

WORD AND WORK

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

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NEWS AND NOTES.

From New Orleans: "The church here has enjoyed a great meeting of nineteen days' duration. Brother Friend preached some strong sermons, and they were all well received. Such interest was shown throughout. Eight were baptized, one restored, and several members of the congregation publicly expressed themselves as rededicating their lives in service to God. It was a great spiritual feast to us all, and has given us new life and strengthened our hope. God be praised!"—Willis H. Allen.

We repeat it—If you want to make sure of getting the Editor's "Lord's Day Lessons" in time for the first Sunday each month, subscribe for an individual copy of the Quarterly (25c the year). We try to schedule our work so as to get the magazine out in time; but the publisher (who is supported by gospel preaching, not by the paper) holds many meetings—loves to hold them; and, while he does not believe the doctrine that "a man has to live"—well, for better reasons than that, he is often away from the office.

If we had the heart, or the courage, to ask our readers to pay \$1.50 for the magazine, you should have real "service," and we should have no perplexing "summer shortage." But then, that's the price of a good (?) cigar a month; and perhaps the paper is hardly worth that much—considering the high cost of the indispensable Daily Blade! And so we do the best we can, and sometimes come a long way short of that! Anyway, subscribe for the Quarterly.

From Linton, Ind.: "Brother Boll was in fine spirit for our meeting. The house proved too small several nights. One Sunday night we went to the Opera House. At least a thousand were present. Eighteen were added from all sources. Many questions were asked through the question box, each evening after the meeting was under way. The church is much strengthened and encouraged."—J. R. Clark.

From Glenmora, La.: "We lost six last month by removal, and one by sin. Four more are to leave us first of June. Others are off for summer school and others to visit old homes and relatives. Our hope is that those who go away will prove faithful, and those left behind may redouble their efforts. Brother Elston put in about ten days at Forest Hill resulting in two baptized and one restored. Several loaded cars went from Glenmora each night."—A. K. Ramsey.

Will our living friends who have "expired" please revive!

An Oklahoma evangelist asks for a shipment of our books and tracts to sell in his summer meetings. We would have no "summer slump" if half of the evangelists who read this news note would "go and do likewise." And best of all, you would be serving those who buy.

J. M. Hottel, minister of the church at Franklin, Ky., is with New Albany, Ind., church in a meeting.

Ted Brackett sends a gift club of four names (\$3) each month. There's a good idea! It helps in both directions.

E. H. Hoover, now on a trip North with Sister Hoover, preached at Bathurst Street church, Toronto, May 31st.

From Jacksonville: "Fine services here. Lord's Day, May 1, we reached our highest mark in Bible School attendance, there being 200 present. Two made the good confession at night; good missionary offering."—H. N. Rutherford.

Some quantity orders for the alphabetical hymnal, "Great Songs of The Church," since last report: Graton, Calif.; Patterson, N. J.; Richmond, Va.; Chicago (Evangelical); Hungerford, Tex.; Calgary, Morrilton, Indianapolis, Los Angeles (Judson Press); Nashville (Joseph Ave.); Los Angeles, (Biola Book Room); Englewood, Kan.; Linton, Ind.; Tokyo, (Japan Bible Society); Calgary (again); Dodge City, Kan.; Malta, Ohio; South Louisville; Parksville, Ky.

Its high time to send in your literature orders for the third quarter.

From the good old churches of Albion and Roselma, Nebraska, comes the report of 5 recent baptisms—some from each church having been immersed at the hand of Brother Poynter. One also was restored. Brother Poynter and Brother Sumner Spaulding continue to proclaim the joyful gospel message from the Albion pulpit.

Churches wishing to take advantage of the 55c advance rate on "Great Songs of The Church," (shape note edition) must remit before July 10. The rate after publication will be 65c. See advertisement elsewhere.

The meeting at Linton, Ind., in which R. H. Boil did the preaching, was an enthusiastic one from start to finish. Great interest, overflowing houses (twice, when a special theme was announced the Opera House was engaged) and a number of additions, ten by baptism, eight otherwise. The church was greatly helped and built up. Brother J. R. Clark is located with this church, and doing fine work.

LOUISVILLE NEWS: Janes, the indefatigable, has recently held Camp Taylor's second meeting this spring. Brother Boil was in the first one.

H. L. Olmstead is holding forth at South Louisville. Not "holding the fort," but "holding forth"—rather, storming the enemy. Olmstead can "storm" too!

E. L. Jorgenson is at Parksville, with old-time revival interest. Brother Boyer's regular work there has done great good. Things are "looking up" for this old church.

D. H. Friend is—we don't know where he is! We can't keep track of his meetings! Highlands has a good home force though, that knows how to carry on.

Geo. R. Johnson turned the world somewhat upside down—at least he was able to tilt it a little, out about Hazelwood. Fifteen have been baptized, and a group called together to worship "after the pattern." And already the little church is giving to foreign missions, beginning with an eight-dollar offering. That's like Philippi!

"Gospel tent meetings"—by the way, that sounds good! Gospel tent meetings are on with the colored forces. Brother Bowser can do something more than bark at the population. And the two colored congregations are right with him.

LIFE'S THREE GREATEST SECRETS.

H. L. OLMSTEAD.

I. OF SAFETY.

When Israel came out of Egypt, God gave to them the Institution of the Passover. In the keeping of that first Passover there was safety for the first-born. "When I see the blood, I will pass over you" (Ex. 12:13) was the promise of God to all those who had applied the blood. Again, to Israel God said, "For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." (Lev. 17:11).

Jesus said on the night of the great Passover, "For this is my blood of the Covenant, which is poured out for many unto remission of sins." (Matt. 26:28). Peter wrote to the redeemed of their redemption and testified that it was by blood: "As of a lamb without spot or blemish, even the blood of Christ" (1 Pet. 1:19). The writer of Hebrews adds his testimony to the effect that "without the shedding of blood there is no remission." (Heb. 9:22). The Great Voice from Heaven announces, "They overcame him (Satan) because of the blood." (Rev. 12:11).

The secret then of *safety* is the *Blood*. Safety from guilt, condemnation, pollution, yea, even safety from Satan is secured by the blood.

II. OF ASSURANCE.

"These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:13.

"Verily, verily, I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment but hath passed out of death into life." Jno. 5:24.

"But these are written that ye may believe that Jesus is the Christ the Son of the living God; and that believing ye may have life in his name." Jno. 20:31. To this testimony we add the statement of the Psalmist, "Forever, O Jehovah thy word is settled in heaven." Psa. 119:89. It is "written" that we may know, "written" that we may believe. He has "said" unto us that we may know we have passed from death unto life.

The *secret* then of our *assurance* is the *word of God*. What assurance! Blessed assurance! Jesus is mine! That word which is forever settled in heaven assures us and there can be no greater assurance than this.

III. OF JOY.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." Jno. 15:10-11. "Behold to obey is better than sacrifice and to hearken than the fat of rams." 1 Sam. 15:22. "And to whom swear he that they should not enter into his rest, but to them that were disobedient?" Heb. 3:18. How important it is that we keep his com-

mandments. In keeping them there is great reward. Certainly there is the reward of Joy.

The *secret* then of *Joy* is obedience to his commandments. Disobedience also forfeits joy. David's disobedience lost him his salvation and he prays earnestly for the restoration of that joy. Psa. 51:12. We see advertisements which read, "For indigestion try _____." So for lack of joy, try obedience to God's commandments and see if the spiritual condition does not improve.

No greater blessings can the soul of man possess than the blessings of safety, assurance, and joy. If you do not have them, the way is open to their possession. Enter ye in by the door. For will he not with him freely give us all things?

MAY PREACHERS BE PASTORS?

STANFORD CHAMBERS.

I know of no Scripture to the effect that once an evangelist always an evangelist, or once a bishop always a bishop, and so on. Philip the deacon became Philip the evangelist. So far as I know a disciple may serve in one capacity at one time and in a different capacity at another time, and that by the Lord's own leading. In no capacity however, is he to be a professional or hireling.

It is to be observed that some preachers do little or no shepherding but it is also to be observed that theirs is not the highest quality of service. In the light of the Great Commission those preachers are not discharging their full responsibility. The charge is not only to make disciples but also to teach and train them. Feeding is a part of shepherding work. It involves a feeding time and place and it may involve going after the stray sheep or bringing the weak one, or indeed carrying food to some of the flock. The New Testament preacher has a duty here. Being responsible for bringing "new born babes" into the world, he is also responsible for their care and training. He must do this work himself or find some one to do it. Failure at this point has resulted in untold loss. Hundreds of congregations are un-fed, untrained, unkept, uncared for. Such churches do not hold—they leak. Converts, if made, are soon lost, for lack of shepherding.

The "professional" evangelist, of course, cannot stay to strengthen this lame point. He must pass on. He has calls imperative and must go; for are not his meetings booked far into the future, so that he cannot remain? But the Lord's servant may have to tarry in Ephesus (1 Tim. 1:3) "to charge certain men," and to set an example, or be left in Crete (Titus 1:3) to "set in order the things wanting" to "appoint elders," and to teach both the aged and the young.

Since the Lord has laid down no hard and fast lines sectioning off the work of elders, pastors, teachers, preachers, evangel-

ists, and so making them clearly distinct the one from the other, it is not in order for men to attempt to lay down such rules. The New Testament overlaps these duties, the one with the other, that there may be no lack. *The work must be done.* That is the point.

"Do the work of an evangelist, fulfill thy ministry," wrote Paul to Timothy, and yet he is to "charge certain men," to "put the brethren in mind" of certain things, to "command and teach," to "continue in those things," to properly deal with elder men and elder women, to see that widows receive proper spiritual and temporal care, to reprove them that sin, to "charge them that are rich," and to "commit" what he has received to "faithful men who may be able to teach others also." Virtually all these duties are considered pastoral duties today, and yet they are enjoined upon the evangelist Timothy, and that in Ephesus, too, an established congregation which had had the advantage of Paul's labors with them "by the space of three years" and had its elders whom the Holy Spirit had made overseers," or bishops, (Acts 20:17, 28).

But will Ephesus never reach the point where such work of an evangelist will no longer be needed? Not if she continues in spiritual health and travail, bringing to the birth new creatures in Christ Jesus. Is it not to be observed that the more vigorous and active and self-supporting and self-edifying a congregation becomes, the greater the occasion and opportunity for just such pastoral-evangelistic or evangelistic-pastoral work as Timothy is instructed and gifted to do at Ephesus? The least active church affords the least opportunity. While guarding against, and steering clear of professionalism in preaching, shepherding, evangelizing, or even in song leading, let us on the other hand adopt no theory that would hinder the Lord's servant from fulfilling (filling to the full) his ministry or rob the cause of any God-given talent. New Testament pastors could be elders and preachers at the same time, and New Testament evangelists could do shepherding work even in an established congregation, and that without the loss of standing, reputation or confidence. Back to primitive Christianity!

CREEPING PARALYSIS—SYMPTOMS OF APPROACHING APOSTASY.

LATENT APOSTASY.

"Organized Christianity," Huxley once said to Bishop Elliott in the Athenæum, "is like a piece of furniture which looks perfectly sound, but is riddled through and through with white ants." Blanco White tells us that for years he officiated regularly as a priest while he was an atheist, and he quieted his fevered conscience by the example of the pagan philosophers: "If they conformed to the external rites of their country, and worshipped God in their hearts, why should not I do the same?" He

belonged to a secret society of Spanish priests, and states that the whole Spanish Church was undermined by atheism. When the shock of the French Revolution revealed the thoughts of many hearts, priests and bishops flocked to the Revolutionary chiefs, and declared that their performances of Christian rites and creeds had been a gigantic farce.

So, through the portentous rise of modernism, we confront in all the churches, a race of creedless clergy, whose only faith is in their own priestly claims. As Bishop Gore, himself far from guiltless, acknowledges: "We have, rather widespread, a combination of a high sacramental doctrine with intense dogmatic weakness at the center. This is a movement full of peril, because it seems to hold on, while in reality it surrenders all."

VANISHING FOUNDATIONS.

Prophecy and fact are today converging on a common fulfilment. Prophecy says that in the last days men will depart from the Faith (1 Tim. 4:1), deny the Faith (1 Tim. 5:8), cast off their first Faith (1 Tim. 5:12), be seduced from the Faith (1 Tim. 6:10, marg. 6:21), overthrow the faith of others (2 Tim. 2:18), and be reprobate concerning the Faith (2 Tim. 3:8). Now in fact the foundations of the Faith are openly vanishing from the organized churches. I take a single example from a quite moderate leader. Dr. David Smith has written: "It will matter little on the Day of Judgment what theory we held about our Lord's Virgin Birth, His Divinity, or His Resurrection; but it will matter infinitely how much of His grace and charity dwelt in our hearts and shone in our lives."

All such thinkers discover, too late that grace is inseparable from truth, and one dies with the other; that when we have once allowed ourselves to deny the Scriptures, and are deliberately resolved so to do, something snaps in the brain, the main sinew of grace is fused, and the fortress of truth crumbles in the soul. Wellhausen abandoned all Christian worship; S. Davidson ended bereft of every Christian conviction; Loisy's sun set in infidelity; Cheyne died a Bahaist.

MODERNISM.

For modernism is more than a nebulous haze stained with ugly shadows; it is the first stage on the way to death. Keen observers among liberal theologians freely acknowledge its impotence. Dr. R. J. Campbell says: "I have to confess that the modernists and liberals in theology do not succeed in reaching the man in the street a whit better than the most conservative and orthodox." Some are frankly alarmed. Professor J. B. Pratt, who asserts that theological liberalism "has put faith upon a much more spiritual and truly Christian foundation," nevertheless, writing in the *Yale Review* (March, 1923), acknowledges that "this emancipation of the human mind has weakened incalculably the foundations of religious faith for millions of Christians; the tiller is slipping rapidly from our hands."

The apostasy will be spiritualistic in origin, gnostic in char-

acter, and infidel in effect; and gnosticism, the virus of heathenism injected into the veins of Christianity, is both the ancestor and offspring of modernism. "Few of us are aware," says Dr. W. H. Mill, an Oxford divine, "that the esoteric doctrine of Brahminism, and of all pagan theology, is now in the course of propagation to cultivated minds from the center of Christian Europe." Marcion preceded Astruc by fifteen centuries, but Astruc is the blood-descendant of Marcion; and all gnosticism ended, and ends, in complete apostasy. All thrones totter when the Throne of God is moved; and all authority vanishes when the Word of God is no longer clothed with the awful sanctions of Deity.

MASS APOSTASY.

But the reaction has already penetrated far deeper than denial. Nietzsche, whose influence on thinking Europe has been profound, says: "The Christian Faith is the greatest of all conceivable corruptions—I call it the one great curse." The live nerve of Socialism, a mass apostasy aboriginal only to Christian lands, lies in a direct recoil from the Heavenliness of the Bible. "Atheism," says Trotsky, "is a necessary condition for the revolutionist. He who believes in another world is not capable of concentrating all his passion on the transformation of this one."

So the moral dwellers upon the earth, upon whom the Apocalyptic judgments rain, are revealed in the utterance of Anarcharis Cloutz, an early Socialist: "I am the personal enemy of Jesus Christ." Hence the high priest of Socialism, Karl Marx, the apostle of the revolted millions, says: "We make war against all prevailing ideas of religion, of the state, of country, of patriotism. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is atheism."

NATIONAL APOSTASY.

A mass degeneration so pervasive can only end in the Psalmist's forecast (Ps. 2:2), remarkably foreshadowed by a prime minister of England. "The authority of the Prince of Peace," says Mr. Lloyd George, "is defied. The nations are plotting to hurl more defiance at His Throne. It is time that the Churches of Christ throughout Christendom should stand by their Prince." For the deep negations of free thought move toward blood. The historian, Lecky, says: "The greatest living anti-Christian writer was Hobbes, who was perhaps the most unflinching of all the supporters of persecution."

So in Russia, with all restraint removed, not only has the Church gone down in blood—five archbishops, sixteen bishops, and one thousand two hundred and fifteen priests have been executed—but a gigantic forecast of the final panorama has been staged at Moscow. "First came the statue of Buddha, followed by the "Divine Saviours" of all nations—Osiris, Marduk, Mitra, Christ. The scoundrel who impersonated the Divine Founder of Christianity was of the lowest, most repulsive type, and the painted hag who impersonated the Madonna was a notorious

prostitute. One of the many lorries lent by the Soviet Government contained a group representing the Three Persons in the Holy Trinity. Bolshevik police guarded the blasphemous rioters" (*Daily Mail*, Jan. 24, 1923). Moscow is but the first flute in the orchestra of Christendom: "Let us break their bands asunder, and cast away their cords from us."

ANTICHRIST.

But worship, not negation, is the ultimate goal, and apostasy carries in its womb the Antichrist. Mr. H. M. Hyndman, the founder of social democracy in England, said, at the close of his life: "I used to think that social democracy would take the place of religion; but now I see that religious belief, in one shape or another, will be necessary for hundreds of years yet, and we shall have to find it for them, somehow." Napoleon said: "If there had been only one religion, I should have embraced that." Apocalyptic forecasts, almost incredible fifty years ago, approach in fact.

In St. Mark's Episcopal Church, New York, the Egyptian god Amen-Ra was publicly worshipped a few months ago. The vicar, Dr. Guthrie, after the opening service of the prayer-book, led the congregation in a responsive chant to Aten, a dead Egyptian king; and then the whole assembly knelt, and offered a prayer of adoration to Amen-Ra. "Hail to thee," the prayer ran. "Amen-Ra, lord of the thrones of the earth, ancient of days, lord of the ages, upstayer of things that are, foremost of the gods, lord of truth and righteousness, begetter of the gods, creator of men and beasts and herbs." The worship in church buildings, not of a dead Egyptian, but of a living Roman, thus already casts its sinister shadows up the sunset sky. The last word is not atheism, but Anti-christ.

OUR DUTY.

So now we reach the summary of our duty. Prophecies of evil were given to falsify themselves: Hell is revealed in order that none may enter; prophecy is not a diagnosis of certain death, but an antitoxin to cure the dying. Nineveh's doom in forty days died in her instant repentance. As Jerome said long ago: "The prophet predicts, not always in order that it should come to pass, but that it might not." The blackness of the moral midnight is to sting us into activity, so that, even if we should go under, we shall have hurled our whole life against the oncoming flood. Lord Kitchener related how, on the field of Omdurman, the last Dervish, when all others had been shot, still gripped the Black Flag, until, as a bullet pierced him, his grasp relaxed, his hand slid down the flagstaff, and the brave heart ceased to beat.

Let me close with some remarkable words, issued by the Great Commission Prayer League: "My prediction is that not a generation remains between us and the formation of a mighty body of believers, the strongest and the most powerful that ever shook the world; they are massing from the rivers to the ends of the earth. They are ready to break with any and all denomina-

tions when the call of God shall sound. They will not abide the presence of that foe who could cut the Old Book to shreds, depose Jesus Christ from His Throne of Deity, and rob man of the mighty change known as the New Birth, as taught by the fathers, whose eyes were fixed on the Cross, and whose messages never wandered far from a fountain of Blood. It will all but tear the heart out of some of us when the rending of the timbers is heard. But we will not be led into the trap of the deceiver and the snare of the despoiler by our leaders. They must lead toward God or we will refuse to follow.”

—D. M. Panton.

HOW TO UNDERSTAND AND APPLY THE BIBLE.

R. H. BOLL

AMBASSADORS OF CHRIST.

It is notable that while Jesus gave out the terms of the great covenant. He Himself never preached it to the world, but delegated that work to the eleven men whom He addressed and to whom He said, “Go ye into all the world.” This great salvation indeed first began to be spoken by the Lord, but it was confirmed unto men by them that heard Him—the apostles. (Heb. 2:3). They were His representatives, His witnesses (Acts 1:8), His ambassadors.

Nothing is more important right here than that we should understand the fact that a representative, where he acts according to his instructions, has just the same authority and power within those limits as the one that sends him. If Japan desires to transact business with the United States, she does not come over, court, emperor, and all, but sends a man duly accredited and authorized, who represents her. He is the ambassador. If he is accepted, it is exactly the same as accepting the government that sends him; to reject his terms is to reject the power that sent him. If in his official capacity he is insulted, the insult is to the government of Japan; if on the other hand, he is honored, the honor is done to Japan. He has (in accord with his instructions to be sure) the right to make terms, arrange treaties and compacts. What he binds here, shall be bound in Japan—she will stand by it. In the peace negotiations between Russia and Japan the agreements accepted on each side were as valid as if the mikado or the czar had been personally present and had accepted them.

Now this very relationship also exists between Christ and His apostles. “We [apostles] are ambassadors therefore on behalf of Christ, *as though God were entreating by us*; we be seech you *on behalf of Christ*, be ye reconciled to God.” (2 Cor. 5:20). To them God had committed the only peace terms, “the word of reconciliation.” (2 Cor. 5:19).

An apostle is literally “one sent forth.” So we read in John 20:21 how Jesus said to them: “Peace be unto you; as the Father hath sent Me, so send I you.” And with these words he gave

them the ambassador's power to transact business on their Lord's behalf; which business was to put away sin and establish peace between man and God. "And when He had said this He breathed on them and saith unto them, Receive ye the Holy Spirit; whose soever sins ye forgive they are forgiven unto them, whose soever sins ye retain, they are retained." (John 20:22, 23.) No one will suppose, of course, that they could forgive sin according to their own pleasure and whims, or even as their reason and kindness might direct. Like all other ambassadors—yea, and much more so, for God is strict in this point—they were confined to the instructions from their King, which through the Holy Spirit they were to receive. In fact, to forestall every mistake on their part, the Holy Spirit Himself was to control their utterances.

The device of printing the personal words of Jesus in red letters, or in black-face type is on this account rather misleading, for it leaves an impression that the personal teachings and words of the Lord carry more weight and authority than those of the apostles. The Lord is set up as a higher authority than the apostles, where their respective statements appear to conflict. Now this is to misunderstand the whole matter. To be sure the apostles were men, and Jesus is Lord. But Jesus had authorized them and had given them the message, and subsequently put them under the control of the Holy Spirit that they might accurately set forth His will. Jesus himself said: "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me." (John 13:20). *Vice versa*, "He that rejecteth you rejecteth Me: and he that rejecteth Me rejecteth Him that sent Me." (Luke 10:16.) And Jesus is entirely responsible for the terms they should lay down, and the covenant of peace they were to offer. To one of them (Peter) the Lord said, "I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19). Which is to say that the government of heaven will stand by the terms and agreements the apostles shall make on earth, and will ratify them.

THE PROMISE OF THE SPIRIT.

Up to the time that Jesus first uttered the new covenant terms they had been kept in the secret counsel of God from times eternal. But now these words of infinite importance were given—not to the world as yet, but to the apostles, who were also charged to preach them to all nations. Jesus placed the treasure of His unsearchable riches into earthen vessels. (2 Cor. 4:7). But even now the Lord required that it must be kept secret a while longer. The time was not yet. First the apostles must receive their final qualification, to fit them completely for their work—an ambassadorship so sacred and important that in all the world the like of it had never been, and in which a mistake on their part would result in the loss of souls, and the marring

of God's eternal purpose. So the very possibility of human mistakes must be eliminated. This God did in His own wise way.

Having given them their commission, Jesus says: "And behold I send forth the promise of the Father upon you; but tarry ye in the city (Jerusalem) until ye be clothed with power from on high." (Luke 24:49). So back to Jerusalem they must go and wait. For what? This is further explained in Acts 1:4, 5, 8—"and being assembled together with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me; for John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence. . . . But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." (Rev. Vers.)

The Holy Spirit! The Son goes back to the Father; but not a step shall be made until Jesus was glorified. (John 7:39.) In Christ's farewell talk to His disciples found in John 14, 15 and 16; on that dark night of the Passover, Lord's Supper and Betrayal, the Promise of the Holy Spirit is given with great fulness, and His work explained. "He shall teach you all things," said Jesus, "and bring to your remembrance all that I said unto you." John 14:26. The 26th verse of the following chapter calls Him "the Spirit of truth which proceedeth from the Father," and states that when He is come He should "bear witness" of Christ. In the next chapter (John 16), Jesus' declaration of the Spirit's coming is prefaced by this hardest of all things for the apostles to believe: "Nevertheless I tell you the truth; it is expedient for you that I go away." How could it be? "For if I go not away the Comforter (the Spirit) will not come unto you." Then he tells them how the Spirit should convict the world of sin, of righteousness, and of judgment; and concludes, "I have yet many things to say unto you, but ye cannot bear them now; Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself, but what things soever He shall hear these shall He speak; and He shall declare unto you the things that are to come." (John 16:7-13.) Taught and reminded by the Spirit of all that Jesus had ever spoken, (John 14:26), and guided into all the truth even in the points where Jesus personally had given them no previous teaching (John 16:12, 13), they would be fully prepared to be the ambassadors of the King to proclaim unto men the way of salvation. And for the Spirit who would enable them to fulfill this responsibility, they were to wait in Jerusalem.

HOW THE HOLY SPIRIT CAME.

After Jesus was taken up from their midst, the disciples who had accompanied Him on that last of His earthly walks, returned to Jerusalem. With much emphasis does the writer of the Book of Acts state this, mentioning the distance they had to walk on their way back and the fact that they were in an upper room in

the city of Jerusalem, where they abode, and, again, mentioning the names of the eleven apostles, to show that these selfsame ones and all of them, lived there. It was an important point. Jesus had decreed that "repentance and remission of sins should be preached among all nations *beginning at Jerusalem*," Luke 24:47, and followed up with the command that they (the apostles) should tarry in the city until they be "clothed with power from on high." Luke 24:48. To which let us add the explanatory 8th verse of the first chapter of Acts: "But ye shall receive power when the Holy Spirit is come upon you, and ye shall be My witnesses"—and now watch the order—"both in Jerusalem"—there first—"and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was written in the prophets also, that the word of the Lord should go out from Jerusalem. (Isa. 2:3).

In the city of Jerusalem waiting and praying the little company is now the center of Heaven's interest. At last the great day of fulfillment breaks. On the morning of the day of Pentecost a sound like as of a rushing mighty wind was heard as coming from heaven, but descending upon the particular house where they were sitting, and filling it. Cloven tongues like as of fire parting asunder appeared and sat upon each one of them. "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4).

This then was the Promise, the coming of the Comforter, the Spirit of Truth who should guide them into all truth and bring all the priceless teaching of the Lord to their remembrance. A large crowd gathers attracted by the sound and the strange events. Now, too, has certainly come the time to preach the word of the new covenant, the Gospel of the Lord Jesus Christ.

To be Concluded.

WHAT WE SEE IN ZIONISM.

STEPHEN D. ECKSTEIN.

There is none more thoroughly informed as to the Jewish situation than the Hebrew Christian missionary, for he constantly holds his finger on the pulse of Jewry. Therefore we shall endeavor to introduce this important subject by dealing with some of its outstanding features. Of late not infrequently do we hear it remarked that there is no authenticity to the report that Israel is returning to Palestine, but with this as with the statement that Jesus was not a Jew, there is little doubt that either attitude is backed by misconstrued ideas, or an anti-semitic spirit. But despite the various objections that are raised on this subject, it must be acknowledged that great and astonishing headway has taken place in the development of the Holy Land through Zionist activities. There was a time when in the eyes of the world there was no Jewish people. True there were in every age individual Jews who have risen to positions of influence in various countries, and who by interventions and personal solicitation

would obtain from those with whom they had good standing certain ameliorations in the condition of the Jew. Yet since the dispersion of the Jews from Palestine there has been no recognition of the Jewish people as such. But of late new tendencies have made themselves paramount, and there appears in Zionism the long sought-for solution of a people in distress crying for peace and union, with one understanding and hope, and with all efforts unified toward the one goal. We now see a strongest current beating in Jewish life, and new inspiration has entered the heart of energetic, educated Jewish youth, making their idealism to express itself in a desire to return to "Eretz Yisroel," the land of Israel, and engage in the re-establishing and the re-building of it. So universal is the desire that every one as far as possible is either preparing to go, or waiting anxiously for the time when they can place themselves in a situation that would free them from binding obligations and return to the land of their fathers. Over a million Jews are now waiting to embark from their former habitations. Though they have returned in vast numbers there is little confusion among them, for one heart and motive predominates in all, and they seek to utilize every possibility and agency. Governmental affairs are being righted, new agricultural organizations have been founded, landholding extended, new industries established, even the way has been blazed for opening of a Hebrew University. The establishing of this institution on Mount Scopus, is one of the most aggressive movements of the Jews in the past nineteen centuries, and will have a centripetal force, drawing all that is noble in Jewry throughout the world.

When observed in the light of prophecy we cannot but acknowledge that the Lord is working in these movements. To these twice-exiled people it may seem the consummation of their highest ideal, and the richest gift of the age, and it may mean a physical refuge. But how much more is to be desired that better hope, brighter prospect, and more enduring habitation, life eternal in the heavenly Jerusalem. Christ only can bring to the Jewish heart this bright and eternal hope. From our Dallas Hebrew Mission goes out the conquering Gospel, and the seed of the Eternal Kingdom is being sown in every Jewish heart within reach. He then who returns to Palestine from our midst will be able to till the land and at the same time testify for our Lord Jesus. Never before have the Jews listened so sympathetically, and interestedly to Christian teachings. Many minds are now open to the impress of its truths. What an opportune time is afforded the children of the living God to enlarge the border of His Kingdom by helping to bring Israel to a saving knowledge of their Messiah, the world's Redeemer.

"If I had a dozen lives to live, I'd give them all to missionary work in China. I'd cross a million mountains and a thousand rivers to reach the man who has never heard of Jesus."—W. G. Smith.

WINTER BIBLE STUDIES.

A good advance interest is being shown in the coming winter's work in Bible study with Bro. Boll in Portland Ave. A number of preachers from a distance have expressed interest in being present in the next series. Louisville is a good place for religious and educational pursuits: a dozen churches and missions; two seminaries and the university. A young couple who came last year for the Bible study have gone out in the suburbs, found six members, baptized sixteen, and have good prospects. If interested in preparing for increased usefulness, let us hear from you.

MRS. MATTIE B. GANOTE.

In the passing of Mrs. Mattie B. Ganote, wife of Lindsey Ganote, on April 23, 1925, we have lost a faithful co-worker in the Master's vineyard. On coming to Louisville a number of years ago, Sister Ganote and her husband cast their lot with the Portland Church, and the regularity and faithfulness of their attendance upon the Lord's work has been noteworthy. She was very specially interested in mission work, and gave systematically, regularly and liberally to this department of the work, as well as to local work. She conducted a large rooming-house at 5th and Chestnut, but her duties in connection with this never kept her from the worship. For quite a while she has been so situated as to make it more convenient to worship with the Haldeman Avenue congregation, from which place the funeral services were conducted by M. C. Kurices, Saturday morning, April 25. Lord help us to live faithful, so that we may meet our loved ones gone before, and be with them and our Lord forever.

T. B. H.

PUTTING FAR OFF THE EVIL DAY.

It has always been a characteristic of the disobedient to dismiss the day of reckoning from their minds as a remote thing, too distant to be counted on. "They put far away the evil day," Amos 6:3. Ezekiel complains that the people regarded his warning and prophecy as pertaining to some far future, as visions of many days to come: "the days are prolonged, and every vision faileth." (Ezek. 12:21-28). The unfaithful servant says in his heart, "My lord delayeth his coming;" and the scoffer mocking asks, "Where is the promise of his coming? For from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3:4). This will especially be the case in the last days, that that Day may take them unawares.

"BEHOLD, I COME QUICKLY."

BY GEORGE MULLER.

Again and again in the New Testament mention is made of the Coming of Christ. In our text the word

"BEHOLD"

is as though He said, "Consider the subject, ponder it!" Do we do so? Are we all prepared for His Coming? Can we truly say, "Come, Lord Jesus! I desire it, I love to hear of Thy Coming, and I try to hasten it by my life, by seeking souls, and by caring

for Thy people?" Who says it? The risen Lord Jesus Christ, the Creator and Upholder of the universe, once the despised and crucified One. Let us not look at the Coming of the Lord just as a part of our creed; let us ask, "What can I do? How occupy my time and all I possess? He became poor that I might be rich; He bore the punishment I deserved. What can I do for Him?"

"MY REWARD IS WITH ME."

In the present time ours is but a small reward. True, we have peace with God, we enjoy the smile of the Father, but our labour is little thought of, no reward follows, nay, often we are called on to suffer on its account, but when Jesus comes, His reward will come with Him. We shall hear the word, "Well done, good and faithful servant."

CONDENSED REPORT OF MISSION FUNDS.

Received in the last half of 1924—For Sarah Andrews, \$10; for O. D. Bixler, \$85.50; for H. R. Fox, \$880; for H. J. Fox, \$857.94; for Ray Lawyer, \$10; for Max Langpaap, \$61.33; for Janes free literature, \$60.65; for Mission Homes Building Fund, \$768.33; for miscellaneous ends, \$65.95; for Bro. McCaleb, 46.49; for Bro. Rhodes, \$5; for W. N. Short, \$50; Bixler's house account, \$162; for printing "Real New Testament Missionary Work," \$40.10; Herman Fox's house account, \$21.69; Harry Fox's house, \$213.35; Rhodes's house, \$190; Sister Kennedy's typewriter, \$25.36; her personal account, \$11.20. Total, \$3,644.54; for the whole year, \$7,644.35.

All funds fully applied except a balance of \$242.92 in the building fund. Deficits existed in the "Real New Testament Missionary Work" tract account (\$13.61); Sister Kennedy's typewriter fund, \$20.50; her personal account (\$5.00); and my free literature fund (\$40.08). Report verified by O. S. Boyer, S. M. Carr, and S. E. Worley, Camp Taylor church, Louisville. Some new givers for Bros. Bixler and Max Langpaap are desired. Urgent need for the new China Travel Fund for sending out two or three families this fall. Passage needs to be reserved at once.

DON CARLOS JANES.

The Book of Revelation, while in bulk it outlines things yet to come, is, like all the word of God, for present use and continual application. The things there seen in full fruit and flower are with us today in the bud. The Beast is the carnal world power, building up its world-wide sway and civilization without God and Christ. Babylon is the harlot church who allies herself with the world-power, even dominates it to an extent, and avails herself of its support and its sword. The "dwellers on the earth" are they who "mind earthly things" and are settled down here below—who, if professedly Christian, have forgotten their calling and hope. These are liable to every deception and misleading. And so on. The principles set forth in the great prophecy are needed for our guarding today.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

One glorious paragraph: Bro. B. E. Morehead and wife go to Japan; Bro. George Benson and wife go to China; Bro. J. D. Merritt, wife and two children go to China; and Bro. and Sister George K. Desha are volunteers for the mission field—would likely go to India if another couple were ready to go along. Now thank God.

Japan has about 60,000,000 people; 1-221st of the earth's area and 1-21st of its population. There are 40,000,000 unevangelized. We have but 12 workers there. Sister Andrews is sick. Room for some one else to go this fall. *Who?*

China has, according to her postoffice estimate, 430,000,000; according to a missionary survey, 452,655,836. This is one-fourth of all who live on earth. Here are one-third of all the women of earth. But here we have as yet sent no worker to build the house of God free from instrumental music, missionary societies, etc. Surely it is time to begin and two couples are now expecting to sail in August. Others are in readiness to join them next year.

India holds a great host of 340,000,000—Hindus, Mohammedans, Buddhists, Animists, and others. Here we sent Bros. McHenry, Jelley, Martin, and Armstrong-Hopkins. Many hundreds of the poor, ignorant people were baptized. Some of the missionaries changed faith, some died, and for one cause or another, we now have no missionary in India, but a remnant of the work remains and a man is there capable of speaking and writing English who could act as interpreter and helper from the day new workers might arrive. Bro. Desha is highly recommended. Who else will volunteer and thus make possible the re-opening of work in India? ** Passage needs to be reserved promptly on the China work. Without "switching" your present gifts from one worker now on the field to these about to go out, we ask our readers to do in this momentous matter what they believe God would have them to do with their substance. ** John R. Mott says: "The greatest hindrance to the evangelizing of the world is those within the church." From them must come the missionaries and the support—and prayers. ** There are whole tribes in Africa with no written language. ** Human sacrifice is yet offered in heathen darkness. "Send the light." ** Our present missionary work is done by a very small number of churches. Perhaps 5,700 congregations of supposedly loyal Christians in the U. S. are doing *nothing* at all to help Jesus save the lost!

FUNDS FOR SISTER KENNEDY FOR MARCH.

Report for March.

Olive Williams, 3 Wyman St., Augusta, Maine	\$ 2.50
Church of Christ, Pikeville, Tennessee	5.00
Church of Christ, Portland, Maine	27.50
Mr. and Mrs. R. G. Schell.	4.00
By Bro. Chas. M. Neal, Dugger, Indiana:	
Church of Christ, Dugger, Indiana	10.00
Church of Christ, Ellis, Indiana	2.00
Church of Christ, New Union, Indiana	1.00
Mr. and Mrs. Glessie Eades	2.00
Miss Mamie Davis	1.00
E. E. Beck and Family, Chicago, Illinois	5.00
	<hr/>
	\$60.00

Sent Sister Kennedy by New York check. \$30.00

In addition to the above mentioned amount the Church of Christ in Portland, Maine, sent \$35.00 to Sister Kennedy with which to purchase a which she so much needed. Many thanks to all for their generous support.

Will the contributors for Sister Kennedy kindly send their remittances to Chas. M. Neal, Dugger, Ind. He is to forward to Sister Kennedy the monthly check. Brother Neal has kindly consented to forward the funds each month. The reason for this is that I am leaving the work here and it will be inconvenient for me to carry this responsibility in my new field of labor.

R. G. Schell.

SINDE MISSION LETTER.

Brother Lawyer has been here for over a month now, and has been busy since the first day he was here. He is enjoying the work, and much more teaching is getting done than I was able to do myself. Fifteen have been baptized thus far this year. Much interest keeps being manifested among the natives for the gospel. We try to give a gospel lesson to some village around each week. Our mule comes in good place. We have quite a little running about to do. Two night classes each week, which are very interesting. Reading and prayer with the boys in the Mission every day, in which they seem to take much interest.

Received a package of many different articles from Kentucky, (Sister Schneidtmiller, Harrods Creek), also a check from Louisville (ladies of 25th and Portland), with which to buy a cow. These gifts are greatly appreciated, and we thank our Father for such friends in Christ.

Most of the material is here now for us to complete the house, such as doors, ceiling, screens, and paint. We hope to get this work all finished in the near future.

Mrs. Short and Mrs. Lawyer are both in Belawayo at present, Sister Lawyer having never come on up from there. They expect to remain there until perhaps the middle of June. May the Lord bless all men according to His will.

W. N. Short.

Brother Short and I, with three carriers, visited Makuni village about thirty miles from here. We had preaching Saturday night, and Sunday morning, Feb. 22. A crowd followed us to the river, two miles distance, to see a baptismal service. Six women and three men were immersed by Brother Short, using the native language. Returning to the village, we had worship. A few minutes after the preaching ceased they were ready for the second meeting. The natives all sat on the floor. They were so jammed into the building that after we were seated it was necessary for us to rise where we were in order to speak and so as not step on some of them. The gospel was preached and God was glorified. There are six others at this village inquiring about the gospel. These people have for a long time been calling for a white man to settle among them. Let us work while it is day.

Ray Lawyer.

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 JUNE.

Lesson 10.

June 7, 1925.

PETER'S BROADENING VISION.

Golden Text.—Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

Lesson Text.—Acts 11:5-18.

5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. 7 And I heard also a voice saying unto me, Rise, Peter; kill and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. 12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. 15 And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. 16 And I remember the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. 17 If then God gave unto them the like gift as he did also unto us, when we believed

(For the Setting of this, see Notes).

Verses 5, 6. To whom was Peter telling this? Why? (See notes). What did he see in his trance?

Verses 7, 8. What did the voice say to him? Why should such a thing be abhorrent to a Jew? (Deut. 14:4-20). What did Peter answer?

Verses 9, 10. What did the voice reply? From where had that vessel come? (v. 5). Can any unclean thing come from thence? Who had made all the contents of that sheet "clean?" How many times was this repeated in Peter's ears? How was the vessel removed?

Verses 11, 12. Who immediately came asking for Peter? Whence had they come? What was their request? What command did the Holy Spirit give Peter respecting those men? Up till then had Peter made distinctions, like all good Jews? Did he go with these Gentiles? But what did he do for precaution? How many witnesses did he take?

Verses 13, 14. What explanation did Cornelius give Peter? What had the angel said Peter would do when he came? Was Cornelius a morally good and even pious man? (Acts 10:1, 2). Was he a saved man? What did he need? (John 3:5). What "words" were those by which he should be saved? (Rom. 1:16). See also what Peter spoke, 10:34-43.

Verses 15, 16. What supernatural demonstration took place when Peter began to speak? What did Peter himself recognize it to be?

Verse 17. What did this act of God prove to Peter? If he had refused to baptize them, whom would he have been resisting? (10:47)

on the Lord Jesus Christ, who was I, that I could withstand God? 18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

Verse 8. Did Peter's speech convince his hearers? What did they say? Did they realize this before? (Comp. Acts 5:31). What result of repentance is here mentioned?

NOTES ON LESSON 10.

THE CONVERSION OF CORNELIUS. Acts 10.

At last all things are ready for the tremendous step—the crossing of the deep-graven, age-old boundary line that separated Jew from Gentile. Peter who had the keys of the Kingdom and had already opened the door to the Jew, is the chosen man to open the door to the Gentile also. (Acts 15:7). And the first Gentile to be brought in should be a man so noble and regarded among the Jews that his acceptance would call forth the least objection possible. Such a man was Cornelius the centurion—a devout man who feared God with all his house, who prayed to God always, and gave much alms to the people. (10:1, 2). The initial step must be prompted from above: the thought of breaking down that barrier could not originate from men. We mark the following chief features of the story:

1. An angel is sent to Cornelius, ordering him to send for Peter, who at the time was in Joppa, and who would tell him words whereby he and all his house should be saved. Cornelius immediately complies. (Acts 10:3-8.)

2. In the meanwhile Peter has a vision on the house-top in Joppa, the outstanding lesson of which is that something which would have been abhorrent to a Jew was made clean and acceptable by God. (Vs. 9-16).

3. While Peter is yet wondering over the vision the messengers of Cornelius knock at the gate; and the Holy Spirit enjoins Peter to go with them, for He has sent them. Peter takes them in and lodges them(!) and next morning goes with them, taking witnesses along. (Vs. 17-23).

4. At Cornelius' house he finds quite an assembly; and in answer to Peter's demand Cornelius explains to him the reason for calling him thither. (Vs. 24-33).

5. Now a great light dawns upon Peter, and he forthwith preaches the gospel to Cornelius and the assembled Gentiles. (Vs. 34-43).

6. Before Peter had ended a miraculous outpouring of the Spirit, of the same sort as that which was witnessed on Pentecost, comes upon the Gentiles. The Jewish witnesses who had come with Peter are amazed to see that on the Gentiles also was poured out the gift of the Holy Spirit. (Vs. 44, 45).

7. Peter, interpreting this as God's testimony to the acceptableness of the Gentiles, commands them to be baptized. (Vs. 46-48).

PETER CALLED TO ACCOUNT. (Acts 11).

At Jerusalem the report was heard, and we can hardly imagine the sensation, not to say consternation, the news caused among the Jewish brethren. When Peter came they at once took him to task. In defense of his course Peter gave them the account which is found in our printed lesson-text. They were entirely satisfied then.

TEACHING-POINTS.

1. The Conversion of Cornelius. Why was this such an important step? What ancient barriers of race and religion was broken down that day? What sort of man was Cornelius? Could even a bad Gentile have been saved? (1 Tim. 1:15). Why did God select a man of such high character to be the first Gentile convert? Why was Peter chosen to speak the Word to him?

2. The Outline of the Story. Take up the seven items enumerated above, which cover the story of Cornelius' conversion. Read Peter's Sermon (Vs. 34-43)—noting especially verse 43.

3. **The Gentiles in the Church.** This constitutes the mystery which for ages had been hid in God. That the Gentiles were to be saved and blessed under the sovereignty of restored Israel, the old prophets revealed over and over. But this is a different thing. God is taking Him out a people from among Gentiles (as well as Jews and making them members of the Body on equal terms with the Jews. See Eph. 2:11-18; 3:1-8. This high privilege has come to them through Israel's national failure (Rom. 11:11); but this state of affairs is not for ever. (Rom. 11:25-29).

4. **The Baptism of the Holy Spirit on the Gentiles.** Note that this was extraordinary. Peter spoke of just one other occurrence like it. (11:15-17). He interpreted it as a sign from God, that the Gentiles were to be accepted. In other respects the salvation of the Gentiles was in the regular gospel-way: (1) they heard and believed, Acts 15:7; (2) they repented, Acts 11:18; (3) their hearts were purified by faith, Acts 15:9; (4) they were commanded to be baptized. (Acts 10:48).

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 14, 1925.

THE CHURCH IN ANTIOCH.

Golden Text.—The disciples were called Christians first in Antioch.—Acts 11:26.

Lesson Text.—Acts 11:19-30.

10 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. 27 Now in these days there came down

Verse 19. To what occasion does the story return here? (Acts 8:1, 4). How far did some of these refugees travel? What limit to their preaching?

Verses 20, 21. But what did some dare? (Would men of Cyprus and Cyrene be freer to do that than Hebrew Jews? Why?) Did God endorse their action? How? (Mark 16:20). What results?

Verse 22. Did the report reach Jerusalem? Were they stirred over it? But could they have taken it as calmly if the case of Cornelius had not previously occurred? Whom did they send to look into it? Locate Antioch. Verse 23. When Barnabas came what did he see? How can one see the grace of God? Can you picture what Barnabas probably saw? How did it affect him? What all-comprehensive exhortation did he give them? Why is it so necessary to "cleave to the Lord?"

Verse 24. What sort of man was Barnabas? What resulted from his presence there? To whom was much people added? Who added them? (Acts 2:47).

Verses 25, 26. After what old-time friend did he go? When did Saul go back home to Tarsus? (9:30). How long a "protracted meeting" did they have together at Antioch? What

prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

name was attached to the disciples there, for the first time? Is that name Divinely endorsed? (1 Pet. 4:16).

Verses 27-30. Were there Christian prophets? (Acts 13:1). Where is this same Agabus heard of again? (21:10). What did he predict? Did it come true? What did these Gentile Christians at once resolve and do? Why? (1 John 3:17). Only for brotherly love's sake, or was there also another obligation? (Rom. 15:27).

NOTES ON LESSON 11.

ANTIOCH.

Through the bold labors of certain of the scattered ones (Acts 8:1, 4)—men of Cyprus and Cyrene, whose birthplace and contact with the world made them more liberal than the secluded Jews of Palestine—and through the help of Barnabas and Saul, a great Gentile church (a church composed principally of Gentiles) came into existence in Antioch. This was a city of Syria, situated on the Orontes river. So wicked was Antioch that one of the Romans, complaining of the bad morals of Rome, said it seemed "as if the Orontes had emptied itself into the Tiber" (the river on which Rome was built). But in that wicked city God had much people (Acts 18:9) and they were gathered out through the gospel's call.

Antioch became the new center for the spread of the gospel. It was from thence that the Word was to go out into all the world ere long. (Acts 13).

THE NAME "CHRISTIAN."

In Antioch the disciples were first called Christians. Some say the name was given in ridicule, a nick-name invented by enemies. Even if that were so, no follower of Christ could repudiate that name without at the same time repudiating his Lord. But it is not true. The name, though it may have carried reproach, is strictly endorsed as the right and proper name in which Christ's people should glorify God. (1 Pet. 4:16). It is the only distinctive name Christ's followers are called "believers," "disciples," "saints," "brethren"—believers because of their faith; disciples for their knowledge; saints, because set apart unto Him; brethren, because bound together in the same Divine relationship. But none of these names are distinctive. Each requires further explanation. What sort of "brethren"? What kind of "saints"? "Disciples?" of whom or what? "Believers" in what? But the name Christian speaks for itself, and defines the position of him who bears it.

TEACHING-POINTS.

1. The Venture of the Men of Cyprus and Cyrene. What would indicate that this was not undertaken till after the receiving of Cornelius? What good reason did these men have to believe this bold step forward pleasing to God? Who endorsed it?
2. Barnabas' Visit. Why he came. What he saw. How he saw it. Barnabas' character. Reconcile with Mark 10:18. (See Gal. 5:22).
3. The Growing Church at Antioch. Joint labors of Barnabas and Saul. See first paragraph of Notes.
4. The Name Christian. See Notes.
5. The contribution to the saints of Jerusalem. Mention two compelling reasons for this brotherly helpfulness. Are we under any special obligation to Jewish believers? (Rom. 15:27; see also Jno. 4:22; Rom. 11:17, 18).
6. What practical lessons for our daily life to be found here?

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 21, 1925.

PETER DELIVERED FROM PRISON.

Golden Text.—The angel of Jehovah encampeth round about them that him. And delivereth them.—Psa. 34:7.

Lesson Text.—Acts 12:5-17.

5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord; and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking; and when they had opened, they saw him, and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

Verse 5. What very important little word of three letters here? Who made prayer? What right of access has the church? (Eph. 2:18; Heb. 4:16; 10:19). Why did the church so earnestly pray for Peter?

Verse 6. When was Herod intending to bring him forth? (v. 18). For what? (vs. 2, 3). How many soldiers, altogether, had charge of Peter? (v. 4. A "quaternion" is a band of four). What was Peter doing? (Ps. 3:5; 4:8).

Verses 7-10. Mark item by item (ten items) of this supernatural deliverance. What did Peter think for a while?

Verse 11. When did he realize that it was all true? What was "the expectation of the Jews?" Any indication here of hardening? (Rom. 11:7, 8). Why were they hardened? (Cp. 2 Thess. 2:10-12).

Verses 12-13. Whither did Peter then turn his steps? Why did not Rhoda let him in at once? Did the brethren expect so sudden and marvellous an answer to their prayers? Does it always come that way? (Luke 18:1, f.) But does an answer come very quickly sometimes? Did their prayer have anything to do with Peter's deliverance? (Comp. Phm. 22.)

Verse 17. How was the matter concluded? What "James" is this? (Comp. 12:1, 2 with 1:13). Do we hear any more of Peter? (Once more: 15:7). What became of the soldiers that guarded Peter? and Herod? (See Notes).

NOTES ON LESSON 12.

PETER'S DELIVERANCE.

This was a different sort of persecution from the former ones: those were ecclesiastical, this was civil. It had the approval of the people. Someone has said that "a man is immortal till his work is done." (Comp. Rev. 11:7). James, the son of Zebedee, was taken away by the sword of Herod. (V. 2). As the Lord had told him, he drank of the cup and was baptized of His baptism (Matt. 20:20-30). But Peter was not yet to go. So through the prayers of the church (for prayer is a providential force, and God reckons on it in His plans) he was delivered.

PETER ASLEEP.

On the night before his execution, Peter lay, chained between two soldiers, peacefully asleep. To a man who had been with Jesus, had seen Him die upon the tree, and had afterward walked and talked with the risen Lord, death could have no terrors. Moreover he had learned to cast all his burdens and problems on God—as he himself also enjoined upon others: "Casting all your care upon him, for he careth for you." (1 Peter 5:7). We must learn and hold this childlike confidence toward God; the more so in these distracted days of nerve-tensioned hurry and worry. Remember Phil. 4:6, 7 and Ps. 4:8.

THE END OF HEROD.

When on the morrow Herod sought for Peter, and it was found that he had disappeared from the prison—instead of realizing that this unaccountable disappearance was of God, he wreaked his vengeance on the poor soldiers of the guard and put them to death. His cup of iniquity, however, was almost full. Sometime afterward when he made some political oration and was lauded as a god by his hearers, the angel of the Lord smote him and he died of loathsome disease. Like the wicked Antiochus Epiphanes, this Herod foreshadows the great enemy of the end-time, the Man of sin, the Antichrist; and like him he was smitten "without hands"—that is by no human agency. "So let all thine enemies perish, O Jehovah." (Judg. 5:31).

TEACHING-POINTS.

1. Why James was slain and Peter delivered. Was it accident? What did the prayers of the church have to do with it? (See first paragraph in Notes).
2. Peter's Peaceful Sleep. Account for it.
3. The Hardening of the Jewish populace. (Rom. 11:7, 8). The reason. (2 Thess. 2:1, 12). The gospel hardens those it does not save. (2 Cor. 2:15, 16).
4. The End of Herod. See Notes.

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 28, 1925.

REVIEW.

Golden Text.—Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Devotional Reading.—Psalm 98.

- 1 Oh sing unto Jehovah a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation for him.
- 2 Jehovah hath made known his salvation :
His righteousness hath he openly showed in the sight of the nations.
- 3 He hath remembered his loving-kindness and his faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
- 4 Make a joyful noise unto Jehovah, all the earth:
Break forth and sing for joy, yea, sing praises.

- 5 Sing praises unto Jehovah with the harp;
With the harp and the voice of melody.
- 6 With trumpets and sound of cornet
Make a joyful noise before the King, Jehovah.
- 7 Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
- 8 Let the floods clap their hands;
Let the hills sing for joy together
- 9 Before Jehovah; for he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with equity.

THE FIRST HALF OF "ACTS."

Read again what is said of the Book of Acts in the Notes on Lesson 1.

Taking Acts 1:8 (the Golden Text of this lesson) as the key-text and ground-plan, trace the progress of the gospel thus far. See Notes on Lesson 9:—The Unfolding of the Book of Acts.

Of each of the Lessons mention chief point:

- I. The Blessing of Pentecost. Acts 2.
- II. The Cripple at the Beautiful Gate. Acts 3.
- III. Life in the Early Church. Acts 4 and 5.
- IV. Stephen the First Martyr. Acts 6.
- VI. Philip and the Ethiopian Treasurer. Acts 8.
- VII. Saul becomes a Christian. Acts 9.
- VIII. Saul begins his Great Career. Acts 9.
- IX. Peter at Lydda and Joppa. Acts 9.
- X. Peter's Broadening Vision. Acts 10, 11.
- XI. The Church in Antioch. Acts 11.
- XII. Peter Delivered from Prison. Acts 12.

(A Lesson on Total Abstinence, Dan. 1., comes in between Lessons four and six).

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THE MASTER'S HANDS.

“My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and *touched* my hands,
(The scars were in His own)
And at His feet my treasures sweet
Fell shattered, one by one.
'I must have empty hands,' said He,
'Wherewith to work My works through thee.'

“My hands were stained with marks of toil,
Defiled with dust of earth ;
And I my work did oft times soil,
And render little worth.
The Master came and *touched* my hands,
(And crimson were His own)
But when, amazed, on mine I gazed,
Lo! every stain was gone.
'I must have cleansed hands,' said He,
'Wherewith to work My works through thee.'

“My hands were growing feverish
And cumbered with much care!
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and *touched* my hands,
(With healing in His own)
And calm and still to do His will
They grew—the fever gone.
'I must have quiet hands,' said He,
'Wherewith to work My works for Me.'

“My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and *touched* my hands,
(And might was in His own!)
But mine since then have powerless been,
Save His are laid thereon.
'And it is only thus,' said He,
'That I can work My works through thee.'”

—Quoted in “Quiet Talks.”

WORDS IN SEASON.

R. H. B.

THE LIMIT OF CHRISTIAN LIBERTY.

Christian liberty is never the liberty to depart from the Bible, but to believe it all without interference. In our Christian freedom we may and must tolerate many things on which we differ; but never could we concede to any brother the avowed right to deny, to disobey, to alter, or to discard the word of God. Christian liberty cannot repudiate its own necessary foundation in the supreme authority of the word of God. Some liberty advocates have overlooked this important limitation.

ISAIAH CONDEMNED AS A HERTIC.

It is never a difficult thing to find pretext on which to condemn a man, once it is decided to do so. When (according to the Jewish legend in the "Rabba") King Manasseh determined to destroy the prophet Isaiah, he preferred the following charges of heresy against him:

1. Moses, thy lord, said, "No one can see God and live;" but thou hast said, "I saw the Lord on a throne, high and lifted up." (Comp. Exod. 33:20; Isa. 6:1).

2. Moses, thy lord, said, "Who has the Lord so nigh (as we) as often as we call on Him"; but thou hast said, "Seek ye Jehovah while He may be found." (Deut. 4:7; Isa. 55:6).

3. Moses, thy lord, said, "The number of thy days will I fulfil; but thou hast said, "I will add to thy days yet fifteen years." (Isa. 38:5).

Isaiah (the story goes on to say) wisely refrained from making any reply, knowing how useless it would be; and they bound him, calling on his God, to a log of cedar and he was then sawed asunder.

Thus Paul was accused of teaching that it is right to do evil that good may come; and that men may as well continue in sin that grace may abound. It was charged that he was a perverter of the people, a trouble-maker and a stirrer-up of strife and sedition, teaching lawless customs.

GIVE US A KING.

Things were going to the bad in Israel. They had no system, no business, no settled government; everything ran on a hit-or-miss basis. The people would do wrong, and presently some neighboring nation would invade and conquer them and bring them into bondage (alas, they had no organized army, no military system, and in their hopeless helplessness they would then cry to Jehovah, and He would send them a deliverer who rallied their forces and drove the enemy out; and things would go well for a while, and the "judge" who had saved them would die, and the people would relapse, and the enemy would come again, and twenty or perhaps forty years of bondage would follow—how could a nation expect to get on under such management? Samuel

had been one of those "judges," a prophet and a seer; and while he directed the nation's affairs there was general improvement. But now Samuel had become old. In hope of perpetuating the benefits of his rule he had put his sons into office to act as judges. But they were disappointing; and the people could see nothing ahead except the same endless, hopeless disorder, failure, servitude, with now and then perhaps a short relief from God. Nay, it was too much! "*Give us a king!*" they cried. Samuel expostulated with them; but they had no mind to listen. "Nay, but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us, and fight our battles. And Jehovah said unto Samuel, Hearken unto their voice and make them a king." (1 Sam. 8:1-22).

WHY THEY WANTED A KING.

It was Israel's choice of independence. To the fleshly man there is nothing so unsatisfactory, so unbusinesslike, and withal so irksome and foolish as depending on the Lord. He would rather secure himself by things tangible and visible. The prospect of *God's* help always seems like the proverbial "two birds in the bush." One bird in the hand is vastly preferable. Then it is too much strain to maintain good terms with God all the time. Of course if they pleased God, no doubt everything would go well—but who could do that? And if every time they slipped away from Him there would be the inevitable consequence of suffering and defeat at the hands of their enemies, and then they would have to humble themselves in the dust and repent and cry before He would help them again—was there no more convenient and satisfactory way to secure themselves? See the nations round about—they care nothing for our Lord; yet they prosper and win victories (even over us), and when danger looms they know what they can do and what they have. *They* do not have to wait and plead with heaven and suffer agonies of suspense. They have a king, and the king has an army and sees to the welfare and protection of the people. That's business. We want to be fixed like that. So give us a king like the nations!

Whether they expressed it in such words or not, that was their thought, that was what they meant. And the Lord understood. "They have rejected me, that I should not be king over them."

INDEPENDENT OF GOD.

Israel's request for a king voiced their desire to be free from the immediate control of God. To have a king would secure them against the immediate consequences of their conduct—just as a reservoir secures the consumer against the fluctuation of the water-supply. They knew it would be well with them if they obeyed God. But they knew also that they were prone to disobey, and that disobedience would result in suffering and failure. They wanted to provide against the immediate effects of disobedience. They wanted to arrange things so that they might go on and prosper even though they hadn't been doing exactly

right. They did not want to be so everlastingly dependent on the favor of God.

THE CHURCH THAT NEEDS NO KING.

The New Testament church is a very simple institution, with no strong organization, with little or no provision to maintain its unity and outward coherence. Like Israel among the nations, invincible when God was with them, but weaker than any other people when He withdrew His help, so the church is a mighty and wondrous organization if God be in her; and of all attempts at co-operation, fellowship, and fraternal bond, the weakest and most pitiful, apart from Him. She simply cannot stand except in the power of faith, in the bond of love, in the presence, within her, of the Holy Spirit. When her faith declines, when her love fails, when the Spirit withdraws, no Divine provision is left to hold her together: she simply dies and disintegrates. This was soon observed. Some felt that it was difficult to stay tuned up to the will of the Lord; and the menacing effect of decline was soon seen, in division, in heresies, in indifference and worldliness. The instinct of self-preservation is strong. So they proceeded to invent and construct ecclesiastical bonds, safe-guards, governments. And for what? Simply to secure themselves against the effects of spiritual failure. How well they have succeeded! The old "historic churches," and the great organizations of Christendom stand firm, regardless in great measure of their spiritual and moral status. Faith may decline in their membership, and love may die out, but the organization will go flourishing on, so well are they secured. But the poor little New Testament church dies when faith dies in her, and goes to pieces when love departs. She has no human device to hold her together. She has no king.

THE BITTER-SWEET OF GOD'S KINGSHIP.

Happy was Israel when she was directly in God's hands. I do not say she was comfortable. The true life is strenuous; and God's faithful watch-care often brought chastisement, tears, heart-searchings, trials—which things are hard on the flesh, but good for the soul. When they obtained a king they found more ease and material prosperity and outward glory; but it brought on a swifter, surer doom and utter ruin. So is it with the church. Great are the difficulties of the people who would stand simply upon God's ground. I dare say they have more heartaches, more problems, more self-abasings and repentings and supplication with strong crying and tears, that God may sustain them and their brethren; but it is by such things that men live. We have undertaken a great thing when we assayed to stand as the children of God in Christ Jesus upon the simple New Testament basis; and we can do it only by abiding in faith, hope, and love. But if we want the lust of the flesh and the lust of the eyes and the pride of life; if covetousness and lovelessness are permitted in our congregations, we must get us a king and build up denominational machinery, or else pass out of existence.

"SO GREAT SALVATION."

Salvation is rescue, deliverance, extrication out of some danger; and it is great or small in proportion to the amount and nature of the danger from which a man is saved. The salvation that comes to men through Christ is called "*so great a salvation.*" (Heb. 2:3). Three things make it incomparably great.

1. The condition out of which it saves a man and the immense danger from which he is so rescued.

2. The terrific price paid in order to accomplish it.

3. The marvellous change effected by it—the new condition, its blessing and destiny.

Let the reader think a bit on each of these three items; and then ponder in his own heart the question, "How shall we escape if we *neglect* so great a salvation?"

A NEW COMMANDMENT.

Love is the grand characteristic by which we are to be known to be Christ's disciples; the peculiar note of distinction by which we are taken out of the world, as it were, severed and set apart from all other societies and sorts of men, whether their ringleaders and masters are Jews or Gentiles.

FIRST THE GENTILES. Ye may know the disciples of Zoroaster by their belief of two gods, and their incestuous wedlocks. Ye may know the disciples of the Brahmans by their unparalleled self-denials in food and raiment. Ye may know the disciples of Pythagoras by their deference for the numbers four and seven; and the disciples of Plato by their fanciful ideas in the concave of the moon; and the disciples of Zeno by their dreams of apathy and fate; and the disciples of Mahomet, by the filthiness of their Paradise and by their desperate tenet of God's decrees.

AND THEN FOR THE JEWS. Ye may know the disciples of the Scribes by their traditional corruptions and their expositions of the law. Ye may know the disciples of the Pharisees by their form of godliness and their appearing righteous unto men. Ye may know the disciples of the Essenes by their over-strict Sabbathizing; and the disciples of the Nazarites by their abstinence from the flesh of all living creatures; and the disciples of the Hermo-baptists by their every-day washings from top to toe. Ye may know the disciples of the Sadducees by their denial of Providence, and disbelief in the resurrection. Ye may know the disciples of John the Baptist by their remarkable fastings and other austerities of life.

AND CHRIST'S DISCIPLES. But by this shall all men know that ye are the disciples of Jesus Christ, if ye have love one for another, even as Christ hath loved you. But, alas! by this shall all men know that ye are not Christ's disciples, when ye hate one another."—Leighton; reprint from *People's Bible Advocate*.