jesus;  
 Creation waits redemption to see.  
 Caught up in clouds, soon shall we meet Thee;  
 O blessed assurance, forever with Thee.

—Mrs. Mabel Johnston Camp.

### HARPING, CARPING CRITICISM.

“If Satan ever feels remorse,  
Or hides his face in shame,  
'Tis when he turns a Christian's tongue  
Against some one's good name.”

Some years ago a young woman went out to China as a missionary. She was sent to a large Educational Centre, where a considerable number of missionaries were congregated. As time passed, she became keenly disappointed to find that life and environment on the Foreign Field seemed to accentuate and even develop human frailties. That this young missionary was a keen observer and judge of character was seen when an article appeared from her pen in “The Chinese Recorder,” entitled, “Missionaries' Diseases.” The “disease” which seemed to me most prevalent, and, at the same time, most deadly, was that described by the writer as “*Harping, Carping Criticism.*”

It is with the hope of helping some young future missionaries that I venture to raise my voice in warning against this dangerous rock on a missionary's path. I have no hesitation in saying that, from my knowledge of life on the foreign field, this “disease” or “rock,” whichever we may call it, has wrecked more mission stations, rent asunder more homes, and broken more hearts (and bodies, too), than any other cause. We know well that in the case of fatal physical diseases, such as cancer, millions of money are spent, and many men give whole lifetimes to seek for a cure. What of this moral disease which in the spiritual world is as deadly as cancer is in the physical world? Have we, even we, who have felt its withering, corroding touch, awakened to the need of warning others or of obtaining for ourselves a cure for this “disease.”

Let us look for a moment at the germs from which this disease of unkind, un-Christian criticism must spring. Let us face the list bravely, for they make a horrid showing—un-love, suspicion, envy, jealousy, un-forgiveness, selfishness, pride, malice, hate.

But, thank God, *there is a cure, a sure cure* for every one of these roots and for the poisonous fruits they must bring forth. That cure is just LOVE—the Love of Christ shed abroad in the heart by the Holy Ghost.

The story is told of an old man who went around selling little boxes of “cement which could mend all family jars and even broken hearts.” Some laughed and had him pass on. Others opened the tiny box for which they had paid a trifle, and found within a small piece of paper on which was written the one word, LOVE! Yes, it was the sure and only cure for family jars and broken hearts!

Time and time again, when conducting revival meetings in China, we have seen that one of the first results of revival in the heart was an overwhelming sense of love for others, and this

"shedding abroad the love of Christ into the heart by the Holy Ghost" invariably led to a *criticism of one's self*, not of others.

Had I my missionary life to live over again, I would seek above all else to be kept filled with this spirit of abounding Love—so abounding as to make it easy to get along with any and everyone; a love that would testify in every look and action to the power of the Grace of God, before the heathen as well as Christians and fellow-missionaries; a love that would give others the benefit of a doubt; a love that would feel shame and pain in listening to or retailing the fall or failures of others. It has been truly said—

"Judge not! what looks to thy dim eyes a stain  
In God's pure light may only be  
A scar brought from some well-won field  
Where thou would'st only faint and yield."

Would that you dear young people facing a life of service for your Master could see the heinousness of this sin. Our Saviour was very clear in His teaching on this matter of judging, which is another word for criticism. He said, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Remember, "to speak wisely is not always easy, but not to speak ill requires only silence." Who of us is so perfect others could find nothing in us to criticise? Oh, friends,

"Life is too brief  
Between the budding and the falling leaf,  
Between the seedtime and the golden sheaf,  
For hate and spite.

"Life is too swift  
Between the blossom and the white snow's drift,  
Between the silence and the lark's uplift,  
For bitter words.

"Life is too great  
Between the infant and the man's estate,  
Between the clashing of earth's strife and fate,  
For petty things."

Sometimes it takes but a small rock to wreck a great ship. What would we think of the young, inexperienced captain about to sail his ship into unknown waters refusing to heed the warning of the old mariner because "the rock was insignificantly small." The terrible tragedies caused by this "Harping, Carping Criticism" might well make one shrink back from venturing to the foreign field were it not that many, many missionaries' lives testify to the sufficiency and power of the Grace of God to meet every circumstance. Seek then, dear young worker, for the Spirit of Jesus Christ, which is the Spirit of *Love, now*. Don't wait til the journey to your field begins. Learn the secret of

getting on with those nearest to you, learn to love the unlovely, learn to praise when praise can be honestly given, and learn to withhold adverse judgment.

Henry W. Longfellow wrote these words, "If we could only read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostility." "To understand everything is to forgive everything."

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

—*Rosalind Goforth, in Evangelical Christian.*

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### THE WORLD'S SCHOLARSHIP.

The church should not be seriously disturbed by vain boasts of philosophers and scientists. Theories lie strewn along the pathway of history. Dr. Mendenhall, some years ago, listed 509 theories since 1850 hostile to the Old Testament Canon, and 208 against the authorship of the New Testament. He says: "Of the 747 theories, 603 are defunct, and many of the 144 remaining are in the last stages of degeneracy and dissolution." Pagan philosophy, masquerading today as NEW doctrine, is decrepit with age. Some theories which Destructive Critics advanced, which have gone into the discard, were as follows:

1. One venturesome philosopher said the art of writing was not known at the time parts of the Old Testament were supposed to have been written, and hence the narrative could not be true. Earlier writings were found and this theory collapsed. Generally speaking, when one's premises are disproved his conclusions are rejected. But critics stick to their conclusions and look around for some more plausible explanation.

2. Some claimed the elaborate code of laws given by Moses could not have been produced in such primitive times, for humanity was too ignorant. This theory popped like a spoiled egg thrown violently upon a rock, when older codes were found. Furthermore no one ever claimed for these sacred laws and statutes a human prescience, but rather a divine wisdom, enabling the writer to give truth wholly beyond the power of the most enlightened sages of all time to discover.

3. The critics said the Book of Daniel was a later book than was claimed for it, because it mentioned musical instruments then unknown. But certain tablets were unearthed which were of still earlier date and they mentioned these instruments of music. Thus another theory, formulated in the overworked brain of a man claiming great knowledge, was discredited by undeniable facts. These wise-acres make great claims of wisdom, often of zeal for truth, but they stumble in their ignorance. They

dig in the musty, antiquated tomes of libraries and bring forth some dead and forgotten speculation, and pass it out as MODERN thought. Evolution is an old theory. Materialism is the ancient doctrine of Sadducees and others. The atheistic doctrines, one and all, are ravings of ancient heresy. These theories multiply like vermin, and are troublesome, but not long lived. Guessing there is no God, no angels, no spirits, no future life, and reasoning God out of creation, providence and revelation furnishes critics employment, but certainly is not conducive either to present or future culture and blessing for mankind. It is customary with such men, to list all as ignorant, and behind the times, who hold to the divine authenticity and credibility of the Bible, and to the divinity of the Lord Jesus Christ. These loud talkers and vain boasters assume to tell us the learning of the world is on their side; but we are not yet ready to concede a man is learned who denies the best accredited facts of history; the holiest doctrine ever taught the children of men; the sublimest poetry; the truest biography; the richest philosophy; and the most unquestionable facts, in universal history. Vain assumptions of dignity do not qualify one to speak with authority. Take one look at Moses, and then contrast the modern "high-brow" with him, and take your choice. Take one squint at the ranting professor, who would unhinge creation and revelation, and give to the fish and serpents the honor of being our ancestors, then turn your needy soul to the Sun of righteousness and let His holy beams warm and fructify your heart. Which teacher is your friend? Your benefactor? Which one has done and will do the most for you? A tree is known by its fruits. The fruits of the doctrine of Christ are so many and so great and beneficial, in their moralizing power, in their comforting influences, in their sublimating of manhood and womanhood, in restraining every vice and stimulating every virtue, as to need no further defense. "Bring forth fruits worthy of repentance," fruits normal to the life of faith in Christ, and the human desert is made to bloom and blossom as the rose. But destroy faith in God, in Christ, in the gospel, and vice flourishes like a green bay tree, and every abomination which enervates and destroys humanity grows like hemlock in the furrow. Let scholarship be where it may, peace, honor, sobriety, unity, love, happiness and consoling hope, are in the church and family of God.—A. M. Morris, in *People's Bible Advocate*.

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### SUMMER TIME AGAIN.

Many people slack up in their reading in summer time and consequently their souls and our publishers suffer. Let's counteract both effects by getting subscriptions to Word and Work. Let every reader get at least one. A post-card request directed to the Word and Work office brings a roll of free samples to any one who will use them.

S. C.

## WHAT IS WRONG IN RUSSELLISM?

What is commonly known as Russellism or Millennial Dawn is one of the most destructive heresies that Satan has ever foisted upon people. The teaching is so insidious that thousands of well-meaning Christian people have swallowed it whole, without ever knowing what is wrong in it. And thousands of other well-meaning Christians have rejected it, not because they know the real devilishness of it, but just because Mr. Russell teaches that there is to be a thousand years' reign of Christ on the earth, which thing the scriptures also teach (Rev. 20:1-10). But what is wrong in Millennial Dawn? I mean to point out in this paper some things that are wrong in it.

In the first place, Pastor Russell's attitude toward the Scriptures is wicked and foolish. He teaches that the Bible cannot be understood by plain people without his assisting them with his key word. In speaking of his books in "The Watch Tower" of September 15, 1910, page 298, he says:

"If the six volumes of Scripture Studies are practically the Bible topically arranged with Bible proofs given, we might not improperly name the volumes 'The Bible in an Arranged Form.' That is to say they are not merely comments on the Bible, but they are *practically the Bible itself*. . . . .

"Furthermore, not only do we find that *people cannot see the divine plan in studying the Bible by itself*, but we see also, that *if any one lays the Scripture Studies aside*, even after he has used them, after he has become familiar with them, after he has read them for ten years, if he then lays them aside and ignores them *and goes to the Bible alone*, though he has understood the Bible for ten years, our experience shows that *within two years he goes into darkness*. On the other hand, *if he had merely read the Scripture Studies with their references, and had not read a page of the Bible as such, he would be in the light*."

Such blasphemous arrogance God will judge!

But this is not all. Mr. Russell contends that, though the Bible has been written for centuries, God has purposely kept man from understanding it. It has been a sealed book, he thinks. "The truth is progressive," he says, and "God opens someone's understanding to any specific truth when it is due to be understood." These ones are a "special class of consecrated ones for whom it was intended." In speaking of the book of Revelation, he says, "Nor has that book ever been, until now, all that its name implies, an unfolding, a revelation. . . . Even John, who saw the visions, was probably ignorant of the significance of what he saw." In spite of the blessing pronounced upon those who read and keep the things written therein and in spite of the warning not to add to nor take from the prophecy, Mr. Russell thinks that in its name God has mocked the church until he came to interpret it. Never did a prophet of God make such a claim, not even Christ himself. Christ always held people responsible for read-

ing and understanding the Scriptures, especially the prophecies. Russellism must be inspired by the spirit of anti-Christ.

Secondly, Millennial Dawn is wrong in that it denies every fundamental Scripture conception of Christ. In the Scriptures Christ is set forth as the Son of God, actually God, as much God as the Father (John 1:1; 20:28; Phil. 2:6; Heb. 1:8; Isa. 9:6, etc.). It is taught in the Scriptures that Jesus is the "Lamb of God that taketh away the sin of the world," that we are cleansed and redeemed by his blood (John 1:29; Rom. 3:21-26; Col. 1:19, 20; 1 Peter 1:18, 19; 1 John 1:7; Rev. 1:5, etc.). We are also told that Christ is our high priest; that he is our mediator (Rom. 8:34; Heb. 4:14-16; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). (Millennial Dawn denies that the new covenant is in force.) The Bible tells us that Jesus died, was buried, arose the third day, and showed Himself to His disciples and asked them to thrust their fingers into His scars (John 20:21; Acts 1:3; 1 Cor. 15:3-8, etc.). God tells us that Jesus shall come again in open manifestation, so that all shall see him (Matt. 24:27, 30; 26:64; Mark 13:26; 14:62; Luke 21:27, etc.). Everyone of these scriptural conceptions of Christ Mr. Russell and his disciples deny and the Scriptures they wrest, as you can see from the following statements of his:

"It was absolutely necessary that he (Christ) should be a man—neither more nor less than a man." (Scripture Studies, Vol. 5, P. 95). "Neither was it necessary, so far as the ransom feature was concerned, that our Lord's person should be wounded, and His blood literally shed or spilled on the ground. The penalty for sin was death, the cessation of being, and when that was accomplished the penalty was met." (S. S. v. 443). "Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb; they expect, when they see the Lord in glory, to identify Him by the scars He received on Calvary. . . . Our Lord's human body was, however, supernaturally removed from the tomb. . . . We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31). Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows" (S. S. II., 130). "If we had needed Christ as a mediator, then God would have provided Him as a mediator, and the fact that God did not provide Him as our mediator proves that we do not need Him as such. We are under the original covenant, which required no mediator. The church does not need a mediator" (Souvenir Report of the Watch Tower and Tract Society Convention, Niagara Falls, 1907, part II., page 69). "No recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed since our Lord died." (S. S. I, 157).

Thirdly, Russellism is wrong in that it denies that eternal life is the free gift of God (Rom. 6:23) and teaches that eternal

life is earned by an individual's good life lived under the favorable environment of the Millennium: "The ransom given does not excuse sin in any; it does not propose to *count* sinners as saints, and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places Him again on trial for life, in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have life everlasting." (S. S. I, 150.)

Fourthly, Mr. Russell's false definition of death, "cessation of being," forces him to give the lie to God in Genesis 2:17 as well as Ephesians 2:1, 5 and such like passages, and he is found saying, with the old serpent, "Ye shall not surely die," for even Mr. Russell knows that Adam did not cease to be for nearly a thousand years from that day; some of the rest of us know that he hasn't ceased to be yet. Mr. Russell is also found denying Revelation 20:14. "No," Mr. Russell says, "Neither the lake of fire nor the casting into the lake of fire is the second death; the second death is ceasing to be the second time." Curious statement! Cease to be a second time!

Finally, though I haven't the space to fully discuss Mr. Russell's false theory of the Millennium, I must say that he thinks we are living in the Millennium now. This cannot be for the Scripture teaches that Satan will be bound and in the pit, so that he cannot deceive the nations during the Millennium, and there is certainly no evidence that Satan is bound now. The Scripture also teaches that the saints will be raised and reign with Christ during the Millennium. There has been no resurrection of the saints as yet. (Read Rev. 20).

#### A RIDDLE.

Why should a brother who denies everyone of these false doctrines of Russellism be called a Russellite and a teacher of Russellism?—*Earl C. Smith, in Living Message.*

### THE PORTLAND AVENUE BIBLE CLASSES.

The above mentioned classes are conducted by the Portland Avenue church of Christ, Louisville, Ky., of which Bro. R. H. Boll is preacher and teacher. The superior value and quality of these classes are rare, if indeed they can be equalled elsewhere at all. Brother Boll is thought by many to be unequalled as a Bible expositor. His work there for over twenty years stands as a monument to his faith, love, and devotion of God's service. In other states and in foreign lands as well has his influence been wielded and continues to be. His unswerving loyalty to God's word has not failed to bring also persecution. II. Tim. 3:12. The devil never attacks a spiritually dead preacher. After spending about four months in this teaching and environment and having traveled a thousand miles to get it, I can only say, "The half has never yet been told." I was more than repaid and thank the Lord for his guidance hoping to return another winter. Others from a distance are planning to go. Preachers who can would do well to attend these classes next winter. The faithful preachers in Louisville asked for and attended a weekly class with Bro. Boll for broadening of vision and brotherly help and encouragement each one to the other. The classes closed the last of March and our teacher has evangelistic meetings during the summer in Canada and a number of the states.—C. T. Clay, in *Living Message.*

## ORTHODOXY WITHOUT LIFE.

It is the most serious temptation to which Christians are exposed to substitute creed for conduct.

If one is sensibly weak in his spirituality, he will try to make up for it by redoubled emphasis laid upon his orthodoxy. And there are, alas! too many who are doing just this thing. It is as though a soldier should plant his flag upon a high position, and then go to sleep under its folds, trusting to his standard to win the battle, instead of to his own vigilant energetic fighting. Doctrines are the flags of the Church—necessary as symbols and summaries of faith, but worthless as a substitute for Christian living. Alas for us, therefore, if we are growing more orthodox at the price of growing more and more unspiritual.

A shipmaster, under a fine wind, concluded that he had advanced thirty miles on a certain day. It afterwards appeared that, being in a strong current, he had fallen back thirty miles; that is to say, he had gone forward by the wind and had gone backward by the tide.

When I see a Christian growing more and more zealous for every punctilio of "soundness", while he is growing more and more selfish and worldly in his life, I say he is going forward by the wind, and going backward by the tide; when I see a Christian very unctuous in his prayers and exhortations in the Church, and very bitter and harsh in his conduct in the family, I say he is going forward by the wind and going backward by the tide; when I hear a Christian defending with all his might the *doctrine* of the Cross and the Atonement, and then living such an easy and luxurious life, as to remind me constantly of Paul's words, "Of whom I tell you weeping, they are enemies of the Cross of Christ, whose God is their belly, who mind earthly things," I say, alas! he is going forward by the wind, but he is going backward by the tide; and when I hear a Christian avowing and professing constantly that the Gospel of Christ is the first and supreme thing in this world, and yet spending a hundred times as much on the luxuries and comforts of life as he does for carrying that Gospel to the heathen, I say he is going forward by the wind, but going backward by the tide.

There is a constant need that we re-adjust our *conduct* to our *creeds*, not that we should believe less, but that we should live more. To avoid inconstancy, some people contract their belief to the size of the life, as a tailor takes in the seams of a coat which is too large, in order to make it fit the wearer. This is a bad method. Most of the heresies and false doctrines which have sprung up in the Church have resulted from the fitting over of theology to conform to a shrunken spirituality.—A. J. Gordon.

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# The Lord's Day Lessons.

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

## THE USE OF THE LESSONS.

We invite attention to the special features of these lessons:

### 1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

### 2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

### 3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

## FIRST LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 6, 1926.

### JACOB AND ESAU.

Golden Text: Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Eph. 4:32.

Lesson Text: Gen. 33:1-11.

1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with

Verse 1. (On Jacob's life in Paddan-aram, see Notes). What remarkable experience had Jacob had the previous night? (See Notes). What awful fear had seized him at the news of Esau's coming with 400 men?

Verse 2. What precaution did he take with his wives and children? (Gen. 32:7, 8). Why did he put Rachel and Joseph hindermost? What steps had he taken to appease Esau's wrath? (32:13-21).

Verse 3. With what exceeding humility did he approach his offended brother?

Verse 4. Did Esau (humanly speaking) have it in his power to destroy Jacob and all his family? But what did he do? Does Esau show up well

thee? And he said, The children whom God hath graciously given thy servant. 6 Then the handmaids came near, they and their children, and they bowed themselves. 7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What meanest thou by all this company which I met? And he said, to find favor in the sight of my lord. 9 And Esau said, I have enough, my brother; let that which thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

in this? Do even all Christians do that well? What is God's will, as expressed in the Golden Text? If we do not forgive does God forgive us? (Matt. 18:21-35).

Verses 5-7. What did Esau ask concerning the women and children? Whence had Jacob got them all? What did Jacob call himself?

Verses 8-11. Of what "company" did Esau speak? (32:13-21). What did Jacob frankly answer? Did Esau want to take the present? Was it a very large and munificent present? Did Jacob let him refuse it? Why was he able to give Esau so great a present? Did all that show a humbled and penitent attitude in Jacob toward his brother Esau?

#### NOTES ON LESSON 10.

##### JACOB IN PADDAN-ARAM.

In our last lesson we saw Jacob on his way, fleeing from the wrath of Esau to Paddan-aram, to his uncle Laban's. Arrived there he fell in love at first sight with his cousin Rachel, Laban's younger daughter. For her he served Laban seven years—a sharp bargain (just as Jacob had driven a sharp bargain with Esau) which shrewd Laban was only too glad to make, for he perceived that Jacob was a wondrously able and successful worker. Then at the end of the seven years Laban cheated Jacob (curiously like Jacob had deceived and cheated his father Isaac) by substituting Leah, his elder daughter, disguised behind the heavy bridal veil. And Jacob must serve yet seven years more for his beloved Rachel. It is a comment on the steadfastness of Jacob's character that he never ceased to love Rachel, not in life nor after her death, through all the years down to his latest day.

**Jacob's Children.** Of his marriage to the two daughters of Laban twelve sons and one daughter were born to Jacob—six of Leah, two of Leah's handmaid (as justified by the unenlightened custom of the age); two of Rachel, two of Rachel's handmaid. The twelve sons became the heads of the tribes of Israel. They were: Leah's sons, **Reuben, Simeon, Levi, Judah, Issachar and Zebulun**; of her handmaid **Zilpah, Gad and Asher**; of Rachel's handmaid, **Bilhab, Dan and Naphtali**. Lastly of Rachel, **Joseph and Benjamin** (the latter not till after Jacob's return). To Joseph fell the birthright (1 Chron. 5:1, 2)—the "double portion"—therefore of him through his two sons, sprang two tribes, **Ephraim and Manasseh**.

##### THE NIGHT AT THE FORD OF JABBOK.

The night before his meeting with Esau was one of deepest distress to Jacob—the "time of Jacob's trouble," but he was "saved out of it." (Jer. 30:7). The news had reached him that Esau had heard of his coming, and was approaching to meet him with 400 men. Having done for his protection all that human wit could think of, and human strength perform, he remained alone in the night by the fords of the river Jabbok, helpless, hopeless, at his rope's end. In his extremity he called upon the God who had appeared to him on his flight to Laban, and confessed this God's faithful care and help, and that he had never been worthy of the least of His loving-kindness nor of all the truth He had showed to His servant; and now (he pleaded) "deliver me from the hand of my brother, from the hand of Esau." In the darkness came a man, an unknown, and wrestled with Jacob till break of day. When the stranger by a touch disabled Jacob, Jacob perceived the

supernatural character of the wrestler, and clung to him, refusing to let him go till he had blessed him. The mysterious Stranger then changed Jacob's name to "Israel;" "for thou hast striven with God and hast also prevailed," and he blessed him there. So Jacob called the name of the place Peniel (Face of God), and with new hope and assurance crossed over the ford at the rising of the sun.

#### TEACHING POINTS.

1. **Jacob's Sojourn in Paddan-aram.** Go over the main features: the wrongs he suffered at Laban's hands; the birth of his children. Name the twelve sons. (Gen. 29 and 30).

2. **The Night at the River Jabbok.** Gen. 32. Note Jacob's careful preparations—the arrangement of his goods and family; the great present he sent ahead of him to his brother Esau. Yet does he feel safe? His prayer (32:7-12); and the mysterious Wrestler.

3. **The Meeting with Esau.**

4. **The Christian Doctrine of Forgiveness.** See Golden Text. Discuss Matt. 18-21-35.

#### QUESTIONS.

- |   |  |
|---|--|
| 1. Where was Jacob?                     | Was that noble and good?                           |
| 2. Whom did he see coming?              | 7. What does the Golden Text say?                  |
| 3. How many men did Esau have with him? | 8. How does God in Christ forgive us? (Heb. 8:12). |

## SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 13, 1926.

### JOSEPH'S FIDELITY.

**Golden Text:** Seest thou a man diligent in his business? he shall stand before kings. Prov. 22:29.

**Lesson Text:** Gen. 39:1-6, 19-23.

1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. 2 And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. 4 And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. 6 And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well-favored. 19 And it come to

For the first of the story of Joseph, read Gen. 37.

Verse 1. Who brought Joseph to Egypt? How did Joseph get into their hands? To whom did they sell him?

Verse 2. Who was with Joseph? What was the result?

Verses 3, 4. Did his master perceive the fact that Jehovah was with Joseph? To what position did he promote Joseph?

Verse 5. What blessing came in consequence of Joseph's promotion to the Egyptian's house?

Verse 6. Was the Egyptian further encouraged by this evidence? How far did he trust Joseph? What are we told of Joseph's personal appearance?

(For the omitted verses (7-18) See Notes.)

Verse 19. Who had spoken against Joseph? Truly or falsely? How did Potiphar, Joseph's master, feel toward Joseph?

Verses 20-23. Did Jehovah forsake Joseph when he was cast into prison? How was Jehovah's help seen in Joseph's affairs? How does Joseph's

pass, when his master heard the career illustrate Psa. 1:3? Into what words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. 21 But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23 The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

#### NOTES ON LESSON 11.

##### THE STORY OF JOSEPH.

The first details about Joseph—how his father loved him above all his sons and foolishly distinguished him with a beautiful coat; of Joseph's strange dreams, and of his brothers' hate toward him (increased by the fact that Joseph reported their wickedness to his father); of his mission to his brethren and their plan to murder him, changed by Reuben's well-meaning suggestion; and finally how he was sold by his brethren to a passing caravan of merchantmen for 20 pieces of silver—all this is told in Gen. 37, which should by all means be read, as an introduction to the present lesson.

##### THE OMITTED VERSES.

In the midst of our printed lesson twelve verses are omitted. They are very important verses. In them we are told of Joseph's testing, and how he stood the test and came out victoriously, though he had to suffer for it. Joseph abhorred evil on God's account—who seemed to be ever present to Joseph's thoughts: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). Thus Joseph abhorred evil, overcame temptation, and kept himself unspotted from the world. Nothing less than this principle of devotion to God through our Lord Jesus Christ, and the abiding sense of His presence ("Thou God seest me") can save the young people of this generation from the awful defilements of sin (especially in the relation of sexes) and from a certain hell.

Potiphar's wife, the vile and wicked instrument of Satan to tempt Joseph, enraged at the rebuke of Joseph's unyielding purity, slandered him to his master. Joseph who did not open his mouth in his own defense, was cast into prison. But—"Jehovah was with Joseph," for all that.

##### TEACHING POINTS.

1. The early story of Joseph. Gen. 37.
2. Joseph in Potiphar's house.
3. Joseph tested and victorious.
4. Joseph in prison: Jehovah with him—favor, success, power attend him. Read Gen. 40.
5. The bearing on Joseph's case: (a) of the golden text. (b) of Ps. 1:1-3, (c) of Ps. 105:17-19.

##### QUESTIONS.

1. Tell of Joseph's early life.
2. How came he to Egypt?
3. Who bought him?
4. Who was with him in all this trouble?
5. How did God's blessing show itself?
6. What place was given him in Potiphar's house?
7. How much did Potiphar trust him?
8. How did Joseph come out in the test?
9. Why did he refuse to do wrong? (Gen. 39:9).
10. Who slandered him to his master?
11. What did his master do in his wrath?
12. Into what prison was he put?
13. Who was with him there?
14. Is it better to be in prison with God, than out free without Him? Do I believe that?
15. What place was he given in the prison?

## THIRD LORD' DAY LESSON OF JUNE.

Lesson 12.

June 20, 1926.

## JUDAH'S PLEA.

**Golden Text:** A broken and a contrite heart, O God, thou wilt not despise.—Psa. 51:17.

**Lesson Text:** Gen. 44:18-34

18 Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. 19 My lord asked his servant, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: 29 and if ye take this one also from me and harm befall him, ye will bring down my gray hairs with sorrow to Sheol. 30 Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; 31 it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. 33 Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

See Notes on the Setting of the Lesson.

Verse 18. Who was this "lord" to whom Judah drew near? Why Judah? Gen. 43:8, 9. How had Judah made himself responsible for Benjamin's safe return? (V. 32).

Verses 20-29. Why was Jacob so deeply attached to Benjamin? (27-29). What did Joseph now learn for the first time, as to his father's mistaken impression? (V. 28).

Verses 30, 31. What change had come over the brothers during the fifteen years they witnessed their father's sorrow, and through this present distress? What other evidence of his brothers' repentance had Joseph perceived? (Gen. 42:21, 22).

Verses 32-34. What does "surety" mean? See 43:9; Comp. Heb. 7:22. What therefore did Judah propose to Joseph? What similar thing did the Lord Jesus do for us? 2 Cor. 5:2 1.

## NOTES ON LESSON 12.

## THE SETTING OF THE LESSON.

A long step lies between this lesson and last, and we find an entirely new and different situation. We left Joseph in jail—how is he now, not only freed from prison, but lord of Egypt? How did he come in touch with his brothers? What distress is this in which Judah steps forward and offers to take the place of his brother Benjamin? All this requires explanation and must be brought out in the class in order to an intelligent study of the lesson.

Let us therefore trace the steps to the present situation:

1. Joseph in prison interprets the dreams of Pharaoh's baker and butler, and requests the latter to speak for him to Pharaoh. The butler however forgets Joseph. Gen. 40.

2. Pharaoh has a dream which none of his wise men can interpret for him. The butler remembers Joseph, and Joseph is sent for from prison.

3. Joseph is exalted. Disclaiming any wisdom or power of his own Joseph interprets the dream on God's behalf. Seven years of plenty are to come, to be followed by seven years' famine. He suggests to Pharaoh that a man be appointed to gather and preserve of the surplus of the fruitful years against the time of famine. Pharaoh, perceiving that God was with Joseph, puts him into that position, with power as next to the king, supreme lord over Egypt.

4. Joseph's brethren come to Egypt. The seven years of plenty pass, and the famine sets in. Not only Egypt is stricken but all the countries round about. From far away Canaan, driven by need, come Joseph's brothers to buy grain in Egypt. They are brought before Joseph. He recognizes them, but not they him.

5. Joseph's dealing with his brothers on the first visit. He inquires and learns that his father was still living, and that his brother Benjamin was at home with his father. He speaks roughly with his brothers, accusing them of being spies, and puts them all into prison for three days; then brings them out (keeping Simeon however) and laden with food sends them home, with strict charge that they must not come back without their younger brother.

6. The second visit. With great sorrow and reluctance Jacob consented to let Benjamin go, but not until Judah had pledged himself to stand good for him. Joseph receives his brothers with much kindness and entertains them in his house. He sends them back in peace.

7. The Cup in Benjamin's Sack. In filling their sacks Joseph secretly had his silver cup put in Benjamin's sack. The brothers had not gone far on their homeward journey when a messenger from Joseph overtook them charging them with theft of Joseph's cup. They, of course, denied; but upon search the cup is found in Benjamin's sack. In deep dismay they return. Joseph would send them all home and keep Benjamin. It was then that Judah draws near to plead.

Judah's plea is accounted a most wondrous example of natural eloquence.

#### TEACHING POINTS.

1. The Setting of the Lesson. The story must be followed up to the present lesson, as indicated in the Notes. All along in the progress of events the hand of God is seen; and perhaps the whole time will be profitably employed in going over the marvellous story.

2. The Repentance of Joseph's Brothers. The time was when they could coldly plot to murder their brother, or to sell him into slavery, regardless of what that would mean to their old father. But the chastening of the years has with God's grace brought a change. They remember and confess their guilt among themselves. They are distressed over their father's grief, and would spare him more sorrow. Once they cast out their innocent brothers, but now they are willing to suffer for their brother who (so far as they could know) had got them all in trouble.

3. Judah's Plea and Suretyship. (The Lord Jesus surety for us).

4. Joseph, foreshadowing Christ. Beloved of his father; sent to his brethren; hated and sold by them; cast into Egypt's dungeon; exalted to supreme lordship; the sustainer of life for Egypt and all the world. Step for step we see the story of our Lord Jesus Christ in this.

5. Joseph's dealing with his brethren—a foreshadowing of Jesus' dealing with his brethren according to the flesh who hated Him and cast Him out. The day will come when they shall be glad indeed to see Him. Matt. 23:39; Zech. 12:10.

## FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 27, 1926.

Review: What we Have Learned from the Book of Genesis.

**Golden Text:** We know that to them that love God all things work together for good, even to them that are called according to his purpose.—Rom. 8:28.

**Lesson Text:** Heb. 11:4-22.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. 7. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God. 11. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised; 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable. 13. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14. For they that say such things make it manifest that they are seeking after a country of their own. 15. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. 17. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20. By faith Isaac blessed Jacob and Esau, even concerning things to come. 21. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave comment concerning his bones.

## REVIEW LESSON.

- I. Tell About the Creation—especially the Creation of Man.
- II. Tell the Story of Man's first Disobedience—and the sentence that followed.
- III. Follow the printed Lesson Text above (Heb. 11:4-22) for the rest of the review.
- IV. Bring out the bearing of the Golden Text—especially as illustrated in the story of Joseph.

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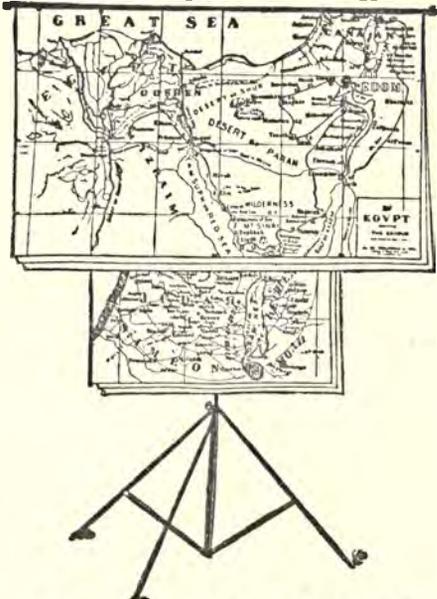
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