

WORD AND WORK

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

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NEWS AND NOTES

The first page of last month's paper explained that The Word and Work had acquired the Living Message mailing list, and that all paid-up subscribers to that magazine would have their time set forward at the rate of 18 months for one year—according to the difference in the subscription price of the two papers. Many Living Message subscriptions expire with this issue, and expiration notices are being sent. We earnestly request their prompt renewal, as we are under a heavy expense in sending our paper to the paid-up Living Message list, without compensation. Some have been good enough to send gifts, large and small, for this expense, and this is greatly appreciated.

At the last report, Brother J. E. Blansett, the faithful minister of Peak and Main St. church in Dallas, was very sick. Prayers are asked for his recovery.

Brother John E. Dunn will likely be in Kentucky for meetings this summer. Those wishing his services should communicate with him at once.

Eight were baptized into Christ at Akron, Ohio, during the meeting held by C. H. Morin. R. A. Zahn conducted the song services.

From Pulaski, Tenn.: "Our meeting was a feast from beginning to end. We saw very little of Bro. Hoover: he kept Jesus Christ before him all the time. Eighteen came forward to be added to the body of Christ. Another came at the prayer-meeting following the protracted meeting. We are hopeful."—Maurice Clymore.

From Linton, Ind.: "The co-operative meetings of Dugger, Jasonville, and Linton have been very helpful to the churches. A fine spirit of co-operation prevailed throughout, and the meetings have brought about a unity and an interest that was never before realized. We look for greater things."

"The Linton meeting resulted in four additions, with three more to make the good confession on the following Sunday."—E. E. Kranz.

Later, from Jasonville, Ind.: "Twenty additions, all told, in the Dugger-Linton-Jasonville joint meetings. Dugger 4, Linton 7, Jasonville 9."—Kenneth C. Spaulding.

"I think I did some good for the church at Frankston, Texas, besides baptizing three people."—O. E. Phillips.

This issue of The Word and Work is one week late. Editor and publisher were both tied up in the Toronto meeting. Again we say to all who missed the Lord's Day Lesson notes for June 5: "Get the Quarterly"; a silver quarter pays for a full year.

J. Edward Boyd is laboring with the church in Portland, Me., for a season. Living Message readers, as well as old friends of The Word and Work, will appreciate his excellent article in this issue. Address, 210 High St.

From Galveston, Texas: "We feel that the Lord will give us a harvest some day as a result of our labors in this hard field. The interest is good and we feel that the prayers of God's people elsewhere have done much to give us favor with the people. Some one has said, 'Prayer changes things'. Prayer is a fruitful experience; it is one way to accomplish 'Greater Things for God.'"—W. J. Johnson.

The Ormsby Ave. meeting in Louisville, Virgil Smith preaching, brought sixteen responses to the invitation call.

The Word and Work will continue the scholarship plan used by The Living Message, by which students of Harding College are enabled to pay their full tuition in that excellent institution of learning by securing a given number of subscriptions at the regular rate. Those interested will please communicate with this office.

We are agents for the Scripture Verse Fans, and we can furnish them with the name and location of your church imprinted at the following prices: 250, \$20; 400, \$28; 500, \$32.50; 1000, \$58. The fans are designed, not only for use in the meeting-houses, but for distribution to advertise the meetings. They are beautifully printed in colors, and each fan, besides the scripture verses, shows a famous religious painting in natural colors.

J. Madison Wright reports one baptism at Winter Haven, Fla., and one or two restored at Dixieland. Brother Wright reports net support received for April of \$74.94.

From O. D. Bixler: "I did not expect that I could ever be used to stir the brethren so much in missions, as occurred on my trip Southwest. Some may drop back to sleep again, but preachers and churches have made unsolicited confession of their neglect of missionary work. Brother Boyer was a great help to me. I am getting anxious to be on the way back to Japan."

From Amite, La.: "One confessed faith in the Lord here yesterday. Brother Allen of New Orleans preached here recently. Practically all of the Louisiana congregations are responding for Flood Relief. The Fullerton congregation will soon be no more. The mill has finished its run, and everyone is moving away. Brother Mayeux, of Glenmora, expects to do some preaching among the French in June."—A. K. Ramsey.

R. H. Boll and E. L. Jorgenson have just returned from a meeting with Strathmore church, Toronto. Besides Strathmore, Brother Boll preached once at Wychwood church, and Brother Jorgenson once each at Fern Ave. and Bathurst St. Brother Boll's preaching was a great help and encouragement to the Toronto brethren generally. By Lord's day, May 29, the revival swept the entire church, and 8 adults came up that night. Brother Boll continued for three days longer, and several others heard the call.

G. A. Klingman preached at Portland Ave., Louisville, on Prayer meeting night, June 1. He is to be in Toronto on Sunday, June 5, and then on to Montreal to take ship for his trip to the Holy Land. May he have "journeying mercies," and come safely back in the Lord's good time!

Some of our readers may wish to follow the Boles-Boll Debate now running in *The Gospel Advocate*. The papers for the three months covering the discussion of the five propositions agreed upon may be obtained for 50c.

The following extract is taken from a private letter written by one of the elders in the Highland church, Louisville, to another. The writer is a man of keen judgment and spiritual discrimination:

"Dear Brother Scoggan: "I had the pleasure this morning of meeting and worshipping with the Harding College congregation at Morrilton, Ark.

We met in the chapel of the College. It was indeed and in truth a real treat to meet Brother Glenn and Brother Armstrong. The service and worship was a spiritual feast to my hungry and needy soul—the brethren showed me every courtesy and kindness.

"The more I see and know of Bible School work the more I am impressed with the real worth of such institutions. Only time and eternity can reveal the value of such schools as Harding College, our Portland School (conducted by Brothers Boll and Chambers) and other like institutions. How I wish our brethren from everywhere could visit Harding College, at Morrilton, Ark. They would be so favorably impressed with its work that they would take it as a very precious privilege to have fellowship in the upkeep of this institution. I feel that such schools as I have mentioned are our greatest hope for the safety of our children, and for the children of future generations. My prayer to our Heavenly Father is that He will make the brethren everywhere, and all of us, to see and to appreciate the value of our Bible Schools."

L. T. Logsdon.

From Portland, Me.: "The interest in our meetings here has increased from the beginning. The brethren are taking hold, and I am putting all I have into it. Pray for our work here and in Boston."—Earl C. Smith.

From Graton, Calif.: "Pacific Christian Academy has closed another successful year. Conditions in school, church, and homes rather hard. Church progressing under local talent. Santa Rosa is selecting new elders. San Francisco church now meeting in their new house in Ingleside Terrace, corner Jules and Demontfort. Great need for the gospel everywhere"—Arthur B. Tenney.

The Ontario "June Meeting" was held June 4-6 at Selkirk. We shall probably have a report of speakers and of the program, always delightful and helpful, by next month.

Don Carlos Janes and Jonah Skiles, two men afire with holy zeal, are together in a meeting at Fern Creek, near Louisville. Virgil Smith and E. L. Jorgenson are in a meeting at Fisherville church.

From a new friend in Tennessee: "I was a subscriber to the Living Message and since that splendid little paper has ceased and its list is being filled by your wonderful publication; and since the papers are promoters of practically the same ideals, I think the whole list of the Living Message should renew their subscription to The Word and Work. I have received much edification from reading the articles of brethren who are at present connected with Word and Work.

"May its editors live long and preach the whole truth in its columns to its readers."

From New Orleans: "We in this section of the country appreciate the interest of brethren throughout the country in this terrible flood situation. I am sure that the prayers of the faithful have reached the throne of grace, and God has been merciful to his own. I have not been able to find any of our churches that have been touched by the flood, except in an indirect way, with the exception of Monroe, La. We have brethren in Mississippi, I am sure, and also in Arkansas, who have been more or less affected, but I have not been able to locate any. We have something near \$100 in money, and several bundles of clothing to be distributed among the sufferers, but are holding up a bit to see if we can find some of our congregations that need it, desiring to place it with them preferably. Thirty-four dollars has been sent me from outside points. We are doing what we can to keep in touch with the situation. The south central portion of Louisiana is in terrible condition, and the floods still rushing on. New Orleans not considered in danger now.

"Brother W. N. Ferguson, Monroe, La., in response to an inquiry I sent him, states that the situation up there is awful, but he cannot reach many of the brethren now. He says he will make a special canvass as soon as the waters recede.

"Continue to pray for us in this section. The work moves along well. We are planning some extensive repairs at an early date. The work at Amite, under the leadership of that energetic, aggressive, and efficient minister, A. K. Ramsey, is progressing well."—Willis H. Allen.

AN ALARMING SITUATION.

J. EDWARD BOYD.

It was doubtless with grave concern for their spiritual welfare and progress that some inspired writer (whose identity is uncertain, but whose authority was, and is, unquestioned) wrote the epistle to the Hebrews. They had indeed begun well. In former days they had endured a great conflict of sufferings, even taking joyfully the spoiling of their possessions. (Heb. 10:32-34). In their ministrations to the saints they had showed their love toward the name of God. (6:10). Their early days in Christ had been characterized with utmost confidence, fervent zeal, and boundless devotion.

But a change had taken place. They still ministered to the saints, and for this they are commended; but they had not made such progress as they should. They had not made proper growth. Indeed, they had rather gone backward; "for when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (5:12). They had relapsed into an infantile state, when they should have been full-grown men, able to partake of solid food.

This was a serious situation. The writer had just introduced the subject of the high-priesthood after the order of Melchizedek. "Of whom" he exclaimed, "we have many things to say, and hard of interpretation"—not because of any special difficulty in the subject matter, nor because of any deficiency in intellectual power on their part, but "seeing ye are become dull of hearing" (5:11). It is not merely that they *were* dull of hearing; they had *become* so. They had *become* incapable of receiving the deeper spiritual truths, and in consequence had lost even the proper conception of the first principles. For failure to grow in spiritual power and insight means retrogression. "To him that hath shall be given; but from him that hath not shall be taken away even that which he hath."

Nor was this all. A worse peril lay before them. After exhorting them to leave the doctrine of the first principles of Christ and to press on unto perfection, the writer warns: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (6:4-6). Not that they had already reached this stage. If such had been the case, warning would have been futile. Indeed, as if to prevent overwhelming despair, the writer is quick to add, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Nevertheless, there was the danger, very real and very grave. They had not reached it, but

they were advancing toward it. Only by leaving the doctrine of the first principles and pressing on to perfection, or maturity, could they have assurance of safety.

If in apostolic times there existed this danger, surely it is none the less to be feared now. Indeed, if the author of this epistle were living today, we think his alarm because of prevalent conditions would be fully as great as it was then. For would he not see the tendency, deep-rooted in many places, to be content with knowledge of elementary principles, to follow in the well-beaten track of a few oft-repeated truths and dogmas, or to keep stedfastly within a little circle of the teaching of "the brethren"? If he were to "listen in" on some of our conversations, if he were to attend our religious meetings for a time, if he were to read "our" religious publications, I think he would cry out again: "Leave first principles . . . Press on unto maturity!" Or perhaps he would say, "Ye have need again that some one teach *you* the *first principles*." For when we do not advance, we lose the proper understanding even of these. The vision becomes blurred and our view of them becomes distorted, so that they do not appear in proper perspective. The things of secondary importance receive great attention and emphasis, while those of first importance suffer neglect. Gnats are carefully strained (which is quite proper), but camels are boldly swallowed.

If there is the same danger now, there is also the same remedy. "PRESS ON!" The admonition to be "content with such things as ye have" (Heb. 13:5) does not apply to spiritual attainments nor to knowledge of God's Word. Milk is good and necessary; but it is a great misfortune never to be able to take solid food. We are expected to grow in the grace and knowledge of our Lord. And this will we do, if God permit."

"CHATS ABOUT CHINA."

In your mind arise many questions about the conditions and opportunity for work in China. Brother and Sister Benson, who have labored in China during these trying days, are able to give us a good picture of the Chinese as they find them. Many ask for a long letter telling of the customs of the natives, their response to Christianity, and the outlook for more extended work in spreading undenominational Christianity. To answer all questions in the full would take all of the missionary's time. However, Sister Benson has prepared a short book in discussing their first year's work.

Your interest in the China Mission work has made it possible for this work to go on. And it is only natural that one wants to know more about the work in which he has a part. The fact too, that we are to sail in August to join these faithful workers, calls forth an added interest on your part. Brother Benson says that the turmoil and strike has done more to establish True Christianity in that country than ten years' teaching could possibly have done provided we enter the field and do the teaching.

The little book of Sister Benson's deals with many subjects, thus giving one a fair knowledge of the conditions and character of the place in which we are to teach the gospel in its sweetness and purity. "Chats About China" contains 125 pages, made up of 15 chapters, and is neatly bound in paper. Price \$6 a dozen, or 55c single copy, postpaid. Send orders to Lewis T. Oldham, 807 N. Oak, Mervilton, Arkansas. Make all checks payable to Benson-Oldham Book Fund.

Lewis T. Oldham.

"HOW MAY I KNOW THAT I HAVE THE SPIRIT?"

R. H. B.

Having in the preceding article brought out the fact that the Holy Spirit is given without exception to every one who believes in the Lord Jesus and comes to Him in the obedience of faith, and that "if any man hath not the Spirit of Christ he is none of his" (Rom. 8:9)—we now take up the important question, *How can I know that I have the Holy Spirit?*

Most people who are concerned on this score look for the manifestation of the Spirit in their feelings. From their *feelings* they would deduce their faith; and from this they would assure themselves of the *fact*. Now that is going at things exactly backward. In every other inquiry we consider that the fact is first and fundamental. The testimony rests upon fact, and comes next in order. Then follows faith and corresponding feeling. To illustrate, some disaster has befallen a man's home or business during his absence; the word is carried to him; he believes it and then comes his distress and necessary action. Or, an unexpected inheritance has fallen to a man:—that is the basal fact. Then he is notified of the fact:—that is the testimony. He receives it unquestioningly:—that is the faith. Then he is filled with corresponding emotion, and proceeds to take possession of what has been given him. The order is not: feeling, faith, fact; but *fact, testimony, faith, feeling, action*. Now the *fact* is that God gave His Holy Spirit unto us, even to those who have believed in Jesus and obeyed the gospel (Acts 2:38). We learn of this fact through the sure and certain testimony of God's word. Then we *know it*, by faith ("Know ye not that ye are a temple of the Holy Spirit which is in you, which ye have from God?" 1 Cor. 3:16; 6:19). There comes, certainly, as we believe that, a sense of reverence and awe, a joy and peace; and we shall go forth and act upon this great fact which is thus revealed to us.

This is normally the first knowledge we have, and this must always be the foundation of everything. I do not say that this is all, but that this is *fundamental*. And we may be thankful that our foundation is thus laid upon the firm and sober testimony of the Word. For all inward experience is liable to fluctuation; and what we may be strongly conscious of in ourselves at one time may be a question and a doubt at another; and we would be always anxiously observing our feeling and the state of our inward consciousness—and that is the sure way to make oneself doubtful and hopeless. We must accept first of all what God says and base our faith and assurance upon that that produces *conviction*; and conviction does not change with bodily or mental states. It matters not if some in New Testament times, (or since for that matter) had received the Spirit in some palpably evident way—that is not our case, no more than we were permitted to see the risen Lord or put our fingers in the print of the nails. Most of us, all of us in fact, have to walk by faith in this instance,

and set our seal to this that God is true. And that is not half bad. All the seeking for supernormal experiences is to be disparaged. It is not of God's will, and it causes delusions and despairs.

Nor ought we to think that we ought to be conscious of the Spirit's presence within as of some strange and foreign personality or force within us. He does not intrude like that, or obtrude Himself upon our minds. He is not present as a different personality, but to permeate and strengthen our own personality. He is not a blind, irrational power acting upon us, nor does He work within us by arbitrary compulsion. He does not violate our reason, intelligence, or moral constitution, nor interfere with our liberty of choice. It would be nearer the facts to say that His presence secures to us the true liberty of choice, in choosing God's will and ways. He works through *our* wills and minds. He leads, He enlightens, He warms our hearts, and works in us both to will and to do of God's good pleasure.

I feel it necessary to say this in order to clear away common misconceptions that we hold almost without knowing or knowing why. No such things as those above disparaged ought to be assumed.

But no man ever starts out purely by faith and in obedience without finally having some more or less palpable experience. Abraham went forth in faith, not knowing whither he went; but his way was as the dawning light that shone more and more unto the perfect day. At the end of his journey the certainty of that in which he had trusted was more assured to him than all knowledge of his senses. So will those who believing and obeying Jesus, and who accepting the promise of the Spirit by faith, go forth acting upon it, come to a deeper realization of it by increasingly clearer evidence. "I will manifest myself unto him," said the Lord Jesus (John 14:21-23); and the context shows (vs. 15-24) that this "manifestation" will come through the presence of the indwelling Spirit.

There will be the fruit of the Spirit—things which spring up most marvellously, and which we know did not grow just out of our own little garden—a power to love, a peace in trying circumstances, a joy that burns on in the floods of sorrow; an unwonted ability to put up with the continued failures and misdoings of others: "longsuffering"; the faculty of taking wrong kindly and humbly; "meekness"; the new and sometimes surprising way in which we can handle ourselves: "self-control." And from the realization of this and what it means, our hearts become happy in Jesus. We come to know that the Spirit is bearing His fruit in us; and we shall want, more and more, to let Him have His way with us, in accordance with the Word.

"There will be," says one, "deep and quiet peace; at times a great joy that sings . . . a new hunger for the old Book, and a new soft light on its pages. There will be an inner drawing to talk with God, and an intense desire to please Him, to find out what He wants you to do, and then to do it. . . . Temptation will come anew, and a sense of sin, a feeling that there is some-

thing within you fighting you—the *new* you. These things will tell you that the Spirit has taken possession of what you surrendered, and that He is now at work within."

But, whether you have been aware of such things or not, set yourself square with God's word and promise, and proceed upon it, experience or no experience, blindly, hopelessly, if you cannot do otherwise; but follow on to trust and obey. Thus shall you come to *know*.

AN ANALYSIS OF "TWOS" IN MATTHEW SEVEN

H. N. RUTHERFORD.

In the sermon on the Mount the King is teaching about the Kingdom. He has described the characteristics of its subjects in Matthew 5:3-12, and has pointed out that they alone have true happiness. He has spoken of the responsibility of true disciples and their worth to the world (5:13-16). He has stated and interpreted the laws of the kingdom from chapter 5:17 to 7:12. As we recall the beatitudes of the opening sentences, the searching fulfilment of the Old Law, warnings against a perverted will, against ostentation, covetousness, and anxious care, our hearts might faint at the immensity of such a task of measuring up to the Master's requirements. And as we think of His demands—that we should be perfect as our heavenly Father is perfect, that we should be filled with divine love, and do unto others as we would have them do unto us—we might again cry, "Who is sufficient for these things?" The answer is, "Pray." We must resort to the weapon of *all-prayer, ask, seek, knock*. Then, in Matt. 7:13-19 we discover an analysis of "twos."

THE TWO WAYS (13, 14).

This is a series of contrasts: Two gates—narrow gate and wide gate; the two ways—the broad way and the straitened way; the two numbers of travellers that frequent the ways—many and few; the two goals—destruction and life. We usually think of a way leading to a gate; here it is a gate leading to a way. In this conception the Lord has set before us life and death, the blessing and the curse, and calls upon all mankind to enter in by the narrow gate into the way that leadeth unto life, into the city which has foundations whose builder and Maker is God. The way of the world is easy—a broad way. You may drift along and be in that way. It requires effort to enter the narrow way: "Strive to enter in by the narrow door." Luke 13:24. Jesus is the door (John 10:9); and He is also the Way unto the Father.

THE TWO TEACHERS (15-20).

"Beware of false prophets." This warning follows the description of the two roads, which is significant. False prophets will give the wrong direction concerning the right road. Wild animals have an instinct of danger. A breath of air, poisonous grasses, a human touch, are scented and avoided. The instinct is cultivated until it becomes acute. So a cultivated spiritual in-

stinct will make us wary of false teachers. Men may miss the narrow road by following false guides, and these will be met, too, all along the narrow path, seeking to lure the pilgrim back to the broad way. False prophets were plentiful in our Lord's day and the sure word of prophecy discloses to us that they shall be numerous "in the last days." Mark 13:22, 23. How greatly do we need today to hear that "Beware" of Christ's! In another article I shall have something to say as to *how* we may escape the snares of these vicious characters—wolves masquerading in sheep's clothing.

THE TWO TREES (16-20).

The character or conduct would prove whether the prophet was false or true. The fruit tells of what sort of tree it is—good or corrupt. The wolves feigning themselves to be sheep; thorns and thistles decorating their barrenness with grapes and figs stolen from their neighbors in the orchard. Only the good tree can bear good fruit and every tree which bringeth not forth good fruit is hewn down and cast into the fire. If a man is not born again he is bound to bring forth evil fruit. Make the tree good and the fruit will be good. (John 3:3-5; 1 John 3:9, 10). Are you bringing forth good fruit? Don't say, "I am doing no harm"; are you doing any good? There is a fire, an eternal fire, awaiting those that *bring not forth good fruit*.

THE TWO PROOFS (21-23).

It is not enough to say, "Lord, Lord"; we must do the will of our Father who is in heaven. Luke 6:46. There must be genuine obedience to His Word, and for this there is no substitute. To prophesy in Christ's name is no small achievement. To cast out devils in His name is a yet greater marvel. To do many mighty works in His name is the climax in an ascending series of possibilities. But all these endowments go for nothing if we have not done God's will. There are some today who point to the persons "healed" through their ministry as God's seal of approval upon their ministry! Have they done the Father's will?

THE TWO FOUNDATIONS (24-29)

The only rock which will stand for eternity is Christ (1 Cor. 3:11). We build upon Christ by hearing what He says and doing it. Merely hearing Christ's sayings without doing them will not save. "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." Jas. 1:25.

"Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. 7:21.

"Hearing and doing we build on the Rock,
Hearing alone we build on the sand:
Both will be tried by the storm and the flood,
Only the Rock the trial will stand."

THE NEW TESTAMENT FINANCIAL SYSTEM.

DON CARLOS JANES.

No. 3.

A clear light on Paul's way of raising money is seen in the beginning of these two chapters (2 Cor. 8 and 9). He had already "given order to" the Corinthians to make this first-day-of-the-week offering. Now he comes at them telling how well the Macedonians in "their deep poverty" had done. The Corinthians were considered well-to-do. Macedonia had done better than was expected; had even given above what Paul considered them able to give; so much that it appears he had been reluctant about receiving it; but they would not be deterred for they besought him "with much entreaty" to receive it all (for such seems to be the sense of his language). In chapter 8:7, he plainly exhorts Corinth to "abound in this grace (of giving) also." He reminds them how that Christ "though he was rich" (v. 9) "emptied himself" (Phil. 3:7) that through his poverty they might become rich. After giving them credit for being "the first to make a beginning a year ago," he proceeds by saying, "But now complete the doing also." vs. 10, 11. He explains that God accepts gifts on the basis of what "a man hath, not according as he hath not." The Corinthian abundance would serve as a supply now for the Palestinian need, and later their abundance might become a supply for Corinthian want. He tells them how he had gloried among the Macedonians of their "readiness" and goes on to tell them that he had sent some brethren ahead of him to Corinth to make assurance more sure that they would without fail be entirely ready with their contribution when he came, so that if there were any of Macedonia with him neither he nor the Corinthians would be put to shame. This is good argument. Otherwisewise Paul would not have used it. And he tells us that this good report which he had borne to Macedonia about the church at Corinth had "stirred very many of them" (v. 2) or as the Greek has it, "the more part," the majority, we would say. I will leave you, at least for the present, to continue his teaching on this important matter of giving for famine relief as he finishes up 2 Cor. 9 from the sixth verse onward. You will do yourself a favor to examine this with much care.

Aside from Paul's writings to raise money in this case, we find him exhorting Titus whose natural zeal had led him to take up this money-raising voluntarily ("of his own accord") to "complete" in the Corinthian church this gift or bounty which they had promised before ("your afore-promised bounty"), which gives the additional light that brethren may pledge, promise, in advance of giving. Indeed giving as one may prosper involves thought, consideration, before the gift is made. It is scriptural and binding for "each man (to) do according as he hath purposed in his heart." v. 7. Merely reaching in the pocket Sunday morning and getting anything that comes to hand is not sound practice. There is a mental process that goes before the muscular process.

But Titus was not sent to Corinth alone. Some good brother ("whose praise in the gospel is spread through all the churches") had been "appointed by the churches to travel with us in the matter of this grace" (collection) and Paul sends him along. Not only so, but "We have sent with *them* our brother whom we have many times proved earnest in many things." And these three messengers or servants were not sent with insufficient endorsement and commendation. Paul says if anybody asks about Titus, "He is my partner and my fellow-worker to you-ward." v. 23. In what higher terms could he have described this zealous and earnest brother? "Our brethren (the other two), they are the messengers of the churches, *they are the glory of Christ.*"

And why had "the churches" appointed a man to travel with Paul in this financial affair? "To show our readiness: *avoiding this that any man should blame us in the matter of this bounty* which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but in the sight of men." vs. 19-21. He did it, as some in our day have their missionary accounts examined occasionally, that his brethren might know he acted entirely honorably. Paul did not want to be accounted as a "grafter."

After the great meeting in Ephesus which resulted in the public burning of about \$8,000 worth of books on magical arts, "Paul purposed in the spirit, when he had passed through Macedonia and Achaia (Greece), to go to Jerusalem." Acts 19:21. Then follows the great hubbub raised by Demetrius with the mob shouting "Great is Diana of the Ephesians," after which Paul went through Macedonia and came to Greece, and spent three months. In the winter of 57 he writes Galatians from Corinth, and in the spring of 58 he indites Romans, saying: "Now I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. * * * Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come to you in joy through the will of God, and together with you find rest." Rom. 15:25-32. How needful those prayers were becomes manifest as we proceed.

As he was about to sail from Greece to Syria, he learned of a Jewish plot against him and "determined to return through Macedonia," and was accompanied as far as Asia by Sopater, Aristarchus, Secundus, Gaius, (of Derbe), Timothy, Tychicus, Trophimus and Luke. He worshipped one Lord's day at Troas; addressed the elders of Ephesus; tarried seven days with the disciples at Tyre; spent a day with the brethren at Ptolemais; and went on to Cæsarea where he refreshed himself some days in the home of Philip the evangelist. While there, Agabus came down from Jerusalem; and binding himself with Paul's girdle, de-

clared: "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." After a tearful experience in which Paul told them of his readiness both to be bound and to be put to death "at Jerusalem for the name of the Lord Jesus", his friends refrained from further pleadings against his going, resigning themselves to the will of the Lord. Paul and his companions took up their baggage and, accompanied by certain of the local brethren (including Mnason with whom he was to lodge in the Holy City) proceeded to complete the last leg of the journey. "And when we were come to Jerusalem, the brethren received us gladly," but "Jews from Asia" stirred up a mob, and but for the timely action of the chief captain of the Roman cohort would likely have killed Paul. Luke's narrative proceeds on through Acts with its story of Paul's imprisonments, his various addresses before the authorities; his appeal to Caesar; the final accomplishment of his anticipated trip to Rome (not as he had expected, but as an ambassador in bonds); and concludes with the great apostle in the imperial city with a hired house where for two years he preaches "the kingdom of God * * * with all boldness, none forbidding him."

And thus we have a comprehensive view of how funds were raised and handled in New Testament times by brethren acting in a church capacity. I have not attempted in this article to speak of individual giving nor of several other matters which are akin to the subject handled. Perhaps we will do well to have another study of the topic in which to summarize and condense the doctrine of the scriptures on this line.

HARDING COLLEGE SUMMER SCHOOL.

The summer session at Harding College will open June 6 and will continue for six weeks, closing July 15. The purpose of the summer term is two-fold. It offers an opportunity for teachers who are busy during the winter months to continue their work in a Christian school during their summer vacation. It also allows students who are working toward a degree or certificate to continue their college work. By taking advantage of the summer sessions, students may finish their college course and take their degrees in three years. This is a distinct saving both in time and money.

The courses offered at Harding College this summer are designed to meet the needs both of the regular college students and of those teaching or preparing to teach.

The teachers are all members of the regular faculty and all work offered will be of the same quality as that given during any winter session. In addition to the regular college teachers, the entire faculty of the School of Fine Arts is being retained through the summer.

For a summer school Harding offers some interesting and unique features. The school is located in the foothills of the Ozark Mountains, and there are many spots of great natural beauty on all sides of it. Petit Jean Mountain, with its large state park and its Y. M. C. A. encampment, is visited each summer by thousands of tourists and young people from many different states. Its cascades, its rock-ribbed canyon crowned by straight-shafted pines, its caves with their interesting pictographs of an earlier age, its waterfall, and its natural bridge, endear it to every Harding student. A special feature of the summer session will be the excursions among the hills. Every student will enjoy them. Additional information about the summer course may be obtained by addressing Harding College, Morrilton, Ark.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is the Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman who takes in washing for a living.—Selected.

ANNUAL MEETING TENNESSEE ORPHAN HOME.

The Directors of Tennessee Orphan Home are hereby notified of the date of the Annual Meeting, to be held at the Home, in Columbia, Tenn., at 11 A. M., Thursday, June 9, 1927, for the election of Directors for the coming year, and the transaction of such other business as may come before them for the good of the home and the children.

Please bear in mind the children want vacation visits in family homes, and we trust the directors and friends will assist in finding family homes willing to take one or two children for a visit of a week or a month. The children will be obedient and assist in any kind of work. They are well mannered, so the visits will be mutually helpful, and of great enjoyment to the children.

S. T. Hardison, President.

Send 25c for a sample set of seven best tracts for summer meetings, or for individual use.

WHERE IS MY TRUST?

MRS. LEWIS T. OLDHAM.

(Volunteer for China).

"Should I reserve a bank account at home, while I continually ask the churches to help me in the work of spreading the gospel?"

Matt. 6:19-21 says: "Lay not up for yourself treasures upon the earth where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." We are given the examples of God's caring for the ravens, the lilies, and the grass. They toil not, neither do they spin, but Solomon in all his glory was not arrayed like one of these. The Father has promised to care for His children. He knows what things we need. This shows that we have no need for a treasure on earth, but we do need treasure in heaven. One way of putting treasure in heaven is stated in Matt. 19:21: Jesus said, "If thou wouldest be perfect go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

Treasure on earth makes it hard to enter the Kingdom of God. Luke 18:24, 25 says, "How hardly shall they that have riches enter into the Kingdom of God! for it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God." James 5:1-3, "Come now ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted, and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." One's faith in God is weak who depends on his treasure to carry him through rather than to depend on the Father.

We are told that we must forsake all; our money, father, mother, wife, children, and our own lives if need be, or we cannot be His disciple. Luke 14:33. Jesus said unto His disciples, "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he gain the whole world, and forfeit his life? For the Son of man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds." I do not believe a treasure as mentioned here necessarily means a vast sum of money. It may mean a small piece of land, a hundred dollars laid up for the rainy day, the small pay-check at the end of the week, or anything we really depend upon when we should be depending upon our Heavenly Father.

In Psalms 146 we are told not to put our trust in princes, nor in the son of man, in whom there is no help. Happy is he

that hath the God of Jacob for his help. "Jehovah loveth the righteous; Jehovah preserveth the sojourners." Heb. 13:5, 6 says, "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper: I will not fear; What shall man do unto me?"

THE GOSPEL OF COMFORT.

The sources of joy are many. They are rooted in all of our five senses, and ministered to by countless objects of beauty and harmony in the world without. For them the seven colors of the spectrum blend and change in never ending variation. For them the seven notes of the octave find expression in untutored nature and in the gifts of skilled musicians. Sight and sound and touch and taste and perfume all open gateways to the home of joy within the mind of man.

But the sources of comfort are few. There are not many ways in which consolation makes its approach to human life. And all men need comfort. Bright as is the world, the very shining of its sun produces shadows, and the stalk that bears roses gives bleeding fingers to him who plucks them. He who never needs comfort must die young. No life continues long without an experience of sorrow.

And when sorrow comes, then comes also the discovery that, while the sources of comfort are not many, they are adequate and precious.

First is the comfort of happy memory. No grief or misfortune can take away the joys that have entered permanently into our character.

Then, in time of need, is found the comfort of work, and of the friendship that remains. There is always some one still who needs us and whom we need. Whatever our losses, we have never yet lost all.

Then we discover the comfort of sympathy. It has been said a thousand, or perhaps a million, times that "mere words" cannot assuage grief, and every time it is said untruthfully. Words that are fitly spoken, out of a sincere heart and a kindred experience, are among the most precious, as they are among the most costly, of all comforts.

"The word we had not sense to speak,
Who knows how grandly it had rung?"

But the basis of all abiding comfort is faith in a loving and fatherly God. For this there can be no substitute, and nothing can take away the strength which it gives. "Lord, show us the Father, and it sufficeth us," said the disciples in the hour of their bewilderment and grief. Faith in a loving God, the God of all comfort, is the basis of all reasonable consolation. And the world needs it all the time.—From *Youth's Companion*.

A TRAGIC CONFESSION.

Evangelist J. E. Conant, in "Every-Member Evangelism," tells of a missionary secretary who some years ago wrote "a confession" to the *Missionary Review of the World*. She said:

"I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath, he leaned towards me and said, while his eye followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—sometime—but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street, my father talked with my neighbor of the only Savior of the world.

"A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said, 'You know, I was afraid I might never have another chance to speak to the man.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also and had passed by as ships in the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls, or for success in getting up conventions."

"And just here," says Evangelist Conant, "is the vital difference between sentimental and practical interest in missions. No

matter how much enthusiasm we show in talking and planning missionary work, if we haven't enough interest in the African, or the Jap, or the Italian who does our work to make the first attempt to lead him to a saving faith in Christ, our interest in missions is nothing but sentiment, and it scarcely touches the fringes of Satan's soul-destroying work."

Evangelist Conant tells also of a pastor who was passing a big department store, and who followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: "Mr. T., I've talked beds and carpets and book-cases, with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, *but in all those years you are the only man who ever spoke to me about my soul.*"—

—From *The Great Commission Prayer Sheet*.

MARY WILLODINE POUND.

Born August 24, 1911, in Denver, Colo., born again March 15, 1924, in Seattle, Wash., killed suddenly in an auto accident, Sunday afternoon, April 10, 1927, near Tacoma, Wash., Mary Willodine, daughter of O. H. and M. E. Pound, 703 No. 50th St., Seattle, Wash., closes time's record and begins eternity's. Happy here, happier there, and happiest then. Faults forgiven and forgotten and virtues remembered and imitated. May the memory of her life bless all who came under its sweet influence. J. Madison Wright.

DALLAS HEBREW MISSION.

Stephen D. Eckstein.

To evangelize is a clear and gracious command and of course is the paramount duty of the called-out ones. We are honored to proclaim the divine and dynamic gospel of the New Testament among the Jews. It is a challenge to us. There is unmistakable evidence of a change in the attitude of the Jews whose minds are being exercised concerning the Messiahship of the Lord Jesus. It is refreshing to see how they drink from the precious word of wisdom and revelation. Among the truth-seekers is a famous Jewish artist who is of national repute. He painted some of the celebrities of our nation. This man is profoundly interested. We were recently privileged in having to speak at the Mission some profound and spiritually-minded Bible students, brethren Geo. A. Klingman, F. L. Young, O. E. Phillips, and W. T. Kidwell.

BOOK REVIEW.

"Bible Studies for Young People," by Morgan H. Carter of the faculty of Abilene Christian College, is a new book of 91 pages, 6x9, neatly bound. It contains a survey drill of 713 questions and answers. References are given with most of the answers. There are 103 lessons suitable for a year of class work. Four articles are included. There is also a list of Bible characters and a list of cities, mountains, rivers, etc. These are marked for pronunciation. One or more facts and a reference are given on each. It appears to me that this little book could be made very useful for classes in connection with "Bible Readings", for home study, etc. Sample copy, 35 cents. Order from The Word and Work.—E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

A daughter, Mary Katherine, was born to Bro. and Sister Ray Lawyer, of Africa, March 30.

Miss Ramona Hickman, a sister of Mrs. Harry Fox expects to go to the mission field this year. ** A special missionary meeting was held at Martinsburg, Ind., the first Lord's day in June. ** Bro. O. S. Boyer and family, of Louisville, are preparing to go to South America. ** If we gave as much for missions as we spend for shoe strings and neckties, the missionaries would fare much better. ** And the churches are much more ready to be taught than the average preacher or elder is ready to teach them. ** Bro. O. D. Bixler makes a glowing report on his reception while travelling in the west. ** It is said the work at Brownwood, Texas, has doubled in the two years they have been handling the finances of Sister Lillie Cypert who is starting work in a suburb of Tokyo where Japanese people have shown special interest. ** Bro. Virgil F. Smith, the evangelist, of Highland church, who is at this writing in a fruitful meeting at Ormsby Ave., looks to being on the foreign mission field at an early date.

Bro. B. D. Morehead, who is successfully looking after the E. A. Rhodes work at Omiya, is building a residence and dormitory in a new field. ** W. J. Johnson, of 1520 Ave. G., Houston, Texas, is endeavoring to provide \$1,000 to supply John Sheriff, wife and two daughters a residence in the new Hyu Hyu mission, Africa. They must start from the ground up in material things. Send Bro. Johnson a gift. ** Now who will attempt to supplement the short support of Max Langpaap, of Honolulu, and Will Short, of Africa? ** Bros. Fox, Rhodes and Bixler with their wives and nine children are planning their fall sailing to Japan. ** Arrangements are being made for Bro. E. L. Broaddus, Gallatin, Tenn., and Lewis T. Oldham, Morrilton, Arkansas, to sail for Hong Kong in the fall. ** Who volunteers to open the field in the Philippines surveyed by Bro. Geo. Benson some months ago? And is there a man who will enter French-Indo China. ** The Worthington, Ky., church is supplying a hospital building for Dow Merritt. ** "Going back to Sinde Mission is just like going to my second home. I shall be so glad to meet all the dear folk up there, to see the dear old place, and my black friends, for I have many of them." *Molly Sheriff.* ** Let every reader pray for the enlargement of foreign missions. The Moravians have had a representative on the foreign field for each 90 members at home.

Encouraging word comes in from various sources to indicate that the previous work of the missionaries in visiting the churches, newspaper articles, etc., is having its effect and the indica-

tions are of a general awakening, and point to a large forward movement which can be hastened and increased by many more of us taking up our responsibility along this hitherto neglected line.** Sister Ewing will look after the work of Sarah Andrews while she is in America. ** Who volunteers for Honolulu, "the Paradise of the Pacific"? Maybe some one in the postal service could get a transfer and help in the work at his own charges—or maybe some school teacher could secure employment there. ** Much missionary teaching has been done in and around Louisville and considerable interest is developing. ** Pray the Lord of the harvest to send out laborers to the dark lands where the *lost* are *most numerous* and the *workers* are the *fewest*.

"ERETZ YISROAIL."

STEPHEN D. ECKSTEIN.

After reading the following article, it occurred to me that these notes might be of interest to the readers of The Word and Word. The article originally appeared in the Yiddish daily, "The Star" from which I translated it. It is slightly abridged.
—S. D. E.

During the last centuries Palestine "Eretz Yisroail" has been in a demoralized condition. Its mountains have been without vegetation, and very much of the flat land was not cultivated. Beasts have roamed the fields, and vultures have filled the air. The country in general is beautiful, the climate mild, and the air clear and pure. It is an ideal place, and one has to be there to realize its beauty. Besides its fascinating scenery, its religious history makes it the most interesting of all lands in every respect. To the outside investigator there is no more interesting spectacle than to look over the wide range of beautiful picturesque scenery. O the wonders of that strange, great country where the earliest heroes of the Bible had their abode! There is a sanctity about even its name. Jew and Christian alike love it. Material changes have taken place there, especially since the Balfour declaration. That ushered in a new era. It is significant how the Jews have been victorious all along. And today Palestine has a population of 641,000 Moslems; 158,000 Jews; 78,000 Christians, and 13,000 of various other religions. The "Land of Israel" is a mandate, entrusted to the English government for administration purposes. About forty-two languages are being spoken in Palestine. This situation may give the readers a comprehensive idea about the great complexity of the mixture of human beings, and their difficulty in dealing with each other. The Hebrew language now is being revived again. At the present the Hebrew, English, and the Arabic languages are predominating. The Jews are eager to make the Hebrew the language of the country, and are making rapid progress, especially since the World War. The young arrivals are inducing many to join the Zionist movement. Among them are many university men and

women from New York, Chicago, Detroit, Boston, and Cleveland with most progressive ideas; also many engineers from France and Germany, bankers from Holland, manufacturers from Russia and others from all parts of the universe, including doctors, lawyers, architects, musicians and social workers. About one-fourth of them live in colonization sections, and the rest in the cities. This is given only as a very general description of present conditions in the Land of Israel.

"OUT ON THE BLUE."

Our month aboard the S. S. "Western Knight" is nearly up and we have about 1,000 miles yet to go. This is surely a mighty ocean. For most of our way it has been the deepest of indigo blue. This may be due to the bright clear skies. Except for a heavy storm as we entered the Gulf Stream, the weather and voyage in general could hardly have been more favorable. We feel this is largely due to so many fervent prayers.

Two wireless operators have given us world-news until after we crossed the equator. Our conversations are with the other passenger and occasionally with some of the 55 officers and crew. Aside from our work and our own interests, which we planned should be many, our voyage is largely ocean, sky, and geography. In the ocean we have seen sea-weed floating for about four days near the Tropics, now and then we saw a low-flying sea bird, passed three boats, hundreds of flying fish, a few jumping fish like salmon, and one large sea animal that may have been a baby whale. In the sky have been two wonderful rainbows and many pretty sunsets. Old stars like the "North" are telling us goodby, perhaps forever. Most of the "Big Dipper" is going out of sight. The sun shines in some—already at our north door at noon, and the moon leans back. New bunches of stars show up. One known to sailors as a guide is the "Southern Cross." Our geography has been the Gulf Stream, Westerlies, Tropics, Trade-winds, Equatorial current and the big black line itself that goes around the middle of the earth.

Having come across the States from California to New York and on across the ocean seeing so much of natures' workings, makes us exclaim with rapture, "What a wonderful world our Creator has made," and again, "What must his heaven be!"

Our deepest concern should be to help rescue the greatest possible number of human souls and all anchor safely in the Haven of Eternal Rest when he calls us on.

Mrs. Geo. M. Scott.

P. S. We have arrived safely after a thirty-three day journey.

SINDE MISSION.

We are glad to report the safe arrival at Cape Town of Brother Scott and family. They will be, yes, they already are, a valuable addition to the mission forces of the churches of Christ in Africa. Bro. Sherriff just called at the door and said, "Give all of them my love." He is cutting some stone just outside the house with which to build a tool-shed and blacksmith shop. He goes early and late. He hopes soon to get loose from his stone business which he has followed for about twenty-eight years in Africa. During this time he has hired many natives and taught them the gospel.

Last Lord's day we had two decisions for Christ at Sinde Mission. Yesterday another confessed his Lord at Forest Vale. We are expecting several others soon.

Please pray for a more lively missionary conscience in all the churches of Christ.

Ray Lawyer.

P. S.—Mary Katherine has arrived, weighing 8 pounds. She and her mother are doing well.

R. L.

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 5, 1927.

PETER PREACHING TO GENTILES.

Golden Text: For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10:12.

Lesson Text: Acts 10:34-48.

34. And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—37 that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; 38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, even to us who ate and drank with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. 44 While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46 For

Questions for Study of Lesson-Text. Verses 34, 35. Where and when was this? See Acts 10:1-33, and the Notes. What did Peter say? What did he mean? (See Notes).

Verses 36-38. How important were these words which Peter began to speak? Acts 11:14. Who sent this word? To whom? Of what did the message consist? What is said of Jesus Christ? (Comp. also Golden Text). Where did that "saying" begin? When? Of whom did it speak? How is Jesus' life summed up here? Verses 39-41. Who were witnesses? (Acts 2:32). Of what were they witnesses? (Comp. Acts 1:21, 22). What was done to Jesus by men? Who raised Him up? Was He seen and known after His resurrection? By everybody? By whom only? What proofs had they? (Acts 1:3; 1 John 1:1).

Verse 42. What charge did the risen Lord give to the Apostles? What was the charge? (Comp. Acts 17:31; John 5:22). Where is all the charge more fully given? (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47).

Verse 43. To whom do all the prophets bear witness? What do they testify of Him? (Cp. John 20:31).

Verse 44. What happened while Peter yet spoke? How could the bystanders tell? (v. 46). Had Peter or anyone else expected such a thing? What special occurrence and what word of Jesus did this recall? (Acts 11:15, 16).

Verses 45, 46. Who were these who were of the circumcision? (Jews) (Acts 11:12). How were they affected? Why?

Verse 47. What conclusion did Peter draw? Without such a sign from God would he have known certainly

they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

that these Gentiles ought to be baptized? (Comp. 11:17). Verse 48. Did this baptism of the Spirit render the baptism of water unnecessary? What baptism is "in the name of Jesus Christ"? (Acts 2:38; 8:15, 16; 19:5).

48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

NOTES ON LESSON 10.

THE DOORS OPENED TO GENTILES.

Up to this the gulf between Jew and Gentile had not been bridged, and none of the apostles clearly understood that the Gentiles were to be brought in, and that on the same terms as Jews. At last God made this perfectly clear in the case of Cornelius. And what man would He choose to open the door first to the Gentiles but him who had "the keys of the kingdom of heaven"? (Matt. 16:19). "Brethren ye know," said Peter years afterward, "how 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." And on the same occasion James said, "Brethren.... Symeon hath rehearsed how first God visited the Gentiles to take out of them a people for his name." (Acts 15:7, 14).

HOW IT CAME ABOUT.

God selected a Gentile who was highly regarded among the Jews, a man of irreproachable character and of piety. To have begun with a low class Gentile would have been too great a step for the Jews. The story of Cornelius' vision of an angel who charged him to send to Joppa for Simon Peter; of Peter's vision of the sheet full of unclean animals, which yet God had made clean; of his going with Cornelius' messengers back to Cesarea; how Cornelius with a large gathering of friends and relatives awaited his arrival; and the remarkable speech Cornelius made to Peter (vs. 30-33)—all this is told in Acts 10.

PETER'S FIRST SENTENCE.

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."—This statement is sometimes misunderstood. Peter did not mean that any man anywhere, who did right (as Cornelius, for instance) is accepted of God just as he is. That would have been directly contrary to the gospel (John 3:5). Cornelius himself was as yet an unsaved man despite all his virtues and good works, and needed the gospel to save him (Acts 11:14).—What Peter meant was that any upright, godfearing man, of whatever nation, was acceptable, that is, eligible for salvation and membership in the Body of Christ.

Peter stated just so much, seeing only that far ahead just then, which was far enough for that occasion. But later on it developed that not only noble, highminded Gentiles were acceptable for God's salvation, but even outcasts, evil-doers, ungodly—for, indeed, there is after all no difference between man and man, Gentile or Jew in this respect that they "all have sinned and fall short of the glory of God" (Rom. 3:23); and all therefore need to be saved and can be saved through the gospel.

THE BAPTISM OF THE SPIRIT.

The reader will notice that the outpouring of the Spirit upon Cornelius' household was an extraordinary thing, comparable only to the event of Pentecost (11:15, 16). No such event as that ever happened in any other instance, before or after. In this case it happened for the sole purpose of convincing Peter and the Jewish brethren with him, and, through them, all the Jews, that Gentiles are acceptable to God—that they too, as well as Jews, may hear and believe, the word of salvation and are proper subjects of baptism. No other conclusion was ever drawn from this event; and no other use was ever made of the fact. Let those beware who seek evidence in this that men are saved before baptism and without baptism, because God gave this special demonstration in the case of Cornelius to meet a special purpose which never arose again.

TEACHING POINTS.

The First Gentiles to be saved. Sketch the story of Acts 10:1-33—Cornelius: his character; his vision; Peter's vision, and journey to Cornelius' home. Recall Acts 15:7, 14.

Peter's First Sentence. See Notes.

Peter's Sermon. Remember the great importance God placed on this message (Acts 11:14). Every sentence, after the first, refers to Christ. Note especially v. 43.

The Baptism of the Spirit. Was this a usual occurrence? (See Notes). To whom was the Spirit promised? (Acts 2:38; 5:32). Did it ever in any other instance come before baptism? Did it supersede baptism in this instance? (Vs. 46-48). For what purpose was it given in this case? (V. 47 and 11:17 and 15:8).

SECOND LORD'S DAY LESSON OF JUNE

Lesson 11.

June 12, 1927.

PETER DELIVERED FROM PRISON.

Golden Text: Many are the afflictions of the righteous; but Jehovah delivereth him out of them all.—Ps. 34:19.

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 hands 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

Questions for Study of Lesson-Text.
Verse 5. Where do we see Peter again here? Who had imprisoned him? With what intention? (See vs. 1-4). What important "but" is mentioned? To whom did the church make prayer? Does prayer really make a difference? (Jas. 5:16, latter half).

Verse 6. Did Peter seem much perturbed? How was he able to sleep in this trying situation? (Ps. 3:5; Isa. 26:3).

Verse 7-10. Who visited Peter's cell? What is an "angel"? (Heb. 1:14). How did he arouse Peter? What happened to the fetters? What did the angel further say to Peter? What did Peter think all the while? How did he get into the city? When did the angel leave?

Verse 11. Had Peter been at himself all this time? Now at last what did he realize? What had he been delivered from?

Verses 12-14. To whose house did he go? What was going on there? (Cp. v. 5). Was this prayer meeting well attended? Who answered Peter's knock? Why did she not open the door for him?

Verses 15-17. Although they had been praying for Peter had they expected Was it easy to believe that Peter was such a sudden and complete answer? actually there? When at last they let him in, what did he tell them? What charge did Peter give them? Was this James the brother of John? (V. 1).

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.

TEACHING POINTS.

1. **Israel filling up her measure.** This was the fourth persecution. The other three were religious (Acts 4; 5; 8:1-4); this was at the hands of the civil authority, Herod being the ruler. He slew James the brother of John with the sword. It pleased the Jews; so he proceeded to take Peter also. At the opening of this lesson all was ready and set for Peter's execution, and Peter was specially guarded.

2. **Peter's Calmness.** Although he must have known what it all meant, and had no reason to expect help any more than James had received (V. 1), Peter slept peacefully in his prison. How can you account for that?

3.. **The Power of Prayer.** Was Peter's situation entirely hopeless (humanly speaking)? Note the big difference that "but" in v. 5 makes. Does the answer always come as quickly and directly as in this case? Recall passages on prayer, such as Matt. 7:7-11; Luke 11:1-13; Phil. 4:6,7; and any recorded cases of answered prayer.

4. **The Angel delivering Peter.** What are angels? See Heb. 1:14. Also Ps. 103:20, 21. See Golden Text, and v. 7 of the same chapter. How mighty God's angels—See 2 Kings 19:35. Recall the Savior's saying in Matt. 26:53. Angels, elsewhere in "Acts"—Chapt. 1:10; 5:19; 8:26; 10:3; 27:23.

5. **The Amazement of the Brethren.** Rather than to say that they prayed without faith and were surprised when God answered, we take it that the manner in which God gave Peter back to them was entirely unexpected. No doubt they believed that God could deliver Peter and would do so if He saw good; though no such miracle was looked for.

6. **Peter in "Acts."** Here (except only for a brief appearance in Acts 15) Peter drops out of the story of the book of Acts. In the first part (Chs. 1, 2, 3, 4, 5, 8, 10, 11, 12) he held the prominent place. From chapter 13 to the close Paul has the prominence.

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THIRD LORD'S DAY LESSON OF JUNE

Lesson 12.

PETER TEACHES GOOD CITIZENSHIP.
(Temperance Lesson)

June 19, 1927.

Golden Text: Love worketh no ill to his neighbor.—Rom. 13:10.
Lesson Text: 1 Pet. 2:11-17, 4:1-5.

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; 12 having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. 13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; 14 or unto governors, as sent by him for vengeance on evil-doers and for

Questions for Study of Lesson-Text.
Verse 11. To whom is Peter writing? (See 1:1, 2). In what light does he regard them? Who were the first great "strangers and pilgrims"? (Heb. 11:8-16). From what must such strangers on earth abstain? What do these fleshly lusts do for the soul?

Verse 12. How should they conduct themselves among the people of the world, while passing through? What is "seemly"? (Becoming, good). How were they spoken of among the Gen-

praise to them that do well. 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: 16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. 17 Honor all men. Love the brotherhood. Fear God. Honor the king.

4:1. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the living and the dead.

Ver. 2, 3. To what have we died? To what do we now live? (Comp. Gal. 2:19, 20). Of what sort was that former life? What did they once walk in? (Comp. Eph. 4:17-24).

Ver. 4, 5. What do the "Gentiles" think of the Christian's holy conduct? Does it cause them to speak highly of them or to like them? Why not? What evil things would they be likely to say of them? To whom shall they have to give account for this, and for all their conduct?

TEACHING POINTS.

1. **The Title of the Lesson.**.. Peter is here writing to Christians—to a regenerated people, an "elect race," a "royal priesthood," a "holy nation," a "people for God's own possession," whom God has "called out of darkness into his marvellous light." (1 Pet. 1:3; 2:9). He is not trying to inculcate principles of good citizenship in the minds of the world, but is teaching the will of God in Christ Jesus to God's own children. Them he does indeed teach "good citizenship" but far, far more.

2. **Sojourners and Pilgrims.** Peter takes this figure from the situation of these believing Jewish brethren who were scattered abroad in foreign countries (1 Pet. 1:1) and touches on it all along. Heb. 11:8-16 shows the principle. The strangers and pilgrims, like Abraham, became such by God's call (1:15); they are now "for a little while" sojourning (1:6, 17; 5:10), which is a time of inconvenience and more or less suffering; but they look forward (again like Abraham) to their inheritance. (1:4).

3. **The Christian's Conduct in the World.** As set forth in verses 11, 12, 15, 16, 17. Note how it will result in silencing and at last winning the unsaved, and to the glory of God. Is my conduct calculated to produce such an effect?

4. **The Christian's attitude toward the Civil Government.** Verses 13, 14. Rom. 13:1-7 should be read along with this. Remember also Acts 5:29. If any human orders contradict the word of God we must obey God rather. In all else, however, we must render faithful obedience to the civil powers "for the Lord's sake."

5. **The Old Life and the New.** As set forth in vs. 2-4. Read also Eph. 4:17-24. How and when did the change come?

tiles? Yet was there hope that some day their conduct would have its effect?

Ver. 13, 14. What is the Christian sojourner's duty toward the authorities of the land? For whose sake must he be subject to them? Only to the king, or to subordinate officers as well? For what purpose are these authorities? (Rom. 13:3, 4).

Verse 15. What argument best silences opposers? What is the will of God concerning this matter?

Verse 16. Are Christians free? Who made them free? (John 8:36). How should they use their freedom? (Comp. Gal. 5:13). To whom are they bondservants?

Verse 17. What attitude shall they take toward all men? Toward the brotherhood? What is the brotherhood? Cp. Gal. 3:26, 27. What is due to God? What to the King?

Chapt. 4:1. What is meant by "suffered in the flesh"? ("Died." Comp. 3:18). What should be our mind (or, "thought") in this matter? (Rom. 6:11). What is meant by "he that hath suffered in the flesh hath ceased from sin"? (See Rom 6:1-7).

FOURTH LORD'S DAY LESSON OF JUNE

Lesson 13.

June 26, 1927.

REVIEW: LIFE AND LETTERS OF PETER.

Golden Text: Come ye after me, and I will make you fishers of men.
—Matt. 4:19.

Lesson Text: 1 Peter 5:1-11.

1. The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: 2 Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. 4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. 5 Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; 7 casting all your anxiety upon him, because he careth for you. 8 Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. 11 To him be the dominion for ever and ever. Amen.

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THE REVIEW LESSON

The earliest acquaintance: John 1:35-42

The Call of Peter. Mark 1:14-18. ("Peter Becomes a Disciple of Jesus")

Peter's Lesson in Trust. Matt. 14:22-33. (Walking on the Water).

Peter's Great Confession. Matt. 16:13-24.

Peter at the Transfiguration. Mark 9:2-10; 2 Pet. 1:16-18.

Peter's Denial and Repentance. Mark 14:53, 54, 66-71; Luke 22:61, 62.

Peter and the Risen Lord. John 20:1-10; 21:15-17.

Peter at Pentecost. Acts 2:12-14; 32-41.

Peter Heals the Lame Man. Acts 3:1-10; 4:8-10.

Peter Undaunted by Persecution. Acts 5:27-35; 38:42

Peter Preaching to the Gentiles. Acts 10:34-48.

Peter Delivered from Prison. Acts 12:5-17.

Peter Teaches Good Citizenship. 1 Pet. 2:11-17; 4:1-5.

Of Peter's death we have a fore-view in John 21:18, 19.—Can you sum up the character of Peter? Was he great in himself, or did the love and condescension of Jesus his Lord make him great?

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WORD AND WORK

MIZPAH.

Go thou thy way and I go mine,
Apart, yet not afar;
Only a thin veil hangs between,
The pathways where we are.

"And God keep watch 'tween thee and me,"
This is my prayer;
He looks thy way, He looketh mine,
And keeps us near.

I sigh sometimes to see thy face,
But since this may not be,
I'll leave thee to the care of Him
Who cares for thee and me.

—Selected.

CAMPBELL ON CONFORMITY.

"The Apostle John addressed the congregations of his time as composed of old men, young men, and children. That they were literally such, appears from his address to each. The old men had known Jesus Christ from the beginning of the proclamation concerning him. The young men had overcome the world, notwithstanding the strength of youthful passions. And the little children had begun well, they had been baptized, they had just received the remission of their sins. All these had, however, one faith, believed the same facts; but of very different attainments, both in knowledge and in behavior. How foolish these systems that require all men to be of one standard height in religious opinion; which will have the iron bedstead of Procrustes for fixing the stature to which every man must grow, on peril of losing his head or his soul!"—*Alexander Campbell.*

WORDS IN SEASON.

R. H. B.

MORGAN ON BAPTISM.

In a sermon on the Great Commission, G. Campbell Morgan speaks of baptism as follows:

"The first thing I have to say is that there is no question at all that baptism in those [New Testament] days meant immersion. That is not open to question. . . .

"I affirm, unhesitatingly, that the original word means immersion; I affirm that, in order to point out that the symbol that Jesus commanded was a symbol suggesting death into life. In the whelming beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond the death, resurrection life. . . .

"I prefer to abide by the primitive rite in the old and simple form. Seeing that the Lord did leave with us who bear his name only two simple rites or ceremonies—that of his table and that of baptism—I prefer to follow his command according to the earliest method."

From one point of view this declaration of G. Campbell Morgan appears magnificent. In view of the controversy and extreme prejudice and feeling that centers upon baptism, it seems a brave thing for a man of Mr. Morgan's position in the denominational world to come out so clearly upon the original meaning and action of baptism. In this much we rejoice. But on the other hand it is manifest that he carefully saved himself from criticism and persecution for the truth's sake. His statement implies no condemnation of anyone who elects to disobey the Lord in this matter, and it is certain that nobody who differs from him will fall out with him about it. In the light of what Mr. Morgan evidently knows about God's word and will concerning baptism his statement is not only too mild and ambiguous but however unintentionally it means that God's word is not to be taken so seriously. Is this really better than an honest advocacy of sprinkling, and will it have better effect? Bitter opposition to the truth, bad as it is, is not as bad as that spirit of indifference that says, "Yes, that is all very nice, and if anybody prefers it that way I shall not object—it is their privilege," and the like.

If Mr. Morgan is so absolute in his conviction that baptism in the New Testament meant immersion, how is it that he does not insist upon it? He accepts the New Testament as God's word; he declares that where the New Testament speaks of baptism it means immersion:—therefore God commanded immersion. In fact he tells us that Jesus commanded it, and that He had a purpose in it. Yet Mr. Morgan goes on talking as though there were other "methods," not authorized by the Word of God, yet equally acceptable; only, for his own private reasons, he "prefers" to follow this command "according to the earliest method." Such an endorsement of the New Testament teaching concerning baptism is likely to harden more people into indifference concerning it, than it will convince and move to obedience.

THE DEVIL'S BEST ALLY.

The backslider is Satan's best ally. He furnishes argument to the scoffer, false comfort to the unbeliever, and excuse to the impenitent sinner. He frightens those who would like to become Christians, and he disheartens those who are true to the Lord. All these things he does, and yet, as often as not, he tells us that he "does not harm anybody but himself." Where the devil can muster a little company of backsliders he can reproach the Lord Jesus Christ at his pleasure, stop the work of God in the community, and have his own way about everything.

AFTERWARD.

There is always an afterward. The prodigal son wasted his substance with riotous living, but afterward, "when he had spent all", there arose a great famine in that country, and he began to be in want. Now that same famine invariably follows that sort

of life. It is one of the regular seasons in that far country, as millions of prodigals have found out and are still finding. It is the inevitable *afterward*. Esau lightly sells his birthright for a mess of pottage, but "afterward"—when he desired to inherit the blessing he found no place of repentance in his father. (Heb. 12:16, 17). It is whatsoever a man soweth—and then comes the reaping as the *afterward*.

It works in the opposite direction also. "Blessed is the man that endureth temptation, for when he hath been approved [that is the "afterward"] he shall receive the crown of life, which the Lord promised to them that love him." (Jas. 1:12). After we have done the will of God we inherit the promise. There is a sure and blessed sequel to the Christian life. In all God's dealings with us He keeps His eye faithfully on the afterward. He will not sacrifice the future to the present, for He knows that that future is for ever and all-important. This explains much of the adversity of the Christian life. "Whom the Lord loveth He chasteneth"; and "no chastening seemeth for the present joyous, but grievous; yet afterward it yieldeth peaceable fruit." (Heb. 12:11). "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." (Jer. 29:11).

NOT LAWFUL TO UTTER.

The man in Christ who above fourteen years ago had been caught up (whether in the body or out of the body he knew not) into the third heaven (the context shows it was Paul himself) heard things which it was not lawful to utter. (2 Cor. 12). So, to be sure, Paul never uttered them. The vision and experience was for him alone. But its benefit was not therefore lost to us. What a man knows, though it be a secret enshrined in his inmost heart, affects his life, his attitude, his works, his words. What Paul saw and heard up there illuminated all his subsequent teaching; and though we can never know what these things were in a direct way, we can gather something of their nature as we see it reflected in Paul's life and teaching. Let us mark some of those effects.

1. What Paul saw and heard in heaven did not make him easy-going and optimistic about the destiny of sinners. It did not make the impression on him that everything was well with the world. On the contrary, "knowing the fear of the Lord" he persuaded men (2 Cor. 5:11); yea, he became all things to all men, that by all means he might save some (1 Cor. 9:22); yea, he admonished men not only publicly but privately, for years on the stretch, and day and night with tears. (Acts 20:31).

2. Those things not lawful to utter whatever they were, did not make him careless and easy-going in regard to his own life and conduct. But he buffeted his body, bringing it into subjection, lest, after that he had preached to others, he himself should be a castaway. The vision of the heavenly glory gave keen edge to his conscience, and made him exceedingly earnest, watchful without let-up to the very end.

3. It made him count the vast sufferings he endured for Jesus' sake a light thing. He endured them gladly, and spoke of them as a "light affliction which is but for a moment". in contrast with the exceeding and eternal weight of glory. (2 Cor. 4:17). "For I reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed to usward." (Rom. 8:18). And Paul surely knew.

4. It made him count death as a gain, as a blessed exchange —a going into the presence of Christ, which, as compared with abiding in the flesh is *very far better*. (Phil. 1:21-24). Paul knew and taught that whether for living Christians or for those who had fallen asleep in Jesus, the hope centered in Christ's coming. Nevertheless he also knew the blessed welcome and rest that awaits those who die in the Lord.

5. He counted all things loss for the excellency of the knowledge of Christ, and counted the world but refuse. (Phil. 3). His conception of Christ and our destiny with Him—however and wherever he obtained it, was evidently not diminished by what he saw and the unspeakable words he heard in the third heaven, in the paradise of God. Though but for a little while, like Moses from Nebo's lonely mountain, looking entranced upon the land of promise, Paul there saw and heard what eye had not seen nor ear heard and what had not entered into the heart of man, of the things which God has prepared for them that love Him—he flung himself willingly and gladly into the service, rejoicing in hardship and sufferings, nor counting his life dear unto himself that he might finish his course and the ministry which he had received from the Lord Jesus, to testify the gospel of the grace of God. (Acts 20:24).

And from these facts can be inferred something of the nature of the things which Paul saw in the third heaven, and of the words which he heard which it was not lawful to utter. He that hath ears to hear let him hear.

THE PLEBISCITE.

Probably no falser proverb has ever caught the human ear than that "*vox populi, vox dei*" "The voice of the people is the voice of God." That is the perfect reversal of the truth. *Naturally* the voice of the people is the voice of the flesh, the world, and thus of the devil: of the flesh, because the desire of the multitude is but the desire of the individual multiplied and intensified; of the world, because the aggregate of unconverted humanity constitutes the world; of the devil, because he is the god and the prince of it, and since the whole world lieth in the evil one" (1 John 5:19) it is necessarily his agency and medium of expression. The voice of the people is *never* the voice of God, except it be in cases where God marvellously overrules, as He frequently makes the wrath or folly of man to praise Him.

Under good influences and leadership the *vox populi* can sometimes be brought to make decisions relatively wise and good; but the popular mind, like the Aeolian harp, responds to all winds,—and the prevailing winds are not from heaven. One

hesitates to go into an analysis of the "voice of the people," as one would shun to examine the make-up of some cherished idol—lest it be found to have clay feet. Sometimes the "voice of the people" is no more than the outcome of the battle of wits between manipulators of popular sentiment; and nobody knows so well as those who are nearest to the heart of things, to how large an extent that is true. In our evil day popular government is vastly to be preferred to government by arbitrary power, for no man is to be trusted with the latter, yet everybody knows that God is not often speaking through ballot-boxes.

It was the "voice of the people," that clamored for the golden calf, and it was the voice of the people that fell lusting in the desert, and it was the *vox populi* that demanded a king of Samuel, and was it not the plebiscite that chose Barabbas above Christ and the voice and choice of the people that nailed Christ to the cross? It is no more to be trusted today—especially not in matters of religion. Leave it to the vote of the crowd, and the golden calf will again be set up, and Barabbas released and Christ crucified. The popular taste and the voice of man in the worship of God and in all His service is contrary to His will and appointment.

A WRONG LIBERALITY.

There is an openness of mind which is incompatible with faith in Christ. Once Christ is accepted, He necessarily becomes the all-in-all, the First and the Last, the one true Light, the Truth. If He is not that He is really nothing. To us who have believed He is the sum-total of all. For in Him "are all the treasures of wisdom and knowledge hidden" (Col. 2:4) : in Him dwelleth all the fullness of the Godhead bodily, and in Him we are made full (Col. 2:9, 10). Committing ourselves to Him by that very act we repudiate every other "source of spiritual light." Jesus is exclusive. There is no other name given under heaven. It is "Jesus only," or Jesus not at all.

Now this does not strike the modern eclectic 'truth-seekers.' They think themselves open-minded. They accept truth from any quarter, no matter whence. They speak patronizingly of Christ and compliment Him. But then there is truth to be had from other sources as well. The Old Testament prophets and even poor old Moses come in for a little credit (only a little however, lest anyone might think them unenlightened and unemancipated from the bondage to the old Book). Thus the "truth-seeker" sets himself superior to Jesus Christ and the Bible, and selecting what suits him where he pleases he constructs a religious system of his own, and thinks himself enlightened, independent, and liberal!

If you profess to have more truth than others—if your superior light and knowledge does not make you by that much humbler, kinder, more loving, more patient, and ready to help the weak—your profession is vain.