

WORD AND WORK

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

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NEWS AND NOTES.

17,869 pieces of literature for Bible Class helps, third quarter, have so far been ordered out from this office. We have a few hundred quarterlies yet for those who forgot to order early.

From New Orleans: "Work moving along nicely. Attendance holding up well so far. New converts doing good work."—Willis H. Allen.

From Dallas, Texas: "Please change my address from Temple, Texas, to 304 South Waverly Drive, Dallas, Texas. This is to be my home, from which I shall work out in the Vineyard of the Master."—John E. Dunn.

From Estherwood, La.: "Last Sunday we began our Bible class here, resulting in seventy-five per cent increase in attendance. The children are taught in English, while the older folks must be taught in French."—Ivy J. Istre.

From Lubbock, Texas: "Things are going well here. We have a meeting to start the last Sunday in June. Brethren Hardeman and Smith are to be here. However, I will not be here at that time, as I am to be in Tennessee for a month's meeting in the City of Knoxville; then on the mountain up from Sparta for three weeks, before coming back to Texas."—R. R. Brooks.

The brethren at Bryantsville, Ind., are building an excellent house of worship. They have made a deep concrete basement, suitable for class rooms, under the entire building—which is to be a large, brick veneer. The valuable poplar boards from the old building are being used, and much labor is being contributed. The old house was first opened November 10, 1872, the congregation being set in order the following day. In 1881, the congregation having gone down and revived, it was reorganized. At that time Brother Quincy Short was their preacher. The unfortunate schism that came with the modern innovations had not affected the district. Indeed, these additions have never been brought in, and the brethren have determined to continue in the simplicity of the apostolic churches. Brother A. C. Reader is now, and has been for some years, their visiting preacher.

C. G. Vincent's present address is 150 Fermanagh Ave., Toronto. One has been baptized since Brother Vincent began a period of service in Fern Avenue Church.

W. J. Johnson is now located at Ocala, Fla. He reports one baptism recently there.

Earl C. Smith is engaged in a meeting at Stillwater, Okla. A paragraph from his letter, probably not intended for publication, illustrates a faith worthy of imitation: "I am in no haste about where I shall labor next year. I am neither holding off nor on; I am waiting for the Lord. I belong to Him and He knows where He wants me, and I don't care to be anywhere else. I think He will guide."

From Linton, Ind.: "In our business meeting last night we decided to give regularly to the China work. We also started a building fund."—J. R. Clark.

D. H. Friend is with the church at Henning, Tenn., in a meeting.

From Rosspoint, Ky.: "The Lord willing I will be in Louisville, Ky., by July 1. Brother Jesse Bibb will be here at Rosspoint for a time."—Philip Bornwasser.

From J. M. Hottel: "Our meeting at New Albany resulted in ten being added to the church. Brother O. M. Davis preached a week after I left. The church was encouraged a great deal. The work there is the best now it has ever been."

"At Lily Dale meeting there were 13 baptisms, 3 restorations, and 2 for membership. That is a wonderful congregation when you consider the fact that they have no regular preaching. The work is carried on entirely by home forces the year round."

"We are anxiously awaiting the visit of Brother Olmstead to us here at Franklin in August. We are planning for another great meeting this fall. The work in general is encouraging."

"Three souls were saved during the Briar Ridge meeting. We had 70 children under fifteen years of age in our Bible drill. Their work was unusually efficient and thorough. I am now conducting a revival at Mitchell's Run, Ky. Pray for our work."—Wallace Cauble.

Brother Dixon, of Sneedville, Tenn., mountain mission, visited some Indiana churches recently.

"I preached nine nights at Parksville, Ky., and 7 'came forward,' in all, all adults."—E. L. Jorgenson.

Stanford Chambers, back from a week's song drill with Winchester church, is now at Ebenezer, near Harrodsburg, in a meeting; and so is Brother Jorgenson.

Hazelwood meeting, near Louisville, brought 5 additions in all. The new congregation at that place, encouraged by Boyer and Johnson, is already having wellowship in mission work. They need a meeting-house.

Brother Boll left Louisville July 3 for Dallas, and Grandview, Texas.

From Tom Bean, Tex.: "It was a great day at Tom Bean when we had our first services in our new church building; everyone seems enthusiastic and hopeful. The church at Tom Bean has a history running back 67 years. Some of its present members were baptized near Tom Bean 52 years ago. We estimated that 98% of its present members were baptized at Tom Bean. The data that we have shows not less than 1200 baptisms through the agency of this faithful church. Some of the great men among the pioneer preachers—Hall, Kasky, Carlton, Gano, the Wilmoths, Burnett, the Clarks, (founders of Thorp Spring Christian College), and others whose names we were not able to get, have preached for this church. During the struggle of building our good little meeting-house at a cost of \$10,000, we have not slacked up on our regular monthly mission offerings; and we have taken care of our home preaching expenses nicely, though this is a small church in numbers. We pray that God may help us to be awake to our opportunities and responsibilities."—J. F. Smith.

"THE THOUSAND YEARS."

CHARLES M. NEAL.

CHAPTER ONE—SCRIPTURAL TESTIMONY.

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and Christ, and shall reign with him a thousand years.

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth.—(Rev. 20:1-8).

There are few scriptural subjects so clearly defined or more abundantly set forth than that period here designated as "the thousand years." Its place in God's scheme, the length of its duration, the nature of its times, what immediately precedes and what follows—these and other details are set forth with such great plainness as to allow of but little chance for error. The clearness of God's statement about the introduction of such a period is well stated by brother Daniel Sommer as follows: "That God intends to introduce such a period is as plainly stated in this chapter as that He intended to bring a flood of waters on the earth is set forth in Genesis 6th chapter."

A discussion of the thousand years properly involves an investigation of several Bible subjects such as the conversion, restoration, and regathering of the Jews, the second coming of Christ, the resurrection and judgment. These subjects can neither be properly understood nor intelligently stated so long as the fact of the thousand year period is denied. But allow such a period, as a dispensation, to immediately succeed this gospel age which closes with Christ's coming, and all other subjects drop into place. Waiving for the present all other related subjects, we will give our attention to this one point, namely, the fact that there is such a period. "Distinguish the dispensations and the scriptures are plain."

That our present age is to be followed by another age or dispensation is very plainly stated in the word of God. Paul says, "Not only in this age but in that which is to come." In Hebrews it is called "the inhabited earth to come." (Eph. 1:21; Heb. 2:5, R. V. margin). Out of the many passages dealing with that age to come we select but a few for examination. Jesus says:

They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.—(Luke 20:35, 36).

Here is an age that is attained after “the resurrection from the dead,” and only those who are worthy attain to it, and they are “sons of God.” They are without doubt the “blessed and holy” class, for “neither can they die any more.” The unworthy dead do not attain to that age. Here then, is an age preceded by the resurrection of the worthy dead. This agrees well with the thousand year period in Revelation 20. This also explains what Paul means when he says “If by any means I may attain unto the resurrection from the dead.” (Phil. 3:11). Paul knew very much about “the age to come” and knew that it was reached by the resurrection from the dead. This was not what some call “the general resurrection” for that will be reached by all without any striving. Without any doubt Paul was looking for the “better resurrection” which is “the resurrection of the just,” to which only the worthy come. (Heb. 11:35; Luke 14:14).

We now call your attention to Peter’s words:

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.—(Acts 3:19-21).

Here we have “times of restoration” after the heaven has given back Jesus to the earth. God has spoken about these times “by the mouth of his holy prophets that have been from of old.” It may help very much just here if the reader will turn to the following places and read some of what a few of these very prophets have said about these times. (See Psa. 2 and 72; Isa. 11:35 and 60; Jer. 31 and 33; Ezek. 36 and 37; Amos 9:11-16; Hab. 2:14; Zeph. 3:8-20; Zech. 8; 14:8-21).

This is the time for which the groaning creation waits with outstretched necks. But such a time is preceded by “our adoption, to wit, the redemption of our body” and this is to be at the coming of Christ (Rom. 8:18-23; Phil. 3:20, 21). The “restoration” is begun by the coming of Christ and will continue till this great body of prophecy is fulfilled. This passage is in full agreement with that in Revelation 20.

Let us have another statement from Jesus:

And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—(Matt. 19:28).

Here is a period called “the regeneration.” It is described as a time “when the son of man shall sit on the throne of his glory.” Jesus is not now on the throne of his glory but is on His

Father's throne, which he clearly distinguishes from His own throne (Rev. 3:21). More than that, we are told that when He comes again, "THEN shall he sit on the throne of his glory" (Matt. 25:31). It is on this throne that He promises the "over-comers" of this present age to sit with Him, even as He now sits with His Father. Let the reader please note these facts: After this present age there is an age. After this present age Jesus has a throne on which He sits and where He has promised the saints to sit with Him. After this present age there is an "inhabited earth to come." After this present age He promises His saints the reward of "power over the nations" even as He had received the promise from the Father (Rev. 2:26, 27; Psa. 2). During the coming age the apostles are promised the reward of sitting on "twelve thrones" to judge "the twelve tribes of Israel." This all fully accords with, and helps to explain "the thousand years" of Revelation 20.

Let us read from Paul again:

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.—(1 Cor. 15:22-26).

It is a fact that all that die will be made alive for, "The hour cometh, in which all that are in their tombs shall hear his voice, and shall come forth." But they come forth in different bands, companies or orders. There was a band that came forth at the resurrection of Christ (Matt. 27:52). "They that are Christ's at his coming" will make another band; and of course, "the rest of the dead live not until the thousand years should be finished," and this will be another band. "Each in his own order" is the word of the Lord. The end will come when He delivers the Kingdom to the Father. His reign is not ended till "all rule and all authority and power" is abolished. His reign lasts till every enemy is "under His feet." The last ruler to go down is Satan and the last enemy to be abolished is Death, but both the devil and death are destroyed after the thousand years (Rev. 20:7-15). Thus Paul allows space and mentions the reign but does not state the length of the time as does John in Revelation 20. He does, however, precede that time with the first resurrection but does not mention the raising of the wicked dead. John also supplies us with that information.

Now, reader, these things are not hard to understand—not any more so than faith, repentance and baptism. Preconceived ideas, warped teaching and prejudice have blinded many eyes and hardened many hearts. If you have stood against such teaching for any reason, let me exhort you to study the matter anew and reconsider the whole proposition. Desire only truth in the inward parts and God will make these truths shine with a radiancy of which you have never dreamed.

“RAISED TOGETHER WITH CHRIST.”

WILLIS H. ALLEN.

The idea of a resurrection with Christ pre-supposes, of course, a death and burial with Him. Indeed, the Apostle alludes in the Colossian letter to our death and burial as he approaches the subject of the resurrected life: “In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and sins and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses.” Col. 2:11-13. Again, “We were buried with him therefore through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.” Rom. 6:4. That person who is really buried with Christ has died to sin, and is raised truly to a *new* life. We have “put off the old man with his doings, and have put on the new man.”

Now, we must realize that God calls us to a new life. Those who after their baptism continue to walk in the ways of sin, have merely complied with a form. Their obedience has been no more than a formality, and in them there has been no real change of life. Is it not true that some have most likely gone through with a form of baptism who have not really been *buried with Christ therein*? If we have been buried with Him, then we are raised with Him, and as resurrected beings are henceforth to set our minds on the things that are above, not on the things that are upon the earth. The old life was an earthly one, lived according to the world and its lusts; the new life is a higher one, —one that is “from above,” and lived according to the dictates of the Spirit. We are now to listen to Christ, and yield altogether to His will. Such fleshly things as the following are all to be laid aside: fornication, uncleanness, passion, evil desire, covetousness, anger, wrath, malice, railing, shameful speaking, lying, strife, drunkenness, revellings, etc. These are all classed as the works of the flesh, and certainly have no part in the spiritual life. And that person whose life is “hid with Christ in God” will not live a life which produces such works. We must crucify the flesh with all of its lusts and passions. Then those spiritual fruits will be borne, such as kindness, lowliness, meekness, long-suffering, forgiveness, truth-speaking, love, goodness, self-control, etc.

Remember that by your fruits the world will know you. Let us make the church truly a resurrected church, exemplifying the Spirit of Christ, bearing the real fruits of Christianity, shining for Christ, and drawing sinners to him.

—From the *Christian Messenger*.

ON INTERPRETING PROPHECY.

R. H. B.

The true understanding of prophetic language, especially where symbolic speech is employed, is too often considered a very difficult if not impossible thing. The interpretations that have been offered from time to time have not usually been such as to inspire confidence or to carry conviction. Some have followed a course of crude and absurd literalism. Others adopt a system of "spiritual" interpretation, often lawless and arbitrary, by means of which the prophecy was made to mean just whatever the interpreter pleased, and what he had before determined it should mean. That is the commonest error in our day. Then there are always cranks, enthusiasts, people who hold some peculiar subjective notion, who manage to make the prophecies answer to their wild, fantastic ideas. In one way and another, by enemies and through professed friends, the prophetic word has been greatly dishonored and discredited, so that many good sober-minded folk look askance at the very effort to study or understand it. The time has literally come when Isaiah's prophecy about prophecy has come true: "All vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned." (Isa. 29:11, 12).

But that state of things is not according to the will of God. That great portion of His revelation which comprises the Word of Prophecy was not given to be a useless encumbrance, and an insolvable puzzle to men; nor to be shunned and ignored. If man lives not by bread alone, but by *every word* that cometh out of the mouth of God; and if *all* Scripture is profitable, it cannot be otherwise than that the word of prophecy was intended to minister light and strength to God's people. God gave it to be understood and made use of; and there is that contained in it which is needful and which can be got from no other portion of God's book.

PRINCIPLES OF INTERPRETATION.

In the main the prophetic portions of the Bible are subject to the same principles of interpretation as all the rest of the Bible. Prophecy has certain peculiarities, but these need not present a great obstacle. One of the best ways to make it impossible to understand prophecy is to approach it as though it were an inscrutable mystery, and to take it for granted that you cannot understand it, or that it was never meant to be understood. One of the best ways to get an understanding of prophecy is to take it for granted that God spoke to be understood; that to the extent of our need and capacity, at any time, there is a message and a lesson there for us. If you believe that God spoke these things, then you will grant that He meant something; and that the great probability is that *He meant what He said*. In this lies

the fundamental principle of interpretation of all language, whether Divine or human. Moreover (and here is where the chief trouble will be felt) we must come to *learn from* Scripture, not to instruct it. We must not come with our minds made up beforehand as to what the Word of God ought to mean, and to force our construction upon it; but to let it speak to us in its own terms. We must lay down our preconceptions if we would be taught of God. It is not for us to take the Divine utterances for *what we can make of them*, but for *what they say*.

The following items may sum up the matter helpfully:

"1. Interpret Literally.—The first presumption is always that God meant just what he said. The prophecies that were fulfilled were fulfilled literally and exactly.

"2. As to Figurative Language.—Make the same allowance for figures of speech in prophetic writings as in all other scripture and literature. But consider nothing as figurative without valid reason.

"3. Symbolic Prophecy.—Symbols cannot be understood except as the scripture itself explains them. But regard nothing as symbolic without clear reason. Be sure also that the "explanation" is true and scriptural before you adopt it and rely on it.

"4. Double and Manifold Fulfillments.—Prophetic predictions had frequently a near fulfillment, perhaps several fulfillments, which were typical, limited, and incomplete. A fulfillment is not necessarily the fulfillment. If any prediction has not been completely fulfilled God will yet fulfill it and redeem every word of his.

"5. General Suggestions.—The understanding of God's Word is granted to humble, honest, God-fearing hearts. Be poor in spirit. Let God teach. Do not force the Word to agree with your own previous ideas. Do not nullify or cripple one passage to make it harmonize with another. Do not be arbitrary in your interpretations. Where God has not spoken, or left things unexplained, let us remember Deut. 29:29 and Psa. 131.

The Great Themes of Prophetic Prediction.

"1. Israel.—The sufferings, captivity, dispersion, regathering, restoration, of the chosen people. Incidentally, the future of their land and city.

"2. The Messiah.—His coming, humiliation, sufferings, greatness and reign in his glorious kingdom over Israel and all nations.

"3. The Day of the Lord.—The day of vengeance and judgment and the great tribulation upon Israel and on all the earth.

"4. In the New Testament Principally.—The return of the Lord, with what precedes and follows."

These thoughts need to be added: God never revealed anything just to gratify human curiosity. He always has a practical purpose. Unnecessary knowledge, knowledge unrelated to life and godliness, mere theory and abstract information, is useless and harmful. So study with a view to know Him better and to please Him more. When you see the vision of God's ways and plans opening up, seek the bearing of it upon your present life and work. Only do not hastily conclude that, because you cannot at once *see* the practical end of any revelation that it is therefore worthless. God never speaks aimlessly. Ponder the truth in your heart and it will influence your life aright, even when you cannot see its bearing. Do not pry into details: be satisfied with what God reveals. Take at any time so much as you can grasp, and leave the rest for future development.

HOW TO UNDERSTAND AND APPLY THE BIBLE.

R. H. BOLL
(Concluded)

THE MAN WITH THE KEYS.

The first spokesman is Peter. (Acts 2:14). This is the man to whom Jesus solemnly committed the "keys of the Kingdom of Heaven." (Matt. 16:19.) The right man then, at the right place, and at the right time. All the lines of promise converge here. We have arrived at the climax of all scripture up to this time.

"Peter standing up with the eleven, lifted up his voice and spake forth unto them saying, ye men of Judea and all ye that dwell at Jerusalem. . . . hearken to my words."

First by a quotation from the prophets he explains the strange sounds, and the perplexing fact that everyone heard them speak in his own tongue. Then he begins with his subject. What is the subject? Better to ask, "Who is the subject?" It is a Person. "Jesus of Nazareth" (Acts 2:22)—The wonderful works He did; His death; the manner and causes of it; His resurrection, predicted by David, witnessed by Peter and the rest of the apostles; His exaltation, evidenced by the wonderful events of that day. Many points of doctrine are touched upon in this great sermon, but it is not a doctrine he is preaching; it is Christ, Christ, Christ! And as he reaches this climax: "Let all the house of Israel therefore know assuredly that God hath made this same Jesus whom ye have crucified both Lord and Christ"—the people, in whose memories the facts of Christ's life and shameful death are still fresh, stand conscience stricken, and in anguish of heart cry out, "Men and brethren—what shall we do?"

If it is indeed a fact that there is one gospel (Gal. 1:8, 9) and no other; one faith, once for all delivered to the saints (Eph. 4:4; Jude 3), even as there is but one God; if this be indeed the man to whom Jesus committed the keys of the kingdom of heaven, and to whom Jesus said, "whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven," (Matt. 16:19); if this man is indeed speaking as the Spirit gives him utterance (Acts 2:4), infallibly true—then the answer he is about to give to these anxious inquiring sinners is the unalterable, unchangeable direction for all inquiring sinners, forever, "even unto the end of the world." (Matt. 28:29). The way of salvation, never before published, is now about to be spoken forth with Divine authority. The fate of these listeners depends now absolutely on the manner in which they receive and treat this answer. And so depends the fate of all sinners today.

Now, in the light of man's methods, Peter's answer was strange enough. He neither called for mourners, nor testimonies, nor for prayers just then, however appropriate these things may be on other occasions. He did not ask for those who felt the

working of the Spirit, or had consciousness of sins forgiven to stand up. He did not request them to sign cards and to indicate "the church of their choice"—as if Jesus had established a variety of churches for men to select from (Matt. 16:18); he did not command the inquirers to subscribe to a set of articles of belief; nor did he offer to take them in on probation; nor did he propose to take a vote of the apostles and disciples as to whether the applicants should be received into the church, after the doctrines and commandments of men in these later days. He did none of these things. His words were very simple, very much to the point, and set forth the only way of escape, the only thing worth while, whether then or now. He said:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

And in saying this he turned the key in the lock, opened the gates, flung them wide, and left them open. You can walk into the same church and kingdom, through the same gates, in the same way today. In fact, it is the only way you can walk in. If as simple and definite an answer as this inspired reply of Peter's had always been given to inquiring sinners, how many souls would have been spared long doubt, darkness and despair! But such is the perverseness of man's theology that in the majority of cases today this answer is *never* given.

With many other words Peter testified and exhorted saying, "Save yourselves from this untoward generation"—which had crucified the Lord and over whom the wrath was gathering. Flee out of this wicked world which is today doomed and cursed, unto God and the company of His elect, who are in the church of Jesus Christ.

"Then as many as gladly received the word were baptized, and the same day there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and prayers. . . . And the Lord added to the church daily such as should be saved." (Acts 2:41, 42, 47).

WHAT IS LEFT.

Not much needs to be added. We have arrived at the very heart of the Bible; and without much difficulty we can survey the whole from this vantage ground. The rest of the Book of Acts relates from more or less fullness of detail how apostles carried out the commission received from their Lord, and how the Word spread, churches were established, from Jerusalem to Judea, thence to Samaria, Europe, Rome; when, with the arrival of Paul in that city the book abruptly ends. Then follow a number of epistles to Christians, to build them up and teach them in the way—this being the fulfillment of the latter part of the commission—"teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20). The young Christian should at once address himself to the study of these. Only He will probably

do better to begin, say, with I and II Thessalonians, rather than with Romans (which in our arrangement comes after Acts)—for Romans is, for a babe in Christ, quite difficult. Study Revelation also—there is a blessing in it (Rev. 1:3), but beware of the many so-called interpretations, wild theories and imaginations men have spun around that book. First get its facts and teaching into your mind whether you understand it or not. Some day if God will, you shall receive light on it, just as the Eunuch who faithfully studied Isaiah (though he did not understand) received at last the clue that enabled him to understand it all. (Acts 8).

The Old Testament is full of the sweetest teaching, illustrations of God's ways and of human nature, and promises which apply to the time now present and times yet future. (Rom. 15:4; 2 Tim. 3:16). Only of course, while God is the same, we are now under another covenant and worship and serve God by the directions laid down in the New Testament, from the day of Pentecost onward.

Having thus learned to rightly divide the word of God, may you use it with purpose of heart, in loving obedience and find it

"More precious than gold,
Yea, than much fine gold;
Sweeter also than the honey
And the droppings of the honey-comb."

"TAKING A CHANCE."

"Take a chance!" a young profligate said as he looked at me through bleary eyes. Our Sunday evening service had just closed; and one of my officials had brought me a man soaked to the skin and brazenly drunk. His story sounded utterly impossible. He was the son of wealthy Southern parents, he said; he had gotten into trouble, his baggage was being held at a hotel, a member of his family was to meet him at the Waldorf-Astoria on the following Tuesday to fix things up, he needed fifteen dollars, and would I advance it?

I thought he was lying, and my friend had abruptly started him for the door, when he blurted out, "Take a chance!" Whatever it was that prompted me to give that boy another look I do not know, but I gave it—perhaps it was the omnipotence of a mother's prayer.

"I'll take a chance," I said, "as wild as any gambler ever took for gold. But, boy, for the sake of many another needy fellow who will come to this church for help—as well as for your own—make good and play the man!"

Well, that lad from the South *did* make good. He came back clean, sober, with the fifteen dollars, and to take me to the Waldorf, there to meet a gracious lady, who stood in the place of his invalid mother, to thank the old church on Fifth Avenue, the minister of which had gambled with the sin of the city for the soul of her son—had gambled and won! DANIEL A. POLING.

THE SEASON OF SLUMPS.

STANFORD CHAMBERS.

The season of slumps is upon us again. I have not learned as to just how subscriptions to Word and Work are coming in these mid-summer months, but I am sure that like most religious periodicals at this time of year it would appreciate a special effort on the part of all its friends to increase its subscription list. This would not only help to tide over what is almost invariably the "dull season" but it would increase the amount of good being done by Word and Work.

Double the List. How easy it would be even right here in mid-summer to double our list of readers. *Let each one gain one.* What reader of Word and Work could not get at least one new subscriber? And for fear some should neglect to put forth the little effort required to obtain one let the rest send in at least two. But there are many who will not be thus satisfied and will send in ten, twenty or more. How easy therefore, it would be to double our list, avoid a slump and increase the good being done. Let's do it!

BOOK REVIEWS.

A revelation on conditions among the heathen will be found in the neat, new pamphlet, "Where Christ Has Not Gone." Thirty-two pages, leatherette cover. Price 25c, or 5 for a dollar. This pamphlet should be sold by the thousands. Send an order to Don Carlos Janes, 2229 Dearing Court, Louisville, Kentucky.

LOIS PHILLIPS.

Sister Lois Phillips, wife of Brother Maxey Phillips, departed to be with Jesus May 18. Like Rachel of old she bathed her feet in the waters of death that another might live, and in her pangs of travail her soul departed to be at home with Jesus in that beautiful land on a far away strand, where darkness never come, neither gloom nor sadness, and nothing shall ever grow old. She had been a member of the Church of Christ in Jacksonville, Fla., for several years and while we mourn a great loss in her home-going, our loss is her eternal gain, we believe. She was a devoted wife and a devout daughter of the Lord Almighty. The law of kindness was on her tongue and her life was seen as a light in the world, she being a blameless and harmless child of God in the midst of a crooked and perverse age. Her sweet and cheerful disposition and kind and helpful ways enshrined her in the hearts of a wide circle of friends. One of the largest procession of cars that ever followed the bier in Jacksonville was hers.

Besides her husband, one baby son, she leaves a father, a good step-mother, two sisters and two brothers to mourn their loss. Her brother John is a preacher and also a student in Harding College. But we all sorrow in hope, believing that "those that sleep in Jesus will God bring with him Wherefore comfort one another with these words."

H. N. Rutherford.

From Wauchula, Fla.: "I think 'Great Songs of The Church' is the best song book I have ever used. We recommend their use to all churches for spiritual, scriptural work."—A. K. McClure.

REPORT OF ONTARIO'S "JUNE MEETING."

CHARLES W. PETCH.

The annual June Meeting of the churches of Christ in Ontario was held at Beamsville, June 6 to 8. The meeting on Saturday at 3:00 P. M. was taken up in the address of welcome, by Brother C. B. Clifton, and short addresses by visiting brethren, on the progress of the work in their respective communities.

On Saturday evening the writer spoke to a good audience on, "Christ—the only way unto the Father." Human wisdom, inventions, and devices do not lead to God. The new and living way is through the veil of Christ's flesh. "He that abideth in the teaching hath the Father and the Son."

On Lord's day—9:45 to 10:45, several brethren made addresses on Sunday school work. These were very interesting and helpful.

About 600 people were present at the breaking of bread. This 11:00 o'clock service was presided over by Brother E. Gaston Collins, of Meaford. Brother E. H. Hoover, of Chattanooga, who had dropped in for the June Meeting on his holiday tour, kindly took charge of the Lord's Table and made appropriate remarks, to center our minds upon the great fact of "Christ's death for our sins."

Brother Geo. A. Klingman preached at the morning service on the text, "If our gospel be veiled, it is veiled in them that are lost." The gospel is a great light which we are enjoying, but we are obliged to carry it into the dark places of the earth. Those who heard could not but feel more deeply their sense of responsibility to send the glad news to others.

Our beloved Brother W. D. Campbell spoke at 3:00 P. M. in his simple but forceful manner, on the great subject of "Faith," as exemplified in the lives of the ancient worthies. Abel by his faith, though dead, yet speaketh. This is true of all. What message will we leave for future generations? Brother Campbell is nearing the end of his career as a preacher of the gospel, but he will speak for years to come in the memory and hearts and lives of those whom he has influenced to do the will of God.

Brother C. G. Vincent, who had spent five years in Japan as a missionary, spoke in the evening on gospel work in that country. He showed plainly that he has a keen interest in the work of saving those beyond the sea.

The singing throughout the meeting was very inspiring, being ably led by Brother Thos. Walker, of Toronto. Twelve preaching brethren were present and helped to make the meeting profitable. The fellowship was of the best, and in all we had a splendid meeting.

Newmarket, Ont.

We can again supply the great tract, "How to Understand and Apply the Bible" in any quantity. 10c each, ten or more, at 5c.

POSTAL BUSINESS UNDER DIFFICULTIES.

DON CARLOS JANES.

This foreigner entered the diminutive sub-station of the Tokyo postoffice one evening to mail some letters and cards and buy some supplies. The "lobby" was a narrow space in front of the wood and glass partition which separated it from the office proper, the latter having approximately the dimensions of ten by twelve feet. All the windows were shut and the two attendants inside paid no particular attention to the stranger who wondered if the place was closed for the day.

That idea was dispelled by a native coming in and being waited upon. In the foreigner's inability to speak the language of the land, he was at a disadvantage, and others were waited on ahead of him. One of his letters was due to go to "America" and he desired to know whether it was "over weight" or not. The letter was passed through the window and a boy made some queer marks upon it which probably meant to the Japanese postal clerks that it was to go to the United States. Finally it was learned that "jis sen" (ten sen, or five American cents) would be sufficient and it was accordingly stamped.

The next proposition was to ascertain the postage on a rather bulky long letter to Yokohama about twenty miles away. Again the boy went to marking and after weighing the letter, stamps to the amount of *sixteen* sen were placed upon it. The foreigner observed that ten sen for a letter clear across the ocean and sixteen for one to a neighboring city involved an error, so he spoke out "Yokohama," and, his pronunciation being sufficiently good to be understood, jis sen were peeled off leaving two three-sen stamps remaining. The boy had likely supposed the second letter, like the first, was to go to "America."

The foreigner next undertook the last item of his errand, buying four postal cards for messages to the United States, but his pointing to the cards he already had in trying to secure those of the four sen denomination, the attendants seemed not to understand. So to simplify matters, he paid for the postage already received and received back—not enough change. This error arose from the clerk counting in the foreigner's ten sen stamp which had been affixed to the first letter.

Now that the change has been made all right, a diagram of a postal card with a good clear figure four in the corner was presented and they caught the idea, but did not have the "four sen" cards. The foreigner had had a similar experience in Yokohama at a large postoffice where he could not buy enough two sen stamps to qualify his mail for travel and had to take a quantity of one sen stamps to finish out. By erasing the four on his picture of a postal card and writing some fractions he was able to get five of the sen and a half cards, five two sen stamps and five half sen stamps and by good, old-fashioned "American" arithmetic

that enabled him to build up the postage on each of his "foreign" cards to the value of four *sen*. Having passed two ten *sen* "shin plasters" (paper money of the value of five cents each at home) through the window, he was ready to say that one word which the Japanese can understand from him very well—"sa-yo-na-ra"—their expression for good bye.

And now why should it take so much of time and patience and gesturing like a deaf and dumb person to buy a little postage and mail a few letters and cards? What's the use in having so many different languages which are unintelligible to all who are not taught? It all goes back to the eleventh of Genesis. The flood is over and people are again multiplying upon the earth, "And the whole earth was of one language and of one speech." Then they proposed to each other that they would become brick makers and city builders—that they would erect a tower with its top heaven high and make themselves a name. Were they seeking to circumvent the danger of another flood? or were they merely ambitious for a name? or were they displeasing God by being closely situated in cities instead of having the freedom and blessing of the open country? Or maybe there was a combination of motives. At any rate, the Lord, without forbidding their attempted enterprise, made it impossible by confusing their language, so a foreman could not tell one man to bring clay and another to pour on water.

In consequence of this error, it is now necessary to do a lot of diligent studying and make a lot of laughable errors before the citizen of one part of the earth is able to hold conversations freely with the native of another portion. A new preacher of Christ's gospel is very helpless as he walks among temples and shrines, stone gods and sensual priests, and a great host—millions upon millions—who for lack of instruction know nothing better than to worship these images which have ears that can hear no man's need and have hands which can give no help. And there is always evil consequence in sin. It may not always be immediately manifest, but it is there. That is the nature of sin. There is always *weight* to matter, *heat* in fire, and *cold* in ice. The world is made up that way and each and all should be warned against practicing bad habits or violating the laws of man or of God, for he who travels the road of sin must pay the price. "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6:23.

By request, we have bound up into one volume a few books, containing Brother Boll's principal tracts and smaller books: "The Kingdom of God," "The Revelation," "The Second Coming," "How to Understand and Apply the Bible," "The Church I Found, and How I Found It," "Why Not be Just a Christian?" "Isaiah," "Jeremiah,"—288 pages, cloth, \$2.50. Ask for the "Combination Book."

FUNDS FOR MISS KENNEDY.

MAY, 1925.

Don Carlos Janes.	\$5.10
Mrs. Clay Hodgkin, Winchester, Ky. By D. C. J.	3.00
Church of Christ, Pikeville, Tenn.	5.00
Miss Olive E. Williams, Augusta, Maine.	2.50
Miss Lillian Thompson, Portland, Maine	5.00
Mr. and Mrs. R. G. Schell, Portland, Maine.	9.40
Church of Christ, Portland, Maine.	10.00
By Bro. Chas. M. Neal:	
Mamie Davis, Spencer, Ind..	1.00
Mr. and Mrs. Glessie Eades, Spencer, Ind.	2.00
Church of Christ, New Union, Ind.	1.00
Church of Christ, Ellis, Ind..	2.00
C. M. Neal and wife	1.00
Church of Christ, Dugger, Ind.	8.00
Church of Christ, Shawnee, Okla.	\$5.00
	\$60.00

Sent Sister Kennedy by New York check, \$60.00. Kindly send to Bro. Chas. M. Neal, Dugger, Indiana, all contributions for Sister Kennedy.

R. G. Schell.

A PITIFUL END.

O. D. BIXLER.

A deaf mute living in the same house with Brother Ebines went to a religious festival in the mountains six miles away. Although she was thirty some years old she had never been away from home before. She went to the mountains with some of the neighbors, but while there got separated in the crowd (some 3000 people attended) and started home. In some way she purchased a bag of oranges to take home as a gift. (A custom the Japanese observe very closely). At some turn in the road she lost her way, and did not get home that night. The country was searched, but no trace of her could be found. For two weeks the hunt was kept up. One day word came from a place over on the coast twenty miles away that a woman had been run over by the train. The body had been crushed into nothing, but a bit of her dress, a key to her chest and the bag of oranges were sufficient evidence to know it was she. Some one had seen her walking on the track (double track) and warned her, but of course she did not hear. She saw a train coming towards her and stepped over on the other track. Just then a train from behind struck her and killed her. It seems that she had wandered from house to house unable to make known who she was. Undoubtedly she was hungry many times in those anxious days of tramping and hunting, but she carried the oranges to the very last—always hoping to get home and deliver them as an emblem of love to the waiting loved ones. I think I never heard of a more pitiful death.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 5, 1925.

THE BEGINNING OF FOREIGN MISSIONS.

Golden Text: And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.

Lesson Text: Acts 13:1-12.

1. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manan the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. 6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately

Verse 1. What do we know of the beginning and growth of the church at Antioch? (See Acts 11:19-30 and Lesson 11 of last quarter). Did that church have resident preachers and teachers? How many? Who heads the list? Who occupies the last place? Are the three in between ever heard of again? (No.)

Verse 2. What were these doing at this time? What is meant by "ministered to the Lord"? (Comp. Acts 6:4). Who spoke to them? How did the Spirit speak? (See Acts 11:28; 21:4; 1 Cor. 2:13; 1 Tim. 4:1; Heb. 3:7). What orders did the Spirit give? Had the Spirit called them unto a special work?

Verse 3. How did they obey the Spirit's word? Why did they pray? fast? lay on hands? (See Notes).

Verse 4. By whom were they sent in ver. 3? By whom is it said they were sent in this verse? How do you explain that? Where did they go first? Whose home was in Cyprus? (Acts 4:36).

Verse 5. Who else accompanied them? At what place did they stop first? Where did they preach? What did they preach? What did Paul charge in his last words? (2 Tim. 4:2).

Verses 6, 7. What city at the far end of the island? Who was there? Three facts about him? His two names (v. 8)? What prominent man? What was his office? What are we told about him? (Comp. Prov. 3:13). What was his desire?

Verses 8-11. Who tried to prevent Sergius Paulus' accepting the truth? What reasons can you see why he would try to do such a thing? By what new name is Saul called here

there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

(and from here on)? In what power did Paul speak the awful words in vs. 10, 11? Does the Holy Spirit always speak gently and softly? (Comp. Rom. 11:22). What was Elymas "full of"? What did Paul call him? Comp. John 8:44. What sentence did Paul pronounce on him? In what respect

was this Jew representative of the whole disobedient nation? Was his sentence of blindness for ever? Comp. Rom. 11:25. Was Paul's speech mere words, or was there power back of it? (Cp. 1 Cor. 4:19-21).

Verse 12. What effect did this work of power have on the proconsul?

NOTES ON LESSON 1.

THE TITLE OF THIS LESSON.

"The Beginning of Foreign Missions." Step by step the inspired historian traces up God's well-ordered plan in the extension of the gospel: beginning at Jerusalem, going out into "all Judaea;" then into Samaria, and "unto the uttermost part of the earth." (Acts 1:8). The proclamation of this gospel began at Jerusalem on the day of Pentecost, Acts 2; and in Jerusalem it remained to the end of the seventh chapter. Through the persecution that arose on the death of Stephen, the church was scattered everywhere, and through them was the gospel preached over all the country. (Acts 8:4). Philip invaded Samaria with it, with great success. An Ethiopian nobleman is converted on the way home to his country—a meaningful fact. Read this in Acts 8. In the next chapter the man whom God had chosen to carry His gospel into all the world, Paul, the apostle to the Gentiles, is miraculously converted and called. In the tenth chapter the first Gentiles come in by Peter's ministry. In the eleventh a new center is formed, the predominantly Gentile church at Antioch, where "disciples were first called Christians." From this new center Paul is to go out on world-wide mission. This lesson shows the beginning of this new movement.

THE SENDING OF BARNABAS AND SAUL.

Five prophets and teachers worked in and with and for the church at Antioch, of whom (if the order in which the names are listed signifies anything) Barnabas was the most important; and Saul brought up the rear. They were earnest men, given to fasting and prayer and the service of the Lord in word and doctrine. While so engaged the Spirit made known to them (how we are not told) that Barnabas and Saul must be set apart and sent out on the special work unto which the Spirit had called them. In obedience to this mandate they fasted, prayed, laid their hands on them, and sent them away. Fasting was commanded under the Old Dispensation, but is nowhere enjoined in the New. Nevertheless we have approved apostolic example for it, as in this case. Fasting is naturally joined with earnest prayer and self-abasement before God. In deep penitence, in mental agonies, in intense spiritual exercise, the desire of food is forgotten; and great spiritual fervor does not often run with a full stomach. Prayer was the chief and constant occupation of the ministers of Christ (Acts 6:4) and nothing was ever done without it. The laying on of hands was an ancient ceremony, expressive of blessing, or the delegating of some right or power, the impartation of some responsibility to be borne, or of some gift to be exercised. (Numb. 27:23; Deut. 34:9; Acts 6:6; 1 Tim. 4:14; 2 Tim. 1:6). In this case these brethren were to go forth to carry the word of the gospel into foreign fields on behalf of those from among whom they were sent forth by the will of God.

QUESTIONS AND TEACHING-POINTS.

The Church at Antioch—how it came into existence—how it grew and by whose ministrations. What new name was first applied there? How came Saul there?

The Prophets and Teachers... These were spiritually gifted men. (Eph.

4:11; 1 Cor. 12:4-11). Faithful preachers and teachers of the Word fulfil exactly the same function in the church today.—Is it right for a church to have, to maintain, and support such workers in her midst today? Does it follow that all must go out and evangelize?

Ministering to the Lord. (Verse 2). What all might be included in that? Think over that and discuss it. Can only “prophets and teachers” minister to the Lord? (Comp. 1 Pet. 2:9).

The Holy Spirit said. One way in which the Spirit speaks is seen in Heb. 3:7, and 1 Cor. 2:13 (the word of the apostles in the N. T.) This is the way the Spirit teaches today. How did the Spirit speak in Acts 11:28; 21:4? How in Acts 8:29, and 10:19, 20?

The Work of Barnabas and Saul. God appointing a work and a special sort of works to His own. Eph. 2:10; 1 Cor. 12:12-31; Rom. 12:3-8. Comp. Col. 4:17. Are all Christians equally fitted to go out to the mission-field (or for any other specific work)? Who alone can fit and prepare and truly send forth laborers into His harvest? What can we do in the matter? (Matt. 9:38). What more? What were these doing when the Spirit ordered them to send forth Barnabas and Saul? Would that include prayer?

The Missionary Ship. Was it a great day when that ship sailed from Seleucia? Did the world know? Who knew?

The Clash with the False Prophet. Is God severe toward willful evil-doers? What will be the end of those who oppose His truth? What awful name applied to this man? Are all men children of God? Who? Gal. 3:26. In what respects was this man typical of his whole disobedient nation?

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 12, 1925.

THE GOSPEL IN ANTIOCH OF PISIDIA.

Golden Text: Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.—Isa. 55:4.

Lesson Text: Acts 13:42-52.

42 And as they went out, they besought that these words might be spoken to them the next sabbath. 43 Now when the synagogue broke up, many of the Jews and the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God. 44 And the next sabbath almost the whole city was gathered together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,

That thou shouldest be for sal-

For connecting link with preceding lesson, see Notes.

Verse 42. Where were Paul and Barnabas? What had they just been doing? (See outline of Paul's sermon in Notes). Did his words seem to stir the people greatly? What did they request?

Verse 43. Who followed Paul and Barnabas? What counsel did they give to these interested ones? Comp. John 8:30, 31. What beginning of the grace of God had they already? (Tit. 2:11; John 1:17). How could they continue in it?

Verses 44, 45. Who came on next sabbath? What did they come to hear? How did that enthusiasm affect the Jews? How did they show their jealousy? What is blasphemy? (Insult to God. 2 Kings 19:22).

Verse 46. How did the preachers meet this attitude? What was necessary? Why? (Rom. 1:16). What had they done with the word of God? Is that a serious thing to do? What judgment had they thus passed upon

vation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

disciples who were left behind? Were they not? Yet what did they have? Lord told his disciples? John 16:33.

themselves? To whom would the gospel now go? (Cp. Rom. 11:11).

Verses 47-49. What did this prophetic scripture show as to God's plan for the extension of the work of Christ? Who was glad at this news? Why had they good cause to be glad? Who among them believed? (See Notes). Did the Message stop at Antioch?

Verse 50. How did the Jews retaliate? With what success? (Read 1 Thess. 2:15, 16).

Verse 51. What did Paul and Barnabas do? Who had told them to do that? (Mat. 10:14). What would be the fate of those who had so rejected the Word? (Matt. 10:15).

Verse 52. What is said about the disciples' circumstances very pleasant? Compare 1 Thess. 1:6. What had the

NOTES ON LESSON 2.

LINKING THE LESSON.

We last saw Paul in Cyprus, at Paphos, the home of the proconsul Sergius Paulus. From thenceforth Saul of Tarsus is known as Paul, the apostle. "Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia." There John Mark, who accompanied them as their attendant (13:5) left them and returned to Jerusalem. But Paul and Barnabas went up to Antioch of Pisidia (to be carefully distinguished from the Antioch in Syria, where the great church was, and whence they were sent out, 13:1). Arrived in Antioch of Pisidia they went into the synagogue of the Jews on the Sabbath day; and, as was the custom toward visiting strangers, were called on to speak. So Paul stood up and preached a sermon.

PAUL'S SERMON AT ANTIOCH.

In his sermon Paul briefly traced Israel's history from Egypt to David. At the mention of David's name Paul makes the abrupt declaration that "Of this man's seed hath God according to promise brought unto Israel a Savior, Jesus," whose coming was heralded by John the Baptist. (Verses 23-25). Then Paul tells of the rejection of this Savior by them of Jerusalem, and His death, burial and resurrection. (Verses 26-31). From that point on he preaches "good tidings," concluding with a solemn warning and admonition. (Verses 32-41). Chief verses are 23, 38, 39. For the first time we have from Paul the great word "justified" (v. 39) which he uses and emphasizes greatly in his letters (esp. see Rom. 3-5, and Gal. 2 and 3). Justification is one of the cardinal doctrines of the Christian faith.

QUESTIONS AND TEACHING-POINTS.

1. The Effects of Paul's Sermon. First, the immediate effect—the stirring up of a great interest, most especially on part of some. Next the jealousy, blasphemy, and hardening of some. The gospel is always to some a savor of life unto life and to some a savor of death unto death. (2 Cor. 2:15, 16).

2. Jews and Gentiles. The gospel was to the Jew first. (Rom. 1:16). They had a primary right and claim: it was their gospel. Theirs were the covenants and the promises. (Eph. 2:11, 12; Rom. 9:4, 5). We Gentiles are today standing on their root, drawing the fatness of their olive-tree. (Rom. 11:16-18, 24). We are partakers of their spiritual things. (Rom. 15:27). "Salvation is from the Jews." (John 4:22). It was necessary that the gospel should first be preached to them. (Acts 13:46). Through their rejection of it, it went out to the Gentiles. (Rom. 11:11).

3. Election. The Gentiles were glad when they heard that the gospel was for them. But no more than the Jews did the Gentiles accept it unanimsly and nationally. In this dispensation nations do not come in. God is dealing with individuals. He is taking out from among the nations (Jews too, Rom. 9:24) a people for His own name. (Acts 15:14). This is "election," or "selection." They are selected by means of the gospel. Those who are "ordained to" (literally, disposed to, or in line for) eternal life believe and obey, and are thus accepted. Those who thrust the gospel from them judge themselves unworthy of eternal life. God has predestinated no man to perdition; but He wants every man to be saved and come to the knowledge of the truth. (1 Tim. 2:4).

4. World-wide Proclamation. If v. 47 of our lesson represents the will of God, have we any share or responsibility in it? Does the Lord Jesus send His light directly from heaven, or through the instrumentality of His people on earth? What have we done in this matter? What can we do? Consider carefully Rom. 10:13-15.

5. Hardening of those who reject the truth. (Rom. 11:7-10). What will be the ultimate fate of those who "receive not the love of the truth that they may be saved"? (2 Thess. 2:8-10). While this is true of individuals, will it always be so of the nation of Israel? (Rom. 11:25-29).

6. Joy in Affliction. The source of this joy? Comp. Gal. 5:22, 23. See 1 Thess. 1:6 and 2 Cor. 6:10.

This is a true Missionary Lesson. It centers upon the world-wide spread of the gospel. It contains a powerful Missionary-appeal. Let us recognize this one chief thing.

THIRD LORD'S DAY LESSON OF JULY

Lesson 3.

July 19, 1925.

THE GOSPEL IN LYSTRA.

Golden Text: Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10.

Lesson Text: Acts 14:8-20.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why

(Between this lesson and the preceding one is Paul's visit to Iconium. See Notes).

Verses 8-10. How was this man afflicted? For how long had he been so? What had the man heard? What did Paul preach? (Rom. 1:16). What did the preached word create in the cripple's heart? What did Paul see? How much faith was that? (Faith that would promptly respond). Was faith always required of those who were miraculously healed? (Not always. John 5; 9; Acts 9:40; 16:18, etc.) At Paul's command what did the cripple do?

Verse 11. Was there anything doubtful or uncertain about this cure? Did it make a deep impression? What did the multitude think?

Verses 12-14. With what god did they identify Barnabas? Who was this "Jupiter?" (The chief of gods). Why did they think Paul was "Mercury" (the god of commerce, and messenger of gods)? How far did

do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. 19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

Verses 18, 19. How do these two verses illustrate the fickleness of human favor? Why did the Lystrians reverse their judgment so quickly? (Compare Matt. 21:9 with 27:23). What did they do to Paul? When they had stoned him till they thought he was dead, what more did they do?

Verse 20. What amazing thing happened then? What shows Paul's fearlessness? Did he ever go back to Lystra after that? Vs. 21, 22.

they try to go in this delusion? Who prevented it? How? Was Barnabas an apostle as well as Paul? (See Notes).

Verse 15. (Verses 15-17 contain a very important and meaningful speech). Did Paul and Barnabas claim to be more than common human beings? But on what office and errand had they come? What did they call those gods? Who is the true God? See Jer. 10:11.

Verse 16. Why had they not heard of Him sooner? To what nation only had God revealed Himself? (Ps. 147:19, 20; Am. 3:2). Why did He let the other nations go? (Rom. 1:24, 28). Were "their own ways" good? (Isa. 53:6; 55:7).

Verse 17. Did God abandon the nations entirely even then? What continual witness of Him and of His goodness did they have? From whom are all good and perfect gifts? (Jas. 1:17). What is the intention of God's continued goodness toward sinners? (Rom. 2:4).

NOTES ON LESSON 3.

AT ICONIUM.

Between this lesson and last week's stands the brief record of Paul's visit to Iconium. There, as usual, he and Barnabas entered into the synagogue of the Jews; and they "so spake that a great multitude both of Jews and Greeks believed." And again it was the disobedient Jews that stirred up trouble. But they remained and outweathered it a long time. But the city was divided over them, and when a hostile outbreak was about to occur, they fled "to the cities of Lycaonia, Lystra and Derbe." The gospel must be presented very earnestly and powerfully to stir up so much trouble everywhere. They preached in love, but with boldness, the whole counsel of God. A weak, timid, compromising presentation of the word provokes no great opposition. Gospel-preachers are often more concerned to avoid trouble than to preach the word faithfully.

APOSTLES.

In this lesson Barnabas and Paul are both called "apostles." The word "apostle" means literally "one sent;" yet not merely a messenger, but a representative, a delegate, an envoy. Paul was an apostle of Jesus Christ, a special, authorized ambassador of Christ, charged with the solemn message of the gospel. (Gal. 1:1). In this sense Barnabas was not an apostle. But he and Paul both were "apostles" as sent forth from the church at Antioch. Comp. 2 Cor. 8:23.

"DIVINE HEALING."

The question of Divine Healing is much agitated in our days. We believe indeed that the Lord hears and answers earnest and believing prayer, and that even to this day He heals and helps His own in their sicknesses and troubles; yea, and He even helps those who are not His, in response to His

people's prayers. But that must not be confounded with the miracles of the early church. Those were so absolute, so open, so evident, clean-cut, and manifest to all, that they served as credentials and evidence. Their special purpose was to confirm the word. (Mark 16:20; Heb. 2:4; 2 Cor. 12:12). The "healings" of today on the other hand are not only doubtful and intangible in their nature, but so easily duplicated (even by "healers" who do not profess to believe in Christ) that they have no real evidential value. Christians believe and know, as for their own case and experience, that God does most marvellously answer prayer; but such answers do not lend themselves to public demonstration, or as valid evidence to be used in convincing unbelievers. God does not seek to convince men in such a fashion today. The Word, long since confirmed and accredited, is the evidence He submits to men in order to faith.

QUESTIONS AND TEACHING-POINTS.

1. Paul at Iconium. Tell briefly of the work at Iconium, as given in Notes.
 2. The cripple at Lystra. Compare this event carefully with that related in Acts 3. Note like points and differences.
 3. "Divine Healing." See Notes. How do "healings" of our day compare with the miracles of the Lord and of the apostles?
 4. The fickleness of human praise and favor—as seen in vs. 18, 19.
 5. The Speech of Paul and Barnabas to the Lycaonians. What distinction between the gods of the nations and the true God? (Ps. 96:5). See also Jer. 10:11. What did he say of God's dealings with the nations? Why could God let men go their own way? (Ps. 81:12). How does this remind of the parable of the Prodigal Son? When God gave them up did He abandon them utterly?
 6. The Stoning of Paul. What was stoning? Was it not generally sure and swift death? Did they think Paul dead? Why did they drag him out of the city? Does it seem that his rising up and walking away was supernatural? Would Paul be likely to carry the marks of this all his life? (Gal. 6:16).
 7. Did Paul ever go back to Lystra? When? Why?
- Central Thought of this Lesson: Suffering for Jesus in brave, faithful service. Have I ever suffered anything for Him?

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 26, 1925.

THE COUNCIL AT JERUSALEM.

Golden Text: We believe that we shall be saved through the grace of the Lord Jesus.—Acts 15:11.

Lesson Text: Acts 15:1-11.

1 And certain men came down from Judæa and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved. 2 And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question. 3 They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and

Verse 1. From what quarter did these men come? Had they any apostolic authority for this their teaching? (V. 24). What was their teaching? (See also v. 5). Of whom did they demand this?

Verse 2. What attitude did Paul and Barnabas take toward these teachers? How were they going to settle the question? Why to Jerusalem? (See Notes).

Verse 3. Through what countries did they pass? What did they declare? How was the news received everywhere?

Verses 4, 5. Did the church at Jeru-

they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses. 6 And the apostles and the elders were gathered together to consider of this matter. 7 And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; 9 and he made no distinction between us and them, cleansing their hearts by faith. 10 Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? 11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

salem and the apostles and elders receive and recognize them? What did they rehearse to them? Who objected and opposed? Of what sect were they? What was their doctrine? What does Paul say of them later? (Gal. 2:4).

Verses 6-9. Who were gathered to consider of this matter? Were they alone, or was it an open, public gathering? (v. 12). What took place first? Who rose up then? To what event does he make reference? (Acts 10, 11). How did God make known His endorsement of those first Gentiles? How did God cleanse their hearts?

Verse 10. Now what were these Judaizing brethren trying to put on the necks of the Gentile believers? In so doing what wrong were they committing? What does he say of the law? Verse 11. Who is the "we"? Read Gal. 2:15, 16. What did even the Jewish brethren believe? What is the difference between being saved by law, and saved by grace? What do we know of the grace of the Lord Jesus Christ? (John 1:14, 17; 2 Cor. 8:9).

For the rest of the discussion and the final decision, see Notes.

NOTES ON LESSON 4.

THE CONTROVERSY.

Just as the work among the Gentiles had been well started a controversy arose that threatened to disrupt the church. Certain teachers came down from Judea, and they demanded that the Gentile converts be circumcised and required to keep the law of Moses. Paul and Barnabas at once took issue, with these Judaizers.

But the brethren decided that this question should be taken to Jerusalem. First, because the word of God originally went forth from thence. Secondly, because the apostles were still there. Chiefly, however, because Jerusalem was the very center of Jewish Christianity. If this question was settled in favor of the Gentiles at Jerusalem, it would thereby be settled once for all the whole world over. It was indeed an important and serious question. On its decision it depended whether Christianity was to be a new and free faith, or a Jewish sect; whether Gentile believers were to be merely Jewish proselytes, incorporated into that nation; whether salvation was to be by grace through faith, or by the works of the law. The question is discussed more fully in Paul's letter to the Galatians.

THE CLOSE OF THE CONTROVERSY.

First there was promiscuous discussion. Then Peter arose (see printed lesson). When Peter had thus silenced the multitude, Paul and Barnabas improved the time with the thrilling story of "the signs and wonders God had wrought among the Gentiles through them." Finally James arose and pointing out that the present status of the Gentile believers in harmony with the prophets, advised that the Gentile converts were not to be troubled, but that a letter enjoining only certain necessary items of conduct be writ-

ten them. To this all the apostles, elders, and indeed the whole church, agreed; and they chose of their own number two worthy men (Judas, called Barsabas, and Silas) to go with Paul and Barnabas to Antioch, and to deliver the epistle from the Jerusalem church to the church there; which they did to the great joy and consolation of the brethren.

QUESTIONS AND TEACHING-POINTS.

1. The great Question in Dispute—and how much was depending on it. (See Notes). Was it a question whether Gentiles could be baptized and become Christians—or what they must now do as Christians, in order to be saved. (Gal. 3:3).

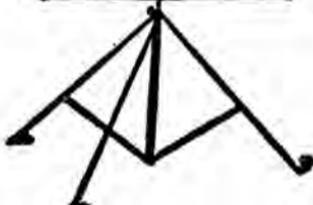
2. Why the Question had to be settled at Jerusalem. Why was Jerusalem regarded as the source of the true teaching? Who was there? Of what nationality were the members of the Jerusalem church? Why would the verdict of Jerusalem have so much weight?

3. Peter's Speech. Did Peter settle the question by autocratic decree, or by appeal to fact and reason? To what did he appeal? In what terms does he speak of the Jews' religion? Did the Jewish believers themselves (though as yet they kept the forms of the Law) hope to be saved by the Law? How did they expect to be saved? What do you know of the grace of the Lord Jesus Christ?

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Tracts For Summer Meetings

"WHY NOT BE JUST A CHRISTIAN?"

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

"THE THIRTY YEARS' TRIUMPH."

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

The introductory statement indicates more of its nature:

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"HOW TO UNDERSTAND AND APPLY THE BIBLE."

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

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

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

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

WORD AND WORK

IN THIS ISSUE.

It is not necessary to draw special attention to the "Words in Season." The Editor's paragraphs have for years been greatly sought after. And they are *always* more than worth while.

"Love never faileth;" and yet when love *does* fail, what a failure it is! Read that page.

From over the sea, from far-famed Manchester, comes the month's contribution from the pen of R. K. Francis, one of England's soundest and best brethren: "Service in the Church." And we would like to underscore heavily those three words of the title: "IN THE CHURCH." We have not found it necessary to belong to anything in all the world, but the church. For if we "belong to the church," do not our means, our time, our prayers, our talents, our *whole service*, belong right there?

"In the Hands of God"—for a short specimen of high-toned, impressive journalism, read that paragraph.

We are not making mention of everything; that would be like underscoring every word in your Bible, leaving the emphasis on none. But Brother Neal's articles on "The Thousand Years"—Are you reading this series? When you come to the names at the foot of this month's article, glance back to see again just what each man said.

"The Testimony of the Fathers," next month, will conclude the impressive witness of the series.

There is something attractive about printed sermons; they make easy, natural reading. We are indebted to an exchange for the unusual discourse on "The Prodigal's Brother" by T. T. Shields. I remember hearing Shields just once—in Toronto, three years ago. And I remember particularly one thing that he said. It was this: "No wonder Satan hates the Second Coming, for he knows that at that coming, he himself must be bound in the abyss." How gladly would Satan defer that day!

When you have read these things; while you feel the inspiration and uplift of their blessed truths; while you are wishing that all men could know and understand—will you not help by going out to get up a club! Tell your friends of these articles, tell them that we will start their subscriptions with this issue—and let us know the result. Thank you.

E. L. J.

WORDS IN SEASON.

R. H. B.

"THE FRUIT OF THE SPIRIT IS LOVE... SELF-CONTROL."

It is not "fruits" of the Spirit, as though the nine items enumerated in Gal. 5:22, 23 were so many distinct and different items, of which a man might have one or several without the others; but these are the constituent elements of the one fruit of the Spirit. If you truly have one of these items the rest are implied and forthcoming. If you have the first, for example, the others follow as occasion calls for their manifestation. The first demands the last, and the last requires the first. Love at its best is but another name for noblest, highest self-control; and true self-control cannot be except through love.

WHERE THE SPIRIT CONTROLS.

People clash on religion most bitterly because on religion they feel most keenly. But it could not and must not be otherwise—we are bound to feel most keenly on matters of religion. If we believe from the heart, the tremendous issues of our faith leave no other choice—we must feel keenly, intensely, even fiercely. Nothing so stirs our whole nature. Consider then how dangerous the thing is. The more earnest, the more faithful men are the more (if they have any religious freedom at all) is it difficult to be at peace and harmony among themselves. I am not considering those very sweet-spirited and "reasonable" men, who are such because they have no powerful convictions; nor any whose fierceness for "the truth," may be dictated by self-interest or mere partisanism. But earnest, honest Christians who know what is at stake, cannot but care. But where the Spirit of God holds sway there is love and self-control, and the items that come between. Love gets the other man's viewpoint, sees his truth or his error, studies his need and lays itself out to win and help him, even to rebuke and admonition; and self-control keeps back the hot word, the rash condemnation, the quick resentment of wrong, the extreme action. The self-control which is of the Spirit holds every faculty in check. Witness the calmness, the quiet good sense with which Paul expostulates with the Corinthian church, over whose condition almost any faithful preacher might have gone hysterical. But he reasons, he teaches, he warns, he admonishes, he encourages, very sanely and quietly; and it was not till later they learned that out of great application and anguish of heart he wrote to them with many tears. (2 Cor. 2:4).

The Spirit of God is the Spirit of unity; the unity is the unity of the Spirit, which comes of love, longsuffering, kindness, goodness, self-control.

A PLEASANT MEDICINE.

A certain evangelist announced in a local newspaper that he was going to "preach the gospel," with "a degree of love that will leave no sting or headache behind." How the man will ever ac-

comply with it is a mystery. Christ was not able to do such a thing; His preaching stung his adversaries into madness. The Lord must somehow have fallen short of this peculiar "degree of love." Peter's preaching produced heart-ache at least, if not headache: "When they heard this they were pricked in their heart;" and, "when they heard this they were cut to the heart and were minded to slay them." (Acts 2:37; 5:33). Stephen's sermon had an awful sting in it; and Paul's preaching stung and stings yet. Now here comes one who professes to preach the gospel and leave no sting. We fear his "degree of love" is self-love, and his gospel is no gospel, and his message of the wily sort that will never entail any blessed persecution for righteousness' sake. One might as well promise to cut out a tumor without breaking the skin as to preach a stingless gospel. The false prophets of old, however, had something like that, who cried "Peace, peace," when there was no peace; and all men spoke well of them.

THE TRUST OF THE GOSPEL.

"Paul speaks of himself as a trustee of the gospel," writes an esteemed Bible teacher—"saying in 1 Thess. 2:4 that since he had been approved by God 'to be *put in trust with the gospel*,' so he speaks not as pleasing men, but as pleasing God who proves our hearts. We all have some idea of the fidelity and carefulness that are expected of one who is appointed a trustee, and who has the interests of another in his custody. But never was a 'trust' so stupendous in importance given into human custody as the trust of the Gospel which God has commanded to be preached to sinners. The eternal interests of all mankind are involved in that great trust. And that trust can be properly discharged only upon the principle of pleasing God and not men. *This, alas, is a principle that is almost entirely disregarded in Christendom of today, where the preacher, as a general rule, understands only too well that his employment depends upon his ability to please a more or less critical congregation.*"

"THE CHRIST WHO IS APPOINTED FOR YOU."

If Jesus is the Savior appointed to us; if He is the Divinely appointed Highpriest, and the one Way by which we can come to the Father; if He is of God made unto us wisdom, righteousness, sanctification and redemption—then, knowing this, every attempt to be saved apart from Him is rebellion; every effort to be good without Him, or to attain righteousness in some way other than by faith in Him, or to approach God except through Him, is presumption and contempt of God.

"Weary not thyself to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves." Prov. 23:4, 5.

"They that wait for Jehovah shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint." Is. 40:31.