

100000002049

ABSTRACT

of

Brethren in Christ Bible Term

HARRISBURG, PA.

February 10-20, 1910

Brethren who participated in teaching;

E. H. HESS	GEO. DETWILER
C. N. HOSTETTER	J. N. MARTIN
S. R. SMITH	

INTRODUCTION

General Conference of the Brethren in Christ, 1909, under Art. 18, appointed a Board of Managers for the Messiah Bible School and Missionary Training Home. Said Board held a meeting in the city of Harrisburg on September 1, October 1, 2, 1909, and in their deliberations decided that an effort should be made to conduct a Bible term for a period of several weeks in the city of Harrisburg at some convenient time during the Winter season, and since the said Board appointed me as overseer for the said Bible term, I feel to give a brief statement of the proceedings as well as of my own work in connection with the undertaking. After having been informed of the decision of the Board, I felt that I was not the proper person to undertake an introductory work of this kind considering other encumbrances which were enjoined upon me, and therefore decided that I would not undertake the work. However, as time passed and the time drew near when it was intimated that an effort should be made, the matter became more serious, and one night the experience of Jonah came vividly before me, and I began to feel that I would not be submissive if I would not undertake it, I felt as though I was between two fires, since on the one side, there were those who discouraged me very much, maintaining I was out of order

to undertake the work, while others said I was sacrificing my influence in the Brotherhood by undertaking the work, etc. With these conditions before me, I tarried until almost the last day when I decided to make the effort, and if that would not succeed, I would have the assurance that I tried to be obedient. Consequently, the time was chosen and an effort made to get co-laborers, since I felt that the work should be distributed. There were quite a number approached and, invariably, each one had an excuse, and some very reasonable ones. However, finally some consented to make the effort and the work was launched on February 10, with two sessions a day, one in the forenoon, and one in the afternoon, continuing until February 20. The first session on February 10 opened with eight in attendance. The afternoon session appeared more encouraging, especially when a certain brother, who was visiting in Pennsylvania and who could be present only for about half an hour, volunteered to contribute five dollars towards the expenses, expressing himself that the work should be encouraged.

The sessions increased in attendance as well as in interest, and while the work was begun in our home, it was finally decided to transfer it to the school room of the Messiah Home Orphanage, and since the Bible term is now a matter of history, we have the consolation that many were profited in the studies of God's Word, as well as others edified by the devotional part of the exercises as might be inferred from the various themes and topics treated. Every session was accompanied by personal experience exercises. Among some were

questions which became very interesting and helpful to those who participated. The effort was begun in prayer and conducted in weakness and we trust that the verdict which remains to be rendered by the Brotherhood at large may be that the work may not be hindered in the future but that a like effort should be made in every District throughout the Brotherhood at least once a year if not oftener.

I feel that the effort was in part a failure considering what it should have been, but I feel to commit the past to the past and let the Lord direct for the future.

Yours in the humble service for the Master,

S. R. SMITH.

The Gospel by St. Luke

I. GENERAL INTRODUCTION.

The New Testament—The new covenant. (Jer. 31:31, 32.) Record of the life of Jesus Christ, His teaching and teaching of His Apostles.

The Truth—The Life. (Jno. 14:6.)

Origin—27 books, 8 or 9 authors. Special occasion and distinct purpose for each book. About 50 years in making. Agreement, wonderful; adaption, remarkable; origin, supernatural.

CANON.—44 to 100 A. D. in separate books and letters. 100-140 A. D. Sub-Apostolic Age. Practical missionary period. Apostolic writings collected and revered. 140-225 A. D. Gnostic and heretical period. Spurious writings introduced. 225-691 A.

D. Sifting and uniting period. Athanasius, Bishop of Alexandria in A. D. 367, decreed the 27 books, as we now have them, canonical. East and West agreed in council of A. D. 691.

THE TEXT.—First written in separate rolls of thin papyrus with no spacings between words or paragraphs. Division into chapters in 13th century. Division into verses 1551. Printing invented 1428.

DIVISIONS.

Historical—The four Gospels and Acts.

Doctrinal—The Epistles.

Prophetic—The Book of Revelation.

Versions—Greek, original, Latin (382 by Origin), Aramaic, Egyptian, Ethiopian, Gothic, Armenian, Georgian (5th century), Slavonic, Arabic, Authorized English (King James 1611), Revised 1881, American 1901. Translated into about 400 languages and dialects.

THE GOSPELS.

AUTHOR	TO WHOM WRITTEN	PURPOSE TO PROVE CHRIST TO BE	PROOF GIVEN
Matthew <i>Publican</i>	Jewish Christians	King	Fulfilled Prophecy
Mark <i>John Mark</i>	Gentile Christians	Redeemer	His Works
Luke <i>Physician</i>	Christians in General	Healer	His Miracles
John <i>Apostle</i>	Christians in General	Life Giver	His Words

II. GENERAL OUTLINE.

1. AUTHOR—Luke, a native of Antioch, in Syria. Not a Jew in nationality. By profession a physician. He was with Paul in much of his missionary work, and no doubt learned much from him of the life of Christ.

2. DATE—Probably about 63 A. D.

3. FOR WHOM WRITTEN—It is addressed to Theophilus, but it is evident that Luke expected his Gospel to be read by Christians generally.

4. HISTORICAL OCCASION—At the time that there was needed a precise and satisfactory statement concerning the person and work of Christ as the Savior of men, in order that Theophilus as well as other converts to Christianity might be assured of the ground of their hope.

5. LEADING TOPIC—Those facts in the life of Christ which show that He is a Savior who had come from God, able and willing to save all who would accept Him.

6. CHIEF PURPOSE—To show that Jesus Christ had come to save men from their sin, and that in doing this He must suffer death. His miracles recorded here are especially those of healing; the healing of diseases being symbolical of the healing of the soul from sin (heal 8, healed 17, healing 2).

7. SPECIAL TEACHING OF THE BOOK—Jesus was the Son of God; He came to save men from sin; all who would follow Him must be willing to suffer; the power of the world cannot overcome the kingdom of Christ.

8. GENERAL ANALYSIS.

Part I. The Divine origin of Christ and the events preparatory to His ministry ch. 1:4-13.

Part II. His ministry in Galilee. ch. 4:14-9:50.

Part III. Departure from Galilee and journey to Jerusalem. ch. 9:51-19:10.

Part IV. Events connected with His death. ch. 19:11-24:23.

Part V. Appearance and ascension. ch. 24:24-53.

1. THE DIVINE ORIGIN OF CHRIST.

A. The mute Priest—Zacharias. (Luke 1 and 2.)

The Gentile Evangelist salutes the old and heralds the new dispensation. Simeon, Anna, Zacharias, Elizabeth. Their life, their environment. Hebraism divine in origin. A good thing preparing for a better.

God's 400 years silence. Zacharias' prayer, lack of faith, sign given. Abraham and Gideon wanted a sign. (Gen. 15; Judges 6:36-40.)

In John the Old meets and merges into the New. The two dispensations are no longer twain, but one; one Purpose, one Plan, one Divine Thought and Divine Word.

B. THE GOSPEL PSALMS.

Elizabeth (1:42-45); Mary (1:46-55 T. C.).

Sings of Jehovah—His holiness, His might, His mercy, His faithfulness.

Elizabeth's psalm is the earliest "Hosannah to the Son of David."

Mary's psalm, both in tone and language, belongs to the Old Dispensation—The Magnificat.

Zacharias' psalm broader in scope and meaning than the former, linking the Old with the New—The Benedictus.

Simeon's psalm, pronounced in the court of the Gentiles, exceeds the former psalms in scope as it includes the world in its plan of salvation.

The culmination in the song of the angels "Glory to God in the highest...."

Zacharias 1:68-79.

Simeon 2:28-32.

The circle of influence widens in each hymn with the climax in "Glory to God in the highest.... (2:13, 14) by the angels.

C. THE VIRGIN MOTHER.

Luke leads in recording the loving and varied ministries of women. Alone refers to psalms of Anna, Elizabeth and Mary; to Susanna, Joanna and widow of Nain. (7:11-17; 8:13; 24:10.)

First Adam—by creation.

Second Adam—by birth.

Messianic motherhood the hope of centuries.

Nazareth—Netsar—a branch. (Isa. 11:1.) Angel—"Hail, Thou art highly favored"—"The Lord is with thee." Mary—"Behold the handmaid of.....;" three months stay with Elizabeth.—Disgrace—God intervenes. Joseph paying tribute in native city. To Jerusalem at 12.

Filial relations—marriage at Cana—at grave. "Behold thy mother." "Behold thy son." Read Matt. 1 and 2; Luke 1 and 2; John 1:1-5.

2. Preparatory events to Christ's ministry.

A. The Voice in the Wilderness. (1:80; 3:1-18.)

Luke alone records the birth scenes of John.

The circumcision, the scenes attending it. (1:57-67.)

John—The Grace of Jehovah—the gracious gift of God.

A consecrated childhood. (1-80.)

His wilderness life—probably 20-30 years.

His public appearance in Sabbatic year.

His audience—his message, repent.

Christ asks baptism—His deference—sin offering—God's approval—John's testimony (John 1:29); his doubts (7:19,

20); his death; his genealogy traced to Adam.

"He liveth long who liveth well;
All other life is short and vain:
He liveth longest who can tell
Of living most for heavenly gain."

B. THE TEMPTATION. (4:1-13).

Jesus was tempted as Son of man. Empowered by the Spirit as it is our privilege to be.

1. Circumstances of the temptation.

Empowered at baptism—became Jesus Christ. Bodily subjection by fast of 40 days. Moses and Elias each fast 40 days.

Satan given every advantage,—in choice of place, of time, of weapons and conditions.

2. NATURE OF THE TEMPTATION.

Form of the tempter—not visible—as we are.

a. Son of God—stone to bread—had power—would have lost His humanity, selfishness, the Will of God His meat.

b. The Messiah—King,—but a king without a retinue, without a throne.

Ambition. To be a sovereign not a Savior. A world kingdom, not a heavenly kingdom. A coronation, not a crucifixion. "Worship the Lord thy God."

c. The Divine Son—Prove it. He shall give. Insubordination, not faith. Presumption not trusting. Not to tempt the Lord.

Physical, intellectual and spiritual life, covered by the temptations. (Gen. 3:6; I. John 2:16.)

C. THE GOSPEL OF THE JUBILEE. (4:18, 19; Lev. 25 ch.)

Sabbatic year. (Isa. 61:1.) His first visit to Nazareth. (4:16.) Matt. and Mark record a later visit. (Matt. 13:54-58; Mark 6:1-6.)

CHRIST'S INAUGURAL ADDRESS.

Gospel of love, light and liberty.

Read Matt. 3 and 4; Mark 3 and 4; Luke 3 and 4; John 1:6-25.

3. CHRIST'S MINISTRY IN GALILEE.

A. A SABBATH IN GALILEE.

Christ's divine power made manifest in relieving suffering, need and pain.

Water to wine, first miracle—In home at Cana—Mother. (John 2:1-11.)

First miracle of healing in synagogue—unclean spirit. Temporal and spiritual center of life—evil spirits. (4:41.)

Christ breaks traditional law of Sabbath. Teaches with authority in synagogue of Capernaum. From thence goes to Bethsaida with James and John to Peter's home. (John 1:44.)

Heals Peter's mother-in-law. (Mark 1:31.)

Fevers of body—fevers of spirit.

B. The calling of the Four. (Luke 5.)

Matthew and Mark place the healing of the demoniac and Peter's mother-in-law after the call.

The first mention of Peter, Andrew, James and John. Not the real call to service.

The inquisitive multitude follow Him. The draught of fishes shows.

1. Peter's quick obedience.

2. Supremacy of Christ.

Better at fishing than the experts.

The experts worship the Master.

3. The seal to the higher purpose for the expert's life.

Become fishers of men.

Left all to follow Him.

Should we do likewise?

C. CONCERNING PRAYER.

Looking upward a human instinct.

Heaven a far-off place to the Ancients.

Father—a living, loving and heavenly

Father—children. (11:13.)

GENUINE AND COUNTERFEIT PRAYER. (18:10-11.)

The Lord's prayer a model.

1. General in scope.

2. Particular and personal. Physical and spiritual needs.

Persistency in prayer. (11:9.)

Neighbor wanting bread. (11:8.)

Unjust judge. (18-1.)

Jesus' example:

1. His prayer at baptism. (3:21.)

2. Choosing His disciples. (6:12.)

3. The Transfiguration. (9:28-31.)

a. Heaven by translation—solitary.

b. Heaven via cross—humanity's redemption.

4. Gethsemane.

Prayer for Peter. (22:31.)

Read Matt. 4:12-25; Mark 1:14-45; Luke 4:5-16; John 4:43-54.

D. THE FAITH OF THE CENTURIAN. (7:1-10.)

The Jewish elders intercede for Centurian's servant—faithful and dear.

The Centurian—a man of rank.

His faith and sympathy.

Had built a synagogue.

Jesus' reserved response to the request.

Centurian's second message.

His humility, his faith.

E. THE ANOINTING OF THE FEET. (7:36-50.)

Character of Pharisees—exclusive.

Ceremonial cleanness.

His hospitality — Eastern etiquette — washing feet; uninvited guests.—The woman—a sinner, her tears. The anointing, her personality. (John 8:1.)

Christ's condescension.

Simon's misgivings.

His exclusiveness—her service.

His abasement—her peace.

Christ's standard—Heart purity.

F. THE PARABLE OF THE SOWER.

Jesus leaves Capernaum and travels through Galilee. (8:1-18.)

Multitudes follow Jesus.

Many learners but not all doers of His word.

Seed by roadside.

Mechanical not vital contact.

The critics, insincere, selfish.

Seed on the rock.

Believers—superficial, external, unreliable. They substitute emotion for conviction, feeling for faith.

Seed among the thorns.

Believers who allow cares, riches and pleasures crowd out the good.

Seed on the good ground.

The fruitful life, obedient, faithful, trusting.

His mother's call, his answer. (18:19-21.)

Read Matt. 8:5-13; chap. 11 and 12;
Mark 4:1-34; Luke 7 and 8 chap.

G. THE KINGDOM OF GOD. (9:57-62;
17:20, 21.)

Sin and salvation the focal points of
Christ's teaching.

The kingdom of God or Heaven—Mis-
conception of.

Dream of Hebraism.

Apostles' views.

Kingdom of nature reveals God.

The spiritual kingdom higher.

Christ's peculiar possession.

Christ the way into—the door. (John
10.)

Christ the Supreme Ruler. (1. Peter
3:15.)

Poor in spirit—rich in the kingdom.

Pharisee and publican.

Kingdom is within you. (17:21; Ro.
14:17.)

Development in Kingdom—Grain of
mustard seed and leaven in meal.

H. THE MIRACLE OF HEALING.

Luke mentions 14 cases of healing as
follows:

Typical cases of healing: Man possess-
ed of an unclean demon. (4:35.)

Peter's wife's mother. (4:39.)

Leper, 5:13.)

Paralytic. (5:18.)

Withered hand. (6:6-10.)

Centurian's servant. (7:1-10.)

Demoniac. (8:27-36.)

Woman with an issue. (8:43-48.)

Boy possessed with a demon. (9:37-42.)

Man with dumb demon. (11:14-15.)

Woman with an infirmity. (13:11-13.)

Man with dropsy. (14-2.)

The ten lepers. (17:11-19.)

The blind Bartimæus. (18:35-43.)

Others healed: (4:40; 5:15; 6:19; 7:21.)

Christ's lack of method and inter-
mediaries. Clay and waters of Siloam
merely tests of faith.

Completeness of the cures.

THE LAW OF CHRIST'S HEALING POWER.

1. Need, sometimes coupled with a re-
quest,—Christ's perfect knowledge of life.

2. Compassion on part of Jesus.

3. Attest to the power of Jesus.

I. THE MIRACLE OF THE LOAVES. (9:
1-17.)

The close of the Galilean ministry.

Sending forth the Apostles in pairs,—
without material provision.

Jesus and twelve leave by boat for
Bethsaida.

Multitude follow by land route.

Jesus feeds 5,000 with 5 loaves and 2
fishes.

LESSONS OF THE MIRACLE.

1. Shows the Divine pity.

2. The Divine love of order and ar-
rangement.

3. The Divine concern for little things.

The fragments are gathered up.

Read Matt. 14 and 15; Mark 6, 7 and 8;
Luke 9 and 17.

4. CHRIST'S JOURNEY TO JERUSALEM.

A. THE TRANSFIGURATION. (Luke 9:28-
36.)

The culminating point in Christ's life.

Peter, James and John the inner circle.

The lesson it teaches.

1. The way open to Adam before the fall—Innocence holiness, glory. Christ could have chosen by virtue of merit to enter heaven at this time. He chose to die, with and for man, rather than to live and reign without man.

Compare Christ as transfigured by the synopsists and exalted as seen by John. (Matt. 17:2; Mark 9:3; Luke 9:29; Rev. 1:13-17.)

2. The place of death in the life of man.

Death—Earth's Exodus—Heaven's Genesis.

Moses—law; Elijah—prophets; Christ—Gospel.

Humanness of the two celestials.

Celestials and terrestrials meet and merge.

3. Shows the place of death in the life of Jesus. Only subject spoken of.

The central thought of heaven. (I. Cor. 2:7.)

The central hope of earth. (I. Pet. 2:24.)

The cloud; the voice. (9:34-35.)

B. THE GOOD SAMARITAN. (10:25-37.)

Recorded only by Luke.

The scribe—his questions.

Who is my neighbor?

The parable. Priest—Levite.

Christ shows the insufficiency of human ordination and scholastic authority as prerequisites to right living. Brings increased hatred and opposition leading to Calvary.

Teaches human brotherhood and self-sacrifice.

C. THE TWO SISTERS. (Luke 10:38-42.)

Martha—Love in Action.

Mary—Love at rest.

Martha irritated; over anxious in serving.

Seek first the kingdom. (12:31.)

Jesus loved, pitied and chided Martha.

Loved and commended Mary.

Read Mat. 16 and 17; Mark 9; Luke 9 and 10; John 7 to 10.

D. LOST AND FOUND. (Luke 15.)

Christ breaks with the rules of Hebraism in making salvation free for all classes.

The lost sheep—wealth.

The lost coin—honor and character.

Ten coins worn as frontlets by Eastern women on public occasions to represent marriage vow—our wedding ring.

The lost Son,—friendship, love.

Came to himself first then to the father.

The father's readiness to receive him.

The elder son—Hebraism.

The lessons of the parable.

1. The Divine grief for sin.

2. The sad state of the sinner.

3. God's willingness and eagerness to save.

4. Heaven's interest in man's salvation.

E. THE ETHICS OF THE GOSPEL.

Christ lived a present, real, earnest but fugitive life.

To Jesus conduct was the outward and visible expression of some inner invisible force.

The two central forces were—character and circumstances.

Conduct is character in motion.

LOVE—CHRIST'S CENTRAL LAW. (10:27.)

Judge not—appreciate rather than depreciate.

Humility, the cardinal virtue. Leads to heart of kingdom.

True use of wealth. (6:38.)

Possess it—not us.

F. THE ESCHATOLOGY OF THE GOSPEL.

1. The grave is not the end of life.

Life on earth a fragment of a vaster whole.

Our life to continue amid the invisible and eternal.

2. The after life will be changed. (20:27.)

Marriage, birth and death will be obsolete terms.

The movements of body governed by different laws. Moses and Elias.

3. Character determines destiny.

Things do not make life. (12:15-22.)

Our destiny the harvest of our earthly deeds.

Lesson of house builders. (6:47.)

Lesson of the talents. (19:12.)

Lesson of rich man and Lazarus. (16:19-31.)

Each seeks his own level.

Heaven would be hell to the unregenerate.

No second chance. (Lu. 12:46; Matt. 12:32; Lu. 19:27; 13:28; 16:26; Rev. 22:11.)

5. CLOSING SCENES IN CHRIST'S LIFE. (Lu. 20-23.)

A. The watch in Gethsemane. (Lu. 22:39-54.)

Christ's life practically free from sorrow. He possessed soul rest amid calumny and indignities of enemies.

The transfiguration, the culminating point—Gethsemane, its antipode.

Christ amazed and sore troubled. (Mk. 14:33-36; Mt. 26:38.)

Peter, James and John watching.

The cup. 11 Cor. 5:21; Is. 53:4, 5.)

The bloody sweat.

The dregs of sin, a taste of the second death—Hell.

B. The Passion. (22:47-23 chap.)

Previous attempts to slay Christ.

Herod, at Nazareth.

Christ daily in the temple.

Judas' part—arrest at night.

30 pieces of silver, price of an ordinary slave—Hail, Master.

Jesus knew of their coming—Could have evaded the band of soldiers.

Malchus or—Legion of Angels.

The midnight trial. Peter, Ex. H. P. Annas. (Jno. 18:13.) Caiaphas. (H. P. 18:24.)

False witnesses.

"Art thou then the Son of God?"

"Ye say that I am."

Going before Pilate next day.

Charge changed from blasphemy to sedition.

Pilate sends Jesus to Herod.

Jesus remains mute.

Herod becomes incensed and sends the Prophet-King back to Pilate.

Pilate's attempt at release.

On to Calvary.

The two malfactors.

The closing scenes.

To mother, "Behold thy Son," etc.

C. THE FIRST LORD'S DAY. (Lu. 24.)

The blasted hopes of the Apostles.

The women rested on the Sabbath.

Spices for embalming prove no thought of a resurrection.

Early at the tomb. (Jno. 20:1.)

Angelic visitation.

In human form and heavenly dress.

Their message. "He is not here, he has risen."

The women tell the disciples.

Peter and John visit the sepulcher.

Two on way to Emmaus.

Meets the disciples in the evening.

The Epistle to the Ephesians

THE ETERNAL VOCATION OR CHRIST AND HIS CHURCH.

[The following outline was used by Bro. C. N. Hostetter, in his Bible Study at the recent Bible Term.—Editor.]

INTRODUCTION.

As we take up the study of this epistle let us remember that we leave the field of controversy for that of meditation. A certain one has said from the battle-field we step into the hush and stillness of the temple. No local circumstance is the cause of its forthcoming. No more does the Apostle deal with the fundamental doctrines of salvation like that to the Romans. Not written to correct erroneous teaching like that to the Galatians. Neither is it a treatise on the correction of disorder, like the Corinthian letter. But here we

find the Apostle dealing with the glorious matter of the church's eternal vocation. This matter however is not dealt with only, for the instruction of the believer, but also for the practical bearing it has upon those who rightly understand it. In it the Apostle speaks to the Ephesians as a sample of the church universal, not the local church, but the true church, His body.

We divide the epistle into two main divisions. The first three chapters make up the first division, and the last three the second. In the first division we have a short introduction, followed by the doctrine of—The church and its heavenly calling. In the second we have—The church and its earthly conduct, followed by the conclusion.

In taking up the first *main* division, we again divide into three divisions:

- (1) The church's origin. Chap. 1.
- (2) The church's construction. Chap. 2.
- (3) The church's employment. Chap. 3.

In these lessons we do not intend to enter into microscopic analysis, but simply to give an outline of divisions and subdivisions and a few references, that may be helpful to those who will dig and search for the riches in God's treasury.

- (1) The church's origin. Chap. 1.

1. Introduction, vs. 1-3.

- a. The writer and his office.
- b. The class of people addressed.
- c. The salutation.
- d. The preliminary benediction.

Under the Old Covenant God's favor manifested by material blessing. Deut. 28.

Under the New Covenant God's favor manifested by spiritual blessing. Matt. 5.

II. Predestination, vs. 4-14.

Here we find the writer midway between the ages of the past and those to come. He looks backward to the source of man's salvation when it lay a silent thought in the mind of God (even before the foundation of the world, man, and the redeemed church were in His thoughts; the purpose of it is uncovered by the thrice repeated refrain of praise, and the method of its accomplishment, also revealed) and forward to the hour when it has accomplished its promise and our redemption is complete.

- I. The procedure of choice. vs. 4.
 - a. In Him. 11 Tim. 2:10.
 - b. Before the foundation of the world. Matt. 25:34.
 - c. Character of chosen ones determined. verse 4.
2. Predestined purpose. vs. 5-6.
 - a. Adoption. Rom. 8:14-16.
 - b. Enhancing God's glory. 11 Thess. 1:10.
 - c. Acceptance in the beloved. Matt. 17:5.
3. Predestined method. vs. 7.
 - a. Through His blood. 1 Pet. 1:18, 19.
4. The result. vs. 7-11.
 - a. Forgiveness of sins. Heb. 10:17, 18.
 - b. Wisdom and discernment. 1 Cor. 1:19-24.
 - c. That in the completion of the

ages all things center in Him.
Rev. 7:4-12.

- d. An inheritance obtained. 1 Pet. 1:4.
5. Second refrain of praise. vs. 12-14.
 - a. We, who before had our hope fixed on the Messiah. Jews.
 - b. Ye, who were without hope and without God in the world. Gentile.
6. Qualification for the affixing of the seal.
 - a. Outward, hearing the word of truth. Rom. 10:14.
 - b. Inward, believing and obeying. Rom. 10:17.
 - c. Result. verse 14. Rom. 8:23.
 - d. Third refrain of praise.

III. Parenthetical prayer. vs. 15-23.

When the Apostle heard of the faith that the Ephesian church had in the Lord Jesus and the love unto all the saints, there was a continual stream of thanksgiving accompanied also by prayers that they might increase in wisdom, knowledge, and understanding, might know God's estimate of the saints, and the mighty power that He manifested in raising Christ from the dead, and exalting Him to the very highest position.

- I. The cause for the prayer, and the effect of the cause. vs. 15-16.
 - a. Because of their faith in the Lord Jesus.
 - b. Because of their love to all saints. Heb. 6:10.
 - c. The effect of the cause. Verse 16. 1 Sam. 7:8; 12:23.

2. The prayer. vs. 17-21.
 - a. That they might know the hope of His calling. Phil. 3:14.
 - b. That they might know His inheritance in the saints. Ps. 147:11; 116:15.
 - c. That they might know the greatness of His power. Act. 26:18; 11 Cor. 4:7.
3. The wonderful exaltation. vs. 22-23.
 - a. The sweeping declaration. Verse 22; Col. 1:18.
 - b. Completeness. Verse 23; 1 Cor. 15:28.
2. Church construction. Chap. 2.

Here we find that out of that which was dead (spiritually), from those which in the past walked in the course of this world, that they who were controlled by the spirit of disobedience, these are made alive, raised up, made to sit together in heavenly places in Christ Jesus. Thus out of the deep darkness God brings, through Christ the material with which He constructs His church. Not because of any merit of the material, but of grace, and shows that individuals are His workmanship, and by uniting the material, Jew and Gentile became one the enmity being slain by the cross, the purpose being a place of habitation of God in the Spirit.

- I. The materials. vs. 1-10.
 1. Spiritually dead. vs. 1-3.
 - a. Life springing out of death. Col. 2:13.
 - b. Condition of the spiritually dead. Jer. 23:10-32.

- c. Children of wrath. Rom. 3:9, 22, 23.
2. The quickening power. vs. 4-7.
 - a. God, who is rich in mercy. Mic. 7:18-20.
 - b. Christ. John 5:21.
 - c. The result. Col. 3:1-3.
 - d. The reason. Rev. 5:9-14.
3. Man has no merit to plead. vs. 8-10.
 - a. By grace, through faith. Rom. 3:22-26.
 - b. No boasting. 1 Cor. 1:29-31.
 - c. The workmanship—ordained to walk in good works. Deut. 5:33; Isa. 2:3-5.
- II. The building. vs. 11-22.
 1. The Gentile position by nature. vs. 11-13.
 - a. A reminder. 1 Cor. 12:2.
 - b. At one time Christless. Col. 1:21.
 - c. Hopeless. Jno. 4:22.
 - d. Godless. Isa. 45:20.
 - e. Made nigh. Rom. 3:23-30.
 2. Jew and Gentile one body in Christ. vs. 14-18.
 - a. Uniting. Jno. 10:16.
 - b. By new and living way. Heb. 10:19-22.
 - c. Reconciliation. 11 Cor. 5:18-21.
 - d. Promise to far and near. Acts 2:39; Lu. 10:9-11.
 3. The church a temple for the habitation of God through the Spirit. vs. 19-22.
 - a. United in one family. Gal. 3:26-28.
 - b. A firm foundation. 1 Cor. 3:11.

c. Prepared material. 1 Kings 6:7.

d. Result. Jno. 14:17-23.

3. Vocation, or the church's employment, chap. 3.

In leaving the thought of the habitation of God, the writer seems to be about to offer a prayer, but as he reaches the end of the first verse the weight of his responsible charge bears upon him so heavily that he bursts out in a personal parenthesis, how that he was inspired to open the mystery of the Scriptures to this age that had not been known in former ages. The mystery was not that the Gentiles should be saved, but that Jew and Gentile should become members of the same body, and by and through this body even unto principalities and powers in heaven, the great and wonderful wisdom of God will be made known, all in accord with the eternal purpose of God, and then again from verse fourteen the prayer that was pent up for a few moments bursts forth in rich measure.

I. Personal parenthesis vs. 2-13.

1. The gospel made known to the church through the apostle vs. 2-9.

a. The responsible charge. Col. 1:25-27.

b. The mystery made known to the apostle by revelation. Acts 22:17, 21; 23:9; 26:15-19; 1 Cor. 2:9, 10.

c. Not made known in former ages like now. Matt. 13:17; Luke 10:24; Acts 10:28.

d. The mystery declared. Verse 6. Gal. 3:26-29.

e. The writer's estimate of himself. 1 Cor. 15:9; 1 Tim. 1:13, 15.

2. The gospel made known to the heavenly powers through the church.

a. The church the messengers. Eph. 1:21; 1 Pet. 3:22.

b. According to eternal purpose. Rom. 11:33; 1 Cor. 2:7.

II. Prayer that the church may comprehend this gospel. vs. 14-19.

1. The order of prayer. vs. 14-17.

a. For power through the Spirit. Eph. 6:10; Job 23:6; Psalms 138:3.

b. That Christ might dwell in their hearts. Jno. 17:23.

c. Rooted and grounded in love. Matt. 13:6; Col. 2:7.

2. The purpose.

a. That ye might be filled with all the fulness of God. Eph. 1:23; Psalms 17:15; Matt. 5:6.

III. The great doxology.

a. The able One. Gen. 17:1; Dan. 3:17.

b. Throughout all ages. 1 Pet. 5:11; II. Pet. 3:18.

SECOND MAIN DIVISION.—The church—its earthly conduct.

This division we divide into five subdivisions.

1. Concerning the Church. Chap. 4:1-16.

2. Concerning the Individual. 4:17 to 5:21.

3. Concerning the Family. 5:22 to 6:4.

4. Concerning the Household. 6:5-9.

5. Concerning the Conflict. 6:10-18, followed by a personal conclusion, and final benediction.

In opening this division the apostle makes application of the great doctrine of the former division, to the present life of the church, and exhorts to unity of the Spirit as the first responsibility, and describes the unity as to process. Then turning to growth, the apostle informs his readers of the ministry gifts of Christ to his body and also the purpose of these gifts, which is ultimate unity.

- I. Concerning the Church. Chap. 4:1-16.
 - I. Basic unity. vs. 1-6.
 1. The apostle's concern.
 - a. Walking worthy of the call. Gen. 5:24; 17:1; Acts 9:31.
 - b. Manner of walking. Ps. 138:6; Isa. 57:15; Acts 20:19.
 - c. What brings unity and peace. Jno. 13:34; 17:21-23; Heb. 12:14.
 2. The seven unities to be kept.
 - a. The first three. I. Cor. 10:17; 12:12, 13, 20; II. Thess. 2:16.
 - b. The second three. Acts 10:34; Rom. 14:8, 9; Rom. 3:30; Matt. 28:19; I. Cor. 12:13.
 - c. The seventh. Mal. 2:10; I. Cor. 8:6.
- II. Growth. vs. 7-16.
 1. The ministry gifts of Christ to His body. vs. 7-11.
 - a. Individual grace, according to the measure of gift. Jno. 3:34; Rom. 12:3; II. Cor. 10:13-15.
 - b. Spirit endued men. v. 11.
 2. The purpose of the ministry gifts. vs. 12-16.
 - a. Perfecting of saints. Jno. 21:15-

- 17; Acts 20:24; I. Cor. 14:3-5.
- b. Edifying. I. Cor. 3:1, 2; II. Cor. 11:3.
- c. Effectual work. I. Thess. 2:13.
- d. Edifying in love. Jno. 4:16.
3. Ultimate unity. v. 13.
2. Concerning the Individual. 4:17 to 5:21.

Then going to the individual, the writer deals with a series of remarkable contrasts as to the difference between the old and the new life, the believer being urged to put off the former and put on the latter; a few of these contrasts we bring out in the lesson. Then we have the walk of the believer portrayed who, is filled with the Spirit, the exhortation to imitate God as dear children, reminding them also of their former condition, and to be separate from the works of darkness. The remedy for the same is to be filled with the Spirit, and that will produce the inner life of the believer as described in verses 19-20 of this division.

1. The walk of the believer as a new man in Christ Jesus. vs. 17-29.
 - a. A view of the contrast. vs. 17-24.
 - b. A few facts of the contrast.
1. The lying individual.

<ol style="list-style-type: none"> a. Testimony of God in regard to lying. Ps. 12:22; Isa. 9:15; 59:2, 3; Acts 5:3, 4. 	<table border="0"> <tr> <td style="width: 50%;">Will now speak the truth.</td> <td style="width: 50%;">a. Commanded of God. Zec. 8:16.</td> </tr> </table>	Will now speak the truth.	a. Commanded of God. Zec. 8:16.
Will now speak the truth.	a. Commanded of God. Zec. 8:16.		

2. From stealing. Lu. 19:8. To that of giving. Rom. 12:13.

3. Corrupt language. Ps. 5:9; 52:2. Edifying speech. Luke 4:22.

4. From a life of folly. Eph. 5:4. To that of wisdom and thanksgiving. Eph. 5:20; Col. 3:17; Phil. 4:6.

Two commands are in this lesson that should be made the controlling center. Eph. 4:30 and 5:18. I. c. The section of contrast (while there are more than these referred to above) must be considered and obeyed in the light of the opening words of this main division. Walk worthy of the calling.

3. Concerning the family. 5:22 to 6:4.

From the individual the apostle turns to domestic life in which he gives us another picture, how that the wife is subject to the husband, and the anxious concern of the husband for the welfare of the wife, which is an illustration of how that the church is subject to Christ, and how that Christ gave Himself for the cleansing and purifying of the same; following with the second illustration relative to parents and children, obedience the command to the children, tenderness accompanied by Christian discipline and instruction the part of the father.

HUSBAND. AND WIFE, CHRIST AND CHURCH. 5:22-33.

I. Family Positions.

- a. The position of the wife described. I. Pet. 3:1-6; Tit. 2:4, 5; Col. 3:18.

- b. The position of the husband described. v. 23. I. Tim. 2:11, 12.

- c. Shall not abuse his rights. II. Kings 12:3.

II. Christ and the Church.

1. Christ's position.

- a. The head. Eph. 1:22, 23; 4:15; Col. 1:18.

- b. Gave Himself for it. v. 25.

- c. Because He loved it. Acts 20:28; Rev. 1:5; 5:9.

2. Church's condition. v. 27.

- a. The church arrayed. Rev. 19:7, 8; 21:2.

III. Parents and children. 6:1-4.

1. Children.

- a. A command. Gen. 28:7; 37:13.

- b. The promise. v. 3. Ex. 20:12; Jer. 35:18, 19.

2. Fathers.

- a. Improper attitude. Gen. 31:14, 15; I. Sam. 20:30-34; Col. 3:21.

- b. Proper attitude. Gen. 18:19; Ex. 12:26, 27; Heb. 12:7-10.

4. Concerning the Household. 6:5-9.

Continuing his illustrations the apostle once more deals with the homelife as pertaining to servants and masters, defining their relative position, and portraying to us the correct attitude one toward the other.

I. Servants.

- a. A genuine care for the master's work. Acts 10:7, 8; I. Tim. 6:1, 2.

- b. The sense of Christ's Lordship ensures good work. I. Cor. 2:3; II. Cor. 7:15; Phil. 2:12.
- c. The will of God from the heart. Matt. 7:21; 12:50; Rom. 6:17; Col. 3:22.
- d. Because of the anticipated final reward he does service as unto the Lord. Matt. 10:41, 42; Luke 6:35, 14:14.

II. Masters.

- a. Golden rule application. Matt. 7:12; Jas. 2:7, 8.
- b. No threatening. Lev. 25:43; Dan. 3:6, 15; 5:9-21.
- c. Your Master, as well as theirs (the servants), is in heaven. I. Cor. 1:2; Phil. 2:10, 11.
- d. Because God does not have respect of person. Acts 10:34; Rom. 2:11; Col. 3:25.

5. Concerning the conflict. -6:10-18.

As we come to the last section of this second division and are coming to the close of the great argument concerning the heavenly calling and the earthly conduct the writer recognizes the fact that patterning after the heavenly brings conflict with the forces opposed to God. Names the forces of greatest evil, but with it also the necessary equipment for the conflict. We have here represented Bible completeness in seven weapons of warfare, so completely covering the need of the soldier that victory will not fail if he takes them up and puts them on, followed by a personal conclusion, that they should remember him as an ambassador in chains, closing with good wishes of peace and grace.

I. The warfare. vs. 10-12.

- a. The soldier's power. v. 10. Deu. 20:3, 4; II. Cor. 12:9, 10.
- b. The soldier's armour. v. 11. Rom. 13:12; II. Cor. 6:7.
- c. The soldier's foes. v. 12.

II. The soldier's equipment. vs. 13-18.

- a. Stand, the watchword.
- b. The weapons (1) The girdle of truth, (2) The breast plate of righteousness, (3) Shoes of readiness to bear the message of peace, (4) The shield of faith, (5) The helmet of salvation, (6) The sword of the spirit, (7) Continual cry of prayer.

Personal conclusion. vs. 19-22.

Final benediction. vs. 23-24.

A Study in Acts

A brief outline of what we learned at the recent Bible Term from the book of Acts. The teachers were Bro. J. N. Martin and Bro. Geo. Detwiler.

EXPLANATORY.

[As Bro. J. N. Martin had the first part of the Book, being pressed into service rather as a substitute, he has not seen fit to supply his part of the study, for which reason this report is confined to the second part of the Book.—Editor.]

WE LEARNED.

- (1) That Luke was the writer of the

Book of Acts, that it was a continuation of the account of Christianity begun in the Gospel which bears his name. That in the "former treatise" he tells what Jesus "began to do and teach;" in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

(2) That it concludes with the account of Paul's earliest ministry in Rome A. D. 65, which date appears to be about the time when it was written.

(3) That it records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, the opening of the door into the kingdom (considered as the sphere of profession as in Matt. 13) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius, in both of which instances Peter made use of the keys; the beginning of the Christian church and the conversion and ministry of Paul.

(4) That the Holy Spirit is the active Agent exalting and revealing the Son, as the Son was the worker in the gospels, exalting and revealing the Father.

(5) That the book is in two chief parts, in the first section of which chapters 1:1 to 9:43, Peter is the prominent personage, Jerusalem the center, and the ministry to Jews, they being already in covenant relation with Jehovah, had committed the sin of rejecting Jesus as *the Christ*. In the second division, chapters 10:1 to 28:31, Paul is prominent, Antioch becomes the center, and the ministry is chiefly to the Gentiles who as "strangers from the covenants of promise" (Eph. 2:12) had but to "believe on the Lord Jesus Christ" to be saved.

(6) That chapters 11, 12 and 15 of this section are transitional, establishing finally the distinction, doctrinally, between law and grace.

In the second division we learned, chapter 10,

(1) That Christ's "other sheep," the Gentiles, were also to profit by the redemption work of Christ and be brought into the fold; that Cornelius, a godly, pious Gentile, a soldier in the imperial army, was the first Gentile so favored, in that when he and those with him heard the message of Jesus they believed and the Holy Spirit fell upon them, as He did on the disciples at first.

(2) That a special revelation from heaven was needed to prepare Peter for the bringing in of the Gentiles, so deep-seated was the Jewish prejudice against the privileges of salvation being extended to the Gentiles.

Passing quickly over chapter 11 we learned how Peter was called to account by his Jewish brethren for going in to the Gentiles, and how he vindicated his ministry to the Gentiles, relating all the circumstances, and, how the Holy Spirit fell on them as He did onto them, the disciples, at the beginning, and that to refuse the ministry would have been withstanding God; then we learned of the multitudes of Gentiles believing and turning to the Lord (11:21), of Barnabas being sent to Antioch, of his being glad over what God had wrought, of his bringing Saul to Antioch, and of the first use of the name Christians as applied to the believers.

In chapters 13 and 14 we studied Paul's first missionary journey and learned

(1) That these pioneer Christians of Antioch were in close touch with the Holy Spirit (13:1-3). He could talk to them, and He gave to them their marching orders. Barnabas and Saul were by His direction separated to go forth into the mission field, they being sent forth by both the Holy Spirit and the church.

(2) That Satan opposed the work (13:6-13) as he always does and in ever varying ways.

(3) That these messengers preached in the synagogues of the Jews. At Antioch in Pisidia they had opportunity for testimony and Saul, who was now Paul, very tactfully made use of the Jewish Scriptures leading up to Jesus Christ, Son of David, Son of God, a fulfillment of their own Scriptures, in death and resurrection, that through Him, *this man*, there is forgiveness of sins, that by faith in Him there is justification from all things, from which the sinner could not be justified by the law of Moses: a declaration of salvation by grace through faith,—not of works, neither law-works nor self-works.

(4) That the Jews antagonized the work, and the messengers turned to the Gentiles of whom many believed. At Iconium a gracious work was done, but opposition prevailed and they fled to Derbe and Lystra, where an impotent man was healed resulting in an attempt to deify the missionaries by the populace. Their effort was prevented by the missionaries themselves which gave opportunity to witness to these idolaters of the true God. The address is suited to the hearers. God, the maker of heaven and earth and sea, etc., was the theme,—nothing about Abraham and David

as was the case when Jews were addressed. An experience of being stoned for Paul at Lystra (14:19) instigated by Jews followed the attempt at deifying, then further preaching and confirming of the disciples, and organizing the churches in the different cities where they had been and so returned to the place of starting.

In chapter 15 we learned that between the close of the first missionary journey of Paul and the beginning of the second, the first Great Council of the church was held in Jerusalem. At the close of chapter 15 we learned how Paul and Barnabas became separated, and of two companies of missionaries going forth instead of one.

In chapters 16:1 to 18:22 we traced Paul's second missionary journey, having for his companions Silas and Timothy, and later Luke also. Here was noticed the direct guidance of the Spirit into new fields. The Macedonian vision led them out of Asia and into Europe and landed them in Philippi. The prominent things noticed here were

(1) A place of prayer found.

(2) Lydia, a seller of purple, the first European convert.

(3) The setting at liberty of a demon possessed girl.

(4) The imprisonment, after scourging, of Paul and Silas—inner prison—stocks.

(5) The midnight praise service.

(6) The earthquake and the jailor's AWAKENING.

(7) The great heart question, "Sirs, what must I do to be saved?"

(8) The answer of grace, "Believe in the Lord Jesus Christ and thou shalt be saved and thy house."

(9) The result, faith, joy, love, obedience, "rejoiced, believing in God with all his house."

After Philippi; Thessalonica, Berea, Athens, Corinth, Ephesus. At Thessalonica Paul opened the Scriptures. Christ suffering, dying, risen, was the theme. Some were persuaded; "of the devout Greeks a great multitude, and of the chief women not a few."

Opposition, persecution, Berea. Bereans—more noble—searched the Scriptures—many believed. Opposition—departure.

Paul at Athens.

Here we noticed

(1) The character of the city—educated, —cultured—idolatrous—the altar TO THE UNKNOWN GOD.

(2) Paul's attitude—his stirred spirit—disputed, holding forth the resurrection of Jesus, preached unto them the God whom they ignorantly worshiped, He who made the world—made of one blood all nations of men—determined the times—and bounds of their habitation—winked at the times of ignorance; "but now commandeth all men every where to repent"—judgment in righteousness.

(3) Result—"some mocked"—others—"we will hear thee again"—a few believed.

Paul at Corinth—labored—Aquila—Priscilla—tentmaking. Reasoned in the synagogue — persuaded — testified—Jesus Christ—turns to the Gentiles—many heard, believed, were baptized—a night vision—"be not afraid"—"speak"—"I am with thee"—"I have much people in this city."

Paul's third missionary journey.

At Ephesus, chapter 19. Here we learned,

(1) That the teaching of John the Baptist falls short of being salvation, that only faith in Christ brings with it the sealing of the Holy Spirit, verses 1-7.

(2) That opposition came first from Jews and later from the worshippers of Diana.

(3) The victory over, first, exorcism, resulting in the believers cleansing themselves from the practice of curious arts even to the burning of their books, and secondly, over the system of idol worship prevailing there.

In chapter 20 Paul's departure from Ephesus was noticed. His brief visit in Macedonia, then at Troas where he abode seven days in fellowship with the believers there, then at Miletus, where he was met by the Ephesian elders to whom he gave a parting charge of encouragement and warning which forms one of the tenderest passages in the Scriptures.

Chapter 21 continues the account of the journey to Jerusalem. From Miletus to Tyre where the Holy Spirit forbade Paul to go to Jerusalem, which warning was repeated at Cæsarea, but he would not be dissuaded from his purpose declaring that he was ready not only to be bound, "but also to die at Jerusalem for the name of the Lord Jesus." We learned.

(1) How he was received by the Jerusalem brethren.

(2) Of the advice of the Jerusalem elders.

(3) How that the Jewish believers were yet zealous of the law.

(4) How Paul was persuaded and consented to take a Jewish vow involving a Jewish sacrifice.

(5) How it failed, resulting in a great tumult in which he was only saved from death by the Roman soldiery, and so made a prisoner bound with chains.

In chapter 22 we heard his defense before the multitude in which he related his conversion, verses 1-21, in which he also relates how God had warned him to keep away from Jerusalem. Then came the riotous demonstration upon the mention of his commission to the Gentiles and was saved from scourging by him affirming his Roman citizenship.

In chapter 23 we saw him before the Sanhedrim, heard his appeal to the Pharisees, and how the Lord stood by him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Further we learned of the hatred of the Jews and the conspiracy to kill him, and how it was frustrated and Paul sent, under escort, to Caesarea to Felix.

We saw in chapter 24 how Paul was accused before Felix, and his defense, and how he had opportunity to testify before Felix who with his wife Drusilla, desired to hear him "concerning the faith in Christ, and how when he "reasoned of righteousness, temperance and judgment to come," Felix *trembled* but decided to wait for a more convenient season.

Chapter 25 points the way toward Rome. Paul has a hearing before the new governor, Festus, who in order to favor the Jews, Paul's accusers, proposed that Paul should go to Jerusalem for trial. But Paul knowing of former treachery appealed his case to Caesar. Paul a prisoner to be sent to Rome, to Caesar's judgment seat, and

Festus puzzled as to what shall be the charge against the prisoner, seeks advice from King Agrippa.

Agrippa desired to hear Paul, and in chapter 26 we studied the defense of Paul before the king. He again related his experience.

(1) His manner of life from his youth, a Pharisee strict and straight, a persecutor, thought he must do all he could to destroy the work of the Lord Jesus.

(2) The heavenly vision on the Damascus road. The bright light—the voice from heaven, "Saul, Saul, why persecutest thou me?" The "Who art thou?" The answer, "I am Jesus," the commission, "To the Gentiles," "To open their eyes, to turn them from darkness to light, and from the power of Satan to God"—forgiveness of sins — inheritance — sanctified—faith in Christ. Obedient to the heavenly vision—witnessed everywhere—true to the Scriptures concerning Christ, His suffering and resurrection from the dead—caught by Jews in temple, who went about to kill—helped of God.

(3) Festus' opinion, "Paul thou art beside thyself; much learning doth make thee mad."

(4) Paul's answer, "I am not mad." "I speak....truth and soberness." "Agrippa, believest thou the prophets?"

(5) Agrippa's almost (possibly sneeringly) and Paul's eloquent answer, verse 29—"except these bonds." A chapter rich in suggestive teaching.

The time failed us to take more than a passing glance at chapters 27 and 28, but noticed briefly the voyage to Rome, the storm, the shipwreck, the escape of all on

board. We noticed the moral ascendancy of Paul. From 27:21 to the end of the chapter it is Paul who directs affairs and ends with all "escaped safe to land."

In chapter 28 we saw, briefly, this shipwrecked company kindly cared for by the barbarous people of the island to which they escaped, the miracle of the viper's bite through which Paul was much honored—the miracles of healing through Paul and the honors which came to the whole company through it. Then the final arrival at Rome where he again testified to the Jews "concerning Jesus, both out of the law of Moses and the prophets," resulting in some believing and some not.

The book closes with Paul a prisoner dwelling in his own hired house for two whole years, receiving all that came in unto him, "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

On Bible Study

Report of Brethren in Christ Bible Term, held at the home of S. R. Smith, and in school room of the Messiah Home Orphanage, Harrisburg, Pa., February 10 to 20, 1910, as treated during the different sessions in abstract form by S. R. Smith. The divisions and themes presented are as follows:

THEME I.

- (1) *The Bible.*
- (a) Its Structure, Old and New Covenant.

(b) Its Purpose: To assemble in one—the Church—The Bride—that which was scattered and corrupted by the inroad of evil.

(c) Its application. 1, Physical, 2, Moral, 3, Spiritual.

Physical—God's law for the preservation of the physical body, an essential for holy living.

Moral—God's law for the development of the social standard, a sequel to a new life.

Spiritual—God's law for the application of Grace obtained by the atonement.

(2) *Results of consecrated Bible Study.*

(a) Faith, (b) Earnestness, (c) Obedience.

These develop into:

(1) Light and Life, Psa. 19:7-11; Deut. 8:3; Matt. 4:4; I. John 1:4, 5.

(2) Cleansing. Psa. 119:9-16; Eph. 5:26; Titus 3:5.

(3) Growth. I. Peter 2:2; Heb. 5:14.

(4) Peace. Psa. 119:165; Prov. 3:1-3.

(5) Joy. Jer. 15:16; Ezek. 3:1-3; Psa. 1:2; I. John 1:1-4.

(6) Knowledge. I. John 5:13; Prov. 15:14; I. Tim. 2:4.

(7) Power. Heb. 4:12.

(8) Fortitude. Jas. 1:8, 9.

(9) Deliverance. Psa. 1:1-3; Psa. 119:1-7; Psa. 119:33-38; Psa. 119:41-48; Psa. 119:89-96.

(10) Recognition of God's presence. John 14:6, 13, 14, 15-18, 21, 23, 26, 27.

THEME II.

Method of Bible Study.

- (1) As a message from God to me. Psa. 119:7, 16, 24, 111, 171-174.

(2) Earnestly, persistently, patiently and prayerfully. Rom. 15:4; Jer. 9:23, 24; I. Cor. 2:2; Col. 2:2, 3; Luke 11:9-10; Jas. 1:5; Psa. 119:18.

(3) With confidence. II. Tim. 2:15; Eph. 6:17; I. Thess. 2:13; I. Peter 3:15.

(4) At regular intervals. Acts 17:11; Josh. 1:8; Psa. 1:2.

(5) Objectively.

(a) To learn about Christ as the incarnate Son of God. Luke 24:27-44; John 5:39, R. V.; Acts 18:28.

(b) For the purpose of holy living. Hos. 6:3; Matt. 13:11, 12; John 7:17; Heb. 12:12-14.

(c) To be prepared for service. I. Peter 3:15; II. Tim. 2:15; II. Tim. 3:17.

THEME III.

The Human Family Steeped in Sin.

Part 1.

(1) The Condition. Rom. 3:9, 19, 23; I. John 1:10; Rom. 11:32; Gal. 3:22.

(2) Origin of Sin. Gen. 2:16-17; Gen. 3:6; John 8:44.

Part 2. Sin is manifested.

(1) In evil thinking. Gen. 6:5; Deut. 32:18; Jer. 17:9; Matt. 15:19; Mark 7:21-23.

(2) In every deed that is evil. Gal. 5:16-21; I. John 3:4; 5:17.

(3) By neglect of right doing. Luke 12:47; John 9:41; John 15:22 and 32.

(4) By disbelieving God and His Word. John 3:18; John 16:8-9; Rom. 14:23.

Part 3. Some conditions of man as the result of sin.

(1) Pollution. Gen. 6:12; Isa. 1:2-6; Psa. 14:1-3; Rom. 3:10; Eph. 4:22.

(2) Backsliding or wandering from

God. Gen. 6:5; Isa. 53:6; Jer. 17:9; Rom. 1:28.

(3) Destruction and death. Rom. 6:23; 8:6-8; Eph. 2:1-3.

(4) The eternal wrath of God. John 3:36.

THEME IV.

God's Provision for Sin Steeped Humanity.

Part 1. The atonement according to the Bible.

(1) The condition. Isa. 53:4, 6; Rom. 5:8-11; II. Cor. 5:18-19; I. John 2:2 and 4:10.

(2) The cause for this provision. Ex. 34:6-7; Psa. 86:15 and 103:8; John 3:16; Eph. 2:4-8.

Part 2. The essential part of the sinner individual in God's provision for sin.

(1) Repentance. Matt. 3:2 and 4:17; Acts 3:19; Luke 24:46-47.

(2) Faith in God and trust in Jesus. John 3:14-16 and 36; John 6:28, 29 and 37; Rom. 3:23-26.

Part 3. Conditions of the person, which follow the sinner's acceptance of Jesus as Savior and Lord.

(1) Justification. (A justified condition that God for Christ's sake will pardon sin.) Rom. 4:25; Rom. 5:1.

(2) Pardon for sins. (Sanctification second phase; I. Cor. 6:9-11; Acts 26:18.) Isa. 43:25; Jer. 31:34; Zech. 13:1; Acts 10:43.

(3) Eternal Life. Rom. 6:23; John 5:24.

THEME V.

(Sequel to Theme IV, to show conditions needful to cover the depraved conditions of the human family.)

A New Life.

Part 1.

(1) New Heart, Regeneration, New Birth. Ezek. 36:26; Matt. 18:3; Gal. 6:15; Eph. 4:23-24.

(2) The class that needs the new heart, etc. Rom. 3:9 and 23; Rom. 11:32; Gal. 3:22; John 3:3-6.

(3) The medium and means through which this change is brought. John 1:6-14; Titus 3:3-7; Jas. 1:18; I. Peter 1:23.

(4) The sinner's part. John 1:12; I. John 5:1; Gal. 3:26.

(5) Conditions of the justified: New born, sanctified (in the second phase) person.

(a) Hatred for sin. I. John 3:9; I. John 5:18; II. Cor. 5:17; Psalms 45:7; John 12:25; Prov. 13:5.

(b) Love of righteousness. Rom. 7:22; Psalms 1:2.

(c) Victory over the world. Romans 5:17; I. John 5:4.

(d) Partaking of the nature and image of Christ. Col. 3:10, R. V.; Rom. 8:29.

THEME VI.

Part 1. The New Life. Sometimes called Sanctification or Holiness.

(1) Its source and progression.

(a) It comes through Christ. Gal. 2:20; II. Cor. 5:15; I. Cor. 1:30.

(b) Bestowed through the channel of the Word. John 17:17; Psalms 119:133; Eph. 5:26; John 15:3.

(c) By the power of the Holy Spirit. I. Cor. 6:9-11; Gal. 5:22-25; I. Cor. 2:1-5; Acts 20:32.

Part 2. Characteristics of a New Life.

(a) It is progressive. II. Peter 1:3-8; Heb. 13:20-21.

(b) It is kept effective and secured, by faith in Christ. Gal. 2:20; Acts 15:8-11.

(c) It must be cultivated through the Holy Spirit. John 17:17; I. Peter 2:2; I. Peter 3:15; Col. 4:6; Psalms 119:46; Psalms 138:1.

(d) It should be accompanied by good works. II. Timothy 2:19-22; Titus 2:7 and 11-14; Matt. 5:13-16; Col. 4:5-6.

(e) It is Christlikeness. I. Cor. 15:49; II. Cor. 3:18; Romans 8:29; Col. 3:10.

Part 3. Conditions which must be remembered.

(a) The conflict between the old nature and the new life. John 3:6; Col. 3:1-10; Eph. 6:11-17.

(b) Victory through the Grace of Jesus. Phil. 1:6; Rom. 5:17, R. V.; II. Cor. 12:9; I. John 5:4-5.

Part 4. Essential of the New Life—Faith.

(a) What is it? Heb. 11:1, R. V.

(b) Why is it important? Heb. 11:6; John 3:18 and 36; John 1:12.

(c) Who can have it? Rom. 12:3; I. Cor. 12:7-11; Eph. 2:8; Eph. 4:7.

Part 5. The way our trust in God can be increased.

(a) With prayer. Matt. 17:20; Mark 9:23; Luke 17:5.

(b) In studying the Word. John 20:31; II. Tim. 2:15; II. Tim. 3:15-17.

(c) By testifying of God's love and mercy, by exercising in His precepts, in patience. Heb. 12:1-3.

Part 6. Summary of attributes of Faith.

(a) Forgiveness. Acts 13:38-39; Rom. 3:25-26.

(b) Sonship. John 1:12; Romans 8:14; Gal. 3:26. And sonship by adoption. Gal. 4:5.

(c) Light. John 12:35-36 and 46.

(d) Hope. Romans 5:2; Hebrews 3:6.

(e) Peace. Isaiah 26:3-4; Psa. 119:165; Gal. 6:15-16; I. Thess. 5:23; II. Timothy 2:22.

(f) Victory through faith in Jesus by the Holy Ghost. I. John 5:4-5.

THEME VII.

Part I. The Holy Ghost.

(a) Bible terms and conditions used to indicate the Holy Spirit. See the various passages which speak of Him as a person. John 14:26; John 15:26; John 16:7; Acts 13:4; Heb. 9:14; I. Cor. 2:10.

(b) He is presented as "grieved," "vexed," "quenched," "sinned against," "lied to," etc., and spirit of wisdom. Eph. 1:17; Eph. 4:30; I. Thess. 5:19; Acts 5:1-3; Matt. 12:31; Isa. 63:10.

(c) He is heralded to represent Jesus and complete His work in the life of men, who accept Him. John 16:7, 13-15 and 15:26.

(d) He reproves the world:

1. Of sin, because it is sin not to believe on the Son of God. John 16:9.

2. Of righteousness, that is, the need of righteousness and the perfect standard of righteousness as presented by Jesus Christ. Rom. 3:9 and 20-26.

3. Of Judgment—The judgment passed upon sin, unbelief and in the death of Christ and of unforgiven sinners. John 3:

18-19; Acts 10:42; Rom. 2:6; Rom. 14:10.

(e) He reveals Jesus as the only Savior. John 16:14; Acts 4:8-12.

(f) He regenerates. Titus 3:5-7.

Part 2. (a) 1. His executive name, Spirit of God. Matt. 3:16.

2. Spirit of Christ. Rom. 8:9-11.

3. Comforter or helper. John 15:26, R. V.

(b) His position with the believers.

1. Dwells with them as the representative of Christ. John 14:16-17; I. Cor. 3:16.

2. Imparts love to God. Rom. 5:5; Gal. 4:6.

3. Teaches, Guides. John 2:22; John 12:16; John 14:26; John 16:13; I. John 2:20 and 27.

4. He intercedes in prayer. Romans 8:26-27.

5. Reveals and Teaches God's Truth. I. Cor. 2:10-13; John 14:26.

6. Anoints for service. II. Cor. 1:21 and 22; Eph. —:13-14.

7. Makes them Christ-like. Romans 8:27-29; II. Cor. 3:18; I. John 2:6.

(c) His work may be hindered by believers.

1. By unbelief and indifference. Matt. 13:58; Gal. 3:14.

2. By disobedience. John 14:15-17; Eph. 5:6.

3. By questioning His manifestation by improper living. Eph. 4:30.

4. Indifference and neglect of duty.

5. Worldliness. I. Thess. 5:19.

THEME VIII.

Part I. Secret Prayer.

(a) Ordained and commanded by Christ. Matt. 6:5-6; Acts 9:11-12.

(b) God's way of bestowing personal blessings. Psa. 32:5 and 6; Jer. 33:3; Ezek. 35:37.

(c) It is a requisite for man's awful need occasioned by weakness, ignorance and the forces of evil.

Part 2. Examples of Prayer.

(a) Eleazer. Gen. 24:12-14.

(b) Jabez. I. Chron. 4:10.

(c) Hezekiah. II. Kings 22:1-6.

(d) Nehemiah. Nehemiah 1:1-11 and 2:1-4.

(e) Daniel. Daniel 2:17-24; 9:3-22.

(f) Jesus. Matt. 14:23; Mark 1:35; Luke 6:12-13.

(g) Paul. Eph. 1:15-16; 3:14-19.

Part 3. Characteristics of Acceptable Prayer.

(a) Desire. Mark 11:24.

(b) Earnestness. I. Thess. 3:10; Psa. 119:10, 58, 145.

(c) Faith. Mark 9:24 and 11:24; I. John 5:14-15.

(d) Perseverance. Gen. 32:26; Psa. 40:1; Eph. 6:18.

(e) Submission. I. John 5:14; Luke 22:42.

(f) Obedience. John 15:7-10.

QUESTIONS.

Summary of the following questions was presented at each session and proved very interesting and helpful.

1. How can I be helpful to the Church?

2. Why should I take part in religious meetings, and how can I do it most effectively?

3. What are some of the hindrances to growth in my Christian life?

4. How were hindrances in my Christian growth removed, and what were they, if any, and what effect had it on my life?

5. What are some of the hindrances in Bible study?

6. Why should a Christian endeavor to win souls?