

SEPTEMBER, 1931.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*

*One Dollar a Year*

(In Clubs of Four or More, Seventy-five Cents)

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# Tracts by R. H. Boll

## "WHY NOT BE JUST A CHRISTIAN?"

This eight-page tract has attracted wide attention, and is perhaps unsurpassed as a pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand is not only unanswerable from the logical viewpoint, but unlike so many works on the same subject, it is written in the unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without special church notice printed to order upon the outside page.

## "ISAIAH"—and "JEREMIAH"

A series of short studies through the entire Book of Isaiah. The studies each form a neat 24-page pamphlet, in large type, equally suitable to home or class use. A similar booklet of short studies through Jeremiah by the same writer, is obtainable at the same price. 5c each; 50 for \$1.00.

## "THE CHURCH I FOUND AND HOW I FOUND IT"

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

## "HOW TO UNDERSTAND AND APPLY THE BIBLE"

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago and which has recently been reprinted:

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

The price is 10c each, 25 for \$1. It shows how the Bible itself "divides" itself, and will put the reader on track of a good understanding of God's will.

We have prepared for mailing an envelope containing one each of the five tracts advertised on this page. This sample set of tracts may be had for 25c, stamps or coin. There has been much demand for this envelope during the past few months.

# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### COVETOUSNESS

What is covetousness? Who can define it? How can one discern that sin in his own life? It is a serious question. We are distinctly told that covetousness is idolatry, and that no covetous man, seeing that such a one is an idolater, can have any inheritance in the kingdom of Christ and God; and that because of just such things as that the wrath of God comes upon the sons of disobedience. (Col. 3:5, 6; Eph. 5:3, 5.) It is therefore of primary importance that this soul-destroying evil should be brought to light and recognized, lest we harbor a serpent in our heart unawares.

### THE CLOAK OF COVETOUSNESS

The difficulty of recognizing covetousness lies partly in the shading off, as where twilight fades into night, from legitimate possession and moneymaking into avarice and the love of and trust in money. When things thus "shade off" we must be specially watchful, and stay well within the safety line. Then, too, covetousness wears the cloak of respectability, and even disguises itself under the name of certain virtues. Then there is the mistaken opinion that covetousness is exclusively the sin of the rich; and few of us would confess ourselves as being of that class. Under cover of such pretenses the subterranean fire of covetousness may rage in the soul unknown, hardly suspected.

### GETTING AND HOLDING

The Greek—that marvellous tongue, so flexible and fitted for accurate expression, used of the Holy Spirit in the giving of the New Testament—has two tell-tale words to describe covetousness in its two aspects:—*pleonexia* and *philarguria*. The former means literally "the desire for more"; the latter, "the love of money." The former represents the thirst for money—to get it by all means—though often only to spend; the other the love of money for the sake of having it and holding it. The one strives to obtain money for what he can do with it, the other for money's sake. In either case it is an inordinate love and craving for possession; and in either case the money so desired and acquired becomes the god to whom he looks for help and comfort, a god who commands a love and trust and devotion which belong to the true God alone. "If I have made gold my hope," says Job, "and have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because my hand had gotten much . . . this also were an iniquity to be punished by the judges, for I should have denied the God that is above" (Job 31:24-28).

## SERVANTS OF MAMMON

Misers and those "minded to be rich" belong to the one class of covetous people; those who crave money that they may spend it on themselves (like Dives who lived in luxury, with abject poverty lying at his gate) and consume it upon their own lusts—lust of the flesh, lust of the eye, the pride of life—represent the other kind. Both these classes are money-seekers, money-lovers, money-worshippers; and both alike are servants of Mammon. Now "no man can serve two masters: either he will love the one and hate the other, or else he will hold to the one and despise the other. *Ye cannot serve God and mammon.*" The two services are mutually exclusive, and a man must make up his mind and choose whom he will serve. And the trouble is, the thing affects the eye, that is to say, your outlook and estimate of things. The eye is the organ of vision and perception, the window of the soul. If a man's eye is single the light streams in freely; but if his eye is obscured by the mixed motive, and the desire to please another god, the light is shut out. "But if the light that is in thee be darkness, how great is that darkness!"

## BONDAGE AND SERVITUDE

"Take heed and beware of all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. Therefore I say unto you, *Be not anxious . . .*" What a strange, cumulative power wealth and possession has over us. "The things which he possesseth!"

"Possessions weigh me down in life,  
I never feel quite free.  
I don't know whether I own my things,  
Or whether my things own me."

Oftener the latter. The things one has become master, and the man who has them becomes the slave. They grow to be the heart's chief concern, and the millstone that sinks him into destruction and perdition. The cares of this life choke out the word. Ah, if a man could be "free from the love of money," content with such things as he has, and without anxiety for the future (which is the beginning of covetousness)—what a release that would be! Now and then even some man of the world realizes that and throws off the burden. Here for example is the declaration of Fritz Kreisler, well known master of the violin:

"I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today are truly a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—a child perhaps of a bottle of milk. My beloved wife feels exactly about these things as I do. You know what

I eat; you know what I wear. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stands all the homeless world."

Kreisler's idea is probably somewhat extreme and his reasoning short-sighted, but it is far nobler than that of a widely known religious teacher who was engaged to teach *Bible* at \$1,000 a month; who surely made godliness a way of gain!

#### THE "UNJUST STEWARD"

The Lord's teaching as to the use of earthly possession is summarized in his parable of the Unjust Steward (Luke 16:1-13) in which it is implied that the things which we have in this world are ours only by trust, not really our own; but can be shrewdly used for our everlasting benefit. The parable is often misunderstood, and has puzzled many. It is plain, however, that the Lord commended not the dishonesty, but the wisdom of the unjust steward—for the children of this world are shrewder in their sphere than the children of light are in their affairs. But to the latter He says, "Make to yourselves friends by means of the mammon of unrighteousness." (Luke 16:9.) It is in your hands now, and if you use it well and wisely, your good deed will meet you again beyond. The Pharisees caught His point, for it says: "And the Pharisees who were lovers of money heard all these things; and they scoffed at him." (Luke 16:14.) So do many yet.

#### THE DEMONSTRATION OF THE SPIRIT

The day of Pentecost and the days that followed were times of spiritual high-tide. Under the gracious influence of the Spirit of God the hearts of men were delivered from the thralldom of selfishness and covetousness. Hands that had long and tightly clasped hoarded treasure, relaxed their hold upon it, and gave it up gladly. There was no requirement and no compulsion. All was done freely and joyfully. No man said that aught he had was his own. Of their own accord such as had houses and lands sold them and laid the proceeds at the apostles' feet. "And distribution was made unto each according as anyone had need." It was a picture of that fellowship in Christ, of which the world's "communism" is but Satan's vicious caricature. It was in itself a demonstration of the direction in which the Spirit of God leads. And while this general and voluntary stripping of oneself of one's all was not repeated, yet the teaching and admonition remains: "Charge them that are rich in this world that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (1 Tim. 6:17-19; 1 John 3:17).

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

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

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## NEWS AND NOTES

From Amite, La.: "Closed a good meeting here last night at the water. About 15 additions. Bro. Netterville of Wilkinson, Miss., preached in his tent and Bro. Boyd of New Orleans had charge of the music. Had good attendance to the end and accomplished some things we have been striving for for five years. We are hoping for 'Greater Things for God' here now."—A. K. Ramsey.

"The late meeting at Tom Bean, Texas was good with 10 baptisms and one received from the Baptists. The co-operation and spirit of the meeting was unusually fine. I lived and worked three years with the church at Tom Bean and what has been a very sacred fellowship and personal attachment was renewed.

"The Tom Bean church does regular mission work and shows good spiritual life in every way.

"Our vacation Bible school at Basil is fine as we enter second week. Four Bible classes and 2 vocal music classes daily is our program, with 100 in attendance. It seems to be the greatest work we have put over in my five years with this good old church."—J. F. Smith.

From Flippin, Ark.: "Baptized 8 in a meeting at Advance. Just finished a very interesting discussion with a Baptist at Thida. Begin meetings here next."—Walter W. Leamons.

From Crossplains, Tenn.: "We have held three meetings of two weeks each in this section. The results to date are 8 baptisms and one restoration. The Clearview Church has cooperated splendidly."—J. Madison and Earnest Wright.

"The Kingdom of God," by Brother Boll, 84 pp., is again in stock. See advertisement on last cover page.

From Sulphur, Okla.: "The great meeting at Dougherty, Okla., resulted as follows: 136 baptisms, and 44 restorations and transfers from the denominations by those who had received scriptural baptism—180 in all.

"I am now in a promising meeting with throngs of people in open air. Interest is intense and we hope and pray for great results. I go next to High View near Louisville."—O. E. Phillips.

Lubbock, Texas orders 500 copies "Great Songs of The Church." Raleigh Martin writes, "We are enjoying the books."

From Utica, Ind.: "Bro Haines is doing some fine preaching in our meeting. We are so few in number, but we have a few faithful and zealous for good works. There are so many in and around Utica to be saved."—Belle Robertson.

The Word and Work is pleased to call attention to Bro. B. H. Murphy's very useful second-hand book service. Bro. Murphy, whose store is at 401 ½ Church St., Nashville, Tenn., writes:

"I buy, sell, or exchange good used books. Religious books wanted especially by or about old Pioneer Preachers. 30,000 volumes in stock. If you want good religious books real cheap, write for price list."

The church at Lancaster, Ky., has just concluded a good meeting in which Bro. J. W. Shepherd was the preacher, and Jack Curry of Louisville, the singer.

E. P. Watson, of Huntington, W. Va., has had a good meeting with the brethren in Lexington, Ky. Seven confessions, 4 "by statement."

H. L. Olmstead's meeting with Locust Grove church, near Franklin, Ky., was well attended at both day and night services, with 10 additions.

From Morrilton, Ark.: "I began a meeting near Utica, Mississippi, Sunday. The audience grows each night and there are prospects for a good meeting.

"My meeting at Pauls Valley, Okla., closed July 12, just when the meeting should have continued. When will Christians learn that it takes time to teach anything? One cannot teach in a hurrah and a hurry. Just as our neighbors back in the fog and smoke are beginning to see a glimmer of gospel light, we blow the light out and move on and repeat ourselves. The denominational people who attend our meetings have little chance to learn that they may come to Christ. Even our own people are half-way taught. As soon as our young people marry or get other jobs in a new environment they can worship in the Christian Church just about as satisfactorily. They fall into what is nearest or most convenient. Verily they are not grounded in undenominational christianity.

"From Pauls Valley meeting I ran by home for three days. I found Dean Sears busy in Harding College office with the correspondence. Reservations of rooms are being made for the fall opening and things look good. Crops are looking fine everywhere and prospects for a full enrollment are fine. South and corner rooms are all reserved already and the others are going.

"If you have not seen our new catalog and other literature write Harding College, Morrilton, Arkansas."—J. N. Armstrong.

Charles Neal has recently been in a meeting at Mackville, Ky. Previously Bro. Neal was 14 days at Antioch church, near Frankfort. He reports "excellent attendance and attention; 4 baptized, 5 added to the congregation by membership."

From Portland, Tenn.: "On night of Aug. 16 Bro. B. C. Goodpasture, of Atlanta, closed a 15-day meeting here. The preaching was fine, attendance large. Possibly between 1,200 and 1,500 at times heard the word. Seventeen were baptized, 5 restored, and 1 by relation.

"Aug. 16 I began a tent meeting at Fountain Head, 3 miles south of Portland, with our young church less than a year old. In July I held 2-weeks' meeting at Mitchellville, 4 miles north of Portland, with 2 baptized. Aug. 30 I begin my second meeting with Bush's Chapel near South Tunnel, Tenn."—E. Gaston Collins.

Bro. Janes' semi-annual report shows \$29,094.98 handled last year; \$13,377.42 the last half of the year. Nothing taken out for handling.

From Utica, Ind.: "A meeting of two weeks ended Aug. 16. Had wonderful interest, large gatherings, with 10 responses, 9 of which were baptisms."—Marion E. Haines.

From Ft. Pierce, Fla.: "I recently held a 10-day meeting. 8 additions, 7 by primary obedience."—R. A. Zahn.

#### NEWS OF THE LOUISVILLE SECTOR

Geo. Klingman back from a meeting near Eubank, Ky., begins at Sellersburg, Ind., Aug. 24.

Stanford Chambers is home from a good meeting at Bohon: 2 baptisms, 2 added by membership.

East View church begins, D. H. Friend preaching, on Sept. 6.

Fifth and M St. church, J. E. Blansett of Dallas preaching, began a tent meeting August 16. Large attendance and fine prospect.

Bro. Boll's Portland Ave. tent meeting closed with 30 responses, 19 of them baptisms. Bro. Boll is now at South Side Church, Abilene, Texas.

Cedar Springs church begins a meeting August 23, Bro. Omer of Illinois preaching, Jack Curry of Louisville song leader. Bro. W. A. Sevedge visits this church regularly. They purchased a hundred copies "Great Songs of The Church" by way of preparation.

O. E. Phillips began at High View church Aug. 23. How marvellously the Lord used him in Oklahoma! 180 additions at Dougherty. He begins a meeting at Highland church Oct. 12.

Worthington church begins their annual meeting, A. B. Lipcomb preaching, on Aug. 30.

Quantity sales of the alphabetical hymnal, "Great Songs of The Church," since last report:

Lubbock, Texas; Abilene, Texas; Lancaster, Ky.; Granbury, Texas; Trenton, Tenn.; Mill Spring, Mo.; Port Dalhousie, Ontario; Thyatira, Miss.; Haines City, Fla.; Blackwater, Mo.; Sentinel, Okla.; Zanesville, O.; Cedar Springs, Ky.

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## **IS THERE NOT A CAUSE?**

STANFORD CHAMBERS

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth (1 Tim. 2:1-4).

We read in *The Churchman*, June 28, 1931, article "Signs of the Times":

"A former Prime Minister of Italy writes of what he calls 'The Decadence of Europe' and sees ruin impending. A former Prime Minister of Great Britain has written a book, 'Where Are We Going?', and tells us that if Europe is not stabilized soon, civilization is doomed within a generation to a catastrophe such as the world has never seen. Political economists confirm this prediction and assure us that the fabric of society, already badly strained, could not possibly endure a repetition of war on a great scale. A speedy result of it would be universal bankruptcy, followed by famine, revolution, anarchy. Europe would go Bolshevik in six months, and civilization as we know it would be at an end."

In view of what our eyes can see and what others see and tell us, is there not good cause for earnestness on the part of God's people in praying as Paul exhorts in the Scripture quoted above? Indications are that there is failure here and great is the loss that results. It may not be too late to make some amends. Will "men pray in every place, lifting up holy hands, without wrath and disputing"? Can members of the "one body" be depended on to pray as God beseeches them?

## **A LESSON ON THE KINGDOM**

J. EDWARD BOYD

That the subject of the Kingdom of God occupies a large place in the Scriptures is apparent to all Bible students. The prophets foretold it; John the Baptist announced it; Jesus and the apostles preached it; and the book of Revelation portrays its triumphant manifestation. The subject is too vast for the limits of a single article; but perhaps a "bird's-eye view" will not be unprofitable. This will be under three headings, prophecies concerning the kingdom, mysteries of the kingdom, and the manifestation of the kingdom.

### PROPHECIES CONCERNING THE KINGDOM

Many prophets told of a coming One who would reign in righteousness, a Prince of Peace of the increase of whose government there should be no end. (Is. 9:6-7.) The house and the kingdom of David were to be made sure forever, and David's throne was to be established forever. (2 Sam. 7:16.) With an oath the Lord had confirmed this Davidic covenant: "Thy seed I will establish forever, and build up thy throne to all generations." (Ps. 89:3-4.) It was to be as enduring as the sun and moon. (vs. 36, 37.) Unto David was to be raised up a righteous Branch who would reign as king and deal wisely, executing justice and righteousness in the land. Salvation would then come to Judah, safety to Jerusalem and Israel. (Jer. 23:5, 6; 33:14-16.) Jerusalem was to be the capital of this divine government, which was to include, not Israel alone, but all nations—many peoples, even those who survive (and it is evident that some do survive) the fearful cataclysm of the day of Jehovah. (Is. 2:1-4; Micah 4:1-3; Zech. 14:16.) Jehovah is then king over all the earth; all nations are compelled to serve Him. (Zech. 14:9; 16-19.) The little stone—the kingdom which the God of heaven should set up—became a great mountain and filled the whole earth. This kingdom of the Most High was to be "an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 2:35, 44; 7:27.) The coming King was to "have dominion from sea to sea, and from the river unto the ends of the earth." "All nations shall serve Him." (Ps. 72:8, 11.) From these and other scriptures it is clear that the prophets fore-saw a time when the Lord, as David's son, would reign over Israel and the other nations, and that His reign would be a time of righteousness, peace, and great prosperity. (Ps. 72; Amos 9:11-15.)

### THE MYSTERIES OF THE KINGDOM

Almost two thousand years ago the promised king appeared. But we see not yet the realization of the kingdom prophecies. His authority is ignored almost universally; injustice and unrighteousness abound; nations continue to learn war.

What does it mean? We believe that Jesus Himself gave the explanation. In Matthew He spoke of the "mysteries" of the kingdom. By that He did not mean things incomprehensible or difficult of understanding, but things which had not yet been revealed. That such is the meaning is clear from verses 34, 35. He was uttering in parables things hidden from the foundation of the world. Here were truths concerning the kingdom which prophets and righteous men had formerly not been permitted to see and hear. But now He reveals them to His disciples in the seven parables.

There is to be a seed-sowing. Only a part of the soil would prove good. Apparently there would be much loss. Tares would be permitted to grow with the wheat until the harvest. Then the separation would take place—at the end of the age, after which the righteous are to shine forth as the sun in the kingdom of their Father. The mustard seed grows abnormally and becomes a tree, and birds lodge in its branches. The mass is corrupted by leaven (throughout the scriptures a symbol of evil). Instead of being world-wide dominion, the kingdom of heaven is as a treasure hidden in a field. Or it is the one pearl of great price. Finally, it is a drag-net, drawn to shore filled with good and bad. The bad are removed and destroyed. Again we are at the end of the age, the time of separation. "Have ye understood all these things?" said Jesus. "Yea," they answered. "Therefore every scribe who hath been made a disciple in the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." There were the old, long-known truths, found in the prophetic scriptures; here are the new, for the first time revealed. Let us recognize both true. We are still in the time of the mysteries of the kingdom; but when the end of this age comes we may confidently expect the fulfillment of the former predictions concerning

#### THE MANIFESTATION OF THE KINGDOM

For neither Jesus nor the apostles suggest that the kingdom prophecies are fulfilled in, or supplanted by, these mysteries. On the contrary, He later spoke a parable to them for the express purpose of disabusing their minds of the idea that "the kingdom of God was immediately to appear." (Luke 19:11-27.) A nobleman was going into a far country to receive a kingdom and return; and during his absence his servants were left in charge of his goods. Upon his return they were rewarded for their faithfulness and his enemies destroyed. The application of the parable is obvious. The kingdom was not to *appear*—be manifest—at once. Instead, the king would be absent for a time. During this time his servants—the church—would be in charge of His business. At His return the faithful ones will be rewarded with positions of authority. This

is the time of the appearing of the kingdom—of its manifestation according to the prophets. Then it will be seen that “the word of God hath not come to nought.” Those who refuse to submit to His rule are out of the way; with His saints He enters upon His predicted reign. The little stone will then have smitten the image, and will become a mountain and fill the earth. With this agrees the teaching of Revelation 19 and 20. The King of Kings rides forth; He quickly overcomes His enemies; He enters upon His reign. It is the time of His second coming; and it is the time of the manifestation of the kingdom.

#### KERN HUNTER

Bro. Kern Hunter of the Waterford church entered into his eternal rest June 25, stricken with apoplexy while in the field at work. He was 63 years old Dec. 19, 1930. He was married to Miss Sallie Bennett April 19, 1898, became a Christian while Bro. Jorgenson was preaching at Waterford, and he baptized him. He and his good wife were faithful members for years. The church at Waterford will greatly miss him, but their loss is his gain, for it is better, “far better,” to depart and be with Christ. His only child, a noble lad, Bennett Hunter, began at the date of his father's illness to care for his good mother in whose home Sister Hunter is now living, which shows again the goodness of God that a home had been arranged for Sister Hunter. Bennett and Nellie, his good wife, and little Marilyn, their daughter, will be comfort and consolation to Sister Hunter until the time in the goodness of God for her to set sail to meet her good, faithful, and loving husband over there.

#### MRS. KATE ROUSE

Our good and faithful sister, Mrs. Kate Rouse, at the age of 80 years, 4 months and 23 days, gathered her children about her on July 6 as had been her desire, that when the call came she might be able to have them with her. God in his great mercy granted her desire. With her to the end was her daughter, Mrs. Zoe Day, her sons, Max, Hyte, and Vane Rouse; noble children of a noble and wonderful mother.

She was laid away on July 8 in the city of the dead at Mt. Washington where also rests her husband who departed this life a number of years ago. Services were held in the cemetery, the writer officiating. It had been his privilege to visit her often while laboring with the church at Waterford and also by the grace of God to visit her the first Sunday of the month, the day before she took her flight. At that time we had no idea that she would tarry such a short time. Truly there among the grass and flowers with words of comfort from the sacred pages, we could appreciate more fully the truth from Jesus when he said, “This day shalt thou be with me in Paradise.” The body resting beneath a carpet of green; the soul that very day in Paradise. “Wherefore comfort one another with these words.”

A. C. R.

The Lord gives His children anxiety's antidote: “Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.” (Heb. 13:5.) “But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?”

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

"I am happy to be here."—*Christine Jones*, Japan. \* \* One cent a day from each member will support a thousand missionaries. \* \* The Garretts have a new son born May 21, and the Johnsons announce arrival of David George, July 11.

"Surely this isn't the time to slack up on God's work."—*Bess Rhodes*. \* \* Missionaries commend heartily the idea of self-supporting, self-edifying and self-extending native churches. \* \* "Don't forget we need three couples here."—*E. L. Broadus*. \* \* Let all the contributors keep close company with Economy and Sacrifice so they won't diminish their missionary offerings. \* \* "I must thank you for the interest you have for the Nipponese."—*Oto Fujimori*. \* \* Bro. Gruver has been prospecting for a field in which to open work. \* \* Sister Short is busy with her children's schooling."—*Emma Sherriff*. \* \* Sister Ewing and some helpers have located with the Ethers in Sapporo, northern Japan and all are happy. \* \* "Have seen some of your writings on missions and they encourage me much to give full time for the Lord's work."—*M. Vandaman, India*.

"Herman is out at the mine to talk to the men and give them tracts."—*Sarah Fox*. \* \* Look, listen! \$25,000 special money to send out and support missionaries; enough to send the Simpsons to Africa; that family for Brazil; two men to India; and several others; and all raised one Lord's day morning in ten minutes and assembled for use within ten days; everybody happy. How, how? Each member of the "loyal" churches makes a special gift one Sunday morning of the value of a soft drink, a nickel, half dime, the twentieth part of a dollar! But it hasn't been given yet. Do you think we are just right if being able to support 1,000 missionaries on an average daily gift of 1c each and of raising a travel fund of \$25,000 by each giving a nickel extra one Lord's day in the year, we do not do the extra work and leave the present few to labor on short support? \* \* Don't hasten too quickly from those interrogatories; pray about them; talk about them; start something. \* \* "We have two bunches of bananas on our tree."—*Alice Merritt*. \* \* "Not sleeping well yet, face irritation worries me a good deal, but my breathing is much better."—*John Sherriff*. \* \* Bro. Sherriff, who has been compelled to locate in Cape Town reports sheep selling for 60c apiece. Two years ago, the skins alone sold for \$2.60. \* \* Bro. Victor has been offering books for sale nearly every day with many opportunities to explain the gospel and suffer calumny for Christ."—*Virgil Smith*.

**KABANGA MISSION****W. L. Brown**

Our work continues in a very encouraging manner. We continue to pray for help from on high, for wisdom and power, that we may continue to carry on in a manner pleasing to the Lord.

Last April we made another trip amongst the villages. We were gladly received everywhere, 51 confessed Christ and were baptized. Since that time we have baptized 8 more, and many others have become interested. We give all glory to God and thank Him for hearts willing to turn from a low, vile, heathen life to serve the true and living God.

We are nearing the close of another term of our native school. We have 51 enrolled and the daily attendance and interest is excellent. We have just had a visit from the Superintendent of Native Education. He made a thorough inspection of our school, and said, "The school is well standardized; I am pleased with the work you are doing, in fact I am surprised the way your boys sing and take part in the work." He attended our morning worship last Lord's day. Our method of worship was something "new" to him. He said he was very much impressed with the simplicity of our service. I handed him a pamphlet on the "New Testament Church" and asked him to read it.

We want to teach the natives to read and to write, to think for themselves, and to be able to read and understand the word of God, that they may be able to go out and teach others also. We want them to rely upon their own and not upon us entirely. It is our desire to establish self-supporting, self-working, congregations that will be loyal and true, and I long to see the day when there will be such in every village within our reach. It will take time, prayer, hard work, sacrifice, and willing hearts full of love for lost souls to do it, but it is the Lord's will and His will must be done "as in heaven, so on earth." It is our responsibility. The opportunities are ours. How are we going to use them?

We ask the prayers and co-operation of every congregation and each individual Christian interested in this work "that we may have whereof to glory in the day of Christ, that we did not run in vain, neither labor in vain."

Kalomo, N. R. Africa.

W. L. Brown.

We have been having winter, but it is now nearly over. This is our dry season. We have not had a rain for three months and the grass is as dry as can be and very great veldt fires are burning now. We went out last night and ran a back fire against oncoming flames in order to protect some of our grass thatched roofs.

Last Saturday we went to one of our out-stations and camped for the night. Had meeting that night and the next morning. Then we picked a site for the new church building which is to be paid for out of the local treasury. We had a cold night and a hard bed, but enjoyed the trip very much indeed. We hope that some good was done. This place has had meetings for several years, and about thirty Christians now reside there. The work was started by one of our school boys. Please pray for these people.

Mr. and Mrs. J. D. Merritt.

**THE CHINA MISSION AND BENSON'S WORK****J. N. Armstrong**

The China Mission is one of the most important works now being maintained by the churches, and four of the important workers in that field are George Benson, Lewis Oldham, and their faithful wives. During the five or six years they have been working on that field they have done some outstanding service and have laid a real foundation for future work. They have shown themselves efficient, skillful workers on the job and eminently worthy of our most hearty support.

When in the judgment of these faithful workers it became necessary

for the Bensons to return to America to better equip themselves for the work and to inform the churches of America of its needs, it was necessary to borrow several hundred dollars for passage to America. By contributions, chiefly through Brother Benson's personal efforts, this money, I understand, is being paid back. But a considerable amount is still due and Brother and Sister Benson are carrying this burden, and they need that this debt be paid. All the year Brother Benson has been in the University of Chicago taking his degree of Master of Arts. This has been expensive and to finish this work he needs, he writes me, (after I urged to know how they were making it financially) at least \$50 to meet pressing needs. I am sure that he made this as small as he could and more than likely he will need more. Let us not be stingy with them. They have made severe sacrifice for our work. Let us stand by them as real partners should. The need is now and it is pressing and urgent.

How much can you send? When? Today? Fine. Send your checks in the next mail direct to George Benson, 5800 Maryland Ave., Chicago, Illinois, or to W. E. McReynolds, Morrilton, Arkansas.

#### Montana Mission

J. N. Armstrong writes: "If we are a missionary people let us prove it right now by joining Brother Don Hockaday and his wife, Annie Lee Baxter Hockaday, in their efforts in Montana. I suggest that we send a contribution today, not tomorrow. If a man and his wife have the courage to go into a destitute field without promise or guarantee, save the great and precious promises of our Father, can't we believe in him? Is he not the kind to support? We will ask Brother Hockaday to make regular reports through the papers.

"Especially ought you who think we ought to do mission work at home instead of in foreign fields to rally to such a call. Brother W. S. Long of Chicago and I believe in doing it in both places, and we are proving it by contributing to both. Make checks payable to W. Don Hockaday, Fairview, Montana. Don't neglect this matter. Here goes mine today!"

#### Around Lake Erie

With his wife, and Brother and Sister Malcolm Simpson, volunteers for Africa, the missionary editor of this paper left July 1 for Canada, spending the night in Detroit and reaching Toronto the next day. Was gone 48 days, spoke 47 times at Strathmore, Wychwood, Bathurst, Ferndale, Erin, Beamsville, Rosedean, St. Catherines, Hamilton, Selkirk, Akron, O., Gilmore, Newcomerstown, Columbus, Winchester, Ky., etc. Missions promoted; 2 baptisms; in touch with about 30 preachers; viewed Niagara, the gigantic naval airship at Akron, the 150-year-old restored Indian village, Schoenbrunn where the Moravians labored, and the monument to 90 converted Indians massacred at Gnadenhutten, etc. Enjoyed deep spiritual blessings, "thanks to the heavenly Father's grace."—D. C. J.

#### CAUGHT ON THE RADIO

"We must *teach* what we believe—not only to those who agree with us but to those who differ with us—not only to those who favor us but to those who oppose us and hate us and pass us by with scorn and contempt. The whole world is our parish and we may call no man nor class of men common or unclean. We must preach it in the auditorium and on the streets, in shops and marts and factories. If we do this diligently the divine Husbandman alone will be responsible for the results. For it was Paul that planted, Apollos that watered, but God that gave the increase."

# 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 SEPTEMBER

Lesson 10.

September 6, 1931.

### TURNING TO THE GENTILES

**Golden Text:** I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.—Acts 13:47.

**Lesson Text:** Acts 13:42-52; Rom. 1:14-16.

42 And as they went out, they besought that these words might be spoken to them the next sabbath.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

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 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.

50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them

**Study Questions and Brief Comments**  
(See Notes on the omitted portion, verses 13-41.)

**Verse 42.** As they went out from what? (The synagogue at Antioch.) What words did they ask to hear again? (The teaching Paul had given them in his sermon, verses 16-41.)

**Verse 43.** Who followed Paul and Barnabas? What exhortation did they give these following ones?

**Verse 44.** What surprising scene at the synagogue next sabbath? What had they come for?

**Verse 45.** How did the sight of the great throng affect the Jews? What did they do under the influence of their jealous feelings?

**Verse 46.** How did Paul and Barnabas speak in the face of this opposition? What did they say was necessary? Why? (See Rom. 1:16 below.) What did they do with the word of God? How did they judge themselves as unworthy of eternal life? (By rejecting the gospel.) What do Paul and Barnabas propose to do now? (Turn to the Gentiles.)

**Verse 47.** Who had commanded them to do that? What prophecy of Christ is quoted? (Isa. 49:6.)

**Verse 48.** What was the Gentiles' attitude? What is meant by "as many as were ordained to eternal life"? (See Notes.)

**Verse 49.** What success did the word of the Lord have in that region?

**Verses 50, 51.** What did the Jews do in opposition? Who had given instruction to shake off the dust? (See Matt. 10:14; Luke 10:11.)

**Verse 52.** What is said of the Christians who were left behind at Antioch? Comp. 1 Thess. 1:6.

**Rom. 1:14, 15.** Who is writing this?

out of their borders.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

Rom. 1:14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15 So, as much as in me is, I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel: for it is the power of God

(Paul.) To whom was he debtor? What did he owe them? (The gospel.) What therefore was he ready to do?

**Rom. 1:16.** What does he say of the gospel? To whom is the gospel the power of God unto salvation? Who had the first right to it? Was it for the Greek (the Gentile) also?

unto salvation to every one that believeth; to the Jew first, and also to the Greek.

### NOTES ON LESSON 10

#### THE SERMON AT ANTIOCH

This was at Antioch in Pisidia, not the Antioch in Syria from which Paul and Barnabas had been sent out. Leaving Cyprus (see preceding lesson) they sailed over to Perga in Pamphylia. There John Mark, their attendant, left them and went back to his home. But they pursued their journey on to Antioch of Pisidia, where, on the sabbath day, they went into the synagogue. Being invited by the officials to speak, Paul preached the gospel to them. It is one of the seven longer speeches found in Acts. (See Acts 2, 3, 7, 13, 17, 22, 26.)

1. He leads up through their sacred history to David. vs. 16-22.

2. He tells of the Savior who came of the seed of David, announced by John, crucified by the Jews, buried, raised from the dead. verses 23-31.

3. He shows that therein lies the fulfilment of the promise God had made to the fathers—first and fundamentally the remission of sins and “justification by faith”—and warns them against rejecting the good tidings. (Vs. 32-41.)

At this place begins the printed text.

#### “AS MANY AS WERE ORDAINED TO ETERNAL LIFE”

This passage has been used in support of the strange doctrine of “unconditional election and reprobation.” This is an instance, however, in which a passage should be examined carefully for what it actually says, lest we take it at what people think it says. “To find in this text Divine pre-ordination to life asserted,” says Alford, “is to force both the word and the context to a meaning which they do not contain.” Alford renders the word “disposed,” instead of “ordained,” giving reason. “The meaning of this word **disposed** must be determined by the context. The Jews had **judged themselves unworthy of eternal life**: the Gentiles, as many as were disposed to eternal life, believed. **By whom** so disposed is not **here** declared.” McGarvey examines the passage fully in his Commentary on Acts. He says, “The rendering, were **determined**, or were **disposed** for eternal life, is the only one which the case admits.” Rotherham translates it so (“had become disposed.”)

#### QUESTIONS FOR THE CLASS

- |   |   |
|---|---|
| 1. Where are Paul and Barnabas in today's lesson?                             | 6. What shows that the hearers liked the message? (Vs. 42.)       |
| 2. Where was the Antioch from which they had started? (Acts 13:1. See Notes.) | 7. Was anyone out to hear it the next sabbath?                    |
| 3. Where did they go on the sabbath?  | 8. What made the Jews jealous?                                    |
| 4. Who invited them to speak?   | 9. What did they do?  |
| 5. Who spoke?   | 10. What bold speech did Paul and Barnabas make to them? (V. 46.) |

11. How had they judged themselves unworthy of eternal life?
12. To whom did Paul and Barnabas now turn?
13. What scripture did he quote in defense of this action? (Golden Text.)
14. How did the Gentiles feel about that?
15. How many of them believed?
16. Was there much general success for the word of the Lord?
17. How and why did Paul and Barnabas finally leave Antioch?
18. What action of theirs is especially mentioned? (V. 51.)
19. What did it mean? (Luke 10: 11.)
20. What is said of the disciples?
21. Find three "I am's" in Rom. 16:14-16.

## SECOND LORD'S DAY LESSON OF SEPTEMBER

Lesson 11.

September 13, 1931.

### SOME MISSIONARY EXPERIENCES

**Golden Text:** Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10.

**Lesson Text:** Acts 14:8-23.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16 who in generations gone by suffered all the nations to walk in

**Study Questions and Brief Comments** (See Notes, "Between the Lessons.")

**Verses 8-10.** What is said of the cripple at Lystra? What did Paul read in his countenance? What kind of faith did he have? (That Jesus, the Son of God, preached by Paul, had all power.) What sudden command did Paul address to the cripple? Did he respond? Compare the miracle in Acts 3 with this.

**Verses 11, 12.** What conclusion did the multitude that saw this come to? Which god did they think Barnabas was? (Jupiter, chief of the gods.) Why did they think Paul was Mercury (the messenger-god)?

**Verses 13, 14.** What preparations did the priest of Jupiter make? What did Barnabas and Paul do in their great concern?

**Verse 15.** What did they declare themselves to be? (Note margin for "passions":—"nature." Comp. Jas. 5:17.) What had they come to bring them? What demand did the "good tidings" make of men? What God did they proclaim?

**Verse 16.** What was God's attitude toward the nations in time past? Why? (See Note on this.) Are our own ways good?

**Verse 17.** Did God forsake them entirely? What testimony of His goodness and care was left to them?

**Verse 18.** Was it easy, even with all this, to prevent the multitude from worshipping them?

**Verse 19.** Who changed the attitude

their own ways.

17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22 confirming the souls of the

of the Lystrans toward Paul? What did they do to Paul?

**Verse 20.** Was Paul dead? What unexpected thing happened? Where did he go? What was his next move?

**Verses 21-23.** Did he steer clear of Lystra on the return trip? What is meant by "confirming"? (Strengthening, encouraging, establishing.) What exhortation did he give them? (Comp. Col. 1:23.) What prospect did he hold out to them? (Comp. 1 Thess. 3:3, 4.) What further provision did they make for them? To whom did they commend them? (Comp. Acts 20:32.)

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disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

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#### NOTES ON LESSON 11

##### BETWEEN THE LESSONS

When Paul and Barnabas left Antioch they went on to Iconium, a city near by. There they spoke with such boldness and power that a great number were brought to the Lord; and they stayed there a long while and worked with great success. Again it was the contingent of disobedient Jews that stirred up trouble and opposition; and they finally succeeded in stirring up a general riot against the men of God, and they fled to the cities of Lycaonia, Derbe, and Lystra.

**"GOD GAVE THEM UP"**  
 "God . . . suffered all the nations to walk in their own ways." This was a punitive measure. "Because that knowing God they glorified him not as God, neither gave thanks . . . God gave them up . . . God gave them up . . . God gave them up." (Rom. 1:21-28.) From among perishing humanity, however, God chose Him a man (Abraham) and of him formed a people for Himself to be His witnesses in the earth, and that they might show forth all His praise. (Isaiah 43:10, 21.) They were to be a people set apart unto God, and that should not be counted among the nations, (Numb. 23:9) through whom God could manifest Himself and from whom as a center, He might in due time send forth His salvation to the ends of the earth. (John 4:22.)

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*Can you help in one of these ways? (1) Turn a Literature order our way. (2) Buy a book now. (3) Purchase a Life subscription this summer. (4) Secure a club. (5) If possible, and the Lord so inclines you, be among the givers. And above all, Pray.*

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## THIRD LORD'S DAY LESSON OF SEPTEMBER

Lesson 12.

September 20, 1931.

## THE COUNCIL IN JERUSALEM

**Golden Text:** For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.—Gal. 5:13.

**Lesson Text:** Acts 15:22-29; Gal. 2:1, 2, 9, 10.

22 Then it seemed good to the apostles and elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas, and Silas, chief men among the brethren:

23 and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26 men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

Gal. 2:1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up by revelation; and laid before them the gospel which I preached among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run in vain.

9 And when they perceived the

**Study Questions and Brief Comments** (The end of the first missionary journey and the account of this "council" at Jerusalem, is told in Notes.)

**Verse 22.** Were the apostles, the elders, and the whole church of one mind in this? What with one accord did they decide to do? Who were the two men? With whom did they send them? To what place? (Back to Antioch.)

**Verse 23.** By whom was this letter sent. To whom was it addressed?

**Verse 24.** What had certain ones who went out from the Jerusalem church done? (Troubled the Gentile brethren with words.) Did they have any authority to speak those words? What was the effect of that wrong teaching?

**Verses 25-27.** What steps did the church at Jerusalem unanimously take? For what? (In order to counteract and correct the false teaching.) What proof is mentioned of the faithfulness of these two men?

**Verses 28, 29.** Who besides the church at Jerusalem gave judgment in this matter? What four necessary things did they bind on the Gentile brethren? (For sequel, see Notes.)

**Gal. 2:1** Who was saying this? (Paul.) To what occasion does he refer? (That "council" at Jerusalem.) Who went with him?

**Verse 2.** What is meant by "went up by revelation"? (God sent him word to go.) What did Paul do there first of all? Why did he lay his gospel before the apostles (v. 9) and not before the multitude? (Because they feared that to do so would have an adverse effect. See v. 4 for reason.)

**Verse 9.** What did these "pillars" of the church perceive? What is meant by "the grace" given to Paul? (See Eph. 3:8.) What is "fellowship"? (Partnership.) What partnership did they recognize between

grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10 only they would that we

themselves and Paul? (See vs. 7, 8.)

**Verse 10.** What only point did they stipulate? Was Paul himself also just as zealous to do this?

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should remember the poor; which very thing I was also zealous to do.

### NOTES ON LESSON 12

#### THE COUNCIL AT JERUSALEM

We must notice carefully what this was. It was not a "church-council," general conference, or convention, or synod, (or whatever else such like unscriptural ecclesiastical assemblies may be called). The matter was simply this: Some brethren came from Jerusalem and taught that Gentile brethren must be circumcised and keep the law of Moses in order to be saved. Paul and Barnabas (now returning from the missionary journey, Acts 14:24-28) sternly opposed this false teaching. However, since this teaching had emanated from Jerusalem, Paul and Barnabas were sent there by the brethren at Antioch, to get the word of the apostles and elders on this matter. Only in Jerusalem could that point be settled so as to satisfy all the Jewish brethren everywhere. It developed that none of the apostles had ever taught so [of course not!] nor any of the elders, nor had anyone any sort of authority to teach such a thing. But certain private trouble-makers, converts from the Pharisees, whom Paul calls "false brethren, privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus that they might bring us into bondage" (Gal. 2:4)—were at the bottom of the subversive doctrine, and had spread it both within the church and abroad among the Gentile brethren.

#### THE PROCEDURE

It is notable that the question was not settled by authoritative dictum from the apostles. But first of all Paul and Barnabas rehearsed their great work among the Gentiles before the apostles, elders, and whole church. Then the opposers rose up and expressed themselves (Acts 15:5). This seems to have been the first session. Then the apostles and elders were gathered to consider of this matter (the multitude being present also, v. 12), and there was a great deal of free discussion and debate. Then Peter made a speech which silenced the multitude. Next Paul and Barnabas told of God's wondrous work among the Gentiles. James' speech was both conclusive and the conclusion; whereupon the letter was drafted and the messengers selected to go with the re-assuring message, as we learn in our printed text.

#### THE SEQUEL

The epistle from Jerusalem was read in Antioch to the great joy and consolation of that great Gentile church. Judas and Silas "being themselves also prophets, exhorted the brethren with many words, and confirmed them." Later Silas accompanied Paul on his second missionary tour. Wherever they went the Jerusalem "decree" was delivered among the Gentile churches (Acts 16:4, 5). But the false doctrine was never wholly extinguished. "Judaizing teachers" dogged the steps of Paul and did great harm in Corinth and in Galatia, and no doubt elsewhere. Paul's letter to the Galatians, and in part, Romans and 2 Corinthians, was written to set forth the principle of the Christian's liberty, his freedom from Law, and his standing in Grace. It is important teaching and goes to the heart of things.

### USE STUDY QUESTIONS FOR CLASS

## FOURTH LORD'S DAY LESSON OF SEPTEMBER

Lesson 13.

September 27, 1931.

### REVIEW: THE SPREAD OF CHRISTIANITY IN ASIA

**Golden Text:** They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.—Acts 14:27.

**Devotional Reading:** Matt. 13:31-33.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

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### THE QUARTER'S LESSONS

No better preparation for this Review lesson than a thorough reading (if possible repeatedly) of the first fifteen chapters of Acts. The aim of this quarter's lessons is to lead the student "to an understanding of primitive Christianity, and to beget in him the desire and purpose to live the Christian life, and to win others to faith in the Lord Jesus." Surely a great and good aim! Could these lessons (and those of the next quarter) really bring that about? If so let there be no lack in prayer and effort unto that end.

"The greatest need of my life," said Robert Murray McCheyne, "is my personal holiness." Let every preacher and every Sunday School teacher and worker for Christ say this to himself and herself: "The greatest need of the pupils and the people I work with is my personal holiness!"

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### THE LESSONS

- I. **The Gift of the Holy Spirit.** Acts 1:6-14 and all chapter 2.
- II. **The Preaching of the Apostles.** Acts 3, and 4:1-31.
- III. **Social Service in the Early Church.** Acts 4:32-35; 6:1-7; 9:36-39. Also 2 Cor. 9:1-15.
- IV. **Christianity Spread by Persecution.** Acts 7:54 to 8:4; 11:19-21; 26:9-11.
- V. **Philip's Missionary Labors.** Acts 8:5-40.
- VI. **Saul Converted and Commissioned.** Acts 9:1-31; 22:3-21. Also Gal. 1:11-17 and 1 Tim. 1:12-17.
- VII. **Sowing and Reaping.** (A Temperance Lesson.) Gal. 6:1-10.
- VIII. **A Gospel for All Men.** Acts 10:1-11:18.
- IX. **The Mission to Cypress.** Acts 12:25 to 13:12. (The Beginning of Paul's first missionary journey.)
- X. **Turning to the Gentiles.** Acts 13:13-52; Rom. 1:14-16.
- XI. **Some Missionary Experiences.** Acts 14. Eph. 6:10-20.
- XII. **The Council in Jerusalem** Acts 15:1-35; Gal. 2.

## HOW YOU CAN HELP

*Slightly smaller in size this month, but full of good things, the magazine comes to your door again—a venture of faith. For sixteen years, under the present editorship, The Word and Work has gone forth in blessing, never missing an issue. We believe that God is fully able to continue this work of faith through this our most trying season, if it be His will, and to this end the publishers ask earnest prayer. All religious journals face special problems now, due to drought and money losses. But God is not impoverished, and our work is His, and His is ours. In connection with request for prayer partnership, we venture to enumerate some ways in which friends can greatly aid us financially, in some instances without the outlay of any money. Gifts are of course always acceptable.*

**1. GIVE US YOUR COMPLETE ORDER FOR LESSON HELPS.** *It is time now to send in orders for the last quarter of the current year. Many schools that use our quarterly purchase large additional orders of literature from other houses, often from denominational publishers. These brethren are friends of The Word and Work who would much rather turn a portion of the profits to our publication work if they knew that we are agents for all the best lines of Bible Study Helps: Gospel Advocate, Christian Standard, David Cook, Union Gospel Press, and others. Scores of schools place complete orders with us instead of writing separate publishers. We take standing orders and render invoices quarterly. You have only to send check quarterly, upon receipt of goods and invoice. No separate orders—in fact, no ordering at all, except in case of change.*

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