

WORD AND WORK

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

R. H. Boll, Editor-in-chief.
2626 Montgomery Street, Louisville, Ky.

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

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

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NEWS AND NOTES.

From Carthage, Tenn.: "During my sojourn in Kentucky, while under the care of a physician, I preached twice for the church in Winchester. Since returning here I preached twelve days at Mt. Rose (Defeated Post Office), with ten additions to the church."—M. D. Baumer.

"I am working with the Fetzer Avenue congregation in Shreveport, La. Am very anxious to get in touch with all Christians, both in this city and the state of Louisiana. Please send information to me at Box 356, Queensboro Station, Shreveport, La. Prospects very bright in this city. Present house is now being taxed. We are planning a more central location."—J. Emmett Wainwright.

Belated, from J. M. Hottel: "I am in a splendid meeting at Tyree's Chapel. Five baptisms, one restored, and three for membership. The interest has been the very best. As high as thirty-five children have been in the Bible class. Will close tonight, the Lord willing, and will begin at Bethel, this county, Sunday."

From the Los Angeles, Friendly Visitor (Central Church): "At the close of the service last Lord's day, Brother Emmett Broaddus and Sister Margaret Neal were united in holy marriage. After the evening service this splendid young couple boarded the train for Nashville, Tenn., to enter David Lipscomb College, to better prepare themselves for missionaries to China, where they will go, if the Lord wills, in about one year. A large number of friends assembled at the station to bid them goodbye. Our prayers go with them."

From H. N. Rutherford: "Elam Deryberry and I are in a meeting at Green's Chapel, near Horse Cave, Ky. It has rained all week, but we have had an interesting meeting notwithstanding, with two added to date.

At the Duval County Jail, Jacksonville, Fla., we had 4 baptisms on Sunday before I left. The Lord has given us a witness there."

At least one church has ordered the Supplement of 50 noble hymns, (prepared for the first edition of "Great Songs of The Church") to paste into some old hymn book that they had on hand. The Supplement would enrich any book which lacks these hymns. Now obtainable at 3c each, 50 for \$1.00.

S. E. Witty, passing through Louisville, reported a meeting at Fourteenth and Grand River church, Detroit, where his brother, Claud F., is regular minister: 43 added in all.

"Last few nights of Pleasant Hill, (La.), meeting almost rained out. Closed yesterday at the water, 3 baptized. Regular Lord's day meetings there in future, with brother Mayeux in charge. We expect other additions there soon."—A. K. Ramsey.

Later from Brother Ramsey: "Yesterday was a good one here with several services, four at Glenmora, others at nearby points. Bro. Mayeux started regular Sunday classes at Pleasant Hill where three confessed at his first service whom he baptized immediately—the first he ever baptized. Brother Mayeux speaks French and hopes at some future time to do some work among the French of our state. Bro. Dowden was at Turkey Creek on second Sunday. He is doing some good preaching for a beginner. We will soon have some home-grown preachers at Glenmora. Not a bad showing for a missionary point."

John E. Dunn's meetings at Glen's Creek, and Mackville, Ky., were good and fruitful, with about 14 added to the Lord. Brother Dunn was instrumental in establishing these congregations years ago.

L. K. Harding's meeting at Worthington, Ky., brought 18 additions, 17 of them being by primary obedience.

From Sedan, N. M.: "The Lord's work here is growing. We notice in the papers that the Lord is leading his people on to victory everywhere. Pray for us."—James Orr.

Ottis Scott, that earnest, capable banker-preacher of Borden, Indiana, has had a string of successful meetings in Southern Indiana lately: Salem, 14 additions; South Liberty, 13 additions; Cross Roads, 1 addition to date.

From H. L. Olmstead: "As I have not reported work done this summer, I shall send this brief report covering the entire season's work:

Walnut St. Church, Sherman, Texas, three Lord's days, 22 added.

Fifth and M. Sts. Church, Louisville, Ky., two weeks, 19 added.

Mt. Zion, Washington County, Ky., one week, 4 added.

Polkville, Warren County, Ky., one week, 4 added.

Franklin, Simpson County, Ky., two weeks, 7 added.

Gallatin, Tenn., three Lord's days, 22 added.

By far the larger number of these additions were by confession and baptism. A number of the restorations were especially important in that the persons restored were some whose fellowship with the church meant the healing of wounds and the end of strife. In the Gallatin meeting one man 77 years of age was restored, and a man 86 years of age confessed his faith and was baptized. In this meeting also several families were united in Christ by the obedience of the head of the family."

Louisville and Vicinity: Brother Boll is at Bryantsville, Ind., for a short meeting in their good new house. His meeting at Berea church, near Sullivan, Ind., resulted in 20 additions. Berea is the old home church of those two noble servants, Chas. M. Neal, and Stanford Chambers.

E. L. Jorgenson has been helping the faithful little church at Thornes, 15 miles out, in a short meeting. Four were baptized. Brethren from town were regular visitors—as high as 35 one night. Wallace Cauble goes to Thorne once a month.

Don Carlos Janes is holding a meeting with the new Longfield Ave., church, in which he has had a great interest from the beginning.

D. H. Friend has been with E. H. Hoover in a meeting at Central Church, Chattanooga with 12 additions.

The Highland church, already in local mission work among the negroes and supporting a family of its own in Japan, recently held a two-weeks' meeting in a rented church at 622 East Ormsby Ave., resulting in a congregation being formed with bright prospects. The preaching was done by Brother Friend—Brother Neal and Brother Dunn each speaking once.

The Portland Avenue Bible Course opens Tuesday, Nov. 3.

HAGGAI'S MESSAGE OF CHEER.

R. H. B.

Those little "Minor Prophets"—how full of meat and juice they are! "They are more up-to-date than last week's Outlook," remarked G. Campbell Morgan; and every earnest student (for they have to be chewed awhile before they give forth their strength and sweetness) must needs agree to that. There is little Haggai, for example, of but two short chapters. He prophesied during the rebuilding of the temple in Ezra's time, alongside with Zechariah (Ezra 5:1) and greatly strengthened and encouraged the builders. (Ezra. 6:14). From the abundance of the teaching found in Haggai's little book I take three simple but great and much-needed heartening lessons.

1. That the Divine recognition of the Temple did not depend upon the continuance of the original building, but *upon the foundation* on which it was built. The first temple had been destroyed, and now another was being built where the first had stood. God considered both as one and the same building "Who is left that saw this house in its former glory?" Said the Lord—"the latter glory of this house shall be greater than the former." (Hag. 2:3, 9).

Thus it is with the church also. The identity of the church today with the original church does not depend on historical succession and outward continuity; but it is reproduced by building upon the same original Rock-Foundation, Jesus Christ. (1 Cor. 3:11). Wherever by the pure gospel souls are built upon that same Foundation there is the church; the same that was of old.

2. Although some of the grandest and most impressive features of the first temple were no more, God expressly acknowledged the house as His.

In the second building a number of what would seem to be the most important items of the first were missing. *The ark* was gone. It disappeared completely at the captivity; and no one knows to this day what became of it. *The shechinah*, the glory-cloud, sign of God's presence, which abode on the Tabernacle, and filled the first temple, was never again seen. *The fire from heaven* with which all sacrifices must be consumed (Lev. 10) was no more. Only ordinary fire was available. There was no longer any "Urim and Thummim," jewels of the highpriest's dress, by which direct inquiry could be made of God. Very poor and stripped did the temple and its service appear now. "Yet now, be strong, O Zerubbab, saith Jehovah. . . . and be strong all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah." And though these outward demonstrations were lacking, He was with them, He assured them, just as much as when with much display of power He brought them forth out of Egypt. (Hag. 2:4, 5).

And so again in His church, though there be now no sound as of a rushing mighty wind, and flame of fire, nor earthquakes,

nor miracles, signs or tongues—yet build on, and on the same good Foundation, by the same good gospel, and “I am with you, saith Jehovah of Hosts!”

3. Those who worked under those discouraging conditions were especially assured that their labor was not in vain, but that their humble toil would figure in God’s plan unto that great final glory. (Hag. 2:6-9).

And so again it is today. Wherever a servant of God is building, or striving to build, under disheartening circumstances, according to the will of God, let him not be discouraged; his labor is not in vain in the Lord. He will find that his faithful toil, though unrecognized by men, was marked by the eye of God and made a factor in bringing in the glory that shall be revealed, for which all creation waits.

EVANGELIST FRIEND PREACHES ON “SIN.”

REVIVAL AT CENTRAL CHURCH OF CHRIST ATTRACTING INTEREST.

Evangelist D. H. Friend in revival at the Central Church of Christ on Vine street is preaching some very strong and striking sermons. His series of sermons on “Sin” is creating much interest. Sunday evening he spoke on this subject with power:

“While sin may bedeck itself with a glittering robe, it is yet the grimmest reality in the world,” he said. “In ourselves, a fact of consciousness we cannot deny, in others, a fact of observation we cannot overlook. It long ago appeared to blight and blur and it has developed, multiplied, and hideously replenished the earth. Truly, as another hath said: ‘The fruitful mother of a hateful brood.’

“Man through his lust, intemperance, pride and jealousy, avarice and ingratitude, has brought on himself and posterity incapacities, weakness, sorrow, suffering and death.

“Man may foster and feed, palliate, condone and justify, but before God sin—any sin, all sin—is heinous and culpable, defiling the heart, dulling the conscience, crippling the will, polluting and staining both soul and body and bringing us at last into that region, where fiends deride and where death and darkness forever abide.

“Sin is a blindness, a leprosy, a cancer, a parasite, a pestilence, a poison, a tyrant.

“So strong are the shackles of sin that it requires the grace and power of the Infinite God to break them and set us free.

“With its awful power, wreck and ruin manifest on every hand, how can man, in honesty, speak of it as a mere ‘figment,’ ‘shadow,’ ‘taint?’ In the scriptures and ever before us it is seen as the forerunner of death.

“Let us beware of false teachers and the substitutes they bring for the gospel of God’s grace. ‘What can wash away my sins? Nothing but the blood of Jesus.’”—*Chattanooga Daily Paper.*

PERILS OF RELIGIOUS LEADERSHIP.

R. H. B.

The Lord's denunciation of the scribes and Pharisees reveals not only *their* spiritual condition but the like danger for all preachers, teachers, elders, religious leaders. What the scribes and Pharisees fell into is just what all men of religious prominence are prone to slip into for evermore. Their sins were characteristic of their occupation. Theirs was a high and noble work; and it is precisely for that reason that they had fallen so low. For no other class of sinners did the Lord Jesus have hard words; but the lawyers (teachers of the Law) and scribes and Pharisees came in for the fiercest and most unqualified denunciation that ever fell from His holy lips. The corruption of the best is ever the worst corruption.

We will inquire into the nature of their peculiar sins.

1. "They say and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger." This is too plain and familiar for comment.

2. "All their works they do to be seen of men." They live on notice and praise; and are therefore slyly careful to make proper exhibition of their goodness, so that all men may be duly impressed.

3. They "love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market place, and to be called of men, Rabbi." They must have due "recognition" everywhere, and are greedy of their honor among men.

4. They refused to recognize the truth when they saw it or to acknowledge anything except what had been "hammered out on their anvil"—lest anyone might think that they did not know always everything that was worth knowing, and so their prestige might suffer. Thus it comes about that they "shut the kingdom of heaven against men"; for they enter not in themselves, and them that would enter they suffer not. Thus they did in Christ's day; and in one way and another they still do it.

5. They were great casuists and quibblers. They could argue 'twixt tweedle-dum and tweedle-dee, and distinguish between the splits of a hair. They were full of fine technicalities. If a man swore by the temple—that was nothing; but if he swore by the gold of the temple, that was binding. Or if he swore by the altar, that did not count; but if he swore by the gift on the altar, he must stick by it. And much else of the same sort.

6. They were super-scrupulous in minor matters, such as the tithing of little handfuls of garden-herbs, mint, anise, and cummin; but quite careless of the really important things, *justice*, *mercy*, and *faith*. They strained out the little gnats of unsoundness with their fine-meshed sieves of orthodoxy; but they swallowed whole camels of hate, slander, injustice, bitterness, selfishness, without seeming to be in the least choked by it.

7. They were far more careful of appearance and reputation than of their hearts. They took much pains to cleanse the outside of the cup and the platter, while they knew (and did not care) that within they were full of extortion and excess. They were far more concerned about what men would think than what God saw.

8. They were false—pretenders, four-flushers, living frauds; like whited sepulchres which, concealing their real nature under a fair outward show, attract unsuspecting people. "Even so ye also outwardly appear righteous, but inwardly ye are full of hypocrisy and iniquity."

But into such evil fall all professional religionists in every age and time, to whom religion is a business rather than a life; and a matter of place and rank and prestige, and a means of getting on in the world and of self-advancement, rather than the way of pleasing God. Among religious leaders one may find the best of men; also the worst. James calls on every one who would give himself to the life-work of God's service in the gospel to heed his solemn warning: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." (Jas. 3:1). And that not to discourage any whose heart was set unto the work of God, but to make every one to halt and consider solemnly what he is about to do; lest any undertake it lightly and fall into inevitable perdition. "Let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."

"Let the Spirit be lacking, and there may be wisdom of words, but not the power of God; the powers of oratory, but not the power of God; the demonstration of argument and the logic of the schools, but not the demonstration of the Holy Spirit, the all-convincing logic of His lightning flash."

"The ministers of the Gospel must needs have this power of the Holy Spirit, because otherwise they are not sufficient for the ministry. For no man is sufficient for the work of the ministry by any natural parts and abilities of his own, nor yet by any acquired parts of human learning and knowledge, but only by this power of the Holy Spirit; till he be endued with this, notwithstanding all his other accomplishments, he is altogether insufficient. And therefore the very apostles were to keep silent, till they were endued with this power; they were to wait at Jerusalem, till they had received the promise of the Spirit, and not to preach till then."

"If they have not this power of the Holy Spirit they have not power at all. And therefore, seeing the ministers of the Gospel have not power from beneath, they must needs have power from on high; seeing they have no fleshly power, they must needs have spiritual power; seeing they have no power from earth and from men, they must needs have power from heaven and from God."—*Wm. Dell.*

THE ATTITUDE OF CHRISTIANS

"WITH RESPECT TO THE PLEASURES AND RECREATIONS OF TODAY."

R. K. FRANCIS.

Before we do anything else with our subject we had better define what we mean by a "Christian." The disciples of Christ were called Christians first at Antioch. Now whether their name was given them by their adversaries in the way of reproach or derision; or whether these Antioch disciples adopted the term themselves, as a badge of honour; or whether the name was given under Divine authority, we may not be able to settle; but one or two things are revealed in connection with this fact declared in Acts 11:26. (1) The earliest Church called out of the midst of paganism was the first to bear the name Christian. (2) This shows the greatness of the revolution wrought. (3) No one at Jerusalem had apparently thought of seeking for the disciples a new name. (4) This name however links us with Christ, and it bespeaks an experience—the experience of passing out of darkness into marvelous light, and finding that Christianity means a great conviction, a compelling cause, and a noble character. Rom. 8:9, shows us that the moral environment of the Christian is not "flesh" with its needs and desires, but "Spirit." If any man have not the Spirit of Christ he is none of His."

Then we must constantly and clearly realize that the study of Christianity is not to be pursued as an interest of individual thought separate from the concrete action of daily life. That is not the N. T. setting of it. We cannot separate our religious thought from our daily experiences: for "As a man thinketh in his heart so is he." Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be related to his inner state. Not that a man's circumstances at any given time are an indication of his *entire* character, but that those circumstances are so closely connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Further, until thought is linked with purpose there is no intelligent achievement. They who have no central purpose in life fall an easy prey to doubts, fears, troubles, and self-pitying. Our great central purpose in life, as Christians, is a spiritual ideal; from the slavery of the law of sin and death, we have escaped into the freedom of the law of the Spirit of life; and so we force our passage to the glory, as Paul shows in Rom. 8; through personal discipline and consciousness of striving. There are, connected with that passage, forces antagonistic to the realization of the glory marshalled before the mind, but these are to be met with the overwhelming forces at the disposal of

the believer. Having then this great spiritual ideal as the centralizing point of all our thoughts, we should mark out a *straight* pathway to its achievement, looking neither to the right nor to the left.

Coming now to the "Pleasures and Recreations of Today" we have, covered by this expression, a very wide range of subjects. We need here, also to see that we use words in their proper meaning, and clearly understand what we are talking about. Many of our modern "pleasures" are just bodily enjoyments, animal gratifications, luxuries, sensualities; others again are mental. Then in regard to modern "recreations;" there is also an undesirable difference in these; many of them do not *re-create* in any sense of the term, what they do is to destroy. It is true and does happen, that men at times lose their power for stern work in their abandonment to play. To the Christian man there are three things, ever to be kept in view in settling this question; (1) The Master is preparing us for an end which is beyond the present life altogether; (2) all our "pleasures and recreations" must therefore be *recreative* and not destructive to our being; (3) we cannot seek recreation by any means which involves moral and spiritual injury to our fellows.

Now let us look at our subject in a broad practical manner. Few questions have given rise to greater differences of opinion than the one now before us, and no subject needs a more generous handling than this one needs. Admitted that to some extent recreation and amusement are a necessity, what then as Christians should be our attitude towards these things? Observation shows that some professing Christians go in for all of these which the world offers. Ordinary sports are patronized by them in season and out; the theatre, cinema, ballroom, and concert also claim their time and money and it, indeed, becomes more than difficult in such cases to see the line of demarcation between them and the men of the world. On the other hand, there are earnest, honest-minded men and women to whom it is almost, if not altogether, a sin to go to a cricket-match or a football match; to hear a song sung; or to read a copy of Punch. These may be considered the two extremes of the question, and it may be asked is there a middle position between these two?

Turn for a moment to your N. T., and look at the life and teaching of Christ. He did not live in an atmosphere of endless labor. To His Apostles He said, on one occasion, "Come ye yourselves apart and *rest* awhile." It is not possible, apparently, for Christians even to live incessantly in labor. Rest, and even Recreation, is at times needful. The ideal man is one possessing lofty spiritual insight, keen intellect, and a perfect physical frame; but keep first things first.

Just here comes in the difference between the standpoints from which the man of God and the man of the world view this

question. The man of the world says recreation, amusements, and athletics are necessary; a sound mind, he urges, requires a sound, perfect body. We must have more recreation and sport; music, the drama, light literature, and so forth; these we must have, according to modern contention, to relieve the mental strain and pressure of life today. But surely this perspective is wrong, or we are shortsighted? Look deeper into the cause of these things, of this mental strain, this physical deterioration and you find the root difficulty is the individual and national sin of our people; the self-abuse by alcoholic liquors and narcotics, the drinking habits of men and women, the cigarette smoking of youths and maidens. Thousands are born into this world physically, mentally, and morally handicapped from their birth through these sins of their progenitors. In addition, many who are not so handicapped from their birth, sow, by their own excesses in life, the seeds of disease and mental and physical weakness. Now all the physical and mental pleasures and recreation in the world will not alter these. It is a short-sighted, fallacious policy that would seek to remedy the effects and disregard the cause; for it is true;—

“The gods are just, and of our pleasant vices
Make instruments to scourge us.”

Let there be no misunderstanding, the care of the body is a Christian duty; the physical basis of life must be kept at its best to secure the efficiency of the moral and mental forces. And in aiming at collective good, we must hold fast to individual responsibility. The intelligent disciple of Christ is interested necessarily in the physical and material welfare of himself and his fellows. He knows there are no circumstances in which we may not build character; character, environment and destiny—these three, but the greatest of these is character. Whatever determines these must necessarily arrest the thought and hold the attention of men, and decide the action of the Christian. In Rom. 12:1, 2. Paul lays down the principle which is to guide the Christian in answering the question, “What must be the attitude of Christians with respect to the pleasures and recreations of today?” The Christian life is a new life; new in its motives, principles and ends, even where the actions do not differ externally from those of the worldling. The same writer urges the disciple to “abstain from all appearance of evil.” So that our main question must be looked at in the light of two other questions;—

1. Are we spiritually benefited thereby?
2. Are we avoiding the appearance of evil?

Is that Church Elder avoiding the appearance of evil who is seen standing in the entrance of the picture house? Is that Sunday School Teacher avoiding the appearance of evil who is seen frequenting the dancing hall? Do either of these lead to spiritual benefit?

We know that many a line in morals is like a mathematical line, it has length but neither breadth nor thickness; and consequently such a line is not always easily perceived. The more positive and important the question of morals involved, the easier its fixing and defining. Where the right and wrong are clearly defined, it is comparatively easy to know what one ought to do, or ought not to do; but we all know there are border questions, and there are things perfectly allowable but which are not expedient.

All forms of recreation and entertainment have a potent influence of one sort or another. Take the delightfully healthy and fascinating game of Cricket; it has done much in shaping the characteristics of the nation; while on the other hand the Society game of Bridge has been one of baneful influence. Bull-fighting, in Spain, has a profound effect upon the life of the people. A person goes to the theatre to be amused, and to pass a pleasant evening, desiring no instruction and careless of the moral, he is none the less unconsciously affected by the ideas, speech, emotion, and morality, or low morality of the place. Even the apparently innocent concert is not always healthy in the effects it produces upon the disciples of Christ. To pay big prices for a front seat at a concert, and then wilfully and deliberately take a back seat at the Lord's Table is not a sign of moral and spiritual robustness. Today we are carrying our *reasonable* sports and recreations to an *unreasonable* length. Our Saturday afternoon football matches are so exhausting that our young men cannot rise on Sunday mornings, and the Lord's Day morning meeting suffers numerically and spiritually in consequence thereof. We would not say their football is wrong, but we do say their Christianity is wrong.

The limits of this great question, for the Christian, is found in that condition of life which, never, for one moment, allows him to forget that he is Christ's and his loyalty to his Lord must be unquestioning and constant. It may seem strange that a human body weighing 150 pounds should be disturbed by a little thorn in it, not an eighth of an inch long. But it is a *fact*. And you cannot accustom the body to that thorn by pushing it further and deeper in; that only produces irritation, inflammation, mortification and finally death. So with what appears to be little things in the spiritual life. Beware of the thorns.

The fact of the matter is "Vanity Fair" is fast getting into our Churches. Without controversy, these things in many instances can only operate to deaden the spiritual life of the participants. We are wanting in all our churches, among all our members, more devotion to our profession. Some time ago an Oculist gave up cricket purely in the interest of his profession. He was very fond of the game, but he found that playing affected the delicacy of his touch and made him less ready for the work upon the eyes of his patients. A pianist said that he had

given up riding the bicycle, because grasping the handle bars stiffened the muscles of his fingers and affected his playing. The question for the Christian in regard to habits, pleasures and recreations should not be so much, "Are they wrong?" but do they hinder my growth in grace? "How shall a Christian enjoy himself? What shall a Christian do? Where shall a Christian go?" The best things God gave are certainly for His children's enjoyment. A Christian should read the best books. A Christian may do anything that pleases him and does not cause a weak brother to stumble and does not tarnish his Lord's Name. He may go to any place where Christ is. We walk by the law of love, which is at once perfect liberty and closest restriction. It is liberty because it allows us to do just as we choose, but it causes us to choose to give up many things lest we cause others to offend.

Let us ever remember that life is not a collection of things, but a set of relations. It is not a realm of having, but a realm of being. Somewhere, sometime, and in some way man must learn the lesson of self-restraint, and the sooner he learns it the better for him and for the race. So while in the golden days of youth learn to control your thought and desires, your habits and pleasures, and you can live a fine, full, and fruitful life.

Henry M. Stanley said, when he was passing through the forests of Africa the most formidable foes he encountered, that caused the greatest loss of life to his caravan, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for their weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison, which would kill an elephant or a man as surely and quickly as a rifle. And one of the strangest things about it was that their poison was made of honey. It is thus that Satan wages warfare against God's people, with weapons seemingly harmless through the sweets of life.

The Church of God is today courting the world, and it is a great mistake.

Manchester, England.

Free Books and Tracts

The Word and Work pays 25c for every dollar subscription, to those who prefer a cash premium. That is, the club rate of 75c is also the rate to agents. However, on our own books, we can pay twice as much in premiums. If cash commission is desired remit 75c for each subscription (in clubs of four or more); if a premium is wanted, remit the full subscription rate of \$1. Premium articles may all be ordered also at the regular price, without subscription. List of premiums furnished upon request.

BOOK REVIEWS.

"The Bible Versus Theories of Evolution." Compiled and edited by E. A. Elam.

A copy of this new book came to hand but a few days ago. We defer more extended notice of it until fuller examination. But as much of it as we have examined—Brother Elam's introductory chapter; the chapters from the pen of David Lipscomb; and a discussion of the Evolution question by H. Leo Boles, very able, clear, forceful, scholarly—is itself worth the price of the book. A glance through the other chapters indicates the same high average value throughout. To those who are interested in this much agitated theme (and that includes most of it) this will be a very welcome book and a valuable treasury of information and teaching, not only on the theme of Evolution, but other fundamentals of the faith.

R. H. B.

In reviewing "Where Christ Has Not Gone" by Bro. Janes, the *Sunday School Times* says: "In this little looklet a searchlight is thrown upon the terrible conditions existing among the Christian people all around the globe. Brief, specific, gripping instances, quoted from various missionaries and other sources, give glimpses of life in India, Africa, South America, China, and the isles of the sea. These facts given to the world constitute a mighty call to foreign missions and also increased appreciation of what it means to live in a land where the Bible has been known for centuries." Price 25c; 5 for \$1.00.

SAMUEL WHITFIELD.

Brother Samuel Whitfield was born near Meaford, Ont., in 1870, and died at Woodgreen, Ont., on Sept. 17, 1925. He was baptized by Bro. Roberts while in his teens; and soon after decided to give himself to the work of preaching the gospel. After attending the high school at Meaford, he spent three years at the Nashville Bible School and did evangelistic work during the summer months. When he returned to Ontario he preached at Beamsville and other places for awhile, and then took up the work at Walnut Bottom, Pa., for a few years. From there he moved to Woodgreen, Ont., where he lived until his death, the result of Bright's disease.

Brother Whitfield leaves five sons, children of his first wife, who are all workers in the church; and three daughters, children of his second wife, who is left to mourn her loss. The lives of his family bear testimony to the godly life he lived, as also the good impression he left in the community in which he lived for 22 years, and among the churches for which he labored. All who knew him can testify to his honesty, sincerity and purity of life. He was true to the Word of God and careful not to depart from its teachings and authority. His faith and trust in God was strong. He was liberal in giving to the support of the Master's cause. The last year of his life was one of his best. As he felt his end was near, he strove the harder to do all he could for the church which was ever near to his heart.

We will miss his labor and the encouragement of his example, but we would not call him back. He "lived for Christ," his "death is gain." It is our hope to see him rise, with those who sleep in Jesus, when our Lord shall appear. The funeral services were conducted by the writer, assisted by Brother E. G. Collins, a co-labrer in the kingdom. Chas. W. Petch.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Bro. George K. Desha, wife and two children, left Abilene, Texas, October 20th to sail from New York for India.

The Japanese dust before sweeping. ** "And one thing is as great as to be a missionary, and that is to foster the missionary spirit that makes missionaries of others by the contagion of our spirit."—*A. T. Pierson*. ** Writing from second class ("very good") accommodations "far out at sea," W. G. Smith says: There are several missionaries on board for China and Japan and other fields." ** Under date of Sept. 23, Bro. McCaleb reported one baptism in the lama river and thought it "well to advise the new missionaries to China to come right on."

"Bro. Lawyer baptized two last Lord's day, making 30 so far this year. We are having good crowds—good interest all around."—*W. N. Short, of Africa*. ** "Doctors Implement Store," a sign in Japan. ** The Chinese believe the world is full of devils and regard all visitors as "foreign devils." ** More than 50,000,000 people of Africa are yet waiting for a white missionary. ** "I wish every one in U. S. could see these poor, benighted souls worshipping before shrines and idols. Maybe they could realize their duty in sending the gospel to them."—*Barney D. Morehead, of Japan*. ** Last month our most faithful convert was suddenly married off by her parents against her will, and moved away. * * * whence she will rarely, if ever, get to come to church any more. * * * By the grace of God, we shall not be dismayed, but accept it as one of the inevitable situations we have to face and make the best of it."—*Harry R. Fox*. ** "The message which is much upon my heart for myself and work and for others is: self-evangelization, self-support, etc. ** The gospel certainly teaches self-propagation of the gospel and self support of the same and if we emphasize these lines they will become part of the gospel in the lives of the converts."—*Smith, of China*. ** "I believe if we fail to do all we can to let these people know about heaven and how to get there we are in a worse condition than they are."—*B. D. Morehead*. ** Please remember Max Langpaap needs \$95.00 to meet a street assessment. ** John T. Glenn, 1045 Everett Ave., Louisville, Ky., forwards funds for Bro. McCaleb. So does the writer. ** "Thirty million half-fed Chinese children will cry themselves to sleep tonight."—*Robt. E. Speer*. ** "Our plans for the Lord's work in India are maturing in a glorious way."—*Geo. K. Desha*. ** Persons desiring information about gift boxes to the missionaries may address me at 2229 Dearing Ct., Louisville, Kentucky.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF NOVEMBER.

Lesson 5.

November 1, 1925

THE FIGHT AGAINST STRONG DRINK. (World's Temperance Sunday)

Golden Text: Be strong in the Lord, and in the strength of his might.—
Eph. 6:10.

Lesson Text: Eph. 6:10-20.

10 Finally, be strong in the Lord, and in the strength of his might. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, 19 and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Verse 10. Where lies the Christian's strength? Comp. Phil. 4:13. If in himself, naturally, he is weak, how can he be strong?

Verse 11. What should they put on? How much of God's armor? For what would they need it? What form of Satan's attack is especially dangerous? (Comp. 2 Cor. 11:3, 14, 15).

Verses 12, 13. If it were only a human conflict would human strength be sufficient? Is the Christian's warfare against a human foe? Who are the Christian's adversaries? What is meant? (See Notes). What therefore should he do, and why?

Verses 14-17. What six items of the armor are mentioned in these verses? What seventh one in v. 18, without which the six preceding ones do not avail? (See discussion of these items in "Teaching Points.")

Verses 18-20. How many times is the word "all" found in v. 18? In what connection each time? Did the apostle ask for prayer for himself also? What did he specially desire? (Comp. also Col. 4:3, 4). Is boldness necessary in order to effective preaching?

NOTES ON LESSON 5.

THE TITLE OF THIS LESSON.

"The fight against strong drink" is only a very subordinate and incidental item in the great warfare of which our scripture-lesson speaks. The drink-evil is a great evil in the world; and the suppression of it by law makes for better conditions, and furthers the general welfare and prosperity. But drink is not the only evil nor the chiefest one. To suppress it does not make men better, nor save anyone. If in harmony with God's will and plan

we can remove any stumblingblocks and pitfalls, let us do it. But our true work is to bring men to Jesus that they may be saved.

"AGAINST PRINCIPALITIES AND POWERS."

The Scripture-lesson deals with the Christian's conflict against Satan the prince of this world, in whose domain they still dwell, but from whose dominion they have been rescued and translated into the Kingdom of God's dear Son. (Col. 1:13). Therefore they are the special objects of Satan's attacks. By all sorts of wiles, and by all kinds of temptation, coarse or subtle; by flattery or by persecution; by patronage or by cruelty; as a serpent (2 Cor. 11:3) or as a roaring lion (1 Pet. 5:8) Satan seeks to destroy those who are Christ's. Satan is not omnipotent, nor omniscient, nor omnipresent. But he has at his command powerful spiritual forces: "principalities," "powers," "worldrulers of [this age of] darkness" and hosts of evil spirits ("spiritual hosts of wickedness.") None of these are men ("flesh and blood," v. 12), though they all make more or less use of human instrumentality; and they pertain to the "heavenly places" (literally, "the heavenlies")—a term which seems to designate the entire spiritual realm, good or evil. For such a foe the Christian is no match in himself; but through the Lord Jesus Christ, and by the whole armor of God they are "more than conquerors."

TEACHING-POINTS.

1. The Fitness or Inappropriateness of the Lesson-Title. (For class-discussion). See Notes.

2. Being strong in the Lord and in the power of His might. Can the Christian count on strength greater than his own? How great is the strength of the Lord? Think of examples. (Heb. 11:32-35). Consider Phil. 4:13 and 1 John 4:4.

3. Satan and his hosts, the enemy of God's people. (See Notes). Are we a match for such an adversary? How then can we overcome him?

4. The Whole Armor of God. Six items and a seventh (a) The girdle: Truth. (b) The breastplate: Righteousness. See two aspects of it, Phil. 3:9; 1 John 3:10. The sense of being right with God is a strong protection. (c) Shoes: the Gospel of peace. It is the purpose of extending the gospel message that controls, directs, and speeds our feet. (d) Shield: Faith. Note that this shield of simple trust in God will quench all the devil's fiery darts. (e). The helmet: Salvation. In 1 Thess. 5:8, "the hope of salvation." The joyful anticipation and assurance of the Promise. (f) "The sword of the Spirit, which is the word of God." It is the Spirit's sword because the Spirit gave it, and through it wields His power. This is the only aggressive weapon; the other parts being defensive.

Finally: "All Prayer." Through this last-named item all the rest is made effective. Note the great emphasis placed on prayer: could any Christian win out except by prayer? Note that all these are spiritual weapons. (2 Cor. 10:4). All other sorts are worthless.

QUESTIONS ON THE LESSON.

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| 1 In whom does the Christian's strength lie? | 11 What helmet? |
| 2 What must the Christian soldier put on? | 12 What is the weapon of attack? |
| 3 How much of the armor of God shall he put on? | 13 Whose sword is it? Why? |
| 4 Why is this necessary? | 14 How much prayer? |
| 5 What sort of foe do we have to meet? (v. 12). | 15 When shall we pray? |
| 6 How must our loins be girded? | 16 Shall we watch (keep awake) in order to pray? |
| 7 What sort of "breastplate" must he have? | 17 For whom shall we pray? |
| 8 With what are his feet to be shod? | 18 Did Paul want them to pray for him? |
| 9 What is the shield? | 19 What did he desire they should ask for him? |
| 10 What will this shield do for us? | 20 Is it necessary that a preacher of the word should be bold? |
| | 21 Can more boldness be obtained from God through prayer? |

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 8, 1925.

PAUL'S FAREWELL AT MILETUS.

Golden Text: Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Lesson Text: Acts 20:25-38.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. 26 Wherefore I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God. 28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. 32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down and prayed with them all. 37 And they all wept sore, and fell on Paul's neck and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

is the word of God able to do for the Christian? Among all the tearing-down influences what alone is able to build up? If continued in what will it give us at last?

Verses 33-35. From what vice had Paul proved himself utterly free? Is that important to a faithful preacher? How had Paul been supported?

(For the circumstances, and first part of Paul's farewell speech, see Notes). Verse 25. What did Paul know? Did that lend great weight and meaning to this parting word? What had he been preaching among them? (Comp. Acts 8:12). How does he describe his preaching in verses 21 and 24?

Verses 26, 27. Why was Paul pure from the blood of all men? If he had not preached the whole counsel of God to them on whom would blood-guilt have rested? Comp. Ezek. 3:17-19).

Verse 28. To whom was Paul speaking? (See v. 17.) On "bishops" see marginal note in Rev. Version—"overseers.") To whom shall they take heed first? Then to whom? (Comp. 1 Tim. 4:16). Who made them "overseers"? How? (Acts 14:23; Tit. 1:5-9). What was their special business? How precious is the church to the Lord? Was that therefore a very responsible position and work? (See Note on Elders).

Verses 29, 30. What did Paul foresee? Will the devil ever leave the work of God unchallenged? What would happen to "the flock" when Paul was gone? Did such things actually happen? What even sadder thing did he predict?

Verse 31. In view of these oncoming troubles, what were they to do? What great example had they had before their eyes for three years? Was Paul a true shepherd of the flock or (as some preachers) was he their "pet lamb"? What shows the terrible earnestness of his ministry? Did he just preach to the congregation, or deal with each member specially? (Col. 1:28).

Verse 32. As he left them to whose care did he commend them? (Comp. John 17:11, 12-15). What is "the word of his grace"? (v. 24). What

Did he have a right to claim support? (1 Cor. 9:14-18). Why did he not use his right? Did he support only himself, or others also? What example did he so give them? (2 Thess. 3:7-9). What saying of the Lord Jesus not recorded elsewhere is found here? Do I believe that?

Verses 36-38. How did Paul conclude his farewell? Was that fitting? What demonstration of affection followed? Why did they love him so dearly? (Luke 6:38).

NOTES ON LESSON 6.

PAUL'S FAREWELL TO THE CHURCH AT EPHESUS.

Paul was so pressed for time that he did not go to Ephesus but sent for the elders of the church to meet him at the nearby sea-port of Miletus. It was there he made this great farewell speech.

Paul's example was always the greater part of his preaching. He reminded the elders of Ephesus how from the first day he set foot in Asia he had served the Lord in lowliness of mind, amid tears and trials in persecution; and how all that time he shrank not (there was always great reason for shrinking!) from declaring to them any and every needful and profitable thing. Publicly and from house to house he taught them, and preached "repentance toward God and faith toward our Lord Jesus Christ." Now he was going to Jerusalem, forewarned of sufferings and imprisonment. Verse 24 sums up the deepest principle of his work: "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God."

ELDERS.

Elders, bishops, and overseers, are all the same. Since the term bishop (an anglicised Greek word, from *episkopos*, literally overseer) has been so misused as to suggest an ecclesiastical dignity, the term "overseer" is far preferable. The word "elder" is literally an "older" man; but is used in this special sense as an overseer.

The Holy Spirit made them overseers. Whatever is done at the Spirit's command and instruction is said to be done by the Spirit. (See an example of that in Acts 13:2-4). Thus the Spirit still makes men overseers. In 1 Tim. 3 and Tit. 1 we are told what sort of men He wants. If any man has these qualifications, the Spirit says appoint him (the "how" of that does not matter, just so it is done) and asks that such men take up the work and its responsibility willingly and of a ready mind. (1 Pet. 5:2). This leaves no room for human choice, much less for voting. Not many (perhaps not any) men have all the qualifications in highest degree; but each should have every required qualification. We must not appoint men to the eldership who have not the qualifications. If no men can be found to measure up to the requirements, the church can have no regular elders. Then let each member according to ability see to the welfare of the flock. But all that have the qualifications should be appointed.

Appointment to Eldership confers no work or power on any man that he could not have exercised otherwise as he has ability and opportunity; but it does put him into the position of responsibility, that he may be looked to for the accomplishment of the work; and with the responsibility comes naturally a certain right and authority. Yet it is expressly stated that he must not lord it over God's heritage, but rather that his example should clothe him with prestige, insofar as prestige is necessary. (1 Pet. 5:3).

Churches without elders are apt to suffer—for "everybody's business is nobody's business." But a church with unscriptural elders is liable to ruin.

TEACHING-POINTS.

1. The circumstances of Paul's Farewell.
2. Paul's Review of his Work among them. Show the character of his labor. (a) Lowliness. (b) Suffering. (c) Unselfishness. (d) Labor with his hands. (e) Public and personal. (f) The substance of his preaching. vs. 21, 24, 25). (g) How he cleared himself of blood-guilt. (h) The awful earnestness (v. 31) (i) His preaching backed up by example.

3. The Dangers Ahead. (Verses 29, 30).
4. How the Dangers Must be Met. (Verses 31, 32).
5. Who the Elders are. Their work and responsibility.
6. Paul's Principle. Verse 24.
7. The Golden Text.

QUESTIONS ON THE LESSON.

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| <ol style="list-style-type: none"> 1 Where was this? To whom was this spoken? Did Paul expect to see these brethren again? 2 Would these farewell words be very solemn and weighty? 3 What had Paul preached among them? 4 Why was he pure from blood? (What does he mean by such awful language?) 5 To what should they take heed? (V. 28). 6 Whose is the church? Why? Did He pay a great price for it? 7 What danger did Paul foresee? (V. 29). 8 Would there be trouble from within also? (V. 30). 9 In view of this what should they do? (V. 31). | <ol style="list-style-type: none"> 10 To whom, and to what, does Paul commend them? (V. 32). 11 What would the word of God do for them? To what limit? 12 Did Paul covet any man's things? (V. 33). 13 What proof that he did not? 14 How were he and his friends supported? (V. 34). 15 What great example did he give them? 16 Repeat Golden Text. 17 What new saying of our Lord does Paul give here? 18 Do I believe it true? 19 Did these brethren have great affection for Paul? 20 What is your estimate of Paul as a servant of Jesus Christ? |
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THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 15, 1925.

PAUL'S ARREST IN JERUSALEM.

Golden Text: If a man suffer as a Christian, let him not be ashamed.—1 Pet. 4:16.

Lesson Text: Acts 21:27-39.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, 28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and

Verse 27. What seven days? (See Note on Paul's Reception at Jerusalem). What had been foretold Paul all along the road? (Acts 20:22, 23). How did the trouble now begin?

Verse 28. What did the Jews from Asia say? Was any of that true? Are men under the influence of hate and prejudice able to see or tell the truth?

Verse 29. Why did they think Paul had brought Greeks into the Temple?

Verse 30. What was the effect of this incendiary speech?

Verses 31, 32. What was the mob's intention? Who interfered? What had they been doing to Paul? When did they leave off?

Verses 33-36. Did the captain naturally think he had caught a very bad man? How did he bind Paul? Could he find out what Paul's crime was? But was the mob very fierce? How did the soldiers get Paul to the castle? What did the multitude cry?

ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him. 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

When did they cry so before? (John 19:15). Will the man who is truest to Jesus have to share Jesus' reproach?

Verses 37-39. What astonishing request did Paul make on the castle-stairs? What surprised the chief captain especially? Who did he think Paul was? How did Paul introduce himself? Any evidence that Paul was excited or terrified by his experience a few moments before? Did the chief captain grant Paul's request?

NOTES ON LESSON 7.

PAUL'S RECEPTION AT JERUSALEM.

Paul's journey from Miletus (where he made farewell to the elders of Ephesus) to Jerusalem is told in fifteen verses. (Acts 21:1-15). Along the way, at Tyre (v. 4) and at Cæsarea (v. 11) he was warned of what would befall him if he went to Jerusalem; and all the friends and brethren tried to dissuade him from going there. But Paul was not to be moved. "What do ye, weeping and breaking my heart?" he said; "for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." So they ceased, saying, "The will of the Lord be done." (Acts 21:13, 14).

At Jerusalem he was gladly received by the brethren, and he rehearsed to them, one by one, the things which God had wrought among the Gentiles through his ministry. (How we wish we could have sat there and heard that!) And they glorified God. But they offered him a counsel of caution, because of evil reports that had been spread among the believing Jews:

"Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews, who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men that have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law." (Acts 21:20-24).

This counsel Paul accepted. (V. 26). The question has often been raised whether Paul did right in this. There is no ground for question. Paul was not the man to compromise his principles. Being a Jew he had the same right with all other Jewish Christians to practice the observances of the Law—no longer as a ground of acceptance with God (Gal. 2:15, 16) but as a matter of national form and custom. To the Jews he became as a Jew. The destruction of Jerusalem put an end to Jewish worship.

TEACHING-POINTS.

1. The Golden Text. What relation has it to the lesson? How did Paul suffer, and for what? Will some reproach or suffering come to all Christians who earnestly follow Jesus? 2 Tim. 3:12.

2. Hate and Prejudice of Jews from Asia, resulting in slander and false accusation. Consider John 7:24. Can anyone do that while swayed by hate and prejudice?

3. Away with him! The very words used by the enemies of Jesus are now used toward Jesus' servant. (John 19:15). The liker Jesus we are, the more similar the treatment we shall get. Consider John 15:18-20; Jas. 4:4; Heb. 13:12-14.

4. Paul's Calmness and Fearlessness in the midst of this uproar.

5. Paul's Arrest by the Romans becomes the means of his preservation and protection from the hands of his enemies from now on. Rom. 8:28.

QUESTIONS ON THE LESSON.

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| 1 What seven days? | a dangerous criminal? |
| 2 What accusation did the Jews from Asia make? | 8 What precaution did he take? |
| 3 How much of it was true? | 9 Where did he take Paul? |
| 4 What was the effect? | 10 How did they get him there? |
| 5 Who came to Paul's rescue? | 11 What did the chief captain learn about Paul on the castle-stairs? |
| 6 What were they doing to Paul at the time when the chief captain came? | 12 What surprising request did the prisoner make? |
| 7 What made the officer think Paul | 13 Was that request granted? (See v. 40). |

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 22, 1925.

PAUL BEFORE FELIX.

Golden Text: Herein, I also exercise myself to have a conscience void of offence toward God and men always.—Acts 24:16.

Lesson Text: Acts 24:10-16, 22-25.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: 11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offence toward God and men always.

(Read Notes on "How Paul came before Felix.")

Verse 10. Who was the governor? Why was Paul glad to make his defence before him?

Verses 11-13. How long since Paul came to Jerusalem? For what purpose did he come there? Was he ever seen in the temple, or in any synagogue, or in the city, in any argument or trying to stir up something? Is an accusation alone sufficient to condemn a man? What more is needed? Did they have any proof against Paul?

Verses 14, 15. Though he denied their accusations, Paul was willing to confess to one thing—what? How did he worship God? What God? What hope did he cherish? Did they themselves profess such a hope?

Verse 16. What was his daily exercise? (Comp. 1 Tim. 4:7, 8). How well did he succeed at that? (1 Cor. 4:4).

—(For the rest of Paul's speech see vs. 17-21).

Verses 22, 23. Did Felix understand? Did he give judgment in the case? On

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

what grounds did he defer? (Who was Lysias? Acts 23:26-30). What instruction did he give the centurion? What did that indicate?

Verses 24, 25. For what did Felix and Drusilla send for Paul? If Paul had wished to gain favor would he have had a good chance? Did he preach for his own advantage or for the good of the souls that heard him? On what three points did he speak? What was the effect on Felix? How did Felix lose his chance of salvation? Did that "more convenient season" ever come for Felix? Does it ever come for anyone?

NOTES ON LESSON 8.

HOW PAUL CAME BEFORE FELIX.

We last saw Paul borne upon the shoulders of soldiers on the castle-stairs, and requesting permission of the chief captain to make a speech to the wild mob. The request was granted and the speech is recorded in Acts 22. Paul got as far as his commission to the Gentiles when the mob broke out again into frenzied demonstration. Then the chief captain ordered Paul to be taken into the castle, and to be "examined by scourging"—that is, to be whipped until he told what it was he had done. But learning just in time that Paul was a Roman citizen, that plan was abandoned. Next morning he called the chief priests and the council and set Paul among them. That meeting too broke up in confusion and Paul was returned to the castle; where the following night the Lord stood by him and assured him that he would be permitted to testify in Rome.

Next day a number of Jews conspired and vowed to assassinate Paul; and the plot became known to the chief captain through Paul's nephew. Then this officer, fearing for the safety of his prisoner, sent him during the night, under strong guard to Cesarea, to Felix the governor.

Five days later the high priest Ananias and some elders of the Jews, and the orator Tertullus, a sort of attorney, came down and brought charges against Paul before Felix. Tertullus spoke first. Paul's reply forms in part the text of our scripture lesson.

For the whole story, read Acts 22, and 23, and 24.

TEACHING-POINTS.

1. How Paul came before Felix. See Notes.
2. Contrast of Tertullus' speech with Paul's (Acts 24:2-9).
3. Paul's "Confession." Verses 14, 15.
4. The Golden Text. What was Paul's daily exercise? If one should practice that as earnestly and regularly as the student of music "practices" on the piano, would results soon be seen? Why not do that? Will it pay? (1 Tim. 4:7, 8).
5. Paul's sermon before Felix and Drusilla. Why did he preach to them? What three themes did he discuss? How was Felix affected? Was that a hopeful sign? Why did Felix lose out even then? Is procrastination a common thing? Have many lost their souls in that way?

"Seems now some soul to say
Go, Savior, go thy way:
Some more convenient day
On Thee I'll call!"

QUESTIONS ON LESSON.

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|---|---|
| 1 Who was the governor? | 10 Why did Felix defer judgment? |
| 2. Who had spoken just before? | 11 What comforts were granted to Paul by the governor? |
| 3. What did Paul deny? | 12 What alleviation of the imprisonment was granted Paul? |
| 4 To what did he plead guilty? | 13 Who, after some days, desired to hear Paul? |
| 5 What did they call that Way? (V. 14). | 14 What three points in Paul's talk? |
| 6 Was it a "sect"? Why not? | 15 Was Felix impressed? |
| 7 What hope did Paul hold? | 16 Why did he not turn? |
| 8 What was Paul's constant endeavor? | |
| 9 Read out, Acts 23:17-21. | |

FIFTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 29, 1925.

PAUL BEFORE AGRIPPA.

Golden Text: I was not disobedient unto the heavenly vision.—Acts 26:19.

Lesson Text: Acts 26:19-32.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. 21 For this cause the Jews seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. 24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa saith unto Paul, with but little persuasion thou wouldest fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this

See Notes on "Why Paul spoke before Agrippa."

Verse 19. Could Paul have been disobedient? Does the Lord ever force a man to such an obedience? But was Paul willing? What special point did he have reference to? (Acts 26:16-18). What if he had been disobedient? 1 Cor. 9:16.

Verse 20. How did Paul fulfill the commission of verses 16-18? Where did he begin? To whom else did he preach? What was one outstanding point in his preaching?

Verses 21-23. What was Paul's crime for which the Jews tried to kill him? Why were they not able to accomplish their purpose? What was the sum of Paul's testimony? Was that in any wise contrary to Moses and the prophets? What is proclaimed to all men by the resurrection of Christ?

Verses 24-26. When Paul got to this point what did Festus cry out? Did all this sound as madness in his ears? How did Paul answer? Did Agrippa know of these things? Were these things "done in a corner," or were they matters of public knowledge?

Verses 27, 28. What direct appeal did he make to Agrippa? Was there a direct connection between "the prophets" and Paul's testimony? What did Agrippa answer? (Compare the King James' Version: "Almost thou persuadest me to be a Christian.")

Verse 29. What did Paul fervently wish for Agrippa and all his hearers? What would it have meant to them? "Such as I am:"—what was he?

day, might become such as I am, except these bonds. 30 And the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus. This man might have been set at liberty, if he had not appealed unto Caesar.

NOTES ON LESSON 9.

WHY PAUL SPOKE BEFORE AGRIPPA.

When Felix gave up his governorship he left Paul bound, in order to gain favor with the Jews. (So hardened had this trifler and procrastinator become, who once had trembled!) The new governor was Festus. On his first visit to Jerusalem the ecclesiastics there informed him against Paul, and requested that Festus have him brought to Jerusalem—plotting to kill him on the way. Festus refused, and told them to come to Cesarea where he would hear the case. But when at the trial there Festus proposed to Paul that he go up to Jerusalem, Paul appealed his case to Caesar. That was a Roman citizen's last resort and sacred right, and could not be denied him.

But Festus really did not know what charge to present against Paul. Now when Agrippa, who was of the family of the Herods, and well acquainted with Jewish affairs, came to him on a visit, Festus told him about the strange prisoner, so bitterly hated by the Jews, for no apparent reason except some dispute about "one Jesus who was dead and whom Paul affirmed to be alive." (Very true: that was where all the difference hinged!) Agrippa expressed a desire to hear him; and so the matter was arranged. (Acts 25).

PAUL'S SPEECH BEFORE AGRIPPA.

In pomp and glitter King Agrippa and Bernice took their seat, and with them the chief captains and principal men of the city, and Porcius Festus the Roman governor. Before that august company was brought a prisoner wearing his chain as Roman prisoners did—a simple, humble man, worn with toil and strife, bearing branded on his body the marks of the Lord Jesus. Ah, the man with the chain alone was free, and he was truly a King; but the King was a slave, and that pomp and glory covered an abyss of unmentionable sin and vices.

Paul's speech before Agrippa ranks as one of the most wonderful orations known, even from a literary standpoint. But how much more it means to us who have believed in the same Lord.—The whole speech should be read in class.

TEACHING-POINTS.

1. Why Paul Spoke Before Agrippa. (See Notes).
2. The Theme of Paul's Speech: the Resurrected Lord.
3. Paul's Early Life and Conversion as retold in this speech.
4. Paul's Commission on the Damascus Road (Vs. 16-18) and how he carried it out. (Vs. 19, 20).
5. "Almost thou persuadest me." How it reads in the Rev. Version, and how in King James? Is it sufficient to be almost persuaded? What would it have meant to those hearers to be persuaded? What was Paul's gracious reply to King Agrippa?

QUESTIONS ON LESSON.

- | | |
|--|--|
| 1 Read the first part of Paul's speech (Vs. 1-18). | 7 Who helped and protected him? |
| 2 What heavenly vision does Paul speak of in verse 19? | 8 What did Paul testify to? |
| 3 How did he obey the vision? | 9 Did this clash with Moses and the prophets? |
| 4 To whom did he preach? | 10 How did Christ proclaim "light" to all men? |
| 5 What did he tell the people? (V. 20). | 11 What did Festus think? (Comp. 1 Cor. 1:18). |
| 6 For what cause did the Jews persecute him? | 12 Who knew about these sober facts? |

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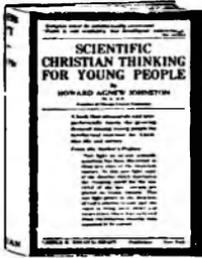
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WORD AND WORK

YEAR-END STATEMENT.

Another year has come and gone, and with it *The Word and Work* rounds out its tenth year in our hands. How swiftly the decade has passed! In a life full of many things we have often felt that one month's issue has hardly been off until another would be upon us. Yet, the work has never been work, but a pure joy. And many have been the helpers who, next to the joy of service in His name, have been our inspiration and our strength.

Within the decade many old and well-established journals have failed. The times are against all serious literature, and the appetite for all solid reading is rapidly waning—as any librarian will tell you. The indifference of the people—religious people—toward the religious paper has set a new high mark, as any publisher will testify. If such journals have been able to continue and to prosper, it has been by the redoubled, personal effort of a circle of readers who have been awakened to the meaning, and the trend, and the need of our times.

On the other hand, living costs, advancing about 10 per cent a year, have perhaps doubled in the ten years past. Workmen must have a living, and organized labor will have it; which in part accounts for the continual rise in publisher's bills. Even postage has advanced much this year.

Of course, the correct and logical solution is simply to raise the subscription rate; and we could do that in good conscience—if! But we would not like to lose a good proportion of our readers who think they cannot pay more. The even dollar is a convenient figure (many renew with a dollar bill, at our risk), and perhaps it is better to keep a low price, with opportunity for the "strong" to help the "weak," that there may be equality.

Until the Portland Avenue Church opened their great and growing day-school work (now in its second year), our own deficits were cheerfully made up by them. Since then, with obligations running up to ten or twelve thousand dollars a year, it has been beyond their ability—though not their willingness—to do this. But we have many scattered friends who have helped, and who, we believe, would like to know our state from time to time, in order that they might help.

Our present need, to close the year with even books, is about \$500—additional to the expected volume of business for December. Would it be too much to hope, even as we have prayed, that we shall have the encouragement of facing the New Year free of debt! For this is a *joint* work strictly, a labor of love in which the publishers and readers cannot do without each other. We are laborers together, and laborers together with God. E. L. J.

THE GENERATION OF VIPERS.

How awful was John's message! Over in Jerusalem the temple worship and ritual was going on at full sway, with an elaborateness and nicety of observance never known before; and scribes and lawyers, rabbis and Pharisees, expounders, teachers, sticklers for the law, swarmed as never before. There never was more religion; and never less of reality or of the knowledge of God. They came and trampled His courts and brought vain oblations, and with their mouths they showed much love, the while their hearts went after their gain. When John saw many of the Pharisees and Sadducees, religious leaders, coming to his baptism, his clear eye discerned their spiritual worthlessness coupled with pious pretense, and fiercely he turned upon them: "Ye generation of vipers"—you venomous snakes—"who has warned you to flee from the wrath to come?" At which every one of them might feel surprised and insulted and say, Why? What have we done? Ah, it was not merely this and that and the other thing that you have done or have not done—but your whole life is wrong, your hearts are rotten, your very thoughts and aims and ways reek of unbelief and disobedience, selfishness, pride, deceit, hypocrisy. It is not now the patching up of this or that little defect or great defect, that you need, but the utter abandonment of your whole former life, and an out-and-out new heart and new spirit. "Bring forth therefore fruit worthy of repentance, and think not to say within yourselves, We have Abraham to our father." For nobody could bank more on name and religious standing and privilege, than your Jew; unless it were those professed Christians of today who with claims of soundness and loyalty, and the name they wear, and the church to which they belong, hope to cover up a godless, selfish, and carnal life.

THE AXE AND FRUIT WORTHY OF REPENTANCE.

"And even now *the axe*"—no longer the pruning knife of discipline, but the axe of judgment and retribution—"lieth at the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." Fruits worthy of repentance—what these are and ought to be is set before our eyes in detail in our Lord's Sermon on the Mount; which begins with the free grace extended to the poor in spirit, and the gracious promise to those who hunger and thirst (Matt. 5:3, 6), and ends with the solemn warnings to those who say "Lord, Lord" and do not the will of the Father who is in heaven, and the awful echo of the great fall when the testing storm beats upon it, of the house that was builded upon the sand.

Perhaps no other cry is so much needed in the professed church today, than John's stern call to repentance; and that not a repentance nominal, but as declared by "fruits worthy of repentance," in evidence of its reality. This demand was not confined to John's preparatory times; but is repeated and enforced in apostolic preaching. Paul, in obedience to the heavenly vision

preached unto all men that they should repent and turn to God doing works worthy of repentance." (Acts 26:20).

"AGAIN IT IS WRITTEN."

"It is written," said the Devil. "Again it is written," replied the Son of God (Matt. 4:5, 7). He met Satan's quotation with a quotation. Yet observe carefully how He did it, and for what purpose. The Lord Jesus made no attempt to set aside, to contradict, to nullify, to discredit the portion of scripture the Devil had quoted. He did not dispute the perfect truth and validity of it. Nay, He affirmed it. His counter-quotation simply defined His own immediate duty in regard to the matter suggested by Satan: "Again it is written, Thou shalt not make trial of the Lord thy God." Thus He exposed the Devil's misuse of the word of God, and condemned the wicked misapplication of it, while vindicating the truth of the word itself.

It is a needful lesson to us. Many a man has erred on an "It is written" for failure to observe the "Again it is written." One-sided and warped teaching leads astray. It is a cheap trick to harp on some one passage (or line of passages) to the disregard of other pertinent scriptures. The innocent hearer is made to believe that he is getting the whole truth, and knows not what is covered up; so that when He learns the fuller truth it may even shake his confidence in the Bible. But for every "It is written" there is an, "Again it is written," that has to do with the matter—*never* contradicting or denying what has elsewhere been said, but throwing additional light on its meaning and application. When some specious teacher gives you "chapter and verse" and tells you to go Berean-fashion and see whether these things be true, do not merely look whether his texts are there, or whether they are quoted correctly, but read connections and chapters to find their scope and bearing, and to get the whole mind of God. A certain man said he cured himself of a certain false doctrine by "always reading the verse before and the verse after" of the proof-texts they gave him. In this lies a good suggestion. On every matter we should seek "the whole counsel of God." Every single statement, however incomplete, is, as far as it goes, perfectly sure and reliable; but to get the whole truth on anything we must take in all the teaching.

I would rather be defeated in a cause that will ultimately triumph, than triumph in a cause that will ultimately be defeated.—*Bible Advocate*.

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