

THE WORD AND WORK

IF CHRIST WERE HERE TONIGHT.

If Christ were here tonight, and saw me tired
And half afraid another step to take,
I think He'd know the thing my heart desired,
And ease my heart of all its throbbing ache.

If Christ were here in this dark room of mine,
That gathers up so many shadows dim,
I am quite sure its narrow space would shine
And kindle into glory around Him.

If Christ were here, I might not pray so long,
My prayer would have such little way to go;
'Twould break into a burst of happy song,
So would my joy and gladness overflow.

If Christ were here tonight I'd touch the hem
Of His fair, seamless robe, and stand complete
In wholeness and in whiteness; I, who stem
Such waves of pain, to kneel at His dear feet.

If Christ were here! ah, faithless soul and weak,
Is not thy Master ever close to thee?
Deaf is thine ear that can not hear Him speak;
Dim is thine eye His face that cannot see.

The blessed Christ is in thy little room,
Nay, more, the blessed Christ Himself is in thy heart;
Fear not, the dawn will scatter darkest gloom,
And then from Him thou never more shalt part.

—Selected.

WORDS IN SEASON.

R. H. B.

HOW DENOMINATIONS STARTED.

The leaders and teachers around whom the denominations of Christendom are built, did not, in most instances, intend to originate denominations. Most of them were men of earnestness and conviction who had, or believed they had, weighty truths to preach to men; and who sought the good of man and the glory of God. The great leaders before the Reformation—Huss and others, were of that type. Luther stood up wholehearted for God's word; so did Calvin, Knox, Wesley—brave and strong men, who did a great work in their day, in furtherance of the interests of the kingdom of God. Their work was imperfect, their understanding of the truth was limited, and the pure gold of the truth they held was more or less mingled with the dross of human er-

ror. But in every such case it could be said, I think, that if the followers had pressed on *in the same spirit and purpose* in which these leaders started they would have attained unto the unity of the faith and the full measure of truth.

ARRESTED DEVELOPMENT.

The denominations of Christendom are cases of arrested development. Instead of pressing on to perfection they stopped. They were content with the good doctrine they had, considered it all-sufficient, formulated it, constituted themselves upon it, and became petrified into a religious party or denomination. Such is the genesis of a sect in almost every case. To fence in what one has, is to fence out what one has not. To declare oneself in possession of all necessary truth is to slight and resist further truth. Thus men are hardened and blinded into partisan beliefs, at the price of life and growth and freedom and power in the Lord. Christendom is replete with fossilized men and parties, who are as unable to shake themselves free from traditional error as they are to go on into better light and understanding. They are more in love with their own peculiar views than with the mind of God.

THE LIGHT TURNS TO DARKNESS.

Moreover (and this is the saddest thing) what hoarded truth they think they have soon corrupts in their hands. A pot of soil taken out of the earth and set by itself molds and sours. A bucket of water taken out of the sea stagnates. A handful of truth taken out of God's revelation is not, as they think, preserved, but, like the manna kept overnight, breeds worms and decays. A little boy stood holding an empty box to the sun, and suddenly clapping the lid down ran into the house with it. What did he capture in that box? What did he have? Sunlight? We know that sunlight can be had and enjoyed only by communion with the sun. Even so the truth can be enjoyed only in intercourse with God through His word. When we shut the lid on it we have lost it.

GOING ON TO PERFECTION.

That a similar danger threatens those who avowedly stand upon the whole Bible as simple Christians must be obvious to us all. The great principles set forth by Alexander Campbell and his co-workers, if followed out in the spirit in which they were proclaimed and stressed will lead us more and more increasingly into the full apprehension of the truth of God. But once we come to the conclusion that we have actually attained to the truth, at least to as much of it as is worth knowing, then, regardless of all Scriptural names and claims to undenominational Christianity, we will fall into the same denominational rut with the sects of Christendom. When men have summed up and sealed up their sound doctrine they can thenceforth only haggle over its details, and work out refinements on its accepted points as the Pharisees did in their law; but they can no longer reach out to obtain more truth and light, neither can they correct

themselves nor can they learn anything any more. When the mill has nothing to grind it will grind on itself. Thus come disruptions and parties and factions. Only the going on in the truth, only the walking forward by faith and obedience in the path that shineth more and more unto the perfect day, can keep us in unity and fellowship and bring us unto that final unity of the faith and knowledge of the Son of God.

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QUESTIONS FROM OVER-SEAS.

From one of the missionaries in a far away foreign field came these important and interesting questions. Believing them to be of value, with their answers, to all our readers, they are here answered through the Word and Work.

Question No. 1. Are babies born pure and sinless or are they afflicted with the sin of Adam? It isn't a question as to whether or not they will be saved if death takes them in infancy or early childhood, because sinners or not, God has not told us one thing to do for that until they can believe. I believe they are born in sin but if I am wrong then I want to get right.

Answer.—In Adam all sinned (Rom. 5:12, 19)—yet not personally, but *representatively*. Adam acted representatively for all his race, and *the consequences* of his action came upon all of us. But that does not mean that Adam's descendants are responsible for Adam's sin, and are therefore *guilty* of his transgression. We frequently see children suffering the consequences of their parents' evil doing; yet we do not lay the sin of their parents to their charge. So neither does God. (Ezek. 18:20). There is not a passage in God's word that says or intimates that any human being will be condemned on account of Adam's sin. It is always because of "*our* trespasses and sins, wherein *we* walked." (Eph. 2:1-3). A child is not born in sin in the sense of being itself guilty and wicked. It is innocent until it makes an evil choice for itself.

Question No. 2. Under any circumstances and in any way is it right for Christians to practice birth control? I would say no, only to the extent that the man and wife might practice self-control. Some say two or three is enough, others say God won't let us have more than we can take care of, etc. But I believe if people make animals of themselves, God isn't responsible altogether for the size of the family.

Answer.—As to this matter "I have no commandment from the Lord." Observe that the married state is *not only* for procreation of offspring, but is also intended as a moral safe-guard, to avoid the temptation to illicit gratification; and that the Christian wife and husband must not defraud one the other of this right, except it be by consent for a time that they may give themselves to prayer; after which they should be together again "that Satan tempt you not because of your incontinency." (1 Cor. 7:1-5). Where there is no reason on ground of health artificial means of birth-prevention would seem wrong, being unnatural. The question of the number of children should be left to God, and the matter of their support is simply a question of faith. Children are not to be regarded as a curse or a burden.

(Ps. 127). As to self-control the love and tender consideration of husband and wife in Christ should be the guarantee of proper self-control. We ought not eat or drink or indulge ourselves in anything "like animals," but live as in the sight of God, "not in the passion of lust like the Gentiles who know not God."

Question No. 3. Do Christians have any right to take part in the affairs of the nation, in other words, politics? Some think it our duty because if Christians don't vote, evil will be sure to win; but as far as politics is concerned, it seems to me that evil will win, Christians voting or staying at home. If our citizenship is not in this world, and we are not to follow after the things of the world, then surely we are not to try to help run them.

Answer.—The Christian's *duty* toward the Civil Government is clearly defined in God's word. To "the powers that be" the Christian owes respect, submission, obedience, *for the Lord's sake*. (Rom. 13:1-7; 1 Pet. 2: 13-17). To every one he is to render the thing that is due: honor to whom honor, custom to whom custom, fear to whom fear, tribute to whom tribute is due. This, and this alone is laid down in the word of God as the Christian's duty toward the earthly government he is under. If it is his duty to help run the government and to share Caesar's throne if opportunity to do so were offered, the Lord failed to tell him so. On the other hand the Lord tells us that we are not of this world—that our citizenship is in heaven, that we are strangers and pilgrims here, that we share our Lord's rejection and reproach in this world, that Satan is the prince of this world; that, though God over-rules, Satan rules in the political sovereignty of the world; and the kingdom of God to which we belong has no part or lot with the kingdoms of the world and is destined in the great day of Christ's return to destroy and break in pieces all those other kingdoms, and to "fill the whole earth."

It may often seem to a Christian that in so far as he can he ought to take a hand in the affairs of the Civil Government to stop abuses or to help bring relief from various existing evils. I sympathize with such a feeling. But we must recognize that our power to help our fellow-men lies not in fleshly wisdom and man's way, but in adherence to the will of God. The weapons of our warfare are not carnal, but spiritual. Jericho is not to be overthrown by assault, but by faith marching about its walls. Now the vote is a carnal weapon; for back of the vote is the law, and back of the law is the sword. The Christian has a spiritual power which exceeds infinitely the small carnal force he can exert by means of his ballot. First of all his access to God's throne of grace. "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men to be saved and to come to the knowledge of the truth." (1 Tim. 2:1-4). The other spiritual power by which a Christian ameliorates the conditions in the world and its governments is his good life and

testimony; for "ye are the salt of the earth . . . ye are the light of the world." The godly conduct of Christians, their teaching of the gospel, and their good works in Christ's name, have their effect on the world at large, elevating the standards of public judgment, affording visions of better things, which issue in better social and political conditions. Thus does an un-earthly, unworldly people, by their very presence in the world, by the influence of their light bring about a betterment of earthly conditions for the peoples of the world. But if they entangle themselves by unprescribed activity in the world's own affairs and thus compromise their high calling and their standing with God, both they and the world are immeasurably the losers.

Question No. 4. Is it right for a congregation of the Church of Christ to have a ladies' Bible class (during the week) and have their own treasury and do good in the name of the ladies class of the Church of Christ?

Answer.—Whatever a Christian does he can and ought to do in the name of Jesus Christ, and as a member of the body of Christ, that in all things God may be glorified in the church and in Christ Jesus. (Ej.h. 3:21). There is no reason, however, why an individual Christian, or a number of Christians conjointly should not go ahead if they choose and do anything they have opportunity to do and that needs to be done—provided, of course, that they do not act in a spirit of faction or of vain-glory (Phil. 2:3). Nor is any principle violated if it is known that such and such brethren, or such and such a class of sisters have been done or are doing this or that good work, any more than it was wrong to publish that the household of Stephanas addicted themselves to the service of the saints (1 Cor. 16: 15, 16). If there is any danger that such a "class" might become an organization distinct from the church, or that it might be set in contradistinction to the church, it will be good to emphasize continually that all they are doing is in Christ's name and as members of His church.

TEMPER.

When I have lost my temper I have lost my reason too.
I'm never proud of anything which angrily I do.
When I have talked in anger and my cheeks were flaming red
I have always uttered something which I wish I hadn't said.

In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life, and all I've lost or made,
I can't recall a single time when fury ever paid.

So I struggle to be patient, for I've reached a wiser age,
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper flies
I never do a worthy deed, a decent deed or wise.

—AUTHOR UNKNOWN.

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NEWS AND NOTES.

From Jacksonville, Fla.: "During the latter part of June, I had a most pleasant work with Brother E. H. Hoover and the great Central Church of Christ, Chattanooga, Tenn. Brother Hoover is a 'great man of God,' and he is exerting a tremendous influence for good in the Church at Chattanooga as well as the whole city. There is not a better known preacher in Chattanooga than our good Brother Hoover.

"Twenty-six were led to make the decision for Christ, twenty-four of them baptisms.

"My stay was most pleasant among the good saints of the 'Scenic City.' There were many good preaching brethren who attended the meeting among whom were J. T. Clark, Clarence Cook, R. R. Brooks, Aruna Clark and Bro. Proffitt.

"I am back in Jacksonville for a month's stay, then out again into the evangelistic field. Pray for me."—H. N. Rutherford.

Delayed report: "In ten days' meeting at Amite, La., seven were baptized. At Oak Grove where we ran at same time by day there were a number who drew nearer the Lord. A. K. Ramsey is doing a splendid work in those parts. Am now with Sidney Mayeux in interesting tent meeting at Glenmora, La. Am due at Iota, La., July 17th, at Forest Hill the 29th, then Tennessee."—Stanford Chambers.

From Chicago: "Mrs. Skiles and I attended church at the Central Church (down in the Capitol Building in the loop) in the morning and at the Cornell Ave., Church in the evening. The latter is the building that the brethren have lately purchased. Both services were good and the field truly is great.

"The brethren here and in other large cities need the prayers of the church. They are laboring under difficulties which we, who live where the primitive Gospel is well known, do not have."—Jonah W. D. Skiles.

From Abilene, Texas: "We began our protracted meeting at the South-side Church of Christ the fourth Sunday in June, with Brother John E. Dunn, of Dallas, doing the preaching. We ran over three Lord's days with fine interest. Crowds were large and attentive. We had quite a number of visitors from other towns. Brother Dunn did some fine preaching. He held up and exalted Christ—more than almost any preacher I have heard. We had two baptisms, two reclaimed and two to take membership."—J. H. Mead.

Quantity orders for the alphabetical hymnal since last report: Worthington, Ky.; Tampa, Fla.; New Orleans; Chickasha, Okla.; Abilene, Texas; Erskine, Alta.; Atlanta, Ga.; Sinton, Texas; Frederickton, N. B.; Pennsville, Ohio; Ponca City, Okla.; Vernon, Texas; Bismarck, Ill.; Hamilton, Ont.; Hamlin, Texas; Portland, Me.; Bloomfield, Ky.; Sweetwater, Texas; Buffalo, Mo.; Glendale, Calif.; Tokyo, Japan.

From Chattanooga: "On June 29 Central Church in this city closed a very interesting meeting. The preaching was done by H. N. Rutherford of Jacksonville, Fla. There was hearty co-operation of the other congregations. Large crowds attended. Brother Rutherford did some fine work among us. There were 24 baptisms, 1 restoration and 1 added from the Baptists during the meeting. The four Sundays since the meeting there have been seven baptisms, and nine to identify themselves with the church.

"The Word and Work continues fine and we greatly enjoy it. Much success to the Word and Work forces. Pray for us."—E. H. Hoover.

From Dallas: "The meeting at Prairie Creek has thus far resulted in five baptisms, and one restoration, all adults. Meeting will close tomorrow night. We all hated much to lose Brother McCaleb, (who is moving to Indianapolis) but our loss will be gain for the other place. Work is progressing nicely at Peak Street."—J. E. Blansett.

From Brazil: "We are all seven enjoying good health and rejoice in the prospects that are before us. The only thing of any real consequence that we feel that we have missed in leaving the United States is the association of loved ones there, and loved ones in the Lord."—O. S. Boyer.

H. L. Olmstead was in a good meeting at Bohon church, Ky., last month. Attendance at the Song Rally at Bohon, afternoon of July 15, was estimated at over a thousand.

From J. Madison Wright: "The meeting at Brookville, Pa., held in the tent used in preaching the gospel in the destitute places of that state, closed July 1 with 14 baptized and 3 restored."

J. M. Hottel is to begin a meeting with Ebenezer church, near Harrodsburg, Ky., on August 19.

Brother Boll continues in a great tent meeting in Louisville. During August he is to hold three meetings in Tennessee.

Brother Stephen D. Eckstein asks that mail for the Dallas Hebrew Mission be addressed to Box 1011, Dallas, Texas.

From Dallas: "In the two Sundays following the tent meeting we had 16 others added to our list, two of them by baptism."—J. E. Blansett.

Later reports from Dallas state that additions continue at the Peake and Main Church. The Lord is greatly prospering and blessing the work at that place, and the brethren are obliged to build larger quarters.

From Electra, Texas: "I am greatly enjoying the work at this place, with Brother Cled Wallace, in a fine meeting. Several have obeyed and we think many more will before the meeting closes."—B. M. Taylor.

E. L. Jorgnson was with the good brethren at Lancaster, Ky., in a week's meeting. Brother Cronley Broaddus is the faithful leader in the work, and Brother Baumer and Brother Severance visit Lancaster once a month each. This little church has the honor of being the home of Emmet and Margaret Broaddus, missionaries in China, with whom they have regular fellowship. One young man was baptized into Christ during the meetings.

George Benson has been in the Philippines a month with 36 baptisms.

The church at Trinity Springs, Ind., is conducting a four-weeks' Bible and Training Study, led by H. D. Leach, of Bloomington, Ind.

From Oskaloosa, Iowa: "I like the hymnal, 'Great Songs of The Church' just fine, and am handing you \$1 for it instead of 75c."—Dr. C. Wardell.

WIELDING WEAPONS.

STANFORD CHAMBERS.

Too many Christians disregard the Scripture teaching, "The weapons of our warfare are not carnal, but spiritual." Fearful of the consequences otherwise, the all-but universal resort in a pinch is to the carnal weapon, one kind or another kind. Why should there be such manifest unbelief? Our fight is a spiritual fight and our weapons must be spiritual weapons. If we only realized it, no other kind can be effective in the Christian's hand. The sword of the Spirit is the Christian's only sword. "And take . . . the sword of the Spirit which is the word of God."

But I am writing this chiefly to say that often the Word of God, itself, is made a carnal weapon. It is not the sword of Spirit when wielded by the flesh as is so often the case. Many wrest the Scriptures and many handle the word of God deceitfully perverting the truth. Many talk about wielding the sword of the Spirit in arguments and disputes when in reality the Scripture used was made a weapon of the flesh. "The Lord's servant must not strive but be gentle towards all." "In meekness correcting them that oppose themselves." When we must reprove and rebuke let it be done in the Spirit and not in the flesh, if we would see spiritual results. The wrath of the flesh worketh not the righteousness of the Spirit even though the words of the Scripture be much in evidence.

"We do not war according to the flesh."
He who does so is defeated already.

THE POWER OF PRAYER.

Prayer is the most potential and the most neglected of all the forces at the control of the disciple. It is, like electricity, at once the great illuminator, messenger, motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attached to any other one act and privilege of the believer's life. God's universal terms are peculiarly associated with it: "whosoever," "whatsoever," "wheresoever," "all," "any," "every," and the unequivocal "shall" that leaves no doubt of His purpose to answer true prayer.

And yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise. We have not, because we ask not, and we ask and receive not, because we ask amiss. To quicken, arouse, and revive the prayer spirit means advance all along the line. Every other form of holy living, doing, serving, waits for holy praying to give it life and power. Why is it that we resort to prayer last of all and least of all in the crises of life?

A. T. PIERSON.

Renew now—if your address tab is 8-28.

IS GOD THE AUTHOR OF THE BIBLE?

EARL C. SMITH.

This is a question that is so important no person should be satisfied until he knows the right answer to it; and it is a question so simple that any one can absolutely know the right answer to it. It is important because the eternal destiny of every human being is involved in the answer; it is simple for it would be unfair should the eternal destiny of any be involved in the answer to a question that could only be solved by a few favored ones. A man can learn with absolute certainty the right answer to this question, if he wants to do so. *Any* man can *know* the right answer to this question, if he is willing to know it. You do not have to know Greek or Hebrew or history or geography or archeology or literary criticism or any of these sciences and arts to which only a very favored few can ever hope to attain and none can really, thoroughly know. Nor do you have to be expert at collecting, arranging and classifying evidence. Nay, the most ignorant men, those with the poorest opportunities for culture and learning, if they have the will to know can know, for the Lord's own word is "any man" and that is one of those all-inclusive words that does not leave out a single soul.

Is God the author of the Bible? Do you want to know the right answer to that question? It is surely worth the knowing, for look at these promises: "Blessed is the man whose delight is in the law of Jehovah; and on it doth he meditate day and night . . . and whatsoever he doeth shall prosper." (Psa. 1:1-3). "Seek ye first his kingdom and his righteousness; and all these things (food, clothes, etc.,) shall be added unto you." Matt. 6:33. "My God shall supply every need of yours according to his riches in glory, in Christ Jesus." Phil. 4:19. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Is it worth while to *know* that *everything* that you turn your hand to shall prosper? Is it worth while to *know* that your food and clothes and all your needs shall ever be supplied? Is it worth while to *know* that at the coming of the Lord Jesus Christ you shall be caught up to meet Him in the air to be with Him forever? If God is the author of the Bible, these promises are far more sure than the rising of the sun tomorrow. Are you willing to know that God is the Author of the Bible? You cannot afford not to *know* the right answer to this question for if you miss the above promises there is anguish and woe. (cf. Mal. 4:1-3; Mark 9:38-50; Luke 16:19-31; Rev. 14:9-11, etc.). You can *know* the right answer. You cannot afford not to know it.

Is God the author of the Bible? Yes. If there is anything that I know, I know more surely that God is the Author of the

Bible. I could give you a number of reasons, but there are thousands of souls that know just as well as I know that God is the Author of the Bible, who cannot give you a single reason, though they have all the reasons that I have. Once a Christian woman was asked, "Do you believe the Bible is the word of God?" She replied, "I know the Bible is the word of God." Then she was asked, "Why do you believe the Bible is the word of God?" She answered, "I *know* the Bible is the word of God." The "why" was insisted upon and the "I *know*" was as persistently given. She did *know*, only she had not been trained in analyzing a proposition, laying out all the elements. But that did not keep her from knowing. I have met many a Christian that knows that God is the Author of the Bible that could not answer why, except as this woman did. Many who have had the poorest opportunity for training in testing evidence or analyzing propositions know and have numerous reasons but could not give you a single one; but their holy and prosperous lives are proof that they do *know*. Some of these men and women that I have known never touched a thing that didn't prosper, and their lives were so full of love and joy and peace, and meekness, and kindness, that one who loves God felt a sort of rapture in their company.

You can find out if God is the Author of the Bible if you are willing to know. You won't have to go to the government library in Washington and dig into a lot of books, nor will you have to go to the universities and consult with the doctors. The way is simple and sure. There is no uncertainty about it. All the investigations in libraries and laboratories and the counsel of doctors are subject to the uncertainty of our depraved nature and, worse, to the cunning device of the Devil. Such investigations are destroying thousands of souls. God has never placed the knowledge of the Divine Authorship after investigations. It would not be fair; the poor willing soul who lives his life out in a little shack in the backwoods could never have the joy of knowing that God is the Author of the Bible. Some of the sweetest, holiest, most God-fearing and God-trusting, most loving, most joyous, most prosperous lives that I have ever known lived in houses with no ceiling, where you could see daylight in any direction you might look, sometimes without glass windows, only shutters. And God has not withheld from them the possibility of knowing that He wrote the Bible. They know even if thousands of proud doctors of philosophy do not. The way is simple and certain, I tell you. Do you really want to know? Your eternal destiny is involved in the answer. Here is the way: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The right answer to this question is not the fruit of the investigation of a brilliant and trained mind but of a humble and obedient heart. This most precious bit of knowledge follows obedience, not study. It never precedes obedience. I could give you a number of unanswerable reasons why I know God is the Author of the Bible, and if your

mind is candid you would be convinced that it is the truth. But you will not have this unanswerable, unquestionable knowledge until you obey.

"I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Matt. 11:25.

THE BLESSEDNESS OF BIBLE STUDY.

E. A. RHODES.

We always get a blessing out of studying the Bible. The knowledge of the Bible is to our souls what food is to our bodies. It gives us strength and is our life, yea our eternal life, for though the knowledge of the Bible we come to know God; "and this is life eternal, that they should know thee, the only true God, and him whom thou didst send." (John 17:3).

There is a great joy in reading about and meditating on the lives of the great men of old who made the word of God first in their lives. That which made Abraham great was the diligent keeping of the commandments and statutes and laws of God, and he was called the father of the faithful. (Gen. 26:5). That which made Job the perfect and upright man that he was, was the treasuring up of the words of His mouth more than his necessary food. (Job 23:12). The word of God was dear to the writer of the 119th Psalm, for he said, "Oh how love I thy law! It is my meditation all the day." Ezra, because he had set his heart to seek the law of Jehovah, and to do it and to teach in Israel statutes and ordinances, became a ready scribe in the law and with God's favor resting upon him the king granted him all his request. (Ezra 7:6). It was because Paul counted "all things to be loss for the excellency of the knowledge of Christ Jesus" his Lord that he could say, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4:7, 8). Peter, having obtained a precious faith through knowledge of God, could write and exhort the brethren to add the Christian graces and "thus richly supply to themselves an entrance into the eternal kingdom of our Lord." (2 Pet. 1:1-11).

That joyful message that John had heard from the beginning (1 John 1:1-4), that message of love and hope, made him bold to say, "we know that if he shall be manifested we shall be like him for we shall see him even as he is"; and this knowledge of the glorious return of the Lord quickened him to purify himself "even as He is pure." (1 John 3:2, 3).

Let us, seeing that we have so great a "cloud of witnesses" (Heb. 12:1) turn from the vain things of this life, the luxury and pleasure and delights of this age, and seek our God that we also may learn to do His will. (Read Psalm 1).

RIGHTEOUSNESS MANIFESTED.

(Basic Principles—Rom. 12:1-2).

J. EDWARD BOYD.

RIGHTEOUSNESS IMPUTED, IMPARTED, AND PRACTICED.

The theme of the Roman letter is *righteousness*—a righteousness of God, needed by the entire human race, imputed to believers on the ground of their faith in Jesus, imparted to them through the indwelling Spirit, to be manifested by them in daily walk and life. This is God's order. Man is disposed to reverse it, putting the receiving after the doing, the justifying after the working. But God first gives righteousness, then exhorts the receiver to work righteousness; He first calls and saves, then admonishes those already "saved by grace through faith" to walk worthily of their high calling. (Eph. 2:8; 4:1). We have now reached that section of the epistle devoted to the manifestation of righteousness in the life and character of the believer.

A LIVING SACRIFICE.

At the foundation lies sacrifice. It was the sacrifice of Christ that made possible God's righteousness for us; it is the presentation of the body as a living sacrifice that constitutes the believer's first step in right living. For whatever of righteousness we manifest must obviously be manifested through the body and its members. "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." (6:12-13). It is a complete surrender to God, a dedication of our powers to Him who has bought us. When that is done, there will be a glad and ready response to the will of God, a running in the way of His commandments, an eagerness to do our part in His service.

This is an exhortation that should strike deep into the hearts of all the Lord's people. It was addressed to saints to whom the apostle said, "I thank my God . . . that your faith is proclaimed throughout the whole world," and of whom he was persuaded that they were "full of goodness, filled with all knowledge, able also to admonish one another." (1:8; 15:14). And we may be sure that if he were writing to the saints of the present time he would as earnestly beseech *them* to present *their* bodies a living sacrifice unto God. My brother, whoever you are, wheresoever you are, he is beseeching, entreating, imploring *you* to present *your* body "a living sacrifice, holy, acceptable to God, which is your spiritual service." The Lord Jesus pleads for the use of our members in righteousness and Christian service. God's mercies have abounded unto us; what shall be our response?

NOT CONFORMED, BUT TRANSFORMED.

"And be not fashioned according to this world." For the present world (rather, "age") is evil. (Gal. 1:4). Our Lord Je-

sus Christ "gave Himself for our sins, that He might deliver us out of this present evil world." It was evil then, and it is evil now; it has undergone no essential change. How very inconsistent, how very wrong, for the Lord's people, who have been delivered out of it, to seek to conform themselves to it! Yet it is a deplorable fact that such is often the case. For how readily many Christians adopt the immodest fashions that are introduced from time to time, and that in spite of plain apostolic admonitions to the contrary! (1 Tim. 2:9; 1 Pet. 3:3). And in other things, too, in questionable pleasures, in shady business methods, yea, even in matters of religious observances, how strong the tendency to conform to worldly practices and to measure our conduct by worldly standards.

There is little need to particularize further. The heart that is fully consecrated to the Lord will have little difficulty in distinguishing between the good and the evil. An earnest desire to please the Lord is the thing most needful. "But be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." It is a radical change that is in view here. He who is so transformed is a very different person from what he would otherwise be; different in his thoughts, purposes, ideals, motives, manner of life. He has power of discernment, and is not continually in a state of doubt and indecision whether he ought to do this or that, whether he should walk in questionable paths; he finds the good way, wherein he may walk and find rest for his soul.

BIBLE FIGURES.

More than ten million Bibles, or parts of the Bible, were issued during 1927 by the American Bible Society, according to the society's report. The Bibles were published in one hundred and sixty-six languages and dialects.

One of the outstanding accomplishments for the year was the publishing of the first complete Bible in the Lula-Lulua language, "which is spoken by some two million five hundred thousand natives of the Bantu race in the Belgian Congo," the report says. This is the one hundred and sixty-ninth translation of the whole Bible which has been effected through the work of Bible societies.

Another important work was the second edition of ten thousand Zulu New Testaments printed for African missions. Progress in translation work was made in Central America, South, East and Central Africa, and in some of the American Indian dialects through the assistance of certain American missions. More than three million copies of the Scriptures were circulated in China by the society.

The society reports an increase in the distribution of Scriptures in the United States and says that its Brazil agency in Rio de Janeiro has completed fifty years of Bible work.

HOW TO ADVANCE EVANGELIZATION.

GASTON COLLINS.

(Extract from Ontario June meeting address, reported by A. M. Simpson).

Brother Collins opened his address with the two statements, "We have the ability to Evangelize," and "We have the possibility to Evangelize."

The need for evangelism is great. There are some churches dwindling and some just holding their own. In some places the church is just going slowly. There are many opportunities but there are no new churches established.

All evangelization centers around the Gospel. To preach the Gospel means to preach Jesus. When our talk is about anything concerning the Lord Jesus Christ we are preaching the Gospel. We must know Christ before we can preach Christ.

What will advance the evangelization of the world will advance the evangelization of Ontario.

An evangelist must be acceptable to the brethren as well as to God.

While it is necessary and advisable to have money ready for the support of an evangelist, we feel it is best for an evangelist to be willing to go to any field no matter what difficulties are ahead of him, financial or otherwise. We do not want the man who only wants a job.

The evangelist must have Faith, Love for Souls, and a Positive Message.

The Gospel is a Lever, the Church is the place on which it operates, so we must strengthen the churches already established.

We must have faith, conviction will follow; then we will be strong. We must not baptize and stop there, but we must continue to teach those who have been immersed. We must have a consciousness of power and in order to have that every member should have a vision. Without a vision people perish. We must make a full surrender of our lives.

We have dwelt a long time on baptism but is it not possible that we have neglected the birth of the Spirit, "Ye must be born of water and of the spirit." "If any man hath not the spirit of Christ, he is none of His."

Our membership should be built up of members who are godly, in pulpit and pew, office and class-room, factory and workshop.

We must have Christian homes. We may bring up our sons as probable preachers and our daughters as wives of preachers.

We must have a devoted membership. Our members must not only give of their means and their time but give themselves to Christ, godly in pew and pulpit, office and class-room, factory and workshop.

With proper co-operation among the brethren we can make much advancement.

THE ANTICHRIST.

BY PROF. W. G. MOREHEAD.

That the Scriptures predict the appearing of a powerful foe of the people and cause of God cannot be doubted. Enemies, great in number and in might, there have been and there are; for it seems to be the fortune of truth ever to encounter the most determined opposition. But that an evil power should arise who should be pre-eminently the antagonist of the Lord Jesus Christ, whose awful acts of wickedness and heights of blasphemy should surpass all others, every believing reader of the Bible well knows.

I. THE PROPHECIES OF ANTICHRIST.

The voices of the prophets and apostles unite in announcing the advent of this adversary. Daniel speaks of it in language which betokens the deep interest the spirit of prophecy takes in the subject: "After this I saw in the night visions, and, behold! a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were placed, and one that was Ancient of Days did sit; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire." (Dan. 7:7-11).

In terms as graphic and portentous as those of Daniel, the Apostle Paul describes a like adversary: "Let no man deceive you by any means; for that day shall not come, except there come the falling away first, and the man of sin be revealed, the son of perdition, he who opposeth and exalted himself against all that is called God or that is worshipped so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power

and signs and lying wonders, and with all deceit of unrighteousness in them that are perishing." (2 Thess. 2:3-10).

A still more circumstantial account of a like adversary is found in the book of Revelation, an account which gathers into itself all that has been communicated on the dark theme in the word of God. (Rev. 13:17-19).

What is thus minutely pictured in the inspired utterances of Daniel, Paul, and John is foreshadowed by other prophets and apostles. There are preintimations of this great evil power running parallel with the predictions and promises concerning the seed of the woman and the Messiah of the chosen people. In every murderous oppressor and son of Belial that came or was to come upon the field of history in opposition to the children of God inspired men saw the precursors of the final enemy who shall afflict and waste Jehovah's heritage. This is a characteristic feature of prophecy; is woven into its organic structure. As the prophets saw in Moses and Joshua, in David and Solomon the fore-intimations and types of that great and final Savior and Conqueror to come, the Lord Jesus Christ, and in the theocracy of Israel the shadow of the perfected Kingdom of God, so in pre-eminently bad men, in Cain and Nimrod, in Pharaoh and Balaam, and Antiochus Epiphanes, and in the persecuting kingdoms of Egypt, Assyria, and Babylon, they saw the image of the final enemy, the picture of the last persecuting world-power. The shadow was projected before. "Prophecy," Delitzsch says, "is apotelesmatic." It fixes its gaze on the end; it dips its brush in the colors which pertain to the end. All good tends toward and finds its climax in Him who alone is the absolute good. All evil likewise tends toward a centralization and culmination in some colossus of sin and crime. And it would seem that the Spirit of God in His delineations of the course and progress of evil ever keeps looking forward to its consummation in the last and most frightful form which human apostasy assumes, viz: the Antichrist. This is our theme—a forbidding one assuredly, but one upon which the word of God has spoken in the fullest and most emphatic manner.

THREE SCHOOLS.

It is scarcely needful to remark that upon the general subject there has been a very whirl of theory, conjecture, argument, and exposition. We have here the three great schools of interpreters represented, the preterist, the presentist and the futurist; for the question of the Antichrist correlates itself with the other questions which arise in the field of prophecy—with the church, Israel, the coming of the Lord, and the establishment of the promised kingdom. By some, Antichrist is identified with a person or a system that long since appeared in the world and passed away. By others, he is now upon the stage of action awaiting the doom his sins and crimes so justly merit. By others still, Antichrist is regarded as yet to come; that while he has had and now has his forerunners who prepare for him his way, himself is still to ap-

pear. It would require a volume of considerable size merely to report the literature on the general topic.

In such a maze and labyrinth of conflicting opinion it behooves the student of the prophetic word to move with guarded steps and earnest circumspection. His first and main effort should be to grasp the mighty outlines of the prophecies touching this adversary, with no attempt to master the details. He should fix a steady gaze upon the mountain ranges and lofty peaks, leaving the while unscanned the intervening valleys and profound abysses. His, mainly, should be the survey of the continent, its boundaries, and conformation, with no effort to trace every stream and lake and watershed of the interior. The first instrument he should employ is the telescope, not the microscope. Adhering to the method of investigation thus indicated, let us (1) determine the import of the word.

The term Antichrist is a scriptural one; four times it occurs in the New Testament, (1 John 2:18-22; 4:3; 2 John 7). In a general epistle, written to no particular church, but to a wide circle of churches, the apostles makes this remarkable statement: "Little children, it is the last time; and as we have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time." It is obvious from this language that the Christians of John's day were acquainted with the coming of the Antichrist. They had "heard" about it. It formed part of the common instruction of believers. It was distinct and prominent in the writings of the prophets, and it was among the teachings of Christ, and those sent to preach and teach in His name. Thus Paul in writing to the Thessalonians of the man of sin reminds them of his instruction on the subject during his brief visit to them: "Remember ye not that while I was yet with you I told you these things?" The apostles were not dumb as to the last times. Eschatology formed no small part of the message they proclaimed. With the blessed gospel of the grace of God which they preached they intermingled solemn warnings of a future apostacy and the appearing of the adversary who shall meet his doom at the hands of the Son of God Himself. They, therefore, who earnestly give themselves to such studies for their own instruction and for that of their fellows have for their encouragement and comfort apostolic precedent and authority.

THE MEANING OF "ANTICHRIST."

In the word Antichrist there is a measure of ambiguity, for the preposition "anti," when compounded with a substantive, in the Greek language, may signify either "instead of" or "against." There are those who see in the word no more than a counterfeit Christ. Thus, Mr. Greswell, whose learning and impartiality none will dispute, conceives of it: "Antichrist signifies neither more nor less than another Christ; a pro-Christ; a vice-Christ; an alter Christus; a pretender to the name of Christ, who in every circumstance of personal distinction that can contribute to

determine the individuality of the real Christ, appears to be, and sets himself up as the counterpart of the true." Thus likewise a living writer, whose books are largely read, expresses himself: "The name itself means, not as is sometimes asserted, an avowed antagonist of Christ, but one professing to be a vice-Christ, a rival Christ, one who would assume the character, occupy the place, and fulfill the functions of Christ."

"Antichrist," however, designates more than a pretender to the Messianic office. There is another term in Greek, which means a false Christ, viz: Pseudo-christos—a word our Lord employs in Matt. 24:24. Huther's definition of "anti" compounded is exact; it "denotes a subject, whether person or thing, opposing a subject of the same kind." Thus, antistrategos is not only a vice general, but one who opposes another general; anti-philosophos is a philosopher who opposes other philosophers; just as anti-pope with us is not only a rival pope, but the enemy of another pope. In the term Anti-christ there is the idea both of counterfeiting and antagonizing Christ. In this sense it embodies an important truth. That hostility is really formidable in which the adversary preserves the semblance of the characteristic excellence which he opposes.

But whatever meaning the etymology of the word may yield, the fact is not to be ignored that the Antichrist is described in Scripture as the determined enemy of the Savior. It is in accordance with the design of John in his epistles to represent him as the counterfeit of the Lord; for he there deals rather with the spirit and principle of the adversary than with his character and personality. But in the apocalypse the same inspired writer exhibits the beast as pre-eminently the foe of Christ, as one whose sole aim, purpose, and hope it is to extinguish the name and annihilate the person of Christ. So, too, Paul describes him naming him the *antikeimenos*, the opposer, the antagonist of God. A two-fold idea, therefore, inheres in the name which the word of God gives to the adversary; he counterfeits Christ—a blasphemer; he fights against Christ—a hostile power.

II. IDENTITY OF THE PROPHECIES OF DANIEL, PAUL, AND JOHN THAT RELATE TO THE ANTICHRIST.

Reference is had to Daniel 7, II Thessalonians 2, and Revelation 13. Among evangelical expositors the consensus is almost universal that one and the same evil power is predicted by all. The tremendous portrait is one, although each account has features and lineaments peculiar to itself. By bringing them together the unity of the description and the magnitude of the subject are apparent. The grounds for the identification of these prophecies are moral and historical, ample, and conclusive. The symbols employed by Daniel and John are identical. In both it is a beast, a rapacious wild beast that appears in the field of prophetic vision. Daniel sees four beasts emerging from the sea in succession; but it is on the fourth in the series that interest and attention concentrate; the fourth that for savage

ferocity surpasses the others. John's beast combines in itself the characteristic features of all that Daniel saw. It had the form of a leopard, the feet of a bear, and the mouth of a lion. In both the beast arises from the sea, and is a horrible nondescript, a fierce monster with ten horns.

There is no mistaking the significance of the symbol. It is a pictorial representation of the political sovereignty of the world. So the prophets themselves interpret; the "beast" is a "king" and a "kingdom." He has horns, and the horns are the symbols of power. He has diadems on his horns, and diadems are the badges of regal dominion. Clearly it is the God-opposing power of the world that is meant. Nor should the symbol of a beast to represent imperial sovereignty be thought arbitrary or grotesque. The world powers themselves have furnished the example. The dragon, the lion, the bear, and the eagle are emblems emblazoned on the escutcheons and stamped upon the coins of the nations of today.

1. The moral features of the adversary in the three prophecies are identical. By all he is invested with transcendent powers. The little horn of Dan. 7, which masters the great beast and becomes his governing and guiding mind, "has eyes like the eyes of a man." Predominant intellect, dazzling intelligence, power to know men and to sway them, distinguish him. And so we are told "he understandeth dark sentences," "he shall practice and prosper;" "and through his policy also he shall cause craft to prosper in his hand," (Dan. 8:23-25). The beast of the Apocalypse is quite similar. By his prime minister, the false prophet, "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth." (Rev. 13:13, 14).

The man of sin of 2 Thess. comes "with all power and signs and lying wonders, and with all deceit of unrighteousness" (9-10). He is supremely blasphemous. "The king" of Daniel has "a mouth speaking great things"—"speaking great words against the Most High." He stands up against the Prince of princes, magnifies himself even to the Prince of the host; he exalts himself above every god, nor regards the God of his fathers (Dan. 7:8-25; 8:11-25; 11:36, 37). To the beast of the Apocalypse there is given "a mouth speaking great things and blasphemies; and he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven" (Rev. 13:5, 6). The man of sin "exalteth himself above all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:4).

He is intolerant, persecuting. "The king" in Daniel wears out the saints of the Most High, casts down some of the hosts of heaven and tramples on them; destroys the mighty and the holy people (7:25; 8:10-24). The man of sin is the lawless one who, impatient of restraint, sets aside all authority, human and divine,

and opposes himself to all that is called God, or that is worshipped (2:4-8). To the beast of the Apocalypse is given power over all kindreds, and tongues, and nations; power to make war with the saints and to overcome them; and power to kill every one who refuses to worship him and to receive his mark (Rev. 13:7-15).

2. The time-notes in the three prophecies are identical. The adversary appears in connection with apostasy. In Daniel the king of fierce countenance makes his appearance when the transgressors are come to the full (8:23). In 2 Thessalonians the coming of the man of sin occurs when the falling away is at the flood, the hindrance being removed. In the Apocalypse the beast presents himself when men have renounced allegiance to God and pay homage to the monster. Daniel's beast dominates for "a time, times, and the dividing of time," 1,260 days. John's beast continues forty and two months, 1,260 days. Daniel's vision has its fulfillment "at the time of end." Paul's prediction synchronizes with "the day of the Lord," the time of the end. John dates his prophecy by the "hour," the "day," the "judgment" of Almighty God—the time of the end.

3. The doom of the adversary in the three prophecies is identical. In Daniel the beast is slain by one like unto the Son of Man who comes in the clouds of heaven. In Thessalonians the man of sin is brought to nought by the outshining splendor of the coming of the Lord Jesus. In the Apocalypse the beast is taken by the glorious Conqueror who comes from heaven, whose name is the word of God. In Daniel the beast is given to the burning flame; in Thessalonians the man of sin is consumed by the breath of the Lord's mouth. In the Apocalypse the beast and the false prophets are cast alive into the lake of fire! From all these marks of identity we conclude that "the willful king" of Daniel, the lawless one of Paul, and the beast of John are not three, but one, the three-fold picture of the one great enemy of God and all good—the Antichrist.

III. HAVE THE PROPHECIES RELATING TO THE ANTI-CHRIST BEEN FULFILLED?

Has there appeared upon the field of history any person or any system verifying the description? Two schools of interpreters make answer in the affirmative—the Preterist and the Presentist. The preterist theory is based on the plausible assumption that the apostles expected the accomplishment of the predictions in their own lifetime, or at most in the generation immediately succeeding them; in consequence, either they were in error, or we must find the fulfillment in some person or event lying near the apostles themselves. And so the Roman Emperor Nero is pitched upon as the Antichrist, and the fall of Jerusalem as the advent of the Lord Jesus Christ. And this in the face of the inspired declaration of the Apostle Paul who solemnly tells the saints of Thessalonica who thought the day of Christ was already come, that that day cannot set in unless the apostasy

first come and the check of hindrance which holds back the parousia of the man of sin be removed! But let that pass.

WAS NERO THE ANTICHRIST?

There are insuperable difficulties in the way of our accepting the Neronian theory. Nero died by his own hand at the villa of his freedman Phaon, four miles outside the walls of Rome. Daniel, Paul, and John with one voice testify that the Antichrist is destroyed by the coming of the Lord. How does Nero's suicide fulfill the reiterated promise and prediction of the Holy Ghost? "A more notable instance of inadequate interpretation cannot be imagined."

Daniel tells us that on the destruction of his fourth beast and its little horn (the Antichrist), "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." John tells us that when the beast and the false prophet are cast into the lake of fire, and Satan is bound, the thousand years of blessedness ensue (Dan. 7:27; Rev. 19:20; 20:1-6). This is the concurrent testimony of all the prophets, of Joel, Isaiah, Zechariah, and of the Savior Himself. The order, the temporal sequence, observed in all, is this: The enemy and desolating armies; the time of unprecedented trouble and sorrow, the great tribulation; and then the judgment of the Lord which sweeps the earth clear of His foes, and peace and blessedness succeed. What followed the death of Nero and the destruction of Jerusalem? The millennium? Centuries of persecution, the rise of the papacy, the proscription of the gospel, the chaining up of the Bible, the corruption of Christianity, the inquisition and the Dragonades, and war and strife and ignorance and crime have marked the rolling years. If Nero was the Antichrist, and the destruction of Jerusalem the Advent, and ever since the everlasting kingdom has been in the hands of the saints, and has had undisputed and universal sway, then all we have to say is that the magnificence of the promise and the prophecy is lost in the poverty of its fulfillment, "and Scripture is wiped out as a definite testimony to anything."

Finally, there is an extraordinary anachronism in the Neronian theory. If we are to believe the testimony of antiquity, Nero had been dead and Jerusalem destroyed more than twenty-five years before the book of Revelation was written. Irenæus, appointed Bishop of Lyons, A. D. 177, thus speaks: "For no long time ago was it (the Revelation) seen, but almost in our own generation at the end of the reign of Domitian." This statement fixes the date of the book at A. D. 95 or 96; for Domitian was assassinated in the last year named. Nero died A. D. 68; Jerusalem was destroyed A. D. 70. Let it be remembered that Irenæus lived near the apostolic age, for he could not have been born later than A. D. 130; that he was the disciple and friend of the saintly Polycarp who had been the contemporary of the Apostle John

himself; that he was the friend and successor of Pothinus, whose ninety years of age takes us back to the generation which saw the last of the apostles; that his testimony is corroborated by Tertullian, Clement of Alexandria, Victorinus, Eusebius, and Jerome, and its validity and force will be recognized. Not until this testimony is set aside by competent authority, far other than that of the notoriously inaccurate Epiphanius, can sensible men hold that Nero was the Antichrist, or that the fall of Jerusalem was the predicted coming of the Son of man.

(To be continued.)

THE PORTLAND CHRISTIAN SCHOOL.

The first graduating class from the High School department of the Portland Christian School marked a milestone and an epoch in the progress of this work at the close of the school year last June.

For the information of any who may not know we will tell again, briefly, of the nature of this work. Four years ago after much deliberation and prayer, and at considerable financial outlay, the Portland Ave. Church, Louisville, undertook to provide Christian instruction in all the common school branches, for our children and for all as many as we could accommodate. The work started off under the very able leadership of Stanford Chambers as principal, and several other good teachers, with about 90 pupils (which at that time was the capacity limit) representing all the Public School grades and first year High School. Each year after that one year of High School work was added. Again at great expense to a church, poor in this world's goods but rich in faith and sacrifice, the premises were enlarged. The school that year had about 150 pupils, which was too many, for we were over-crowded. After that we kept the school limited to 130 pupils. An addition of two class-rooms was built and equipped. The fourth year of high school work was completed by this first graduating class last June. In order to test the work the students were required to take the official examination furnished by the Iowa State University, and the papers were sent in. The returns showed a high percentage—the worst of the papers were 12½ per cent. above the passing mark—and a high commendation was passed upon the papers as a whole. Although this is not an "accredited" school, its pupils have no difficulty finding entrance into higher institutions of learning.

The spiritual help to the pupils is both of a negative and a positive nature—on the one hand affording them protection from a spirit and an influence which is increasingly pervading secular schools in many places; on the other hand bringing them under the personal influence of devoted Christian teachers, and the daily teaching of the Bible. The fruit of this is becoming gratifyingly manifest.

The School is free to all, supported by free will gifts.

M. L. MOORE.

It was a great and good man that passed from our midst when Brother M. L. Moore fell asleep in Jesus. His departure was sudden and unexpected and came as a shock to his many friends all over the country. Brother Moore was widely known and greatly beloved. He was great in humility, in simplicity, in goodness and kindness, in gentleness and love, and withal faithful to his Lord and to the word of God's grace. There are driving preachers and winning preachers. Brother Moore was one of the latter. He had the keys to the hearts of men. With sympathy and tenderness he entered into the lives of people to teach and admonish and help them; and the poor had the gospel preached to them, and the common people heard him gladly, and the Lord's sheep caught the Shepherd's voice in the simple loving accents of Brother Moore's pleading. If it is a commendation to a man that children love him—they certainly loved Brother Moore. When he was superintendent of the Potter Orphan Home the children clung to him as to a father—a very good father. In fact, though strong in mind and physically of powerful build and stature, and distinguished in appearance, Brother Moore was a child—a child not in understanding but in malice; a man with a child's heart, as pure, as guileless, as simple, as trustful, as humble and unpretentious; one of God's little ones.

We shall not be able to fill the vacancy he has left. Who can take his place and who could do in his place what he did? We believe that our work as Christians is both the test and preparation for an immeasurably greater service God has laid up for us for "the ages to come." He who was faithful in a few things here is set over many there; and he who was faithful in that which was another's shall be put in trust of true riches which are his own. For such men as we believe Brother Moore to have been, is prepared a place of exalted and blessed service in the eternal kingdom of our Lord and Saviour Jesus Christ.

R. H. B.

W. D. CAMPBELL.

We have heard with sorrow of the sudden departure of the beloved preacher, W. D. Campbell, lately of Ft. Worth, Texas. "Willie Campbell," they called him affectionately throughout Canada, his homeland; and wherever he was known he was loved—for his gentleness, his childlike simplicity of spirit, his guilelessness, and purity of life.

For many years he served as evangelist in the Bathurst St. Church, Toronto; then for years in Old Plum St., Detroit. He was a very successful proclaimer of the gospel, especially to the unsaved. A master in the presentation of "first principles," he did it so as to convert men to Jesus, not to a doctrine alone. Of a truly fraternal spirit, Brother Campbell never sympathized with current tendencies to draw lines and to separate brethren over differences not directly affecting the gospel and the simple worship of the New Testament Church. His heart was warm and large; and men will bless Willie Campbell's name for many years to come.

E. L. J.

VOLNEY MINOR BOYD.

Volney Minor Boyd, my brother in the flesh and in the Lord, died at Graton, California, on the morning of May 28, 1928. He was in his thirty-second year, and for nearly seventeen years had been a member of "the one body." For a number of years he taught in the Pacific Christian Academy at Graton, and was later associated for a short time with Brother O. W. Gardner in his work of faith and love at Santa Rosa. A close student of the Scriptures, he became specially interested in the prophecies, bringing to them a mind unfettered by conventional interpretations, with the results that have so often followed such earnest, independent investigation. Two days before his departure, though his body was wasted away by the disease which had long afflicted him, his mind seemed keen as he discussed with friends the subject of the Holy Spirit, asserting his belief that the members of the church "do not know the half of it yet." The separation is in-
bers of the church "do not know the half of it yet." J. Edward Boyd.

ON FOREIGN FIELDS. MISSIONARY NOTES.

DON CARLOS JANES.

Herman Fox and family were due to sail for home July 19. Churches desiring Bro. Fox to speak to them during his furlough will please address E. L. Jorgenson, care Word and Work.

Paul Harvey Etter was born June 29th and started on his career weighing eight pounds, two and a half ounces. The Etters are to go to Japan about September. ** The congregation at Huntsville, Texas, where Bro. Lloyd Rice preaches has begun fellowshipping Bro. Sherriff. ** The fine gifts forwarded from Odessa, Mo., church by Bro. G. T. Doty are a substantial help to Bro. Dow Merritt's housebuilding program. ** Let us have 100 missionaries by Pentecost, 1930—or much sooner.

It is good to note that Bro. W. L. Brown, formerly of Morilton, Ark., announces himself ready for the African field. Please send travel money for him to Bro. A. B. Reese, Reeds, Mo. ** We hear Brother Benson has baptized 23 in the mission recently begun in the Philippine Islands. ** Pray for more missionaries, even as Jesus taught. ** Is there a suitable and willing single man to join Bro. Sherriff this year? ** Virgil and Ramona Smith have been on another prolonged trip to the interior. ** Last year, the Sellersburg, Indiana, church gave nearly eleven hundred dollars to missions. The last three years they have averaged \$996.29 for this purpose. ** If "loyalty" in our vocabulary means more than a sort of sectarian designation to distinguish from those guilty of certain errors, we should be in favor of missions at home and abroad. The main work of the church is to give the gospel to all men everywhere. ** Have you considered what *your* responsibility in the mission work may be? Can God use you freely to stir your home church on the giving, or to enlist a nearby church in helping Bro. Bixler, Sister Mattley, or some other needy missionary? Could you get the ladies to make some garments for a missionary family, or gather up a quantity of clean, white rags for needed bandages in the African work? Ship nothing here (causing extra postage), without directions, but information will be gladly given. ** Louisville ladies have sent two packages to the Rhodes family. ** Lewis Oldham is the better able to meet his bills by the partnership of Alma, Ark., church. ** That worthy servant, Geo. Johnson, of Louisville, plans to go to Brazil this year. Help him along. ** Some very informing photographs of Dow Merritt's medical work have come to hand. Molly Sherriff reports her father shooting a hawk measuring 52 inches from tip to tip. Africa is a big land filled with big things, elephants, lions, mountains, lakes and millions needing the gospel. ** "Follow the Bible" and you will favor missionary work. The apostles were all missionaries but one—the traitor.

A NEW MISSIONARY TO BRAZIL.

R. H. B.

This fall George Johnson is going to Brazil to join the Boyers and the Smiths. Brother Johnson is truly a man of God, faithful, zealous, loving, able and "mighty in the Scriptures," clean and true—just such a servant of the Lord as God can use in the toilsome and difficult labor of the mission-field in Brazil. He will match up in devotion and faith and courage with the Boyers and Virgil Smith and wife. The Boyers and Smiths went last year and all their communications are burdened with the vastness of the field, the appalling need, the open doors, the ripeness of the harvest, the lack of laborers. Johnson goes as Boyer and Smith went—approved of all that know him as a faithful and tried servant of Christ, worthy and fit to such a task, and trusting God for his support for himself, his wife, and two little ones. Men of such faith and temper will give a good account of themselves in the work of God in the foreign field. I take it on myself to call for funds to defray his passage. Johnson is *going*, by the Lord's will. But the privilege of sharing in that work and sacrifice is ours. Money so invested is never lost and brings the richest returns. Contributions sent to Word and Work will be duly acknowledged and accounted.

BROTHER McCALEB CALLS.

At the Sunday morning service June 10, I baptized a young man who for some time has been attending Miss Cypert's Bible class. Before making the usual confession he said he did not know much yet about the Bible but he was suffering on account of his sins and had come to be baptized. Brother Kenmoku is a serious-minded young man.

For more than ten years I have felt the need of another missionary to take part with me in the work at Zoshigaya, and now that I am in a position to carry out my long cherished plan to devote most of my time to the publishing of a monthly magazine and other literature, the need for some one to release me is all the more urgent. One man can't do it all. I think all of us are trying to undertake too many things. We are not trying to do too much, but trying to do too many things and as a result we do not succeed so well at anything. I want to give up the oversight of the church entirely to some younger brother and also the Gakuin plant. At present it is idle. For the last year a Japanese sister has been trying to run it but she now desires to be released and devote her entire time to the kindergarten and to the Sunday school and to personal work among the women. It is now held in reserve awaiting developments in the hope that it may be turned into some sort of training station for workers or something else that will be useful. At present some of the rooms are used for the Sunday School classes. While I shall continue to

be of incidental service where it is thought I can be helpful, I do not henceforth wish any responsibility save that of supplying good literature. Who is ready to offer himself for this particular service? You may either write me or Brother Don Carlos Janes, 2229 Dearing Court, Louisville, Ky. Or you may express your wish to the church where you are or to any of the papers. Any of these ways will do to get matters under way. Don't hurry but be prompt. Yours in the fellowship of his service.

J. M. McCALEB.

68 Zoshigaya, Tokio, Japan.

REPORT FOR MAY.

For personal use: Portland Ave., Louisville, Ky., \$15; Chattanooga Central, Chattanooga, Tenn., \$10; Oakland, Tenn., by Ed Bourne, \$78; Mulvane, Kansas, by Mrs. E. D. Fisher, \$20.25; Borden, Ind., by Fred Fordyce, \$48; Jacksonville, Fla., by H. N. Rutherford, \$17; Green's Chapel, Ky., by Mrs. Denta Moss, \$10; Salem, Ky., by Thompson Prather, \$10; Rich Pond, Ky., by T. P. Conkin, \$3.52; Total, \$211.77.

For the Kamitimizaka Church: Abilene, Texas, by W. H. Free, \$85.00.

For Literature: J. H. McCaleb, Texas, \$10; George Pepperdine, \$500. Total, \$510.00.

For Preaching Halls and Japanese Workers: George Pepperdine, \$1,000.

The brethren are looking for suitable places at four of the stations to erect preaching halls. Brother Pepperdine spent almost a month in Japan visiting all the different places of work and studying the needs and conditions. He came to the conclusion that the work of the missionary was no small undertaking.

Brother Morehead baptized two people in May; Brother Harry Fox baptized a person in the early part of June. Brother Rhodes writes: "The Kindergarten is very interesting; the children do well. There are seventeen enrolled now."

REPORT FOR JUNE, 1928.

Personal Support: Portland Ave., Louisville, Ky., \$15; Chattanooga Central, Chattanooga, Tenn., \$10; Greens Chapel, \$10; Salem, Ky., \$10; Jacksonville, Fla., \$16. Total, \$61.00.

For Kamitimizaka Church: Abilene, Texas, \$85.00. Literature Fund, from J. H. McCaleb, \$10.00.

J. M. McCaleb.

JANES' REPORT.

Brother Janes' report for the last six months of 1927 shows the following sums received:

Received for Sister Andrews' native helper, \$150.25; for O. D. Bixler, \$423.50; for Lillie D. Cypert, \$19.00; for Harry R. Fox, \$1,041.13; for Herman J. Fox, \$972.40; for miscellaneous ends, \$4,911.35; for Max Langpaap, \$101.15; for Ray Lawyer and Zelma, \$907.42; for J. M. McCaleb, \$66.00; for John Dow Merritt, \$195.08; for W. N. Short, \$273.39; for John Sherriff, \$710.51; for Ethel Mattley, \$339.77; for Lillie Cypert house, \$189.11; for Bixler house, \$187.12; for Harry Fox house, \$71.97; for Herman Fox house, \$330.64; for E. A. Broadus house, \$174.11; for Barney D. Morehead house, \$164.11; for Scott house account, \$203.02; for John Sherriff house, \$578.89; for Missionary Book Fund, \$7.50; for George M. Scott, \$967.38; for Harry R. Fox, travel, \$748.03; for Ormsby Ave. church loan, \$25.00; for my free literature work, \$34.90; for O. S. Boyer, \$615.69; for Virgil F. Smith, \$679.85. Total receipts, \$14,988.07.

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 AUGUST.

Lesson 6.

August 5, 1928.

PAUL IN A PAGAN COUNTRY.

Golden Text: I know how to be abased, and I know also how to abound.—Phil. 4:12.

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 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

Questions and Brief Comments.

Verse 8. Where is Lystra? (See Notes). What is an "impotent man"? (An invalid, or a lame man). How long had he been so?

Verse 9. What did Paul see in his face? How did his faith come? (By hearing of Jesus. Paul saw that the cripple believed fully in the power of Jesus to do anything and everything.)

Verse 10. What did Paul say to him? Did Paul have authority to say that? How did the man respond to this voice of authority? Why did he so respond to it? (Because of his faith in the power and greatness of the Christ whom Paul preached). Was he then enabled to walk? In what respects does this miracle differ from the "healings" practiced by some today?

Verses 11-14. What did the multitudes think when they saw this? What did they call Barnabas? (Jupiter—the chief of all the gods). Why did they call Paul Mercury? What did the priest of Jupiter attempt? What only hindered this purpose?

Verse 15. What did Barnabas and Paul say they themselves were? For what had they come? What effect would this "good tidings" (gospel) have if they obeyed it? What contrast here between the true God and their gods?

Verse 16. Why had this God been silent so long? (Comp. Rom. 1:24, 26).

Verse 17. Yet did He leave Himself wholly without witness? What testimony did they have of Him? (Comp. Jas. 1:17).

Verse 18. Was it easy, even thus, to restrain the zealous worshippers?

Verse 19. Was this popular praise and honor very deep and permanent? Is it ever so? Who came and stirred up the multitudes against Paul? To what extent? What did the Jews of Antioch and Iconium have against

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.

Paul? What was done to Paul? Verse 20. What in this verse shows Paul's undaunted courage and strength? After this experience did Paul and Barnabas quit and go home? What point did they make next? Where is Derbe? (Notes).

NOTES AND TEACHING POINTS.

FROM ANTIOCH TO LYSTRA AND DERBE AND BACK HOME.

1. From Antioch in Syria their starting-point, Paul and Barnabas went to Seleucia, a nearby seaport, and sailed to Cyprus; passed through that island from Salamis to Paphos; then sailed to Perga; thence went to Antioch in Pisidia. Thus far we followed them in the preceding lesson.

2. From Antioch they went to Iconium, not far distant, where they had great success in the work of the Lord. The opposition arose there, as elsewhere, through the disobedient Jews, and finally, in the midst of a riot, the preachers fled to the cities of Lycaonia, the first of which in their path was Lystra. Our present lesson is taken up with what happens at Lystra, and concludes with the statement that they went from there to Derbe.

3. Derbe was the limit—of this first missionary journey. After a fruitful preaching of the gospel to that city, they retraced their steps, unafraid, bold in the Lord, through the places where they had been so severely persecuted—Lystra, Iconium, Antioch, “confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God.” Then they appointed for them elders in every church, and with prayer and fasting commended them to the Lord in whom they had believed. (Acts 14:21-23).

4. They passed again through Pisidia and Pamphylia, preached at Perga, went down to the sea-port Attalia, and returned by ship to Antioch in Syria, from whence they had started by the grace of God to the work they had now so faithfully fulfilled.

Use the Lesson Text Questions for Class.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 12, 1928.

THE COUNCIL AT JERUSALEM.

Golden Text: If therefore the Son shall make you free, ye shall be free indeed.—John 8:36.

Lesson Text: Acts 16:1-11.

1 And certain men came down from Judaea 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 other 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 Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to

Questions and Brief Comments.

Verse 1. From whence did these teachers come? To what city? (Antioch, the great Gentile center. See Acts 11:26). What did they teach? Whom did they teach so?

Verse 2. Did Paul and Barnabas consent to this teaching? How did the brethren at Antioch decide to settle this controversy? Why to Jerusalem? (Jerusalem was the original starting point of the gospel. The apostles were there. It also was the center or Jewish Christianity. The Judaizing teachers had come from there, or from that region. If that teaching was repudiated in Jerusalem—as Paul and Barnabas knew it would be—it would stand refuted in

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.

every place for ever.)

Verse 3. What glad and wonderful news did Paul and Barnabas tell all along the journey? How did the brethren everywhere receive this news?

Verse 4. Did the church at Jerusalem recognize Paul and Barnabas and their work?

Verse 5. Who raised a protest? Were these outsiders, or brethren in the church? What does Paul later call them? (Gal. 2:4—"false brethren.") What did these seek to bind on the Gentile converts?

Verse 6. For what did the apostles and elders gather together? Could the apostles have settled this by a simple authoritative dictum? (Yes—they were Christ's inspired representatives, and they knew the truth). Did they undertake to settle it that way? Why not? (They wanted all the church to see and be convinced for themselves.)

Verse 7. What was first? ("Much questioning"—i. e., disputation, among some; not among the apostles.) Who, as on former great occasions, took the initiative? Why was it suitable that Peter should speak? How had God through Peter shown his will in regard to the Gentiles? When was that? (The conversion of Cornelius. See Acts 10).

Verse 8. How did God bear witness to the Gentiles at that time? (See Acts 10:44-47 and 11:17).

Verse 9. Did God make any distinction between Jewish and Gentile believers? How did He purify the Gentiles' hearts?

Verse 10. To whom does Peter now address a rebuke? (See v. 5). What is his rebuke? What were they trying to do? Had any of them or their fathers ever successfully borne the yoke of the Law? (Gal. 6:13).

Verse 11. Who are the "we" and who the "they" in this verse? Did the Jewish Christians themselves look to the Law for their final salvation? To what did they and the Gentile brethren both alike look for salvation? (Compare with this Gal. 2:15).

NOTES AND TEACHING POINTS.

THE CONTROVERSY.

This was the first great controversy that arose in the church, and it threatened to cause a split between Jewish and Gentile brethren. It was occasioned by teachers who came down from Judea (where the gospel was first preached, which fact would give their teaching a certain authority in the eyes of the Antioch church) and said it was necessary that the Gentile converts should be circumcised and enjoined to keep the law of Moses. That of course, caused great consternation among the Gentile Christians.

HOW THE CONTROVERSY WAS SETTLED.

1. At no time was there any dissension between the apostles. In order that there might not be any misrepresentation or misapprehension, Paul saw the apostles alone first and laid his gospel before them. They the pillars of the church, did not even try to give him any correction or additional teaching, but instantly and wholeheartedly, endorsed and acknowledged Paul's gospel and gave Paul and Barnabas the right hand of fellowship. See Gal. 2:1-10.

2. The public conference was held in order to secure agreement among the brethren in the church. First free scope was given for discussion. "Men who are in error," says McGarvey, "can never be convinced that they are wrong by denying them freedom of speech. Not till they have been allowed to express themselves to the last word are they capable of listening dispassionately to the other side." When there had been much discussion Peter rose up. His speech appears in our printed lesson. Then Paul and Barnabas rehearsed the wonderful works God did among the Gentiles through them. Finally James made a speech, in which by the use of a prophetic quotation he showed that in the Messianic times Gentiles, as such, and without becoming Jews, could and would be accepted as God's people. This seemed to clinch the matter. The conclusion of the conference was that an epistle was sent out to the Gentile Christians from the apostles and elders of the church at Jerusalem, in which epistle the doctrine of those Judaizing teachers was denied and repudiated.

OTHER TEACHING POINTS.

Judaizing teachers of today—Seventh Day Adventists and some other sects. Consider Gal. 4:21-31 as a complete answer to all such teachings. Also 2 Cor. 3.

Controversies within the Church. Settled not by arbitrary dictum, but by fair discussion and patient consideration until agreement is reached.

By the Grace of our Lord Jesus Christ. In this, and not in law-keeping is the Christian's hope of final salvation. (v. 11). Christians are not under law but under grace. Rom. 6:14. Shall we feel free to sin then because we are not under law, but under grace? See Rom. 6:15-23; Gal. 5:16-24.

QUESTIONS FOR CLASS USE.

1. Who came with a false teaching?
2. What was the teaching?
3. Did Paul and Barnabas tolerate it? (Why not? Gal. 2:5).
4. Where was the question carried for settlement?
5. Why could it be better settled at Jerusalem?
6. Who made the first speech?
7. Recall some of his points.
8. From Acts 15:12-29 see
 - a. Who spoke next.
 - b. Who delivered the final speech.
 - c. The outcome of it all.
9. What is the Golden Text?
10. What bearing has it on our lesson?

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 19, 1928.

PAUL CARRIES THE GOSPEL INTO EUROPE.

Golden Text. Come over into Macedonia, and help us.—Acts 16:9.

Lesson Text: Acts 16:9-15.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days.

Questions and Brief Comments.

Verse 9. Where was this? (Troas.—Paul is on his second missionary journey. See Notes). What vision did Paul see?

Verse 10. What conclusion did Paul draw from that vision? What did he do accordingly? Where was Macedonia? (In Europe).

Verses 11, 12. What sort of journey did they make? In what city did they halt? What is told us of Philippi?

Verse 13. Where did Paul usually go first? (To the synagogue of the Jews). Why not here? (There wasn't any). Where did he go looking for Jewish worshippers? Who came together there?

Verse 14. Which of the women is

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

specially mentioned? What is told of her? Who opened her heart? How? (See Notes.) Did she pay attention to Paul's teaching?

Verse 15. Was she baptized? Is that mentioned as though it were a matter of course? Who was baptized along with her? What earnest and urgent request did she make of Paul and his companions? Who were his companions? (Silas, Timothy, and Luke).

NOTES AND TEACHING POINTS.

PAUL'S SECOND MISSIONARY JOURNEY.

After the conference in Jerusalem Paul said to Barnabas, Come let us go back where we preached before and see how the brethren and the churches are getting along. To this Barnabas was willing, but wanted to take John Mark along again. But Paul was entirely opposed to that because John had left them and turned back on the first journey. Barnabas, however, was just as determined that John should accompany them. The outcome was that Barnabas took John and went away on his own hook; but Paul chose him another companion, Silas, and went on his journey—back to Derbe, Lystra, Iconium, etc. At Lystra he picked up another companion, a young man named Timothy, of whom we hear much later. Finally, at Troas, Luke, the writer of this Book of Acts joins the company. This is inferred by the sudden introduction of the pronoun "we" (verse 10) whereas before the story was told in the third person, "they."

HOW PAUL GOT TO TROAS.

On the way across Asia Minor Paul passed through Phrygia and Galatia. He had wanted to go South into the province of Asia, but the Holy Spirit forbade it. When he then turned to go northward into Bithynia the Lord again interfered. So he went on West till he reached the seacoast at Troas. There the notable night vision directed him over to Europe, to Macedonia.

LYDIA.

The few things we are told about Lydia mark her as a woman of force, faithfulness, and devotion. Being a Jewess, she would attend the synagogue-worship on the Sabbath. At Philippi there was no synagogue, but she kept her Sabbath just the same, and met with a number of other women at some specified place of prayer by the riverside. It was at that place and on such an occasion that Paul and his companions came to them, bringing the priceless treasure of the gospel.

The Lord opened Lydia's heart. This is a stated fact, and we must not lose sight of the fact in question as to how the Lord did it. To open one's heart is to secure his attention, and a favorable and receptive attitude. In the case of the Jailor (Acts 16) this was done by the earthquake and the conduct of Paul and Silas. Again (as in Samaria, for example, Acts 8) the evidence of signs and miracles in some instances opened hearts to the reception of the gospel. In Cornelius' case it was extraordinary circumstances. At Iconium it was the manner in which Paul spoke (Acts 14:1) which opened their hearts to receive the word with earnest heed. The means and methods vary, but the fact is there. There is no ground, however, for supposing that the opening of the heart in any case was due to an abstract operation of the Holy Spirit upon the sinner's heart.—The prayers of God's people can avail much to open doors and to give the gospel a favorable chance and entrance.—In Lydia's case it was, no doubt, the word itself (for she first heard) that seized her interest and enlisted her full attention unto faith and obedience.

COME OVER AND HELP US!

This is a great missionary text. From all the dark places of earth's heathen races this cry, consciously and unconsciously goes out to those who have the gospel and could send it.

Use the Questions alongside of the Lesson-Text for Class.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 26, 1928.

PAUL IN A ROMAN PRISON.

Golden Text: Rejoice in the Lord always: again I will say Rejoice.—Phil. 4:4.

Lesson Text: Acts 16:19-34.

19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,

20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city,

21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately, all the doors were opened; and every one's bands were loosed.

27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30 and brought them out and said, Sirs, what must I do to be saved?

Questions and Brief Comments.

Verse 19. Turn first of all and read Acts 16:16-18. In what lay "the hope of their gain"? (In the girl's ability to tell fortunes). How did they see that this ability was gone? (Some marked change in the girl when the evil spirit went out). How did they revenge themselves?

Verses 20, 21. What was their accusation? Was that the real reason of their action?

Verse 22. How did the magistrates second the mob? Did they have a right to do that? (Verses 37, 38).

Verses 23, 24. Were they beaten slightly only? Then what was done? What special charge to the jailor? How did he fulfil this charge?

Verse 25. To what words and sounds never heard before in such a place as this, did the prisoners listen at midnight? Recall what these men had suffered, and what place and condition they were in. How were they able to sing? (Comp. 1 Thess. 1:6).

Verse 26. What strange thing happened? What is told of the prison doors and the prisoners?

Verse 27. Why would the jailor have killed himself? (According to Roman law he would be executed if he had lost even one of his prisoners.)

Verse 28. How did Paul prevent the rash act?

Verses 29, 30. Note six things said of the jailor. Did he realize at once that these men were backed by God's power? What question did he ask them? Where might he have got the thought that these men could tell him how to be saved? (Verse 17) Was this a very important question?

Verses 31, 32. What answer did Paul and Silas give him? Why could he not have done that just then? ("How shall they believe on him of whom they have not heard?" Rom. 10:14. Compare also, "Who is he, that I may

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32 And they spake the word of the Lord unto him, with all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

the Spirit's fruit is seen in him? (Gal. 5:22). What shows that there could have been no infants in the jailor's household?

believe on him?" John 9:36). What therefore did Paul and Silas immediately do? (Spake unto him the word of the Lord). How does faith come? (Rom. 10:17). To whom did they speak the Word?

Verse 33. In their speaking of the Word, did they tell him to be baptized? What three things did the jailor do? Who was baptized with him?

Verse 34. Where did the jailor take them next? How did he show the love that immediately springs up in the newborn soul? What other item of

NOTES AND TEACHING POINTS.

THE SOOTHSAYING MAID.

Neither the Lord Jesus nor any of his faithful servants would accept testimony from evil spirits. This girl, we are plainly told, was possessed of an evil spirit, which enabled her to tell fortunes. (Such things are not unknown in our days, and God's word solemnly warns us against them. Whoever consults fortune-tellers, mediums, witches, etc., puts himself in league with and in the power of Satan, whose kingdom they represent). This maid told the simple truth about Paul and Silas. But even the truth is not to be received from the devil. If Paul had allowed this girl to commend him, the people would have thought he was of her sort, and the word of God would have been put on par with the utterances of demons. As one has said, all the evil of demon-possession would have been blamed on Paul, and all the good of the gospel would have been imputed to demonism. Therefore Paul instead of being pleased was grieved at the soothsayer's testimony, and finally he cast out the demon, which fact irritated Satan to such extent that he stirred up all his agents against Paul and Silas. But it worked out to their victory.

OTHER TEACHING POINTS.

An example of Christians suffering for Jesus' sake. They followed the word of Jesus literally: "rejoice and be exceeding glad" (Matt. 5:12). Consider also Rom. 8:17, 18.

Their Joy in deepest Gloom. Could a more melancholy situation be imagined than that these two strangers were in that night? Whence had they heart to pray and sing? Consider the Golden Text.

The Conversion of the Jailor. 1. The earthquake. 2. The Jailor saved from suicide. 3. His anxious question. 4. The answer. 5. Preaching to him and his. 6. His Baptism. 7. Rejoicing.

Sequel of the Story (not given in the printed lesson): The attempt of the guilty magistrates to release Paul and Silas secretly. They refused to be set free in such a manner. Why? And what was done about it? (Acts 16:35-40).

QUESTIONS FOR CLASS USE.

1. How did the trouble start?
2. Tell about the soothsaying maid, and why and how Paul cast out the evil spirit.
3. What accusation was brought against Paul and Silas?
4. What was done to them?
5. What were they doing at midnight?
6. What remarkable thing happened?
7. What did the jailor attempt?
8. Who stopped him?
9. What was his great question?
10. Give the answer given him.
11. Why did they have to speak the word of God to him? (Rom. 10:17).
12. What did he then do?
13. Who, besides the jailor himself, heard, believed, was baptized and rejoiced in God?

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