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LOUISVILLE, KENTUCKY.

JULY, 1928.

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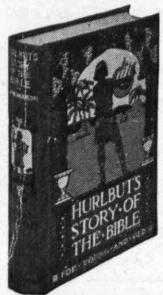
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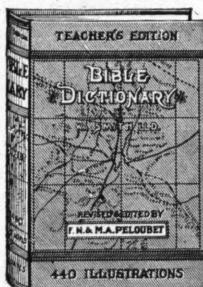
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THE WORD AND WORK

I HAVE SET THE LORD.

("I have set the Lord always before me."—Psa. 16:8.)

I set Thy love between the world and me,

O, Lord, its cruelty, its wrong, its scorn;

They cannot reach me through Thy tenderness

That once for me their worst has known and borne.

I set Thy cross between my sins and me,

That so their shadow darken not my days,

Nor rob my nights of rest. Thy blood blots out

The long indictment from shrinking gaze.

I set Thy prayers between my doubts and me,

That so my faith shall fail not, but abide,

Though tired and tested sore; that shield shall serve

All fiery darts to quench or turn aside.

I set Thy strength between my foes and me,

And walk, so guarded, panoplied and girt,

Through dangers seen and unseen, unafraid;

Through flames unscorched and raging waves unhurt.

I set Thy thoughts between my thoughts and me,

The calm pure visions of Thy holy mind,

Till nothing that disturbs me or defiles,

Into my heart or soul can entrance find.

I set Thy self between my self and me,

And losing mine, Thy life abundant gain;

Take Thy sufficiency for my deep need,

And to Thy perfect stature so attain.

—Annie Johnson Flint.

WORDS IN SEASON.

R. H. B.

"THE EVERLASTING GOSPEL."

We call the attention of our readers to an article in this issue from the pen of Alexander Campbell, entitled, "The Everlasting Gospel." The writings of that great teacher and brother in Christ evidence his firm conviction in Christ's present universal authority. He believed and taught as God's people do now, that the Kingdom was established on Pentecost, by the exaltation and crowning of Jesus as Lord of Lords and King of kings, the pouring forth of the Holy Spirit being the evidence of the fact; and that all that are in the church have been translated out of the power of darkness into the Kingdom of God's dear Son. His

vision and knowledge of the word of God did not stop there. He also looked forward to the day when the kingdom of this world shall have become the kingdom of the Lord and of His Christ. (Rev. 11:15). He saw too, that that blessed issue would not come in the natural course of things, but by a crisis and judgment from On High. The whole scope of God's teaching found reception in the mind and heart of this great man. His article is very much worth our reading.

Brother Campbell applies the "Everlasting Gospel" of the angel's message in Rev. 14:6, 7 on the futurist principle—as the announcement of the day of God's wrath, which clears the way for Christ's possession of the kingdoms of the earth.

SOUL SLEEPING.

What is called the "Soul-Sleeping" theory is not that after death the soul *sleeps*, but that it has ceased to be. The terms "death" and "life" are by the teachers of this doctrine taken in an absolute sense. They define "death" as the annihilation of conscious being, the extinction of personal existence; and "life" as merely conscious existence. When a person is dead, they argue, he is dead and no longer a person. He is as though he had never been. A dead man is wiped out, annihilated. "The dead know not anything," quotes a Seventh Day Adventist leaflet, and in proof refers to Eccl. 9:5-10; Psa. 6:5; 146:3, 4. By which they wish us to understand that the dead are blotted out. This theory is also called the doctrine of "Conditional Immortality." Assuming that "mortal" means "subject to annihilation," they conclude that "immortality" means simply continued conscious existence, equivalent to "eternal life." Immortality is not inherent in man, but is given to men upon certain conditions. Hence the term "Conditional Immortality." Since only the righteous receive immortality, the wicked (according to this conception of the meaning of *death*) are annihilated, and there is therefore no such thing as everlasting punishment. Such in brief is the doctrine of "Conditional Immortality," which is held by Seventh Day Adventists, First Day Adventists, Russellites, Christadelphians, and some other less known sects.

THE NECESSARY CONSEQUENCE OF THE "SOUL-SLEEPING."

I will not stop here to refute this doctrine upon its merits—to show that their definitions of *life* and *death* constitute their fundamental error; how they misuse passages which speak of the condition of the dead relatively to this world, applying them in the absolute, and that they ignore and deny other passages which conclusively show that the dead are *not* blotted out of conscious existence. This theory has been refuted time and again. I think it can fairly be said that no open-minded, unprejudiced Bible student who studies God's word to know His truth and *all* of it, will subscribe to this theory. But another legitimate line of refutation of a false doctrine is the pointing out of its inevitable evil consequences. The doctrine of "Conditional Immortality" (keeping in mind that their definitions are different from

those of the Bible) is *incompatible with the New Testament faith in the Person of Jesus Christ*. Every advocate of this theory must perforce join in with the ranks of the Christ-deniers—Arians and Socinians, which terms will be explained presently.

"CHRIST DIED."

The great first fundamental fact of the gospel is "that Christ died for our sins." (1 Cor. 15:1-4) If to die is to pass out of existence, and if Christ died, then for three days there was no Christ—no conscious being or personality of such name, only the poor mangled remains of the body in Joseph's tomb. If He did not so die (according to the theorists) he did not really die. If He survived in any sense, if a spirit conscious, existing independent of the body, continued in being there was no real death. The advocates of the "Conditional Immortality" theory must therefore face this dilemma:

1. Either Christ did not really die;
2. Or Christ was annihilated and therefore was not a Divine Person.

Christadelphians and Russellites come across and accept the second horn of the dilemma, "Christadelphians" deny His eternal pre-existence with the Father; and while admitting the Virgin birth, hold him as simply a man—an extraordinary man to be sure; but merely a man. Thus they meet the difficulty of the doctrine that at His death He was wiped out of existence. It takes one fearful error to uphold another. The Russellites while not denying His pre-existence before He became man, declare that He was only a creature—chief of God's creatures, yet only a creature. When He became man He became *mere* man, and as man He died, surrendering His human nature entirely and forever as a ransom-price for ours. So to them there is nothing incongruous in the thought that He was *out of existence* for three days. (Oddly enough, according to Russell neither His spirit survived after His death, nor was even His body raised. What was resurrected?) The former and latter both is the old Socinian heresy (parent of the modern Unitarianism); the latter with a few added peculiarities. It is evident that what those folk have, and what they call "Christ," is not the One in whom we believe and whom we worship.

GETTING AROUND IT.

The Seventh Day Adventists are not so frank. They would like to combine the belief in the Deity of Christ with the "Conditional Immortality" theory they hold—or, at least, they want to appear to do so. The combination is impossible, as their leaders are bound to know. But they put on the soft pedal on that point. From one of their pamphlets, entitled, "What Seventh Day Adventists Believe," I quote as follows:

"That Christ existed with the Father 'from the days of eternity.'—Mic. 5:2 (margin). John 1:1; John 17:5.

"That Christ was associate-Creator with the Father.—John 1:1-3, 14; Eph. 3:9; Col. 1:16; Heb. 1:2; Gen. 1:26.

"That there are three living persons of the heavenly trio, the Father, the Son, and the Holy Spirit.—1 John 5:7; Matt. 28:19; 2 Cor. 13:14."

This is shrewdly and cautiously put. While they cite scripture in which Jesus Christ is spoken of as *God*, they avoid making such a statement themselves. "Associate Creator" may mean much or little, as one may please. God's word, however, shows that Christ was the Agent through whom *every created thing* was created—"without him was not anything made that hath been made." (John 1:3. Also Col. 1:16). *He* Himself therefore was not made, but was the Maker of *all* that was made. This they do not bring out. Neither will they say that He is one of the three Persons of the Godhead, but only that there are "*three living persons in the heavenly trio*"—with no hint, by capitals or otherwise as to the rank and station of said "trio" (a term which itself verges close to the blasphemous). They would of course admit the Deity of the Father, but they seem to avoid giving the Son His place in Deity.

The vulnerable spot which they are so well aware of, and which they so anxiously try to cover up is just this—if Christ is God, of the same Nature and Being with the Father—their cherished theory of "Conditional Immortality" is done for. For Christ died, and it is too much for even a blind partisan to believe that a Being who is God could be wiped out of His universe and out of existence for three days, or for one moment for that matter. But neither can they afford to admit that if "Christ died" He had any sort of continued personal existence after death. So there they are. *The theory of "Conditional Immortality" necessitates the denial of the Deity of Jesus Christ!* They must renounce the one or the other. Unwilling to surrender their false theories concerning death on the one hand, and unwilling to face the deserved stigma of Arianism and Socinianism on the other, they muddy the waters and try to make their get-away in their own ink-cloud.

"Turning in and turning out
Leave the people still in doubt
Whether the snake that made the track
Was going north or coming back."

"WHAT THINK YE OF CHRIST?"

The Deity of Jesus Christ has been vindicated through terrible fires of conflict and controversy. From the earliest times saints have reverently studied and brooded over the mystery of the Godhead, as revealed in the New Testament, the One, Only God, yet the three distinct Persons Who share in the Nature and Character and Being of the One. The shallow scoffer has scoffed, and unbelievers have denied it from the earliest days. Theologians have speculated about it. The Sabellians fell into the extreme of denying the three Persons. The followers of Arius regarded Christ as a creature and denied that He was "co-eternal and co-essential with the Father." For centuries the professing

church was torn in Christological controversies. It was not possible to rest in any compromises in this matter. Who is Christ? What is Christ? Deny His Deity and forthwith the Atonement loses its fitness and righteousness (for God could not punish an innocent creature for a guilty, but He could in love take our judgment on Himself in the Person of His Son). Deny the eternal relation of the Father and the Son, and the great love of God is discounted: for if He did not give up His own, only Son, I have lost the measure of His love. He may still be the author of a wise and benevolent scheme of redemption, but the all-compelling, self-giving love of God is vanished. And as is His love to me, so is mine to Him, and to all my fellow-men. "We love because He first loved us." (1 John 4:19). Thus all hangs together, and the little rift in the lute makes all the heavenly music of the gospel dumb. Beware of the falsehoods of men!

GAIN AFTER LOSS.

For the Lord as for the servant, for the servant as for the Lord there is but the one law: "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit." When the Lord Jesus said this He was speaking of Himself and the path that lay before Him. In the next sentence He declares the law for all men: "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." The principle is true even on the worldly plane. If a man wants to make even a worldly success and attain a selfish end he cannot spare himself in the matter. He must yield his time, his strength, his rest, his comfort; often his health and even his life. And then what shall it profit him even if he have gained the whole world? If he lived to accumulate riches he has to leave them. If he sought and achieved fame:—"a living dog is better than a dead lion." Of all the sowing to his flesh he gets nothing but corruption. For all that is nothing but loving one's own life in this world, and "he that loveth his life loseth it." Now to hate one's life in this world is to disregard it—to make no object of ease or gain or pleasure, or glory, to make oneself of no reputation, and to walk with Jesus in the way of the cross, for the love of Him and of the souls of men. For He died for all that they who live should not henceforth live unto themselves but unto Him who for their sakes both died and rose again. (2 Cor. 5:15).

THE WAY OF THE CROSS.

This program looks terrible at first sight. The flesh abhors it, shrinks from it, and rebels. The immediate impression is that such a life would be the most joyless and miserable existence a man could lead, a life of burden, suffering in perpetual self-denial, without a ray of happiness to relieve the gloom. The path of self-will and self-indulgence and self-aggrandizement commends itself to our eyes as the way of bliss. But the appearances are deceiving. Despite all tears and sacrifice, the way of the

cross is the way of peace and happiness, the way of the hundred-fold compensation, and, like the dawning light, "shineth more and more unto the perfect day." That broad way of the self-life is beset with as keen sorrows and ends in as bitter disappointment and as dark despair as man can ever know in this world. But regardless of all that—the way of the cross is the way of life eternal in which our Lord Himself walked and which we must walk with Him. "If any man serve me, let him follow me; and where I am there shall also my servant be. If any man serve me, him will the Father honor." (John 12:24-26).

GREAT FIELDS, FEW WORKERS.

The scarcity of workers in view of the great and urgent work is a grief of heart to those who love the Lord. The church of Christ though a small handful in the great world, and composed of not many rich, not many great ones, not many mighty, has nevertheless many men and women who could do a magnificent work for the Lord in foreign fields to the glory of God, and the salvation of souls who otherwise would perish in darkness. And though not rich as men count riches there is plenty of money to sustain such. But the men and women are bound by many interests here and there, and the money is not available for God. Meanwhile, the harvest spoils and souls perish. For "the heathen" are not a fixed set of people that stand waiting always till it pleases us to send them the gospel. They are, like ourselves, evermore carried along on the stream of time, to death and to eternity. "*If the present generation of Christians does not give the gospel to the present generation of heathen they will never get it.*" What can be done about it?

"THE LABORERS ARE FEW."

The scarcity of laborers in the Lord's harvest field is nothing new. The Lord Jesus Himself in His day spoke of it, and also laid down the first and greatest step toward supplying the lack. When He saw the multitudes he was moved with compassion for them because they were distressed and scattered, as sheep not having a shepherd. "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. *Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*"

PRAYING THE LORD OF THE HARVEST.

This then is the first and chief thing—Pray ye the Lord of the harvest that he send forth laborers into his harvest. If it seems strange, seeing that He is the Lord of the harvest, and the harvest is His, that we should have to pray that He would send forth laborers into His harvest—we have to remember that such is His way. He will do nothing without the partnership of His own people. He waits till they ask of Him. Then He takes the matter in hand. He sends circumstances, inspires appeals, assumes guidance, lays a burden upon the hearts of those who should go, fits them and makes them willing and urges them on; yea He opens ways and roads and prepares the field. Only He

can do that; but He will do it, and He will sustain and support those co-workers of His whom He has sent. And our part? Our part is to present ourselves to the Lord a living sacrifice. All cannot go. Some ought not to go, because their place and duty is manifestly at home. Some are in body or mind incapacitated for that particular work. Some can go and ought. All ought to be willing, all ought to share in the interest of the work in the sacrifice required and in prayer for its advancement. If we follow the Lord's first requirement, to pray the Lord of the harvest that He may send forth laborers into His harvest, and ourselves take the attitude toward God and toward the work of the harvest field, which is implied in our prayer, God will work and true missionaries will be forthcoming, and there will be means for their support, in astonishing measure. Prove Him now and see.

THE MOTIVE POWER.

"Now abideth faith, hope, love, these three." These are on our side the power and inspiration of the whole Christian life. They are the motive power and sustaining strength of the foreign missions labor also. The faith is in Jesus Christ, that He is Lord of all, and that the gospel hath power to save. The love is that which He has implanted in our hearts in that He first loved us; a love to Him and a love for men for His sake. The hope is the coming of our Lord; and blessed is that servant whom his Lord, when He comes shall find so doing!

TITHING—GIVING—TIPPING.

While driving along the road one morning, Henry said to his friend, in an off-hand, casual manner, "How would you like to be a porter?"

Timothy, busy with his driving, shook his head decidedly.

"Why not?" persisted Henry.

"Mostly tips. When I deal with a man I want him to pay me my due, not slip anything into my hand."

"I wonder if that is the way the Lord feels about it," remarked Henry quietly, looking innocently towards the distant trees.

The car stopped short. A man cannot drive when life-long habits are being assailed, and conscience is stirring itself.

"Just what do you mean?" asked Timothy.

"Only this. When we give to the Lord without any definite rule or principle, just when we please, and just as we please, I wonder whether it isn't as if we were tipping a porter. And perhaps we come to feel like the passengers, and fall into the habit of giving Him whatever spare bit of change we may have handy, 'the blemished and the torn,' which Malachi speaks about. I wonder if it wouldn't be better for the Lord, and more manly on our part, if we just looked at Him on the cross and on the throne, and gave to Him according to some fixed rule or principle."—*(Bible Advocate)*.

Brooklyn has missed it on June 21 and parts of New York, New Jersey, Connecticut, Rhode Island, Massachusetts, and New Hampshire have been affected by the unusual amount of rain.

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor-in-Chief.

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

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VOL. XXI.

JULY, 1928.

No. 7.

NEWS AND NOTES.

From Abilene, Texas: "I had a most wonderful trip to California. Enjoyed it no little. I have a very choice line-up for meetings this summer. My one ambition and heart's desire is to glorify my Lord to my fellows. It seems I am not nearly as useful as I should be."—O. E. Phillips.

From Chicago: "Our little church is starting off very nicely, and the Lord is blessing our efforts, as He always does when we do His will."—Floyd Wells.

From Glasgow, Ky.: "Since leaving Jacksonville in April I have preached at the following places: April 20-22, at Iota, La.; April 26, at Amite, La.; April 29 at Lynnville, Tenn.; May 6, at Glasgow, Ky.; May 31, at Cedar Springs, near Louisville, Ky.; Glasgow, Ky., two weeks, with three baptisms. I shall remain with the Glasgow church here until July 1, the Lord willing."—Willis Allen.

From Strathmore Church, Toronto: "One of the best meetings ever held with this church was the last one conducted by our Brother R. H. Boll. This is the third meeting held for us by him in as many years. A good spirit

"We request the prayers of all Christians for the work in this part of God's vineyard."—A. E. Firth.

Wanted: A young man to work in non-union barber shop. Can arrange to take Brother Boll's Bible Classes if desired. Must be experienced, having a full set of barber tools. Write me at once, addressing 2507 Montgomery Street, Louisville, Ky."—Jesse Bibb.

D. H. Friend is in meetings near Russellville and near Murray, Ky., through July. J. F. Stinnette, that gifted good man, is to preach at Fifth and M St., Louisville, in Brother Friend's place each Sunday during the month.

We have been obliged to establish a new rule for dealers who take orders for our alphabetical hymnal, "Great Songs of the Church": Hereafter, the orders will be honored only when accompanied with cash in full, less the established discount of 15 per cent. C. O. D. orders will of course be filled, and telegram orders will be honored provided the remittance is put in the mail at the same time. Many dealers get the advantage of orders without advertising, and it seems fair to ask that they put the cash in our hands when they order. Please.

Word has come that Brother M. L. Moore, evangelist of the church at Bowling Green, Ky., passed on suddenly on the morning of June 25. We hope to give our readers a more extended report next month.

The Cedar Springs Church, near Louisville, held a union Song Rally, led by E. L. Jorgenson, on Sunday night, July 1. It was an inspiring and edifying service, attended by an overflow house.

From Dallas, Texas: "The meeting at Kaufman, Texas, closed on the night of June 1, with excellent interest: Nine were baptized into Christ, two restored, and five transferred membership to the Kaufman church. I think that I have never had a better response to the teaching on the part of the church than was manifested at Kaufman. May God help the church there to keep the unity of the Spirit in the bond of Peace."—J. E. Blansett.

How can we thank the Lord, and our good friends whose hearts He stirred to help in our work for the gifts, orders and clubs received since our statement on the first page of the June issue! Again, our need has been supplied: not for the whole summer, which is always a trying season with publishers, but for the present month. Again and again, we are thankful.

For the advantage of those who attend Brother Boll's Bible Classes arrangements are being made to do one year of college work which will be credited by standard colleges. If anyone is interested in this write Earl C. Smith, 1027 Baxter Ave., Louisville.

The stirring missionary tract, "Where Christ Has Not Gone," has been reprinted, 32 pages and leatherette cover. They are obtainable from Don Carlos Janes, 2229 Dearing Court, Louisville, at the following prices: 25c each, 10 for \$1.50, 20 for \$2.75, 100 for \$12.50.

The Portland Christian School held closing exercises at the Portland Ave. Church on the night of June 15, graduating its first class from the High School. The program was of a high order, and almost the entire High School responded to Brother Chambers' call for reconsecration, at the close of Brother Boll's address.

The annual report of the Strathmore Church, Toronto, which has been received from Brother Firth, shows 15 additions to the congregation, 11 of them by baptism. Contributions totalled \$5,017.89. Of this amount, \$1,184.87 was for missions. The Bible School has an enrollment of 189. Brother K. C. Spaulding is the present evangelist.

The church at Fifth and M Streets, Louisville, has had a delightful week of song services, conducted by Willis Allen, in "Great Songs of The Church." This is a greatly needed line of work; and in inspiration and edification, these meetings are almost equal to a full gospel service.

L. O. Sanderson has settled at Springfield, Mo., to do the work of an evangelist in connection with the Madison-Broadway Church.

"I had a great fellowship with the Peak and Main St. Church, Dallas, in the recent meeting. Six or seven were baptized, 1 came for reconsecration, and 42 'for membership.' Many of these would have come no doubt, without the meeting. The growth, unity and love of this good church stands as a tribute to the work and life of Brother J. E. Blansett, who has labored with them for eleven years."—E. L. Jorgenson.

J. E. Thornberry came back to Worthington Church, where he used to preach, near Louisville, and had a good meeting last month. Three were baptized, and 3 added by relation.

We can now supply 25 copies of "Great Songs of The Church," first edition, second-hand, but almost new, for 25c each. Sold in a lot only, not prepaid.

Brother Boll has been in Tennessee—Gallatin, Lawrenceburg, and other points, the past week, before beginning a tent meeting for his home congregation. He is to preach in Louisville through July and in three meetings in Tennessee in August.

THE MYSTERY OF ISRAEL'S REJECTION.

(Romans 9-11)

J. EDWARD BOYD.

THE FACT OF ISRAEL'S PRESENT REJECTION.

A great burden of sorrow lay upon the apostle's heart. His own brethren, his kinsmen according to the flesh, had not subjected themselves to the righteousness of God. In spite of their many special privileges and advantages—the light of prophecy, the service of God with its types and shadows, the works and teaching of Jesus among them, the testimony of the apostles in the power of the Spirit—they had refused to accept the Gospel of salvation. To be sure, a few, "a remnant according to the election of grace;" had become obedient to the truth; but the rest, the great majority of the nation, were hardened. The experience of Paul himself bore ample testimony to this truth; for when, as his custom was, he preached first to the Jews in the cities of his missionary labors, it was to see them turn away and often become violent in their opposition. Many things he had suffered from them; but it was the thought of their unbelief that caused the "great sorrow and unceasing pain" in his heart. Already he had written the painful truth, ". . . but the wrath is come upon them to the uttermost." (1 Thess. 2:16).

Nor has the situation changed even yet. With great fury the wrath soon burst upon the nation, and, according to the prediction of Jesus (Luke 21:24), they were led captive into all the nations. Much they have suffered during the centuries that have followed; the wrath has continued to abide with them. Even until now the natural branches have been broken off; for until now they have continued in their unbelief.

WHAT THE PROPHETS HAD SAID.

But it was a very different picture that the prophets had painted of Israel's condition in the days of the Messiah. To them had appeared visions of the nation re-gathered, dwelling securely in their own land, enjoying boundless prosperity, cleansed from all their filthiness, honored and served by all other nations and kingdoms. (Isa. 11:11-14; Amos 9:11-15; Ezek. 36:24-29; Isa. 60:10-15; et. al.). Jeremiah (23:5-6) had foretold of the righteous Branch to be raised up unto David and had added, "In his days Judah shall be saved, and Israel shall dwell safely." That righteous Branch had been raised up, but Judah was not saved, and Israel by no means dwelt safely! That they had not been cleansed of their filthiness Paul had himself already testified. (Rom. 2:17-24). Hosea, after predicting that the children of Israel would abide long without king, prince, sacrifice, etc., had declared, "Afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to His goodness in the latter days." (Hos. 3:5). Their long-expected and promised king had come, and they had rejected Him!

HAS THE WORD OF GOD COME TO NOUGHT?

Such was the situation in Paul's day, and such is it now. The Jew could read in these and many other passages predictions which clearly and pointedly declared that certain conditions would prevail and certain things happen in the days of the Christ. He was told that the Christ had come, yet these things had not come to pass and the actual conditions were exactly opposite from those foretold. Israel was not cleansed, they were not all righteous, they were not restored to Jehovah's favor, the nation was not saved. The truth of this was sorrowfully conceded by the greatest of the apostles. What did it mean? Were the prophets mistaken? Had the word of God come to nought? "But it is not," says Paul, "as though the word of God hath come to nought." (9:6). There must be some other explanation of the difficulty; and this explanation is given in this section of the Roman letter.

SIGNIFICANT OMISSIONS.

Concerning this problem many ideas have been advanced which are altogether absent from the apostle's consideration. It has been said that Israel has proved herself unworthy and has therefore forfeited all claim to these promises. But this is not Paul's argument. True, Israel is very unworthy; but if salvation were only for the worthy, who of us could claim it? Moreover, through the prophet Ezekiel the Lord said, "I do not this for your sake, O house of Israel, but for my holy name. . . ." The promises were not made on condition that Israel prove herself worthy, but with full knowledge that it would be otherwise. It has been said also that these prophecies are to be understood, not in a literal, but in a spiritual, sense. Concerning this, too, Paul maintains a silence that is highly significant. He does not say (although it is a most appropriate place to say it, if true), "These things have not been rightly understood; by 'Israel' the Lord did not mean the fleshly descendants of Jacob, but a spiritual Israel, in whom the promises are being (or will be) fulfilled." In no such way does he interpret the prophetic word. It is indeed amazing that Bible students should seek to reason out some other explanation of the difficulty rather than to receive in simple faith the one here given. Let us now examine it briefly.

PRELIMINARY CONSIDERATIONS.

The apostle's answer to the question involved is two-fold: (1) the rejection of Israel is not total, and (2) it is not final. Before reaching the main part of the argument, however, he lays down certain fundamental principles and shows the reason for Israel's failure. First, there is the principle of limitation (9:6-13). The special promises to Abraham were limited to the seed of Isaac, and again to the descendants of Jacob, although Esau was also a son, yea, the elder son, of Isaac. This principle thus established is applicable as well to the children of Jacob; "They are not all Israel that are of Israel." True Israel is in-

deed of Jacob according to the flesh, but does not necessarily include all his descendants.

Second, God is sovereign (9:14-29). It is His right to show mercy to whomsoever He pleases, and to reject according to His will. He has the same right over His creatures that a potter has over the clay, "from the same lump to make one part a vessel unto honor, and another unto dishonor." It is not for man to criticize or find fault, but to acknowledge the truth with due submissiveness. However, that God does not arbitrarily exercise this right is shown in verses 22-24.

THE REASON FOR ISRAEL'S REJECTION.

It is a strong indictment that Paul brings against his brethren. He does not seek to minimize their guilt. He holds them fully responsible for their rejection. Following after a law of righteousness, they had failed. Why? Because of unbelief. "They did not subject themselves to the righteousness of God." Instead, they were trying to establish their own righteousness by works. But this righteousness of God is not something to be worked out by human power, but something to be subjected to by faith in Jesus. "With the heart man believeth unto righteousness." But in spite of the abundant testimony of apostles and prophets, they had refused to acknowledge the Lordship of Jesus and to believe that God raised Him from the dead. "They stumbled at the stone of stumbling."

THEIR REJECTION NOT TOTAL.

It is in chapter 11 that we find the solution of the problem. "Did God cast off His people?" In view of their great guilt such would seem the inevitable conclusion. But the apostle answers, "God did not cast off his people which he foreknew." Even as it was in the days of Elijah when it seemed that all had forsaken God for Baal, so now "there is a remnant according to the election of grace." Israel's rejection even at this present time is not total; a few, even as Paul himself, have obtained salvation; and the rest were hardened.

THEIR REJECTION NOT FINAL.

But what of this hardened part of the nation, which has continued in unbelief until now? "Did they stumble that they might fall (i. e., to be finally ruined)?" Step by step the argument advances. First, their salvation is greatly to be desired. (12-15). The Gentiles have indeed profited by their fall (lapse), but will be even more richly blessed by their recovery. Second, their restoration is possible. (16-24). The Gentiles were warned not to glory over the natural branches—a warning too little heeded in our day; they will be grafted in again, if they continue not in their unbelief. God is able to do this. Third, their salvation is to become a reality. (25-32). This hardening that hath befallen Israel is to have an end; it has its "until." "So all Israel shall be saved"—not a few individuals merely, but that hardened, unbelieving Israel which has all along been the subject of this discussion shall sometime, somehow be turned from their un-

lief. Through the prophet Isaiah the Lord has promised that the Deliverer "shall turn away ungodliness from Jacob," and that He will "take away their sins." These promises and all others He will surely keep; for "the gifts and the calling of God are not repented of."

TO GOD BE THE GLORY.

In no human mind did this marvelous plan have its origin! It has the earmarks of divine revelation. Indeed, the mind of man scarce receives it, even when so clearly revealed! And as we meditate upon these truths, we may well join with the apostle Paul in his concluding exclamation of wonder and praise: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen."

JUST ONE TEACHER.

EARL C. SMITH.

"This is my beloved Son, in whom I am well pleased; hear ye him." When these beautiful words came quietly, firmly and tenderly out of heaven they made a deep and profound impression. Peter and James and John never forgot them. You have read them over and over again, but did you ever hear them coming out of heaven? They will never mean much to you until you hear them coming out of heaven. When once you hear these words from heaven a lot of other words that you have been reading will come to you fresh from heaven in the quiet, tender, firm way. How much more they will mean to you!

I have had a lot of teachers—my father first, and I guess last and all between too—but I have never had but one Teacher. "He taught . . . as one having authority." "Never man so spake." The best teacher that I ever had I would have freely asked, "How do you know?" If he could not satisfy my mind, I would doubt if he knew, or be certain that he was mistaken. It has never, as far as I can remember, come into my mind to say, "How do you know?" to my Teacher. What He says may not satisfy my mind, but it does my heart, and that is better. With peace in my heart I can patiently wait until my Teacher enlightens my mind.

I am thankful to all those godly teachers at whose feet I have sat. They have meant a great deal to me. I think they came to mean too much to me. Then God in His good jealousy took me away from them for a spell. I was longing for those good teachers, and I heard—with my heart's ears—"This is my beloved Son, in whom I am well pleased; hear ye him." It came right out of heaven. The voice lingered and said to me, "surely

God can make things just as plain as any man can. And no man can possibly be as interested in your understanding as God is. He surely will not lead you astray." After that the Bible was a new book to me. It began to really talk to me from heaven. It meant just what it said. If I did not understand I could wait. Not that I don't still have a use for these teachers; nay, I find myself leaning upon them too much and my Teacher reminds me, "I am your Teacher."

Oh it is worth so much! When He speaks, you do not have to make any investigations. His word is settled for ever. There is just one thing to do when He speaks, that is to hearken—believe and obey. Oh, you say, that does violence to a man's mind; our minds demand evidences. Yes, the mind of the flesh (Rom. 8:6, 7), but anything else does violence to a man's soul. The evidences are abundant and overwhelming, but they follow faith and obedience. (Jno. 7:17; 11:40; Mal. 3:10). You might as well have told Magellan that the earth was not round after he had sailed around it, as to have told David Livingstone that any word of Jesus could safely be doubted, after he had obeyed Matthew 18:19, 20. But this is not evidence to anyone but David Livingstone. God never promised it should be (Jno. 7:17); but was Magellan's experience evidence to any but him? Why not Livingstone's? Because to the "mind of the flesh" the things of God are not evident. (Rom. 8:6, 7). The *philosophy* of Darwin is quite satisfactory to the "mind of the flesh"; it is convincing; to be more up to date the "mind of the flesh" will hardly dare question the philosophy of John Dewey. These men are "experts" you see. And Edison and Burbank must surely know. But the experience of a soul like George Mueller, that goes for nothing with the "mind of the flesh." God meant it should be so, the evidence is promised only to those who believe and obey. (Jno. 7:17; 11:40). It is perfectly satisfactory.

This voice from heaven was another source of strength for me in the Godless environment of the university. Then My Teacher told me, "I am your Teacher; the Bible is my voice; beware of your teachers." And He added, "First of all keep peace in your heart; if your intellect is puzzled or dissatisfied, it will pay you to wait until I have taught you—for I am the Truth. Any other satisfaction of your questioning mind will be at the peril of your heart's peace." (Isa. 57:21). If you will take the only Teacher with you to university He will help you. You had better ask Him before you go. He might not want you to go. If He doesn't and you go anyway, He might not go with you. If He should not go with you, you will most likely fall a prey to your godless teachers. You had better be sure the Teacher wants you to go, any doubt at this point is dangerous. His voice is so comforting and strengthening when He says, "I want your faith to stand not in the wisdom of men, but in the power of God." (cf. 1 Cor. 2:5). "Hear ye him." "Hear ye Him." Don't hear anyone else. "Never man so spake."

CAMPBELL ON CHRIST'S COMING WORLD-RULE.

("THE EVERLASTING GOSPEL.")

ALEXANDER CAMPBELL.

The angel of this everlasting gospel announces the good news that the suffering days of Christians are numbered—that the hour of judgment has come—that the Lord is about to recompense his enemies, and to commence his reign over all the kingdoms of the world. We closed our first essay on this subject, saying that not one of the kingdoms of this world had become a Christian kingdom—no kingdom of this world has yet become a kingdom of Jesus Christ. Let us now examine this assertion with all attention.

Christians there are in many of the kingdoms of this world. In all the American states, in all the European kingdoms, in some of the Asiatic and African nations; but not one of these States, nations, or tribes, as such, is a kingdom of Jesus Christ; for one of the very plainest reasons in the world—not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King and administers his laws. Not one of them became a kingdom by adopting his constitution, and vowing allegiance to him as Governor in all things.

Says one well versed in the policies of nations, and in the laws of Christian ethics, and all the writings of the Christian teachers, "No nation can be governed by the New Testament alone, nor by the principles which it inculcates; for were we to take Jesus for our King, the Romans or some unchristian kingdom would come and destroy our country and government; for Jesus would not allow us to have a sword or cannon by which to avenge our wrongs—nay, he would have us to turn the other cheek when smitten in the face; and when compelled to go one mile, to make it two." Grant it in all its force; and what follows? That no one kingdom can become a kingdom of Jesus Christ until all kingdoms become his; and then it follows that the New Testament is only adapted to Christians while citizens of other kingdoms, being under the governments of those who know not God, and obey not the gospel of his Son. Hence the New Testament is only written and adapted to Christians in a suffering state—not as triumphant, not as having the reins of government in their hands.

But a time will come (and that very soon—sooner than many can be persuaded,) when "the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions (kingdoms) shall serve and obey him." But this not until one like the Son of Man shall come on the clouds of heaven, and come to the Ancient of Days, and be brought near before him; and there be

given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him.

The government of no nation is now in the hands of those who acknowledge the rights of Messiah—nay, the best government of this world, (our own) may be in the hands of a Turk, a Jew, or an Atheist, for aught our Constitution cares. And this very government is indebted for its comparative excellency to the follies of all other governments in making a court religion, and in causing all, both small and great, to bow to the idol or creed which those in power prefer. The New Testament being only adapted to Christians in a suffering state, it never can mount the throne, nor become a court religion; and, therefore, any religion called Christian, which has been by law established, has been an impudent imposition or base counterfeit, and not the religion of Jesus Christ. When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state.

We again repeat it, from the sermon on the Mount, to the 4th verse of the 20th chapter of Revelation, every address delivered to Christians contemplated them as suffering adversity. At different periods of the prophecy we have the anticipated triumph spoken of; we hear the echo from afar, saying, "Alleluiah! for the Lord God omnipotent reigns!" "Rejoice over her, you saints, and apostles, and prophets, for God has avenged you on her." "The kingdoms of this world have become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever." But till Jesus appears in the clouds of heaven, his cause and people can never gain the ascendant.—Now is the time for fighting the good fight—the time that tries men's souls—the time for the perseverance of saints—the time for suffering with him, that with him we may reign.

No kingdom now on earth can be regarded as a kingdom of our Lord, because they were all founded by the sword. Ambitious aspirants, political demagogues, successful warriors, triumphant military chieftains laid the foundation of them all. Although revolution may have in some instances changed the sceptre, still they were all founded by the sword. We boast of a government purchased with the blood of our ancestors; of institutions founded by the valor and sealed by the lives of our fathers. A seven years' war was the price of our political redemption, and fifty years' taxation the expense of our liberties. The groans of the dying and wounded, the tears of widows and orphans, the millions of dollars, and the years of travail are yet remembered, at which our political birthrights were valued. But do we forget, or do we not believe that "all who take the sword shall perish by the sword"? Is not this the universal fate of all the nations of the world? And can we expect an exemption from this unchangeable law? We cannot. The injustice, cupidity, ambition, oppression, which are found in our political institu-

tions, will doom this nation to the vials of vengeance, and cause it to go the way of all the earth, before the triumphant day of the Lord come. How rapid is the progress of corruption, and how certain its consummation!

This is the age of improvement in everything—but morals. Labor-saving expedients spring up like the grass that grows upon the field; but is human labor lessened? Are the toils and drudgery of life diminished by it? Not in the least: for as soon as one invention is adopted, it opens a new field for speculation, new objects of enterprise, and the ever active passions in the human breast impel the children of the flesh into everlasting toils. There can be no radical amelioration of society under the influences which now govern the world. The bonds of friendship, the leagues of society are founded in cupidity or ambition, or in family pride. The social qualities of our nature are all touched with this political magnet, and all our affections move on the hinges of time and sense.

Our religion, if from it were subtracted the cupidity of its teachers, the pride of party, the rage of proselytism, and all the machinery which these propel, would be frittered down to dimensions which would make the humblest Christian in the land hang his head and be ashamed of himself.

But this state of things is not to survive the message of the angel of an everlasting gospel. He appears as a harbinger of the Millennium. He announces that the year of recompenses for the controversy of Zion has arrived, and assures a sleeping world that the hour of God's judgment has come; that the fate of all the enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed.

Let it be noted, then, that the first and capital item in the everlasting good news, is, that the hour of God's judgment has arrived; that the day of vengeance has come, and that every nation, and kindred, and tongue, and people are concerned in it, and to share in its terrors. But how can this be called good news—matter of joy to any people? On this question let us ruminate for another month.—Editor.

Millennial Harbinger—1833—Article Pages 119-122.

HARDING COLLEGE SUMMER SCHOOL.

The summer session at Harding College, Morrilton, Ark., opened June 4 with an enrollment double that of last summer. Students have enrolled from a number of different states, continuing their work toward their degrees, renewing their certificates, or doing special work in the fine arts. Because the summer session of the past year was so successful, it was decided to make the present session a regular twelve-weeks' term and allow students to carry a full quarter of college work. We expect the summer work to grow from year to year until our summer enrollment surpasses that of the winter.

The new catalog for 1928-29 has just come from the press and will be sent to any one who may desire a copy. The correspondence in the office is unusually heavy for June. Already all south rooms in the girls' dormitory have been engaged unless some changes are made, and we are expecting the buildings to be more than filled before the summer closes. L. C. Sears.

REPORT OF JUNE MEETING FOR 1928.

(Churches of Christ in Ontario)

On Saturday afternoon the meeting was held in the Wychwood Meeting-house.

Reports from thirteen churches were presented to the meeting, and though in some cases they showed room for improvement, they were very encouraging.

Two addresses were delivered in the afternoon, one by E. G. Collins, subject: "How to Advance the Evangelization of Ontario," and one by H. McKerlie, subject: "Suggestions for the Better Support of Foreign Missions."

After the above meeting, supper was served in the basement of the Wychwood Meeting-house.

At 8 P. M. an inspirational meeting was held at which H. H. Adamson of Woodfield, Ohio, was the speaker. His subject was: "The Essentials of Progress in Christian Work."

The Lord's Day Meetings were held in Vaughan Road High School.

In the morning meeting the speaker was H. H. Adamson, on the subject: "The Author and Finisher of our Faith." Brother Spaulding, of Strathmore Church, Toronto, presided at the Lord's Table.

An afternoon meeting was held at 3 P. M., at which H. McKerlie was the speaker. His subject was, "Three Cheers from Jesus."

The Gospel Meeting was held at 7 P. M., the speaker being H. H. Adamson, on the subject, "The Characteristics of the New Testament Church."

Between the meetings Lunch and Supper were served at the Wychwood Meeting-house.

On Monday at 10 A. M., brethren met at Wychwood Meeting-house to discuss plans for future work. The only decisions of importance were the appointment of Committees for Home and Foreign Mission work. The Committees were as follows: **Home Missions**—A. M. Stewart, Toronto, E. G. Collins, Meaford, O. E. Tallman, Jordan. **Foreign Missions**—H. Bennetts, Toronto, A. M. Stewart, Toronto.

We thank all who contributed to the success of the meeting. Many worked unseen and unknown for its success.—A. M. Simpson, Sec.

BOOK REVIEW.

Companionate Marriage. Lindsey-Brewer Debate. Brother Brewer has done his work well, in a ready style which gives his speeches real readability. His clear, clean, scripture arguments are in happy contrast with the sophisticated theorizing of Judge Lindsey, who writes like a man in a state of moral disintegration. The only question at all is whether it is best to give wings to his flesh-pleasing views; but I suppose it is necessary to meet those errors that are literally in the air, and everywhere; and especially these particular views that have had such general circulation, in newspapers and magazines. 52 pages, paper covers. The Christian Leader; or order from The Word and Work.

E. L. J.

"The second edition of Sister Benson's book, 'Chats About China,' is now off the press and ready for delivery. It can be had from the Christian Leader Corp., Cincinnati, Ohio.

"The first edition was completely sold out six weeks after I received them, and quite a number of brethren and friends were disappointed in being unable to obtain a copy. For several months we had many inquiries. Now the second edition is available.

"In this edition pictures have been added to illuminate the text. The pictures alone are worth more than the book sells for, \$1.00."—Lewis T. Oldham.

ON FOREIGN FIELDS.

LABORERS NEEDED.

DON CARLOS JANES.

"Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."—Jesus.

"We are praying for missionaries for Africa."—Virgil Smith.

"I surely wish Bro. Haines would come here."—Mrs. Scott.

"The Scotts need help."—Zelma Lawyer.

"The Scotts are head over heels in work."—Delia Short.

"I am ashamed that I did not come before now and wish I had more lives to give for these people."—E. L. Broaddus.

"We are surely busy and happy."—Sister Scott.

"If I could take the place of a dozen men, I'd be glad to do it."—E. A. Rhodes.

"Many villages beg us for teachers."—Mrs. Geo. Scott.

"A million a month are passing into a Christless grave."—A. K. Reiton, China.

"Please guide me to Jesus Christ."—A Japanese student.

"I'd cross a million mountains and a thousand rivers to reach the man who has never heard of Jesus."—W. G. Smith.

"It is past our understanding how ambitious young preachers who really want to serve their fellow man can fritter their lives away on gospel-hardened sinners in America when God is pointing to the millions who have never heard him."—Tokyo Christian.

"Your love has a broken wing if it cannot fly across the ocean."—Maltbie D. Babcock.

"Death alone will put a stop to my efforts."—David Livingstone.

"No heart can grasp or fathom that great ocean of need; no imagination can picture it; no tongue can tell it."—Sherwood Eddy.

"I do hope some one will decide to come to Africa soon."—Delia Short.

"Do hope you get workers for the field."—Ethel Mattley.

"China is big enough for a lot more of us yet."—Margaret Broaddus.

"I thought when school was in session I would have only a few to look after and I could take time to study, but I have been a little busier than ever it seems."—George Scott.

"We can't get away (to the union meeting) except under the condition that we have no sick, no babies, no school, no work—and that is impossible."—Dow Merritt.

Much over two thirds of the human family is in the heathen lands. There the needs are the greatest and the helpers fewest.

"There's a call comes ringing o'er the restless wave, 'Send the light.'"

MOVING PICTURES.

J. M. MCCALEB.

Brother Geo. Pepperdine, of Los Angeles, Calif., has spent a month with us in studying the conditions and needs in Japan. He says we need a thousand missionaries and five thousand Japanese workers and that if the churches in America will only give a penny a day per member it can be done.

On returning from America Brother Fujimori was full of praise for the brethren in the United States and Canada; but he discovered some things not so worthy of praise. "Why," he said, "there are five parties in the churches," and he proceeded to name them. "That is not half of them," I said, "there are at least a dozen." "But," he continued, "I didn't know it before I went." "No, and you never would have known it from us over here." I hope also our brother will entirely forget he ever discovered such divisions and will avoid lining up with any one of them, but leave such things to the carnally-minded while we in Japan go on preaching the gospel just as we find it written, as nearly as we can.

In regard to paying Japanese preachers I made a statement some time ago saying, "It has been tried over and over again, but, so far as my experience goes, the salaried preacher in Japan is not a success." I must still say that so far as my experience goes this is true. It may be though that others can succeed along this line better than I have. I do not take the position that no Japanese evangelist under any condition is worthy of support. I have even suggested to the Zoshigaya church that we ought to have at least one man giving his entire time to the service of the church and have offered to help support him if the church will take hold and do its best. But when Jesus said, "The laborer is worthy of his hire," He meant that his support should come from the field where he labored. And the agreement between the church and the preacher should be only from year to year, and his continuance or discontinuance subject to his worthiness as a laborer. I would even be willing for help to come from the American brethren provided there was an understanding that this help should be decreased from year to year so that at the end of, say, five years such help should cease altogether, and the Japanese church take the entire financial responsibility. "By their fruits ye shall know them," and if a preacher hangs on from year to year and has not enough fruit to build up a self-supporting church, he should seek an occupation for a living and cease trying to be a preacher.

Sunday, May 20, we had a good service at Zoshigaya. I spoke on the few names in Sardis who had not defiled their garments. I compared this church with our churches in Japan showing that even though we could count only a few names we were not cast away by the Lord. Brother and Sister Morehead were with us and Brother Morehead offered a word of admoni-

tion. Shortly after noon we started for Yokohama to see them off to America. Just before the ship sailed we assembled in their room and had a season of prayer.

Today we spent the forenoon consulting about the new magazine. It has been decided that we get out the first issue of 24 pages for June.

A BUSINESS MAN'S VIEW.

Says Brother George Pepperdine: "If we really want the gospel to be preached to the heathen; if we are Christians in reality as well as in name; if we are honest in our profession, then let us all be willing to sacrifice some of our material comforts in order to spread the Gospel. If we do not care enough for the lost souls of dying men to pray for workers to be sent into the great harvest, and then save for the Lord's work a few pennies a day out of our living, we are not worthy to be called Christians, the Gospel has not yet converted us and we should awake to the fact that we have a responsibility. Every church should start a fund for mission work."

BROTHER SHORT'S RETURN TO AMERICA.

We wish to thank you all for your gifts. The amount is yet far below what we needed. It is estimated that it will require about \$2,000 to get them to New York. If one half of the congregations we appealed to would have given even a few dollars, the above amount could have been raised by now.

If brethren in general could only realize what sacrifices and hardships Brother Short and others have endured and are yet enduring, for the sake of "the kingdom of God" we feel confident they would gladly help.

Brother and Sister Short have given nearly seven of the best years of their lives to the African mission work. They have gone far away from civilization among the natives and established Sinde Mission. Great good has been accomplished there, a work that will live on. After Brother Lawyer's death, it was decided best for Sister Lawyer and Brother Scott to continue the work at Sinde Mission, and Brother Short to go to Kabanga Mission, the new field which Brother Lawyer and Merritt were establishing, and assist in the work there.

In the early part of this year, Brother Short left Sister Short to help the Merritts with the work at Kabanga while he went on a four-weeks' tour among the native villages, preaching and teaching the word of God. He was home but one day when he was obliged to go to bed with fever which continued for two weeks. Then when they decided he must go to the hospital, he was obliged to ride lying on his back in a donkey cart all night over rough roads until they could reach the motor road; then he rode all day and another night by motor car and train before reaching the hospital. The fever has left him lame, we hope only temporarily. He is again back at Kabanga Mission and engaged in teaching and preaching the gospel at that place, and hopes to be able to walk and preach again soon.

Brother Short deserves to be brought home for a rest to regain his former strength. Will not each of you help us to raise this amount AT ONCE, so that they may start home in the early fall? The money received will be used for no other purpose. Send all contributions to Z. C. Thompson, Harper, Kansas.

Z. C. Thompson, L. W. Babcock, John B. Mathes, Elders.

Note: An itemized list of gifts was appended by the elders of the Harper church, but as they are men of utter trustworthiness, it does not seem necessary to publish it in our limited space. The total amount was \$602.63.
—Publisher.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF JULY.

July 1, 1928.

Lesson 1.

THE EARLY LIFE OF SAUL.

Golden Text: Remember also thy Creator in the days of thy youth.—Eccles. 12:1.

Lesson Text: Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28.

Deut. 6:4. Hear, O Israel: Jehovah our God is one Jehovah:

5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be upon thy heart;

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

Phil. 3:4. Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

Acts 22:3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day.

27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

Read first the note on **The New Quarter's Lessons**, and note on **The Printed Text of our Lesson**.

Questions and Brief Comments.

Deut. 6:4, 5. What are we told of Israel's God, Jehovah? What is our first obligation toward this one, only God? What did the Lord Jesus call this commandment? Matt. 22:38.

Verses 6-9. Where must these words be? To whom shall they be taught? How? ("Diligently"). Where and when should they be spoken of? Where must they bind them? ("Thy hand"—symbolizing action; "between thy eyes"—the seat of thought and reason.) Where shall they be written? Can we afford to be ashamed of God's word? Ought we openly and publicly acknowledge it? (What has this passage to do with our lesson theme? See Notes).

Phil. 3:4. Was Paul in a position to have "confidence in the flesh?" What does he mean by "flesh"? (His natural privileges of fleshly descent and position and training.)

Verses 5, 6. When was he circumcised? Why on the eighth day? (Gen. 17:12). Of what stock was he? What tribe? Was he a pure-blooded Hebrew? What is meant by his being a Pharisee? (See Acts 26:5). How far did his zeal carry him? How well did he (outwardly at least) conform to the law's demands?

Acts 22:3. Of what nationality was Paul? Born where? Educated where? ("in this city," Jerusalem). Under what great teacher? In what manner was he trained? Was he zealous for God? Were most of the Jews? (See Rom. 10:2).

Verses 27, 28. What citizenship did Paul hold? How had he acquired it?

NOTES AND TEACHING POINTS.

THE NEW QUARTER'S LESSONS.

All the lessons of this quarter concern the life and work of Christ's greatest apostle, Paul; but in learning of Paul we really learn of Christ, who dealt wonderfully with this man, and revealed Himself to and in and through him and made him what he was. Paul was "a chosen vessel" to the Lord Jesus to bear His name before the Gentiles and Kings, and the children of Israel. (Acts 9:15). In his apostleship Paul held an extraordinary position as Christ's special ambassador to the world. But as a Christian—in the matter of his salvation and his life as a Christian—the Lord dealt with him as with all the rest of us, in the same way and on the same principle. Otherwise the story of Paul could have no lesson or meaning for us.

THE PRINTED TEXT OF OUR LESSON.

Our printed text is made up of four different passages: The first, Deuteronomy, chapter 6, verses 4 to 9. The second, Philippians, chapter 3, verses 4 to 6. The third, Acts 22, verse 3; and the fourth, verses 27 and 28 of the same chapter. Each one of these passages has a bearing on the theme we are studying, "The Early Life of Saul."

(1) **Deut. 6:4-9.** This is the great central passage of the Old Testament which every "orthodox" Jewish boy learns by heart. It contains the fundamental truth of the Oneness of God, and man's chief duty toward God—namely to love Him with all the heart and with all the powers of one's being. The latter part of this Scripture (verses 6 to 9) show what place the Law must occupy in the Jew's life and household.

It was in a home patterned after this ideal that young Saul was brought up from infancy.

Like young Timothy, no doubt, he had from a babe known the Holy Scriptures (2 Tim. 3:15). And from the first he learned to live in all good conscience before God. (Acts 23:1).

(2) **Phil. 3:4-6.** Paul is recounting his natural advantages and privileges. If any man could have boasted of his stock, his blood, nationality and family and religion, as well as position and attainments, Paul had grounds for such boasting. He was of the purest strain of Hebrews, of the God-planted stock of Israel, of the tribe of Benjamin (one of the nobler tribes, descended not from the handmaids, but from Rachel, Jacob's beloved wife). He had the distinction not only of being circumcised, but of being circumcised the eighth day in strict observance of the ritual. As to religion he was a Pharisee—the strictest and most earnest form of Judaism. Moreover his record and standing were above reproach. In zeal he excelled and outstripped others, going to all lengths to stamp out the threatening heresy of Christianity. (Gal. 1:13, 14).

All this marked him as a man of the highest possible rank in the world. But all these claims and advantages Paul surrendered and repudiated, gladly, for Jesus' sake, when he came to know Him. (Phil. 3:7-10).

(3) **Acts 22:3.** This passage tells us of Paul's birthplace ("a citizen of no mean city," Acts 21:39); and of his education (which was the very best obtainable) in Jerusalem, at the feet of the great and noted Gamaliel (Acts 5:34), and according to the strictest demands of the Law. It is worthy of special note that along with his book-knowledge he was also taught a trade. Acts 18:3. Throughout he was zealous for God, as were all good Jews. Alas, in his case, as in most others, it was a zeal without knowledge. Rom. 10:2.

(4) **Acts 22:27, 28.** Here we learn of the fact that by virtue of his birth in a privileged city and family Paul was a Roman citizen. This was an advantage, and Paul repeatedly availed himself of it.

ADVANTAGES OF BREEDING AND EDUCATION.

It is not necessary to point out the inestimable advantage of good parentage, a God-fearing home, good education, rank and social standing, in this world. Blessed is the child that can go forth into life under such favorable circumstances! By all means let all children have the best that can be given them. On the other hand let it be noted that no natural advantages of birth or human training and education are sufficient. The cultivation of the natural man does not make him a new creature; it does not save him;

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it does not qualify him for the Kingdom of God. "Except one be born anew he cannot see the kingdom of God." It is an unspeakable benefit to be directed into clean, upright, moral living from childhood. Nevertheless the most carefully trained are also sinners, and need to be saved just as all others ("for all have sinned and fall short of the glory of God," Rom. 3:23) and all alike are dead in trespasses and sins, children of wrath even as the rest—as Paul himself testifies (Eph. 2:1-3). All therefore alike need the gospel and the salvation through the blood of Christ. There is no other Name given under heaven wherein we can be saved. (Acts 4:12). Do not trust in your natural advantages. Such pride can be as great a hindrance to salvation as any sort of wickedness. "God giveth grace to the humble."

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

SAUL AND STEPHEN.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2:10.

Lesson Text: Acts 7:54—8:3; 22:19, 20.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58 And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8:1 And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the region of Judaea and Samaria, except the apostles.

2 And devout men buried Stephen, and made great lamentation over him.

3 But Saul laid waste the church, entering into every house, and dragging men and women commit-

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Questions and Brief Comments.
Verse 54. Who heard? Who was speaking? (Stephen. See Notes). How were they affected by what they heard? (Compare the effects in Acts 2:37 and 5:33).

Verses 55, 56. What was Stephen full of? Which way were his eyes? What did he see there? Where and how did he see Jesus? What did he say?

Verses 57, 58. How did they drown out and shut out the word of Stephen? What did they do? Who had gone outside the city to die before him? (Heb. 13:12-14). At whose feet did the witnesses lay down their garments? (This is the first mention of Saul of Tarsus).

Verses 59, 60. What was Stephen doing while they were stoning him to death? What did he request of the Lord Jesus for himself? What did he ask for his enemies? Who had done the same before him? (Luke 23:34). How is Stephen's death described?

Acts 8:1. What part did Saul take in this deed? (This was the signal for the outbreak of a general persecution). What was done to the whole church? Was it a large church? (Probably no fewer than 10,000 members. See Acts 2:41; 4:4, 32; 5:14; 6:1, 7). Who only were not scattered abroad? Into what regions was the church scattered? What did they do there? ("Went everywhere preaching the word," v. 4).

Verse 2. What brave thing did certain devout men do? Why was it brave?

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ted them to prison.

Acts 22:19. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee:

20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.

Verse 3. Did Saul stop or weaken after Stephen's death? Was he thorough and systematic in the work of persecution?

Acts 22:19, 20. Who is speaking here? (The Apostle Paul). To whom? (To the Lord Jesus). About what? (About the people of Jerusalem). What did those people know?

NOTES AND TEACHING POINTS.

Divide the Lesson as follows:—

I. The Martyrdom of Stephen.

II. Saul the Persecutor of the Church.

I. The Martyrdom of Stephen. Stephen was privileged to be the first to seal the testimony of the gospel with his blood. We do not hear of him till Acts 6, where his name appears as one of the seven who were appointed to wait on tables. There we learn that he was a man full of faith, of wisdom, of the Holy Spirit, of grace, and of power—a full man in Christ; also that some of the synagogue leaders tackled him, but were not able to resist the wisdom and the Spirit by which he spoke. (Luke 21:15). Then they resorted to baser means and succeeded in getting him before the Sanhedrin on a false accusation. There Stephen made the great speech recorded in Acts 7, which was really God's indictment of the nation for their disobedience and rebellion. At this point the printed lesson begins and tells the details of Stephen's death.

II. Saul, the Persecutor of the Church. In this story we have the first mention of the great man afterward known as the apostle Paul. But here he appears in a bad setting. He is not only witness, but aider and abettor in the murder of Stephen. He gave his vote against Stephen and kept the raiment of those who did the stoning.

Some have tried to make it appear that Saul was deeply impressed with the absolute fearlessness and joyous faith and peace Stephen manifested in his death, and that from that hour the great change began to work in his heart which finally culminated in his conversion. The object of this theory seems to be to account in a natural way for Saul's conversion, and thus to deny the supernaturalness of it. But there is not one atom of proof for that "natural" idea, and much proof against it. According to the record, Saul, so far from being moved and shaken by Stephen's death now went into the persecuting business in good earnest, "breathing out threatening and slaughter against the disciples." And so far from having any doubts or pangs of conscience about it, Paul says himself, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons . . . and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them I persecuted them even unto foreign cities." (Acts 26:9-11). And all this in perfect good conscience toward God—indeed thinking that he was doing God a service! (Acts 23:1; John 16:2). His conversion came not when he was weakening, but in the full fury of his zeal; nor through an inward process of reflection and remorse, but suddenly, through a revelation from above.

Was Saul Blameworthy?

Some may think that because Saul did not know any better and because he was sincere and conscientious in his persecuting, he was not worthy of condemnation. But no man is guiltless in such an error, however sincere he may be. "These things will they do because they have not known the Father, nor me." (John 16:3). His ignorance and unbelief was a "mitigating circumstance" (1 Tim. 1:13) but by no means an excuse. What Paul himself afterward thought of his course is seen in 1 Cor. 15:9 and other references he makes to it. (1 Tim. 1:12-16).

QUESTIONS FOR CLASS USE.

1. Who was Stephen? (See Notes).
2. Why was he brought before the Sanhedrin?
3. In what chapter do we find his great speech?
4. How did that speech affect his hearers?
5. What threw them into final rage?
6. What vision did Stephen have?
7. How did Stephen die?
8. Who is mentioned for the first time here?
9. What was Saul doing?
10. Was he on the side of the persecutors?
11. How great a persecution arose on that occasion?
12. Did Saul take a hand in these persecutions? To what extent?
13. What did he himself say about it? (Acts 22:19).
14. Was he sincere and conscientious about it all?
15. Did that make it right?
16. To whom does the Golden Text apply?
17. Did many others besides Stephen suffer in these persecutions?
18. Would I be willing to face persecution for Jesus' sake?

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

THE CONVERSION OF SAUL.

Golden Text: Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

Lesson Text: Acts 22:6-16.

6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.

12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,

13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.

14 And he said, the God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from

Questions and Brief Comments.
(Paul is rehearsing the story of his conversion in his speech on the castle-stairs. See Acts 21:27-40).

Verse 6. What journey? On what errand? (To Damascus to persecute the Christians there). At what time of day? Was it a little light or a big one? Did it come gradually? Did anyone besides Saul see it? (See v. 9).

Verses 7, 8. How was Saul affected? What did he hear? What did the Voice say? How did Saul answer? What did the Voice reply?

Verse 9. Did Saul's companion witness the light? Did they hear the Voice? Why does it say in Acts 9:7 that they heard the Voice? (They heard the sound, R. V., mg.; but they did not understand the words. The Voice spoke in Hebrew. Acts 26:14); Did they see the Person who spoke? (Acts 9:7). Did Saul? (See v. 14).

Verse 10. What did Saul say at once?

Did the Lord tell him what to do?

What did He tell him?

Verse 11. Did that light affect Saul's eyes? (It could not therefore have been a mere mental experience)

How did he get to Damascus?

Verses 12, 13. Who came to Saul in Damascus? Who had sent Ananias?

(Read Acts 9:10-19). What was done first? How long had Saul been blind? (Acts 9:9).

Verses 14, 15. What announcement did Ananias make to Saul? What

his mouth.

15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

17 The water of baptism power to wash away sin? (Eph. 1:7). But why was it needful to be baptized in order that he might wash away his sins? (Gal. 3:26, 27; Rom. 6:17, 18).

NOTES AND TEACHING POINTS.

The Story of the Conversion of Saul is given three times in the book of Acts, once by the historian (Acts 9), twice by Paul himself (Acts 22 and 26). In God's estimate, therefore, it was a very important event, and demands careful attention.

There are two sides or parts to the conversion of Saul: (1) an extraordinary part, peculiar to the case of Saul, and never duplicated in any other instance; (2) a part common to all cases of conversion.

The extraordinary side of Saul's conversion consisted of the sudden, miraculous appearing to him of the glorified Savior, on the Damascus road, the great light from heaven which shone round about him and those who journeyed with him, and the voice of Jesus speaking to him from heaven. This kind of thing happened never again, in any case of conversion, so far as the record shows, either before or after. It stands absolutely by itself. There must have been a special object in this. What the object was is plainly told us; to make Saul a special minister and witness to all the world of the risen and glorified Savior, Jesus of Nazareth, the Christ and the Son of God. (Acts 9:15, 16; 22:14, 15; 26:16-18). In this Saul's case was unique and different from all others.

The common side of Saul's conversion, in which his case tallied with the pattern of every other case of New Testament conversion, was his faith in Jesus Christ, his repentance and turning, and his baptism. As to his faith—though the conviction of the truth of Christ's resurrection and exaltation came to him by the direct vision of the glorified Redeemer, yet he, as all others, had to trust in this Christ for his salvation. For his repentance God gave him ample time, three days during which he neither ate nor drank nor took any comfort. That was that godly sorrow, of which he afterward spoke, which worketh repentance unto salvation, 2 Cor. 7:10. His baptism took place when Ananias had come and told him what to do. (Acts 22:16).

IMPORTANCE OF DISTINGUISHING SAUL'S EXPERIENCE.

Failure to distinguish between the exceptional and miraculous features of Saul's conversion, by which God made him a witness and messenger, and the common and regular features by which Saul, like all others, became a saved man, a child of God, has occasioned much confusion and extravagance. Some have taught that such a supernatural experience as Saul's is necessary in every case. If that were true one may say (and without fear of successful contradiction) that no one else has ever been saved; for no man has ever had such an experience. Others who claimed to have had such an experience—that they had seen Jesus, or a great light, or heard a voice—have imagined that thus and therefore they were saved. But in every such case it had to be acknowledged that the vision, such as it was, was inward and subjective. But Saul's vision was objective and real. Others heard the sound of the voice as well as himself. Other men also did see the light. And Saul was blinded by it, his blindness not being relieved till three days later when Ananias healed it. This was therefore an altogether different sort of "experience." Yet though Saul had actually seen the Lord, and had spoken with Him, hearing a real voice and seeing an actual light—he was not said to be saved until he was baptized into Christ: "And now why tarriest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord." Men who claim to have had mental and imaginary experiences often reject and repudiate this obedience of faith; but Saul who had really seen and heard humbly complied with the Lord's command.

QUESTIONS FOR CLASS USE.

1. What do we remember of Saul's life up to the present lesson?
2. On what road was he at the time of his conversion?
3. On what errand was he going to Damascus?
4. At what time of day did the Light suddenly shine?
5. How bright a light was it?
6. Did Saul's companions see the light?
7. What did Saul hear?
8. What did the Voice ask him?
9. How could Saul persecute the glorious Savior?
10. Who did He say He was?
11. What question did Saul then ask?
12. Did that indicate that he was ready and willing to do whatever the Lord Jesus bade him?
13. Did Jesus tell him what he must do?
14. Who was sent to tell him?
15. What effect did that Light produce on Saul's eyes?
16. How long was he in darkness and grief before Ananias came?
17. What did Ananias tell him as to God's purpose with him?
18. What did Ananias command him to do?

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 22, 1928.

SAUL'S EARLY MINISTRY.

Golden Text: Straightway in the synagogues he proclaimed Jesus, that he is the Son of God.—Acts 9:20.

Lesson Text: Acts 9:19b—30; 11:25, 26.

19 And he was certain days with the disciples that were at Damascus.

20 And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

22 But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him: 24 but their plot became known to Saul. And they watched the gates also day and night that they might kill him:

25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in

Questions and Brief Comments.
Verse 19. Of whom is this said? (Of Saul) When was this? (Immediately after his conversion).

Verse 20. Did he lose any time proclaiming the truth he had so long opposed? What was the burden of his preaching?

Verse 21. Why were his hearers amazed? Was that good cause for amazement?

Verse 22. What are we told of Saul's growth? Do we see the reason of it? What effect did he have on the Jews of Damascus? What did he prove to them?

Verses 23-25. How did the Jews finally plan to rid themselves of this man? How was their plot frustrated? Had Saul made disciples during his work in Damascus? (That was the beginning of Paul's sufferings. 2 Cor. 11: 32, 33).

Verse 26. At what place do we see him next? What did he try to do there? What difficulty did he find? Why were the disciples afraid of him? (Acts 8:3).

Verse 27. Who spoke for Saul? What did he tell the brethren about Saul?

Verses 28, 29. What did Saul do at Jerusalem? (The vision of Acts 22: 17-21 belongs to these days at Jerusalem). What did these Jews also attempt?

Verse 30. How was he saved from the plottings of the Jerusalem Jews?

the name of Jesus.

28 And he was with them going in and going out at Jerusalem,

29 preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him.

30 And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.

Why to Tarsus? (Acts 22:3. What a home-coming this was!) Acts 11:25, 26. Barnabas goes to

Tarsus after Saul. To what city did he bring him? Read Notes for explanation of the situation there. How long a "protracted meeting" did they have there? What new, notable name was there first applied to Christ's people?

Acts 11:25 And he went forth to Tarsus to seek for Saul;

26 And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

NOTES AND TEACHING POINTS.

Saul's early ministry (in fact his whole ministry) is summed up by himself in Acts 26:19, 20 in these words:—

"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision: but declared both to them at Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

He was wholehearted. From the beginning to the end he could say:

"I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

FOUR STAGES IN SAUL'S EARLY MINISTRY.

The Lesson can be conveniently taken up by the four places in which Saul's days of his early ministry were spent.

1. At Damascus.
2. At Jerusalem.
3. Back home in Tarsus.
4. Brought to Antioch.

1. **Saul at Damascus.** He lost no time. "Straightway," and boldly he began his work of proclaiming Jesus as the Son of God, until the Jews, confounded by the power of his testimony and argument, resolved to kill him. How they watched the gates, and how Saul escaped is told us in vs. 23-25. See also 2 Cor. 11:32, 33.—It was during this sojourn in Damascus that Saul also made a trip to Arabia. Gal. 1:17.

2. **Saul at Jerusalem.** After his escape from Damascus Saul went to Jerusalem and tried to get in with the brethren there. But they, remembering his raids and persecutions in former years, distrusted his profession, fearing that Saul was feigning himself a believer in order to gather evidence and information against them, that he might arrest them. But Barnabas plead Saul's cause, and they believed him. So Saul had fellowship with the disciples in Jerusalem, and began to preach boldly in the name of the Lord. Saul would have liked to have continued his work at Jerusalem, where so long he had been a persecutor, and even argued the matter with the Lord, but got orders from Him to leave Jerusalem and go out into the Gentile world. (Acts 22:17-21). The matter was hastened when a plot of the Jews to kill Saul became known to the brethren, who then brought him down to Cesarea and sent him from there to Tarsus.

3. **Saul Back at Tarsus.** Tarsus was Saul's birthplace and the home of his earliest years, whence also he was sent to Jerusalem for his higher education. What pride his parents must have felt when they got the reports of the unusual progress and great ability, and how their hearts must have been thrilled at the prospect of his brilliant future. Saul was considered a coming man at Jerusalem, second to none. He might have become another Gamaliel or something more. Then something happened (— what?) and Saul lost position, prestige, career, friends. Having once commanded praise and admiration he now became the object of bitter reviling, curses, and murderous hate from his former fellows and patrons. At one fell swoop he lost the whole world. For Christ Jesus his Lord he suffered the loss of

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all things, and that without the least regret, but indeed with great joy. (Phil. 3:8). Now, hunted, persecuted, and stripped of all that men commonly desire, he came back to old Tarsus again—having nothing, yet possessing all things.

4. Brought to Antioch. Among those who were scattered abroad by the persecution that arose at the death of Stephen (Acts 8:1-4) there were some who travelled far, and who in the course of time dared to preach the gospel even to Gentiles—notably at Antioch, a wicked heathen city of Syria. God openly honored this step, and many Gentiles obeyed the gospel, and a church, consisting mainly of Gentile converts was formed at Antioch. The church at Jerusalem heard and wondered and sent Barnabas to investigate, who, seeing the evidence of God's true work was glad, and after a short sojourn went to Tarsus after Saul. They two labored with the church at Antioch for a year. It was there that the disciples were first called Christians. (Read the whole account, Acts 11:19-26).

THE NAME CHRISTIAN.

The disciples were called Christians, first at Antioch. Some think this was a nick-name, given them by their enemies, and in derision. Even if that had been the case, they could not have repudiated that name without denying their Lord. But it was not a nick-name, but a God-given name. For:

1. There was no reproach or ridicule in it, except such as the name of Christ might carry.

2. It is the only distinctive name by which those in Christ are designated.

3. The name is specially endorsed and enjoined to us, in 1 Peter 4:16. (R. V.).

QUESTIONS FOR CLASS USE.

1. How long did Saul wait after his conversion before he began work?
2. Were did he begin his ministry?
3. What did he proclaim in their synagogues?
4. What effect did his preaching produce?
5. What did the Jews finally undertake to do?
6. How was Saul saved from their plot?
7. To what place did he go from Damascus?
8. Why were the brethren in Jerusalem afraid of Saul?
9. Who spoke for Saul to the brethren?
10. What did Saul do in Jerusalem?
11. Why did Saul have to leave there?
12. To what place was he sent? Why?
13. Who came to Tarsus looking for him?
14. To what city did Barnabas bring Saul?
15. How long did they labor with the church at Antioch?
16. What new name was given the disciples there?

FIFTH LORD'S DAY LESSON OF JULY.

July 29, 1928.

Lesson 5.**THE FIRST FOREIGN MISSIONARIES.**

Golden Text. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28:19, 20.

Lesson Text: Acts 13:1-5, 13-15, 44-49.

1 Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the

Questions and Brief Comments.
Verse 1. Have we heard of Antioch before? (Yes, in last lesson). How came a church there? (Read again Acts 11:19-26). What two kinds of helpers did they have in that church? How many are named?
Verse 2. Who gave these orders?

WORD AND WORK

Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue, sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

44 And the next sabbath almost the whole city was gathered together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49 And the word of the Lord was spread abroad throughout all the region.

Verse 49. What was the result of this work at Antioch?

What were these prophets and teachers doing at the time? What orders did the Holy Spirit give them? Who had called Barnabas and Saul unto a certain work? What were they to do? (Separate them).

Verse 3. How did they comply with the Spirit's command?

Verse 4. By whom were they sent forth? Why says v. 13, "they sent them away"? (Whatever is done according to the Spirit's orders is done by the Spirit. Comp. Acts 20:28).

Where is Seleucia? (Seaport near Antioch. Consult map). What is Cyprus? (A large island, near the mainland).

Verse 5. At what town in Cyprus did they begin? Who went with them as attendant? (John Mark. Acts 12:12).

Verse 13. Where did Saul's name change to Paul? (Verse 9). Where is Paphos? (A town on the far end of Cyprus. The preachers went through the whole length of the island, from Salamis to Paphos). To what point did they sail from there? Where is Perga? (In Asia Minor, northwest from Cyprus). What did John do?

Verse 14. Where is this Antioch located? Distinguish this Antioch from the city of the same name from which they started. Why did they go to the synagogue on the Sabbath? (Because the Jews gathered in their synagogues).

Verse 15. By whom were the strangers invited to speak? Was this according to common custom? (Yes). Did Paul avail himself of the opportunity? (Read verses 16-43).

Verse 44. Did Paul's sermon of the preceding Sabbath evidently make a favorable impression? How great was the interest?

Verse 45. How were the Jews affected by this great gathering? What did they do? Why did they do so?

Verse 46. Was it necessary that the gospel should go to the Jews first? (Rom. 1:16). How did they judge themselves unworthy of eternal life?

Do people still do that same thing in the same way? To whom did Paul propose to turn now?

Verse 47. What scripture warrant did he have to do this? Where is this quotation found? (Isa. 49:6).

Verse 48. How did the Gentiles receive this news? Did all believe? Who only? What is meant? (See Notes).

NOTES AND TEACHING OPINTS.

PAUL'S FIRST MISSIONARY JOURNEY.

Three missionary-journeys of Paul, as also his journey to Rome, are recorded in Acts. This is his first journey, and marks the beginning of his special work.

1. It began by specific order of the Holy Spirit to the leaders in the church at Antioch. After that there were no more direct orders to start nor was Paul "separated" again by laying on of hands, fasting, and prayer.

2. Paul had been tested out for several years before the Lord sent him out. A man is first proved, then he is approved.

3. The points made on this journey thus far: From Antioch (Syria) to Selencia. Thence by ship to Cyprus. In Cyprus, beginning at Salamis and going through the island to Paphos. (Our printed lesson skips the events at Paphos, where Saul comes into prominence and his name becomes Paul. Read Acts 13:5-12). From thence by ship to Perga, where John Mark left them; and thence to Antioch in Pisidia.

THE SERMON IN THE SYNAGOGUE IN ANTIOCH.

This portion (vs. 16-43) too long for our printed lesson, should be read, privately or aloud in class. It is the first recorded sermon of Paul. He briefly rehearses God's dealings with Israel down to David. At this point (v. 23) he begins to tell them about Jesus, the Savior, dwelling especially on His death and resurrection, and concludes with the precious promise of the gospel (vs. 38, 39) and a solemn warning (vs. 40, 41). The impression of this message was profound, and the preachers were requested to speak the word on the next Sabbath again.

"AS MANY AS WERE ORDAINED TO ETERNAL LIFE."

Some understand this passage to teach that only those can and do believe who are Divinely foreordained for it from eternity—which destroys man's right and power of moral choice, and with it all human responsibility. Such a conclusion is plainly contrary to all the teaching of the word of God. The matter here hinges on the meaning of the word "ordain." The original word is variously translated in the New Testament by *ordain*, *set*, *appoint*, *determine*, *addict*. It does not necessarily mean something God did, but can, as here, have reference to something man does—the good attitude they took toward the gospel. Just as the Jews judged themselves unworthy of eternal life (v. 46) so these showed a determination and disposition unto eternal life and believed the word they heard.

THE GOLDEN TEXT.

This is the "Great Commission" according to Matthew. What bearing has it on this lesson? Recall the purpose for which Paul, "the apostle to the Gentiles" was called (Acts 9:15; 22:21; 26:16-18). Here we see his great work begun.

QUESTIONS FOR CLASS USE.

1. Where was Saul when he was sent out?
2. By whose orders was he sent? How?
3. Who was sent with him?
4. From what seaport did they sail?
5. To what great island did they go?
6. Name two cities of Cyprus where they preached.
7. Where was Saul called Paul? (Acts 13:9).
8. Who was their attendant?
9. Where did John Mark leave them?
10. To what city did they go from Perga?
11. When did they go to the synagogue, and why?
12. How did Paul get an opportunity to speak?
13. What did he preach about? (See Notes.)
14. Did the message make a favorable impression?
15. What were Paul and Barnabas asked to do?
16. What sort of gathering was there the next Sabbath?
17. How did that please the Jews?
18. What did Paul say to them when they contradicted and blasphemed?
19. How do people judge themselves unworthy of eternal life?
20. How did the Gentiles feel when they heard the gospel was for them?

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