IN THE CHURCHES

The Woman Who Loved Much.

The International Sunday School Lesson for October 30 Is, "The Anointing of Jesus," Matt. 26:1-16.

(BY WILLIAM T. ELLIS.)

ONE marked difference between Americans—that is, the people of the United States and Canada—and the inhabitants of the old world, is the enthusiasm of the former and the conservatism of the latter. The older nations, especially the oriental, are careful, calculating, discriminating and sophisticated. They have learned the rule of number one. They have a carefully measured politeness and punctiliousness that the westerner does not always possess, but they lack his spontaniety. The generous hearted impulsive American is a strange creature in their eyes. That this very artlessness of genuineness, this unreined sentiment, may be a virtue is hard for them to realize. By the highest standards we know that warm, upspringing sincerity is the highest expression of character.

The notable instance is that of Mary of Bethany, who poured an alabaster flask of previous ointment upon the feet of her friend and teacher, the Master who had restored her brother Lazarus to life. Her act scandalized the beholders. It, was extravagant beyond their thinking. Like "practical" minds in all time, they were utterly unable to weigh their worth of sentiment. The judgment of the world's wisest philosopher who was a participant in the scene, was that the act merited universal fame—and lo, the centuries have been telling the story of Mary's lavish love. The twenty-five million members of the world's Sunday schools who this week are studying the incident, are but a few of the myriads who have echoed the Saviour's praise of Mary's self forgetting, uncalculating devotion.

The Picture's Dark Background.

The incident is painted with sharp contrasts. Like one of Rembrandt's paintings, it has a dark background. The foes of Jesus, who had doomed him to death, were lurking in the rear. We are given a glimpse of the malevolence of the Jewish ecclesiastics and merchants who plotted his downfall. If Mary's act was the extreme of spontaneous devotion, here is the opposite extreme of measured self interest. They conned all the possibilities involved in the arrest of Jesus. A stealthy arrest, a swift and unadvertised death, were their program. But always they were counting their own chances. Their devotion to a cause was not the self forgetting kind: they were shrewd men of the world. Plotting murder, they yet planned to encompass it without any danger to themselves. So encrusted with selfishness had their hearts become that they simply were unable to comprehend the nobility of Mary, much less that of Jesus himself. Pity all whose capacity for hero worship has become trophied.

In the modern lingo of half-baked psychologists, Jesus was a "psychic." That is, his nature was one peculiarly sensitive to all influences, especially spiritual. He was attuned to the finer forces. His spirit was keenly developed. Hostility smote him as a blow. An unfriendly atmosphere was as real to him as the sunlight. The enmity of the religious leaders of his countrymen bore down upon his soul like a cross. Equally, a word, or look, an act of comprehension and sympathy acted as tonic to him. Amid adverse surroundings, he sought the haven of the Bethany home and the succor of the family's intelligent ministry.

Food for a Hungry Heart.

Hungry hearts are fed by tokens of love. There is nothing in all creation which so ministers to a man's nobler nature as the evidence that he is loved with a deep, pure and unfathomable love. This is a phase of the Bethany story that can scarcely be overstressed. It is true to life as we know it. What keeps the wheels of industry revolving the world around, and makes men sacrifice and labor and suffer grandly. Is it not the love of dependent dear ones. In all ages men have been fortified for the hardest experiences and the highest heroisms by the knowledge that women trusted them and loved them and honored them. This has been one of the sustaining motives in the human breast.

This "pale Galilean" going forth to contumely and crucifixion, fed on the act of Mary as a famished man feeds on bread. Amid so much hate and faithlessness, he needed just this encouragement. It was as the kiss of a wife to a man starting forth to battle. Those feet that Mary anointed with a small fortune's worth of pure nard—how her woman wit must have planned and saved and sacrificed for this offering—had a long flinty journey immediately before, and greatly they needed this fortifying, and that head was to wear a thorny crown.

A Woman's Insight.

A woman's insight goes farther and faster than a man's reasoning. In all Jerusalem and its environs there seems to have been only one person who perceived the real Messiahship of Jesus. The doctors of the law were too blinded by offended pride and bigotry to read their prophets aright. The disciples were occupied with personal ambitions and strangely blind to the meaning of what their Leader had tried repeatedly to make plain to them. The crucifixion was only a few hours distant and yet nobody seemed to understand, except the heavy-hearted victim himself.

And Mary. She was the type of spiritually-minded woman to whom the deep things of life and religion appear to open easily. All women have a capacity for religion, and when this capacity is neglected the essential womanliness of character suffers an irreparable loss. It is the divine mission of womanhood to keep alight the fires of religion on the altars of the race. Some in a peculiar degree find their supreme engrossment in religion. Mary was one such. Her highest joy was to sit in rapt attention at the feet of Him who sometimes honored her home is its guest. There she had learned what the others had missed, that the Master must go to his kingdom by way of humiliation and death. Most delicately and appropriately she commemorated the approaching hour by this priceless offering of ointment.

A perfect gentleman, always, Jesus showed that he understood. To the bad-mannered and critical crowd around him carried away by their sordid sense of values, he said, as a rebuke to them and as an expression of gratitude to the woman prostrate at his feet, "She hath wrought a good work upon me . . . . For in that she poured this ointment upon my body she did it to prepare me for burial. Verily I say unto you, wheresoever this gosnel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The Taint of Money.

There is one other character in the story who remains to be mentioned. Judas, one of the Twelve, forever an example of how a man can descend to lowest depths, even while amid the highest influences, gave rein to his love for money. Now money, with all its beautiful possibilities of ministry and love and culture, has the faculty of dwarfing the finer capacity of all who love it. The person who thinks over much of money is bound to suffer in soul. There is no escaping that law. Whoever pursues money as a primary purpose, imperils his soul for this world as well as for the next. There is not a crime ever committed that has not at some time or other been done from lust for gold. Love of money made Judas the disciple over into Judas the betrayer.

When Jesus brushed aside his remonstrances against the waste involved in Mary's act—although much that seems like waste to petty minds is often the highest use—he apparently resolved to abandon this impractical Leader, to feather his own nest at the same time. So he bartered with the ecclesiastic for the betrayal of the Lord: only to learn too late that even the most sordid soul may win financial success at too great cost. Judas got money, money got Judas; and that is why he stands pilloried highest in the world's hall of infamy.

The Outreaching Church.

Terse Comments for October 30. "My Denomination at Work in Other Lands," Ps. 2: 1-8.

BY WILLIAM T. ELLIS.

From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand millions that know not God, the cry of despair—its inarticulate cry for help goes up. This weary world in all its continents, with all its nations, wants to know more of Christ's message, and of that love that stoops from heaven. China has no sorrow that his message cannot cure; India has no problem that it cannot solve; Japan no question that it cannot answer. Africa no darkness that it cannot dispel.—Judson Smith.

Japan is beset by a problem of which little or nothing is heard on this side of the Pacific. This problem is the immorality of her young people. With the sudden influx of western civilization, Japan gave herself wholeheartedly to the work of popular education. She has a greater percentage of her population of school age in attendance upon educational institutions than has any other nation. But she has learned that education is not enough; the worst immorality she has ever known exists today among her students. The very foundations of national character are threatened. So grave is the situation that the statesmen are taking it up, and publicly declaring that the ethical teaching which is a part of the school curriculum is inadequate without a religious basis. The case of the most modern and most ambitious of the great world powers illustrates the old Scriptural saying, "Righteousness exalteth a nation, but sin is a reproach to any people."

No Christian work is large enough that does not take thought of the whole world's needs.

When an adequate conception of the tremendous importance of this enterprise called foreign missions grips the intelligence of Christendom, it will no longer suffer an inefficient missionary to set out for the field, or to remain there after his inefficiency has been discovered. This work demands the very best talent, and none but the best. Lax methods of administration, and grave tactical blunders, may be permitted to the church in the homeland, but on the foreign field they are inexcusable.

If non-Christian faiths were "good enough," then the intrusion of foreign missions would be an impertinence. The wayfaring man may see that these so-called "ethnic religions" have missed the mark, if judged by their obvious fruits. As mainsprings of the social advancement of their people, they have failed. The contrast is simple and apparent. The non-Christian religions have produced heathendom; Christianity has produced Christendom.

The world is steadily growing smaller. The ends of the earth are rapidly drawing together. World movements are now neighborhood affairs. The inter-relation of all humanity is perceived today by every thinking person. This implies world-citizenship. And the health, sanity and general welfare of the whole world becomes part of the responsibility of every citizen. This big question has moved outside the confines of professedly and technically missionary operations, as a member of the world-commonwealth every man owes the debt of neighborliness and helpfulness to every other man he can by any means reach.

The example and commands of Jesus make it compulsory for every Christian to become a missionary.

Opportunities are beckoning hands. The world has never seen so many open doors for the gospel.

Not only must all send, but all should go. If we cannot go to Africa or India or China we can be missionaries to our next door neighbor. All unsaved souls are included in God's mission field.

Aside from one small and decadent denomination in the southern states there are, so far as I am informed, no non-missionary churches on this western continent. Every great and growing denomination has been swept into world activity. Some churches are more flourishing abroad than at home. Every year the distinction between their home and foreign work grows less and less, and all insensibly to some of their own members, the very largeness of the denominational bounds is compelling close relations with other denominations.

SEVEN SENTENCE SERMONS.

Every violation of truth is a stab of the health of human society.—Emerson.

* * *

The capacity to pray is not always in our power, but in the eye of God the desire to pray is prayer.—Lessing

* * *

There is no road too long to the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares himself for them with patience.—La Bruyere.

* * *

He conquers who awaits the end,
And dares to suffer and be strong.
—Lewis Morris.

* * *

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle.

* * *

In men this blunder still you find,
All think their little set mankind.
—Hannah More.

* * *

I find that the great thing in this world is not so much where we stand as in what direction we are moving.—Oliver Wendell Holmes.

PRESBYTERIAN MERGER VALID.

Court Upholds Combination of U. S. A. Church With Cumberland.

In a decision handed down by the state supreme court at Little Rock, Ark., the other day it was held that the union between the Presbyterian Church of the United States of America and the Cumberland Presbyterian church in 1906 was valid and that the Presbyterian Church of the United States of America succeeds to the right and title of all the property held by the Cumberland Presbyteiran body.

The court declares that when the general assembly of the Cumberland churches voted to unite with the Northern Presbyterian as to faith this action transferred the right of property as well. This decision differs from that of the courts of Tennessee and Missouri, which held that the churches united on a common faith, but retained their identity as to property rights.

THE EUCHARISTIC CONGRESS.

Elaborate Preparations Made for the Great Gathering at Montreal.

Preparations are being made for the great eucharastic congress to be held in Montreal Sept. 6 to 11, inclusive. Cardinal Vincenzo Vannutelli will again serve as legate from the pope on this occasion. Among the speakers announced for the congress are the names of Cardinal Gibbons, Archbishop O'Connell of Boston and Archbishop Ireland of St. Paul

Papers will be read at the various sessions, which will include one session entirely for the clergy, one for the laymen, during which their various needs and their apostolate will be considered; one for women, which will treat of subjects of special interest to them, and one for youth.

There will be many masses in all the churches, including the splendid pageant of midnight mass at historic Notre Dame and pontifical mass in the open air at the foot of Mount Royal. The entire city will be illuminated.

But the supreme act of the entire congress, it is averred, will be the procession through the streets of the city, which will be literally paved with flowers. The music during the procession will be such as is familiar to the people to enable as many as possible to raise their voices in the grand triumphal hymns of praise. The papal legate will carry the sacred host.

In memory of God, who has fructified their harvests and has hidden his splendor under the veil which is formed from the wheat, the farmers of Alberta during the coming harvest propose to gather their finest ears of wheat, from which will be formed for the procession in Montreal a splendid arch. Standing out from a golden background of the ripened grain on its summit the words "Homage from the Catholics of Alberta" will be formed by bunches of real grapes. After the procession these ears of wheat will be ground and sent to a community to be employed in the making of altar bread.

Literally tons of flowers, it is said, will be sent from all parts of Canada, and doubtless from the United States also, to be used during the procession. Catholics and non-Catholics in Montreal are making a united effort to insure the complete success of the congress.—Washington Star.

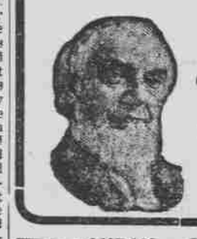
Roman Catholic Project in France.

"Sillon" is the name given to a movement in France which was started by Roman Catholic young men about eight years ago. They propose to express the spirit of Christianity in all social affairs, and they are doing this in practical ways. They hold an annual congress in which they proclaim the principles of trade unions and cooperation. They fight the sweating system, advocate limitations of hours of labor and pensions for workingmen. They publish a weekly newspaper and have frequent meetings in various parts of the republic which are attended not only by Catholics, but by Protestants and freethinkers as well.

Spread of Christian Science.

A Christian Science church was established every three and one-half days during the year ending June 1, according to the report of Clerk John V. Dittemore at the recent annual meeting in Boston of the First Church of Christ, Scientist, the mother church of the Christian Science denomination. This increase included North and South America, Europe and South Africa.

THE PEOPLE'S PULPIT



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn

God's Message of Comfort to the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah xl, 1, 2.

LONDON, Oct. 23.—Pastor Russell of Brooklyn today addressed an immense audience in the world's greatest auditorium, the Royal Albert hall. Many of his audience were Jews, attracted by the liberal extracts from Pastor Russell's sermons which have been appearing in the Jewish papers all over the world. The discourse was full of comforting assurances (both to Jew and Gentile) of the glorious outcome of the Divine plan, as respects our world and its inhabitants. We report the address only in part, as follows:

There can be no doubt that the words of our text apply, not to spirtual Israel and the heavenly Jerusalem, but to the seed of Jacob, for many centuries travailing in pain—a nation without a land, people possessing most wonderful promise, yet enjoying none of them—a people scattered amongst all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization, they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the powers thereof in the human mind. As foretold in the Scriptures for long centuries they have had no prophet, no priest, no ephod, no vision from God, no revelation. The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact, that their solidarity as a people is preserved.

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing for the Jew but sympathy, even while in him as in others of Adam's children, we may see much to reprehend; nevertheless, we also see his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham; namely, faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for his promised Messianic Kingdom, lo, these many centuries—through all kinds of discouragements, disappointments and persecutions.

The long promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the new order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind! What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" in connection with the world's great time of trouble impending. None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares he is about to create and put into control of our world—"Be ye glad and rejoice forever in that which I create" (Isaiah lxv, 18).

The New Heavens and the New Earth are but symbolical terms for the consideration of that new era, in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens.

The time has come when our text is having its fulfillment. The shining of the lamp of truth upon the prophetic page shows us that the great clock of the universe is marking the hour when he whose right it is shall take to himself his great power and reign. Ah, yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest, and then the time shall come for the judgment of the dead and the reward of all, both small and great. But we are glad, nevertheless, that the "times of the Gentiles" are nearly at an end and the time of Messiah's theocratic government is at hand—For he must reign until he shall have put down all unrighteousness and insubordination, until he shall have caused every knee to bow and every tongue to confess to the glory of God the Father.

First in order of the Kingdom work will be the binding of Satan—the work of a heavenly, and not an earthly king. Gradually, in the judgments, decrees, rewards, punishments of mankind and the banishing of sin and death will the great King of Glory reveal his own gracious character and the Father's righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in his true character, but also the Son in his glorious majesty—the Conqueror, "who, for the joy that was set before him, endured the cross, despising the shame," and hence is at the right hand of Divine majesty and entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, extending that blessing to every nation .

One King, but Two Kingdoms.

It has escaped Christendom in general until now that the Divine promise to Abraham is to be fulfilled through two seeds—one a heavenly class, the other an earthly class, with Messiah the Head over all. For eighteen centuries God favored the seed of Abraham, the nation of Israel. Chastisements they had, reproofs in righteousness; yet in all the time they had also Divine favor, as represented in their law and in the prophecies and in the privileges which came to them under the law covenant, in that they had an annual atonement day, which continued to them Divine favor. That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, as herein mentioned. The favor already is returning.

The Jew has not been so comfortable nor so favorably fixed as he is today, in more than eighteen centuries. But the blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for his Chosen People all the precious promises of the law and of the prophets. Already the Jew is awakening to a realization of this great truth. Zionism, which started as a political movement, is about to bud and blossom into a religious movement and the blessing of Divine Providence will so order their affairs. The words of the Book, the words of divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the Lord—leading on to the rehabilitation of Jerusalem and to the attainment of loftier ideals amongst the Jewish people. A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the law and by the prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnoughts, neither by flying airships, nor torpedoes will Israel's great victory be won, neither by money power and worshiping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the new (law) covenant instead of the old law covenant—under the better Mediator, still more capable than the great Moses; under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible—a short reign of anarchy. Jews and Gentiles will be responsible, rich and poor, for the bringing to pass of this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck out present grand civilization—grand at least on its surface and in its aspirations and pretensions. A socialistic artillery of words and ecclesiastical bonds of similar nature will only aggravate the strife. Financial weights and levers will have much to do with the great crash of the forces of civilization in this near-approaching cataclysm of trouble, in which the reign of sin, iniquity, injustice, selfishness, shall forever fall, to rise no more; and the present religious systems also shall be found old systems, symbolically the heavens and earth of the present time will be substituted the New Heavens and the New Earth—the church glorified beyond the vail as the Bride of the great Messiah, and, society on earth reorganized, will constitute the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth."

Israel's Hopes—Why So Delayed?

The perplexing thought with our Jewish friends as well as with Christians, is, If these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer, This is what the Scriptures term The Mystery—the matter which God did not reveal directly, either to Abraham or through any of the prophets. Indirectly he hinted at it, saying to Abraham, "Thy seed shall be as the stars of heaven, and as the sand of the seashore for multitude." But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israels. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites—of the seed of Abraham. Thus Abraham's "seed shall be as the sand of the seashore for multitude." And they must all have the faith of Abraham and his obedience, ere they can reach perfection as members of his seed. First in the order of blessing will come the ancient worthies—Abraham, Isaac, Jacob and all the prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect; fully up to all the glorious ideals of their minds aforetime. This will be their reward for having walked by faith and not by sight. Thus we read, Instad of being the fathers, they shall be the children, whom Messiah will make princes in all the earth—his representatives in power in rulership, in authority (Psalms xlv, 16). At that time the blessing shall return to Israel that his been taken from them for more than eighteen centuries—God's special favor. Under their new covenant they shall be blessed; their eyes shall be opened; "they shall look upon him whom they pierced;" they shall mourn for him; they shall rejoice in him. They will say, This is our ruler. We have waited for him, and he will save us (Zechariah xii, 10).

Crimes Committed in Jesus' Name.

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the "dark ages." Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continue. Witness, for instance, the injustices practiced in the name of Christianity against the Jew in Russia for years past, and in various nations in remoter times. Witness the fact also that only two months ago the so-called Christians of Roumania acted like veritable demons toward their Jewish neighbors. Well authenticated accounts tell that the Jewish cemetery was despoiled. Many of those buried within the two preceding months were dug up and the putrid and mangled corpses thrown on the steps and in the door yards of their families. Can we wonder that the Jew has come to have a hatred for the word Christian and for the name Jesus?

The name of Jesus, as is well known, is but another form of Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the word Messiah. Every Jew, rightly informed respecting the character and the teachings of Jesus, is bound to respect him and his immediate followers as amongst the grandest Jews that ever lived. They must not be judged according to the perversion of their teachings, so common amongst Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teaching, doctrines and practices, there has been throughout the entire age a saintly few who have closely followed in the footsteps of Jesus.

In my preaching I do not urge upon the Jews to become Christians; but I seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand is the comfort we offer them, in harmony with our text. The prophet declares that it will be after their return to their own land, and after the great time of trouble which is now impending upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel xii, 1, for whose kingdom they have been waiting in none other than the "Man Christ Jesus, who gave himself a ransom for all men" eighteen centuries ago. God will then blessedly open their eyes of understanding. As the prophet declares, "They shall look upon him whom they pierced;" they will then see the identity between the Jesus who was sacrificed for the sins of Israel and the world and the Messiah of Glory, whose Kingdom will use Israel in the blessing of the world.

Meantime, what has God wrought? Ah, this, again, we say is the mystery! Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes—by erroneous representations. These saintly ones will be sharers with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his "Seed shall be as the stars of heaven." But under what condition do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the Divine reward of a special obedience. Our race was not created on the heavenly plane nor for a heavenly nature; but the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world wide Eden. The spiritual seed of Abraham is to be composed of Mesisah and the Elect little flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that vow. These are the jewels mentioned by the Lord to the prophet—"Gather together my saints unto me, saith the Lord; those who have made a covenant with me by sacrifice;" "They shall be mine, in that day when I make up my jewels."

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Bible Study VII.

2 K 11-14; 2 C. 23-25.
Memory verse, 2 C. 24:2.

1. What Jewish king displayed his zeal for the Lord by destroying lives?
2. Outwardly, what was Jehu's character?
3. Inwardly, what must Jehu's character have been?
4. For how many generations was the throne promised to Jehu?
5. What woman murdered her grandchildren that she might rule?
6. What woman hid her nephew, legal heir to the throne, in the House of the Lord for six years?
7. How old was Joash when he was made king?
8. Who was the good high priest?
9. Who took up a collection in Jerusalem to repair the Temple?
10. What kind of workmen repaired the temple for Joash?
11. What queen is described as "that wicked woman?"
12. What prophet was slain in the House of the Lord, and why?
13. What king of Israel was delivered from the Syrians through prayer?
14. By whom and when was Elisha called "father"?
15. What was Elisha's symbolic prophesy to Joash?
16. Between what two kings did the first civil war occur?
17. Whose body was restored to life by touching the bones of a prophet?
18. There are two fables in the Bible: One in 2 K. 14. Where is the other?
19. Who was the father of Jeroboam II?
20. What king was slain by conspirators, and carried on horses to his grave in Jerusalem?
21. What reason is given for the success of Jeroboam II?
22. Seven verses record the history of Jeroboam II. Where are they found?
23. How do we know Jeroboam II did not follow God?
24. Who paid silver to the Israelites to help him in his battles?
25. Who cast 100,000 people from a precipice that he might destroy them?

SKETCH FOR JOASH.

At the early age of seven, Joash began a reign of forty years. He inherited the easy disposition of his grandfather, Jehoshaphat, rather than the iron will of his grandmother, Athaliah. While Jehoida the priest, lived he was induced to pay outward regard to the laws of the Lord, but on the death of the pontiff he lapsed into the ways of the house of Ahab. Zechariah, the son of Jehoiada, was killed by his orders, for having faithfully reproved his transgressions. During his reign, Hazael made an attack on Gath, and would have besieged Jerusalem had he not been bought off by a bribe, furnished from the treasuries of the temple. Later a small body of Syrians defeated an immense host of his people, who were abandoned by God for their faithlessness to his covenant. His good for Judah was not much nor lasting, and friends and foes conspired against him, for he was killed by his own servants.

MRS. C. F. MENNINGER.

CHURCH NOTICES.

First Congregational, Harrison and Seventh, Francis L. Hayes, D. D., pastor. Morning sermon by the pastor. Evening, a stereopticon travelogue of South India, showing the splendid temples, the beautiful scenery, the strange customs, and the people, the scenes, the schools, the hospitals and the churches in the field which the First Congregational church, at the solicitation of Mr. Geo. Sherwood Eddy, has accepted as its foreign parish. Pictures will be shown of Rev. Willis P. Elwood, the missionary whom this church supports, his wife and his native helpers. Miss Mary Daniels will sing.

Church of the Good Shepherd, corner of Laurent and Quincy streets, North Topeka. There will be a celebration of the Holy Eucharist Sunday morning at 11 o'clock with Canon Talbot as celebrant. Evening prayer and serman at 8 o'clock.

First Spiritual Church of Redemption, spiritual services will be held this Sunday evening, October 30, at the Knights and Ladies Security building, corner of Kansas avenue and Seventh street. Doors open at 7:30, under the auspices of the First Spiritual Church of Redemption. Rev. Mrs. May Stanard will deliver a sermon on the theme, "Are Ye Doers of the Work?" After the sermon, Rev. T. H. White will address the audience and also deliver spiritual messages. A cordial welcome extended to everyone. Seats are free.

Kansas Avenue Methodist Episcopal church, John W. Waldron, pastor. Sermon by the pastor at 11 a. m. Special revival sermon by the pastor at 7:30 p. m. The choir has selected some very special music for these services.

Lowman chapel (Methodist Episcopal), corner Eleventh and Morris, Geo. A. Marvel, the pastor, will preach morning and evening. The morning service will be in honor of Old Folks' Day. Epworth league song service preceding the evening sermon.

Westminster Presbyterian church, corner of College avenue and Huntoon street, Rev. Ralph Ward, minister. Sermon by the pastor at 11 o'clock on the theme, "When the Veil is Lifted." The children's service will be held tomorrow evening at 7:30 with a sermon by the pastor.

First Methodist Episcopal church, Rev. L. Loveland, D. D., pastor. Services at 11 a. m. and 7:30 p. m. Morning sermon theme: "The Relation of the Church to the Problem of Waste." In the evening the subject will be: "The Gospel of the Bonnie Brier Bush." Miss Hazelle Lodesca Loveland will sing at both services.

First Unitarian church, 912 Topeka avenue, Rev. J. H. Jones, pastor. Service 11 a. m. Sermon by the pastor. Music: solo, selected, Mrs. F. S. Thomas. Orgahist, Miss Anna Morrison.

Euclid Methodist Episcopal church, corner of Seventeenth and Lane, Marvin M. Culpepper, pastor. The order of worship: Sabbath school 9:45 a. m. Preaching by pastor 11 a. m., subject: "Hope." League 6:30 p. m., leader, Fred Knap. Secretary of board of control will address the meeting. Preaching at 7:30., subject: "Halloween."

First United Brethren church, the pastor, O. T. Deever, will preach. Subject of discourse at 11 a. m.: "The Morning's Dawn." Subject of discourse at 7:30 p. m. "The Abandoned Waterpot." Special music.

First Baptist church, Rev. Harley Marriott, of Fort Scott, will preach morning and evening. At the opening of the evening service, the choir will sing a Harvest Cantata, by Garrett.

First Church of Christ Scientist, corner Huntoon and Polk streets. Services at 11 a. m. Subject: "Everlasting Punishment." Sunday evening service at 8 o'clock.

Central Park Christian church, Albert T. Fitts, minister. Preaching at 11, subject, "Enduring Hardness as a Good Soldier." (II Tim. 2:3); the subject at 7:30 will be "Character Building."

Wesleyan Methodist church, corner Jefferson and Third. Rev. T. J. Pomeroy, pastor. Revival meetings now in progress. Evangelist L. S. Cooper will preach at 11 a. m. and 7:30 p. m. and give a Bible reading at 3 p. m. Morning theme: "The Kingdom Developed." Afternoon subject: "The Sanctification of the Church." Evening theme: "The Good Fight."

German Methodist Episcopal church, corner Tyler and West Fifth streets, John Koehler, pastor. Service in the morning at 10:45, subject: "Righteousness by Faith," a reformation sermon. Evening service at 7:30 p. m. Subject: "Champions of Reformation."

The North Topeka Baptist church. All the regular services will be held as usual. The evening sermon will be in the interest of temperance. 11 a. m. sermon subject, "Christ Our Example Both in Being and Doing." 7:30 p. m. subject, "That Old Ox That Pusheth With His Horns."

Second United Brethren church, Fifth and Leland streets, J. Lewis, pastor. Sermon 7:30 p. m.

Gospel services every Sunday at 3 p. m. at Topeka post G. A. R. hall, 216 West Sixth street, under the auspices of the International Bible Students' association.

Church of St. Simon the Cyrenian, Episcopal, Seventh and Western avenue, the Rev. H. B. Brown, priest. 7:30 a. m. celebration of the holy eucharist; 11 a. m. choral matins with sermon, subject "The Lessons of the Falling Leaves;" 4:30 p. m. choral evensong with sermon, subject "Samuel the Judge," the fifth of the course on "The Life of Samuel." Dr. Cheatham will sing "The Singing in God's Acre" by Frank H. Brackett. Tuesday the Festival of All Saints 7 a. m. Celebration of the holy eucharist.

First United Presbyterian church, corner Eighth and Topeka avenues, Rev. J. A. Renwick, D. D., pastor. Preaching 11 a. m. and 7:30 p. m. by the pastor.