

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### HOW GOD CAN TURN A CURSE.

God's dealings with the tribe of Levi were very extraordinary. Like all God's dealings with Israel, they are set down in the Scriptures for our learning, upon whom the ends of the ages are come. In a peculiar way Levi's career portrays the Christian's. There was the bad beginning, "dead in trespasses and in sins." Of this no better proof could be given than the awful vengeance which, in partnership with his brother Simeon, he took upon a whole city for its prince's transgression against Dinah, Levi's sister. (Gen. 34:25-30). The cunning, the meanness, the extreme cruelty of this revenge is beyond words. Old Jacob never forgot it, and cursed that deed in his dying breath.

"Simeon and Levi are brethren  
Weapons of violence are their swords. . . .  
Cursed be their anger for it was fierce;  
And their wrath, for it was cruel:  
I will divide them in Jacob,  
And scatter them in Israel." (Gen. 49:5-7).

The father's curse was very literally fulfilled, especially in the case of the tribe of Levi. But the grace of God overabounded in Levi's case, and the curse was for him turned into a blessing. He was indeed scattered throughout all Israel, from Dan to Beersheba; but it turned to a blessing to the people and their own glory and happiness.

It was of the tribe of Levi that God chose the Deliverer, Moses. And on Moses' account, Aaron, his brother, was appointed to the highpriesthood. All Aaron's immediate family came into the succession of highpriesthood and priesthood in Israel.

### THE BLOOD-BOUGHT FIRSTBORN.

The most significant step taken in behalf of Levi was God's appointment that they should stand for the firstborn, who, since God's deliverance of Israel's firstborn in the judgment of Egypt on the Passover-night, were claimed of Him as His own peculiar property. These firstborn of Israel were saved from the Destroyer of "all the firstborn in the land of Egypt" on that night, by the special intervention of God, and that *through blood*. The judgment of God was strictly carried out: *all the firstborn in Egypt died*. The firstborn of the Egyptians died in person; the firstborn of Israel died by substitute. For the latter the Divinely appointed lamb was slain (type and figure of the Lamb to come)

and its blood, in proof and token of the fact that the required death had already taken place, was exhibited on the door-posts and lintels of the house; and the Avenger, when He saw the blood, passed over. The meaning of that to us is almost too evident to require comment. All, having sinned and fallen short of the glory of God, were alike under the judgment of God—a judgment borne on our behalf by the Lamb of God; and those who are marked by that Blood are free from the condemnation.

Now these firstborn who were thus redeemed by blood, God claimed as His own property. They were purchased by Him from among the condemned, at the price of blood—a blood-price being furnished by Him—and they were therefore *His*. Therefore (to signify this in the type) Israel must devote all its firstborn to Jehovah. (Exod. 13:2). To be blood-saved is to be blood-bought; and to be blood-bought means that henceforth those so bought belong no longer to themselves but to Him who bought them. (1 Cor. 6:19).

#### DIED AND RISEN.

A very striking and awful fact comes to the fore now. The blood-bought are "*sanctified*." That is to say they are a class separate and set apart from all mankind. They are not of common humanity; they do not stand upon the same plane with the rest of the race. They are a different order of being: *a resurrected people*.

For in their substitute, by the shedding of whose blood they were exempted from personal death, they are reckoned as having died; and the life they now live is, accordingly, a life newly given them, a new life, a life out of death, a resurrection-life. Having undergone death in the Person of the Sacrifice who represented them and who died on their behalf they have died; and the life they now enjoy is a second life, a resurrection life. This principle underlies the whole New Testament teaching regarding the Christian's status before God. (Rom. 6; 2 Cor. 5:14f; Gal. 2:19 20; Col. 2:12 and 3:1, etc.).

#### THE NEW SERVICE IN THE RISEN LIFE.

Returning now to the picture of Levi—by God's appointment Levi was the blood-redeemed firstborn of Israel (Numb. 3:5-13; 8:5--22). The tribe of Levi was therefore, in God's reckoning a tribe dead and risen again. Therefore they stood distinct from all the rest of Israel, and were not to be numbered among them. (Numb. 2:33). And therefore they were appointed to God's special service. God accepts no service, worship, or sacrifice at the hands of those who are still living in the old, condemned, natural life of the flesh. (Heb. 9:14). No man can be a servant of God except on resurrection-ground. God will have no other. "Present yourselves unto God, *as alive from the dead*, and your members as instruments of righteousness unto God." (Rom. 6:13). "Present your bodies a *living sacrifice*"—that is in that new life, the resurrection-life we enjoy in Christ—"holy, acceptable to God, which is your spiritual service. Rom. 12:1.

Thus Levi, alive from the dead as it were, is appointed to the service of God, and given the especial charge of God's sanctuary and worship.

#### THE HEAVENLY INHERITANCE.

It must be plain, furthermore, that a resurrected people have no earthly, material interest. "*If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things which are upon the earth. For ye died and your life is hid with Christ in God. When Christ who is our life shall be manifested then shall ye also be manifested with him in glory.*" (Col. 3:1-4). The man dead and resurrected through Christ has no part and lot in the world and the doomed world-order below. His hope is above, and indissolubly connected with his risen Lord and His Coming. There are those who "mind earthly things;" but "our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ." (Phil. 3:19-21). Levi received no earthly inheritance. Only a place to live was granted him in the division of the land. He shall receive no inheritance among his brethren, for *Jehovah* is his inheritance. That was strictly true of Levi which David said, prophetically speaking of the risen Christ: "Jehovah is the portion of my inheritance and my cup. . . . The lines are fallen unto me in pleasant places: yea, I have a goodly heritage." (Ps. 16:5, 6). Levi had the goodliest heritage of all: the Lord was his possession. "Whom have I in heaven but thee? And there is none upon the earth I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and *my portion for ever!*" (Ps. 73:25, 26). Thus the Christian also who has with His Lord died and been raised, has no abiding city here. He is in the world, but not of the world. He is a stranger as was His Lord (John 1:10) and a pilgrim because a stranger. His inheritance is reserved in heaven for him, the while, below, he is kept by the power of God, through faith, unto salvation ready to be revealed in the last time. (1 Peter 1:3-5).

#### THE COVENANT OF PEACE.

Thus does Levi portray the man in Christ: ruined by sin, redeemed by grace, bought by blood, appointed to God's service in things pertaining to the sanctuary, ministry, worship, priesthood, even as we in Christ Jesus; in the resurrection life, in earthly pilgrimage, in heavenly hope. "My covenant was with him [Levi] of life and peace; and I gave them to him that he might fear; and he feared me and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips, he walked with me in peace and uprightness, and turned many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of *Jehovah* of hosts." (Mal. 2:5-7). It is a worthy pattern for us all who are of God's royal priesthood, the people of His own possession.

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

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## NEWS AND NOTES.

From Forest Hill, La.: "I closed an eight-day meeting at Cypress Creek, La., June 23. Large crowds, excellent attention, and seven buried with their Lord in Baptism. Included in the number was a son of Benoit Johnson, pioneer preacher of the Word, making the family circle complete in Christ."—C. C. McQuiddy.

From Pikeville, Ind.: "Meeting started here last night with an encouraging crowd."—Frank L. Wheeler.

From Comanche, Okla.: "The meeting here closed with five baptisms. Brother G. A. Klingman goes to Corsicana, Texas, and I go to Alto, Texas."—J. Paul Kimbrell.

H. Leo Boles conducted a good meeting in the F Street Church, Louisville, in June.

From Honolulu: "Wife and I will sail for the coast May 25, but we are expecting another man here soon, perhaps before we leave. The hard battle has been fought and we are gaining the victory in Jesus' name. We dislike very much to leave at this time, but conditions both here and at home make it necessary for us to return."—J. H. Pennell.

Later: The Pennells have arrived in America and should be addressed at 1106 Pine St., Zanesville, O. Max Langpaap will take up the work in Honolulu.

The number of *Word and Work* Lesson Quarterlies in use has about doubled within the last year. They cost 5c each the quarter. We can still supply for the third quarter; also picture cards, 3c the set.

"I have a tobacco cure that I want every tobacco user to try. It is composed of harmless roots that will cure the habit of chewing, smoking, or using snuff, and stop all desire for tobacco in any form. If you want to stop the expensive and filthy habit, send me your name and address on a postal card."—Loomis O. Hinton, Spencer, Indiana. (Advertisement.)

From Totz, Ky.: "Our meeting closed June 19, with results beyond our expectation. Eight confessed their faith in the Lord Jesus, and were buried with Him through baptism. One also laid aside her denominational name to wear His name only. This is a mission point. I am preaching a few nights in Dione this week, but will return to Totz for a two-weeks' Bible class."—Maurice Clymore.

The tract, "Why Not Be Just A Christian?" is in greater demand than ever before. For use preceding, or in connection with, evangelistic services, it is unsurpassable. \$15.00 the thousand.

Read what competent judges have to say about the new hymnal, "Great Songs of The Church," on another page. For certain reasons no book *can be like* "Great Songs." Two hundred song-books—all of them—were literally *skimmed* for their cream. "Great Songs" will please you at first sight; if not return it; and then it will grow on you, and just keep on growing on you. Think of it! *All the best in one book at last!* 75c each, \$60 the hundred, dozens at hundred rate.

From Manchester, Ga.: "G. E. Claus and I are in a tent meeting at this place. The interest has exceeded all expectations from the beginning. There is good prospect of leaving a congregation at work here."—J. Edward Boyd.

The editor-in-chief spent a part of June in Texas. The door was wonderfully opened for the Word in the Dallas meeting, about forty being added to the congregation, most of them by primary obedience.

A later letter from the Editor states that the Dallas meeting closed with 43 added from all sources. "I am thankful to the Lord," says he, "for all His mercy and grace."

E. O. Excell, the famous song writer, passed away on June 11. The beautiful song, "Some time the burden will be lifted," No. 283 in "Great Songs of The Church," is the last published piece of the gifted composer.

E. L. Jorgenson preached in Henning, Tenn., one week in June. There are no finer Christian people than those of Henning. At the close of this meeting, the two neighboring churches, Covington and Ripley, began protracted efforts. A. G. Freed, the well-known Christian educator, preaching at the former place, and that able singer-preacher, L. K. Harding, at the latter.

H. N. Rutherford is holding meetings at Utica, Ind., and at Fisherville, Ky. Leonard Daugherty, who ministers at both places, is with him in the work. "Rutherford is doing some fine preaching here at Utica," so writes Bro. Daugherty.

## NEVER MAN LIKE THIS MAN.

STANFORD CHAMBERS.

"He who was manifest in the flesh" so identified Himself with humanity that in all things He was "made like unto his brethren." Though He was Son of God, He was truly Son of man. He shared our sorrows and sufferings, our temptations and testings and our joys and rejoicings. Even He "learned obedience by the things which he suffered." He experienced all things common to man, that by experience He might know our lot. "He was tempted in all points like as we are" and even suffered, being tempted, in order that "he might become a merciful and faithful high priest," "touched with a feeling of our infirmities" and "able to succor them that are tempted." How grateful we rebels should be!

And yet with such complete identification with those to whom and for whom He came, how different He was from all! Let us note a few of the many things He did while He was in the flesh, that we may observe and appreciate His uniqueness in everything:

*He Spoke.* And though He made familiar human language the vehicle of His thought, His speech was different and everybody marked it. Listen to Him "on the last day, the great day of the feast:" "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." In that great crowd were officers sent by the Pharisees and scribes who returned to them with the verdict, "*Never man so spake.*"

*He Taught.* Others taught but He soon came to be called *The Teacher*. He knew His subject matter, He knew the mind to be taught, and He knew the method. No lesson of His ever failed through faulty presentation. "And it came to pass when he had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes." *Truly, never man so taught.*

*He Wrought.* He was anointed with the Holy Spirit and with power and "went about doing good, and healing all who were oppressed of the devil; for God was with him." "We must work the works of him that sent me, while it is day," He said, as He was preparing to restore the sight of him who was born blind. And when He restored the sick of the palsy "they were all amazed, and glorified God, saying, We never saw it on this fashion." *Never man so wrought.*

*He Read.* Only one instance is recorded. On the sabbath day in the Nazareth synagogue there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written,

The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor;  
He hath set me to proclaim release to the captives,

And recovering of sight to the blind,  
 To set at liberty them that are bruised,  
 To proclaim the acceptable year of the Lord.

"And he closed the book, and gave it back to the attendant and sat down: and the eyes of all in the synagogue were fastened on him." Verily it was because *never man so read*.

*He Wrote.* Again only one instance recorded. A sinful woman had been taken in her sin and brought to Him, the sinless One, and accused by sinful men. "Jesus stooped down, and with his finger wrote on the ground . . . And again he stooped down, and with his finger wrote on the ground." Perhaps none read what He wrote. Perhaps it concerned the pardon of the poor woman; at least, *never man so wrote*.

*He Slept.* The Son of man had not where to lay His head, but there were a few true Israelites who had places for Him to lay it, some in Capernaum, some in Bethany, some elsewhere, and Gave gave "His Beloved sleep." Once He had the cushion of a boat for His pillow, "And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern asleep." What a revelation of His perfect trust in the Father! Peacefully sleeping while the storm is raging! But since the heavenly Father knows and cares, "why are ye so fearful?" *Never man so slept*.

*He Wept.* Once over Jerusalem. "And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Again, with Mary and Martha, He wept at the grave of Lazarus. Those tears sprang from a heart overflowing with sympathy and tender love for others. As there never was a heart so pure nor a love so true and genuine—*never man so wept*.

*He Sang.* The only recorded instance is at the close of His earth-life. Thirty-three times since He took upon Himself flesh and blood had the Passover been observed, and every time it spoke of His death. This is its last observance until it is fulfilled. "And as they were eating, Jesus took bread, and blessed, and break it; and he gave to the disciples and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. . . . And when they had sung a hymn, they went out into the Mount of Olives." Possibly the song did not ring out on the midnight air; more likely the singing was in very low tones, but He sang "with the spirit" and He sang "with the understanding also." And *never man so sang*.

*He Prayed.* Oh, to have heard Him pray! His was a life of prayer. From the Jordan to the Cross His ministry was inwrought with prayer. Many who heard Him pray were themselves praying men, but after they heard Him they said, "Lord, teach us to pray." John taught his disciples to pray but even John had need to be taught of Him. We all have great need to let Him teach us the importance of constant, unceasing prayer. Before He went into the wilderness engagement with the enemy, we find Him in prayer. Before starting on His gospel tour of Galilee, He rose up early and went to a desert place to pray. Before appointing the twelve as apostles He spent the night in prayer. When tested by the popularity that would have made Him king, "He went into the mountain apart to pray." When in transfiguration triumph, He prayed: And in the crisis of Gethsemane and Calvary, oh, how He prayed! Sweating drops of blood, He cried, "Father, if it be possible!" and in the agony of the bloody cross, "Father forgive them, for they know not what they do." Verily *never man so prayed.*

Time would fail to complete the list and tell of how He sacrificed and how He served, how He suffered and how He saved, how He endured and how He loved and finally how He died and how He arose. *Never was there man like this Man.* In everything His is the pre-eminence. "He is before all things and in Him all things consist." Praise God it is so; and yet thank God He is so human, so natural; and that "it behooved him in all things to be made like unto his brethren." "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." All honor and majesty, dominion and power be unto Him, who is Son of God and also Son of man, forever and ever. Amen.

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### THE FAMILY ALTAR.

The cornerstone of our nation is religious liberty. The cornerstone of the home is the family altar. The greatest safeguard we can throw around our children is to establish and keep up the family altar in our homes.

The earlier children are led to take part in family worship the sooner will they give their hearts to the Saviour.

Train up a child in the way he should go and when he is old he will not depart from it. The younger children begin to commit to memory and repeat verses of Scripture and store their minds with the truths of God's word, the less room will there be in their hearts for sinful thoughts or desires. The greater interest children are led to have in family altar by taking part while young, the more attractive and the dearer the home will become.

If we can establish and keep up the altar in all our homes, we need have no fear that God will allow the cares and attrac-



tions of this world and the deceitfulness of riches to draw the rising generation away from Himself or the church.

The writer was born in New England and came from an old Puritan family whose family worship was held twice a day, after breakfast in the morning from which the members went forth into life filled with the warmth of God's love in their hearts and a desire to serve Him and not the devil; and again after supper in the evening when each child, according to his or her ability, committed to memory and repeated verses of Scripture, and on Sunday reviewed those repeated during the week, thus impressing upon the mind of each the truths of God's word till as we came to man or woman our minds were well stored with the truth.

Besides repeating Scripture, singing was quite a feature and one or more prayers and the twilight hour of prayer became the most attractive time of the day and endeared us to our parents, our home and each other. Won't Christian parents establish such an altar and make home so dear and delightful that children will be too happy in it to ever seek questionable pleasures elsewhere? —Selected.

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### "BE NOT ANXIOUS."

J. EDWARD BOYD.

Anxiety is dangerous. "No man can serve two masters," says Jesus. "Ye cannot serve God and Mammon." The word "mammon," we are told, denotes the Syrian god of riches; so Rotherham, in order to restore "to the Master's warning something of the force he intended it to wield," translates, "Ye cannot be in service unto God and unto Riches." An attempt to serve both must inevitably result in failure; and he who makes such attempts has in reality become the servant of the latter, and has thus incurred the just displeasure of God. Now to all this, anxiety is closely related, as is evident from the Lord's language. For immediately He adds: "*Therefore* I say unto you, Be not anxious. . . ." He sees, then, anxiety and mammon-service in the relation of cause and effect; and because the effort to render a divided service must end in turning from God to Mammon, He gives this solemn warning against anxiety. To prevent the effect He would have us avoid the cause.

It is well to note that Jesus is speaking here particularly of anxiety concerning the things of this life; concerning the ever-present problems of food, drink, and clothing. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." For it is indeed anxiety about these very things that tends to cause one to put his trust in the power of riches. For money can buy these things; so the anxious one begins to bend his energies toward laying up for himself treasures upon the earth (which Jesus expressly says not to do) rather than in heaven. If his efforts to this end fail,

or if he suffer financial loss, he is greatly distressed, not because of any consequent decrease in his service to God, but because his power of purchasing things has been diminished. The rainy day may come; and he has looked to his riches for shelter.

At no time, perhaps, has this warning of Jesus been more needed than now. The masses are fervently serving Mammon. In him they put their trust. There is real danger that the Lord's people, also, will turn to him. They should take heed that they be not drawn into the service of the gods of the people among whom they dwell. Now whatever would produce a certain result nineteen hundred years ago will produce that same result today. If then anxiety concerning bodily needs would lead one into the service of Mammon, so will it now. So now, as then, the warning should be clearly sounded by every gospel preacher, from every pulpit, in every religious journal, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

But the disposition of the human heart to be anxious about such things is so strong that the question, "How can we help it," becomes of great and practical importance. When times are hard and business is dull; when funds are low and the supply of things is short and the cost of living is high; when adversity comes and of trouble there seems no end—then is the heart severely tested; then is the Christian sorely tempted to yield to anxiety. And since the danger is so great and so real, he may well consider earnestly just how it may be avoided.

First of all, it should be understood that it is a matter of *faith*—faith in God and His promises. We may be sure that where anxiety is found, unbelief has crept in before. Such promises as Matt. 6:33, 1 Peter 5:7, Phil. 4:19, Rom. 8:28, 32, are forgotten; or if remembered, are not received in faith. It would be well to commit to memory these and other passages of like nature, and to meditate upon them frequently. For nothing so strengthens faith as earnest, prayerful study of God's word. And if faith fills the heart, there is no room for anxiety.

Then there is one thing which we may do, one special act of faith, that will dispel anxiety as the sun dispels the mist. Paul tells us about it. "In nothing be anxious," he says. "But in everything"—note the intensity of the language—"by prayer and supplication with thanksgiving"—it will help greatly to consider what the Lord has already so graciously done for us and to render unto Him the thanksgiving that is due—"let your requests be made known unto God." Instead of worrying, we should pray. Then instead of anxiety, there will be "the peace of God, which passeth all understanding, guarding our hearts and our thoughts in Christ Jesus." (Phil. 4:6, 7. This passage, especially, should be memorized and kept in our hearts as a priceless treasure). So whenever we feel anxiety creeping into our hearts, we should seek the place of prayer, and there "cast it all upon Him, because He careth for us." (1 Peter 5:7).

## THE KINGDOM AND THE NEW BEGINNING.

(The Kingdom of God. No. 8).

R. H. B.

As dead as was the Body that hung upon the tree, so was the hope of the disciples when Jesus died. They could in no wise explain to themselves what had happened. As absolute as had been their faith and their devotion toward Him, so great and dark was now their confusion and despair. How was it possible that *He* should *die*—and die thus? When a great wrong has been done to a good man, his friends find their consolation in looking forward to the vindication of the righteous verdict of God. But even this comfort was denied these disciples. For He died on the Tree. The scripture says (and the scripture cannot be broken) “Cursed is everyone that hangeth on a tree.” (Gal. 3:13). It seemed that God Himself had set His endorsement to the act of the Jews.

The disciples could in no wise understand it. Their hearts proved stronger than their heads in this emergency. The evidence, the argument, the facts were dead against them. But how even so could they doubt Him whom they had so believed and loved? How could they count Him a deceiver or deceived one? Yet—*the Christ* He surely could *not* be! Did not their law say that the Christ abideth forever? Now He was dead. But even now they could say nothing less of Him than that he “was a *prophet* mighty indeed and word before God and all the people,” whom the rulers crucified; “*but we hoped that it was he who should redeem Israel.*” (Luke 24:19-21). But *this hope*, as their language showed—the Old Testament Messianic hope—they had held concerning Jesus, they had had to give up.

When then the Lord was risen from the dead, their dead hope rose into new life with Him; and on an occasion when the Lord Jesus was assembled with them, they put the old heart-question to Him—“Lord wilt *Thou*”—for thou art Israel’s promised Messiah indeed!—“*at this time restore the kingdom to Israel?*” (Acts 1:6).

The purport of the question should be perfectly plain to any Bible student. They believed this risen Lord to be the Messiah. Israel had had a kingdom—had lost it—had promise in their scriptures that in the Messiah’s day and by His hand it should be *restored* to them. They had expected Him to do that before Calvary and before they knew there would be a Calvary. (Luke 19: 11 et. al.) In His death their hope died; in His resurrection it revived with hundredfold force. Now—now, at last—wilt thou at this time restore the kingdom to Israel?

WAS IT A JEWISH ERROR?

Before we utter the ever-ready reply that the disciples still held to their mistaken and erroneous Jewish notions of the kingdom, let us consider a few points. Let us grant a moment, for argument, that the disciples were thus utterly mistaken as to the

nature of the expected kingdom. Then let us consider that the burden of Christ's teaching throughout His ministry was the kingdom; that He also sent *them* out to preach and proclaim it; and that all along they continued in their original, fundamentally mistaken notion of the kingdom, and that the Lord either did not seriously attempt, as yet, to correct it; or, because of their inability to grasp the correction, was unable to correct their view during that time. We might conceive of that as possible—though as almost outside the probabilities. Then we learn that for the forty days succeeding His resurrection His theme was especially "the thing concerning the kingdom of God" (Acts 1:3); and that at the end of this, as it were, post-graduate, instruction, they still held the same wrong notion in all its original grossness—the possibility of that is greatly lessened. When you add to this the fact that the Lord Jesus does not even now refute or correct the supposed error (which could have been done, it seems, with a few words)—but rather *confirms* them in it by implying that *the thing they asked about would be done sometime*, though the *when* was not for them to know—that supposition is just a bit beyond reason. Let those who are put to the necessity of forcing the language of scripture into agreement with their position, suppose and teach such things: we as simple Christians, ought to feel no obligation like that. For my part, it pleases me to accept the evident implication of the Savior's reply, that sometime (the definite time unknown) Israel's kingdom would be restored to them. For so it is promised in the holy scriptures: "In that day—that is, when Jehovah shall reign over the remnant of Israel in Mount Zion for ever—the "former dominion" shall come—the dominion once held and lost, now returned to them, in glorious and exalted form—even "the kingdom of the daughter of Jerusalem." (Micah 4:6-8. Cp. Jer. 33:7). That is eminently clear and satisfying.

In the meanwhile however an event was to transpire, the time of which was *not* hid in the Father's secret counsels; for it pertained to the very near future—"not many days hence." (Acts 1:5). "But ye shall *receive power* when the Holy Spirit is come upon you." In that power they were to be witnesses of Him—that is, they were to tell men that *He is the Christ, the Savior, the Lord*; and that, radiating from Jerusalem outward into all Judea, Samaria, and to the uttermost part of the earth. (Acts 1:8).

#### THE SAME JESUS SHALL COME AGAIN.

While these important words were passing, they with the Lord, had arrived upon the Mount of Olives. There He spread forth His hands in benediction upon them; and it came to pass while He was blessing them, while they were looking on, He was taken up out of their midst, and a cloud received Him out of their sight. While still they stood and gazed, not knowing the full significance of what had happened, two men stood by them in white raiment, who said to them, "Ye men of Galilee, why stand ye

looking into heaven? *This Jesus* who was received up from you into heaven, shall so come, in like manner as ye beheld him going into heaven." (Acts 1:11).

This was reassuring to them from several points of view. The absence was to be only temporary. At the close of its term, He, the same Jesus, (not another, but He whom they knew and had seen and known, and whom their hands had handled) this *Jesus* (mentioned here by His *human* name), their Lord, the long-looked for Messiah; once come, but slain on the cross; risen again from the dead, but again departed—He would come back in Person. Whatever of unfulfilled hope there was in their hearts, it rested now upon this promised return of Jesus. Whatever the scriptures had foretold the Messiah should do in the day of His presence, that Jesus had not done—if there were any such things, it was well, for He shall come again. And thenceforth all promise and all of Israel's national hope and all Christian hope hangs upon the Second Coming of Jesus Christ.

#### THE FIRST GOSPEL SERMON.

True to His word, "not many days hence," the Spirit came. In new and heavenly power the apostles, led by Peter, arose and bore witness that Jesus was Lord and Christ. Peter, being the one to whom the Lord had committed the keys of the kingdom of heaven (Matt. 16:19) was the first to preach and witness in the newly-restored power. His address was the first gospel-sermon ever preached "by the Holy Spirit sent forth from heaven" (1 Pet. 1:11) and is of fundamental importance from every point of view.

We pass by this time, Peter's introductory explanation and his quotation from the prophecy of Joel concerning the outpouring of the Spirit. (Acts 2:14-21). He reaches his real message in verse 22. "JESUS" is his Theme. "Jesus of Nazareth," first, as a *man*, approved of God among them by the Divine works which He did, as they themselves knew; then, Jesus delivered up (not by accident, but by God's plan) and slain; next, Jesus raised from the dead. At this point he quotes from the Old Testament scriptures (Ps. 16) to show that the promised Messiah of the Old Testament was to die, and to rise from the dead ere ever his body could be touched by the taint of decay—that His soul should not be left unto Hades nor His flesh should see corruption. (Acts 2:25-28). Now, in foretelling this (in Ps. 16) David had throughout spoken in the first person—as though he, David, himself were the one whose soul should not be left unto Hades, and whose body should not see corruption. But Peter points out that David could not have been speaking of himself seeing that he had long since died and been buried, his body having seen corruption and his sepulchre remaining with us to this day. Of whom then was he speaking? And on what principle did he speak in the first person? Here is Peter's answer and explanation:

*"Being therefore a prophet and knowing that God had sworn*

*with an oath to him that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades nor did his flesh see corruption."* (Acts 2:30, 31).

#### DOES HE NOW SIT ON DAVID'S THRONE?

It is this passage that demands our especial examination; for it is relied upon as the positive and final proof that Jesus is now sitting and reigning on David's throne. We shall consider it carefully and impartially, to see if that is so. I say the truth in Christ, I lie not, that if such is the meaning—or whatever may be the meaning—of these words I am well-pleased to have it just as it is. Having no position to force or creed to defend we feel free to take all God has said and just as He said it. But if upon examination we see that the passage does not say what is claimed for it, of course no human authority and no consideration of the general views of the brotherhood should weigh in the matter.

And what do we see in Peter's statement? A declaration that Jesus is sitting upon David's throne now? That God has actually seated Him on the throne of David? If so that settles it for evermore. But what do we find? Simply that David, foreseeing that of his natural descendants God would set One (the great promised Son) upon his (David's) throne—spoke of the resurrection of the Christ. In other words, the promised Christ of David's line was to be raised from the dead in order that He might be seated on his father David's throne. This Son of David, this Jesus (Peter declares) was so raised up. He therefore is the rightful claimant. He is the God-appointed Heir of David's throne. To Him and to Him exclusively the throne of David belongs by every Divine and human right. But that He is now already occupying that throne Peter does not say. Still less does he say that the throne of David—which always meant simply the Divinely delegated sovereignty over the nation of Israel, the "house of Jacob," Luke 1:32, 33—was now spiritualized and removed to heaven.\* The risen Lord Jesus is indeed exalted and

\*The Jews object that many prophecies, and those such as especially concern themselves, have not been fulfilled by Jesus of Nazareth, and that therefore He cannot be the Messiah promised by the prophets. To this many Christian writers have replied that such declarations are figurative, and that under earthly emblems heavenly things are intended—that the Jews are never to be restored to their own land, nor the Messiah to have a kingdom over Israel; that the only blessings which they have to expect are adoption into the Christian family here and admission into the heavenly Canaan hereafter. But to this the Jew objects that a mode of interpretation which is based upon two contradictory principles is necessarily false. "You prove that Jesus is the Messiah," he says, "by the grammatical principle—you evade difficulties by the adoption of the figurative. Choose one of the two. Carry through the figurative exposition, and then there is no suffering Messiah; carry through the literal, and a large portion of the prophecies are not yet fulfilled." The Jew's demand is reasonable, and his objection to this expository inconsistency valid; . . . to receive those prophecies which foretell Messiah's humiliation and atoning death in their plain and literal sense, and seek to allegorize those which deal with His glorious reign on the earth over restored and blessed Israel, is to place an insurmountable stumbling block before every Jew of common sense, and to hold up prophecy to the scorn of the infidel.—Dr. Alex. McCaul, quoted by David Baron.

enthroned now. But the position of authority He occupies up there was in no sense inherited from His father David. David never occupied *that* throne, nor could have; just as it is equally evident that the Lord Jesus has never yet exercised the authority of David's sphere of rule. The throne which our Lord occupies now is the all inclusive sovereignty of heaven, held, not merely by Divine right now, but as earned by Him who was obedient *Man*, as well as Son of God, to whom God promised authority over all. (Phil. 2:5-11; Heb. 2:8-10). It is a position of supreme authority held by Him as the glorified Man, temporarily—"until I make thine enemies the footstool of thy feet" (Ps. 110:1); upon which it will be surrendered. (1 Cor. 15:25-28). It is a joint sharing of *God's throne*, on which no mere creature ever yet sat nor could sit. The *throne of David*, however, is His own peculiarly as David's Son; the throne which is His by right of human descent as David's "righteous branch." 'He that overcometh, I will give to him to sit down with me in *my throne*, as I also overcame and sat down with my Father in *his throne*.' Rev. 3:21).\*

It may be argued that being in the place of supreme and all-inclusive authority ("all authority in heaven and on earth is given unto me")—the authority of David's throne, being comprehended in "all authority" is His now also. That is entirely true. It is His and no one else's. He has and holds "the key of David." He is the anointed King of David's line; the Christ appointed for Israel. (Acts 3:20). But neither is that saying that He now sits and reigns on David's throne. David had been anointed God's king long before he actually sat upon his rightful throne over Israel; suffering indignities and persecution at the hands of Saul, and rejection at the hands of the people; and he never took the government until the people themselves willingly sought his rule and chose him and submitted. Yet all that while, though unrecognized by men, he was God's king. As it would be put in legal language, the throne was His "*de jure et potentia*," at first; and became His "*de facto et actu*" afterward; that is, it is His by right and authority at first, and in fact and act afterward.

Moreover His all-inclusive authority does not remove the necessity of his special introduction into a special subordinate

"According to the commonly received view there is indeed no importance in the title 'Son of David' as belonging to Christ, except perhaps as proving that He was descended from David and enabling us to trace His genealogy. But it is evident that the announcement of the angel attaches to it far greater importance than this, inasmuch as it asserts for Him as Son of David, 'the throne of His father David.' And what throne is that? Not the throne of heaven, nor yet the throne of God's spiritual Kingdom, for neither of these ever was or could have been occupied by David, or could be inherited by Christ as 'Son of David.' The throne intended, then, must be the throne of the kingdom of Israel; and that it is so, the words of the angel testify; for, having said, 'The Lord God shall give unto Him the throne of His father David,' he adds, 'And He shall reign over the house of Jacob forever.'"—W. Burgh.

sphere of rule and investment with a specific authority. George V became King of England, sovereign therefore over all its wide domains upon which the sun never sets. Yet some six months after his coronation in England, he must needs go to Delhi to be there crowned Emperor of India. As King of England that crown belonged to him alone. Because he was King of England he was, by right, Emperor of India. Therefore he went to Bengal to claim that crown. Let that serve as an illustration of a situation which is really simple enough in itself.

I have gone to this length on this passage in Peter's sermon because, so far as I know, it is the one passage which is thought to say and teach directly that the Lord Jesus is now sitting on David's throne. It will be seen that Peter's statement falls short at exactly the very point of declaring that Jesus was set on David's throne. Peter declares that the Christ who should occupy David's throne, is to be raised from the dead in order that God might set him upon David's throne; and that this Jesus who is heir of David's line, was so raised up. Thus Peter identifies Jesus with the promised Christ. Peter also states that in accordance with Ps. 110 Jesus was exalted at the right hand of God, and is as David says, *Lord*—the universal ruler—as well as Christ. But whether he now sits on David's throne and exercises David's rule Peter does not say. And indeed as we have already seen and shall yet see, such is not the case.

As much as we regret the drawing out of these articles, we feel that it would not be expedient to attempt the rest of the Book of Acts in this issue. It can be handled easily, we think, in the article next following. We appreciate the forbearance of the readers, and their continued lively interest in the "Kingdom Articles," despite the unexpected lengthening out of the series.

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### PRAYER-MEETING RESOLUTIONS.

1. I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."
2. I will endeavor to bring others—"Come thou with us, and we will do thee good."
3. As I enter the room I will ask the Saviour's presence—"We would see Jesus."
4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."
5. I will not so seat myself as to keep others from the same pew—"Be courteous."
6. I will fix my attention upon worship and the Word—"This people draweth nigh unto me with their mouth, but their heart is far from me."
7. I will lead in prayer—"Ye also helping together by prayer for us."



8. I will avoid critical thoughts of others who take part—"Judge not."

9. After the meeting, I will greet as many as I courteously can—"Salute one another;" "Be kindly affected."

—*The Christian.*

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### JEWISH ITEMS.

London (Through the Jewish Telegraphic Agency)—Professor Chaim Weizmann, head of the British Zionists, in addressing representatives of various synagogues in Greater London today, said that Jews were entering Palestine at the rate of 1200 monthly, and that the number could not be increased until proper provision had been made for the reception of larger groups.

Professor Weizmann announced that a plan submitted for the irrigation of Palestine had been accepted and that the actual work providing employment for 30,000 men would be begun within a few months. He said the Zionist executive body was negotiating with the British Government for the acquisition of some State ground and had plans for the cultivation of vast areas of soil which were at present barren wastes. He stated that not only the Zionist Council, but many other influential Jewish organizations had signified their readiness to co-operate with the Palestine administration in the development of the country.

According to the Kieff correspondent of the *London Daily Herald*, who is investigating the condition of the Jews in Ukraina, no less than 200,000 Jews fell victims to pogroms and an equal number died in that country from starvation and epidemics.

#### THE NEW ERA IN MESOPOTAMIA.

During 1919 nearly a hundred canals on the Hilleh Branch (of the Euphrates river) which had fallen into disuse, have been dug out, 300,000 acres have been brought under cultivation, and there is promise of the greatest harvest in the memory of man, possibly the greatest since the days of Nebuchadnezzar.

#### HEBREW AS THE NATIONAL LANGUAGE.

The Hebrew language will come into its own again. When the Jews return to Palestine they are determined that their brothers from Poland and London shall rise intellectually, physically and morally. They have started laying the foundation stone of a great Jewish University on the Mount of Olives. All the instructions are to be given in Hebrew. It will have this result, that even the Jews who do not settle in Palestine will certainly send their children to Jerusalem to be educated, and when the young men and women go back they will carry Jewish ideals and culture away with them.—*Selected.*

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**BOOKS OF THE BIBLE.**

## OLD TESTAMENT.

In Genesis the world was made, in Exodus the march was told, Leviticus contains the Law, in Numbers are the Tribes enrolled; in Deuteronomy again, we are urged to keep God's law alone. And these five books of Moses make, perhaps the oldest writings known. Brave Joshua into Canaan led, in Judges oft the Jews rebel. We read of David's name in Ruth, and First and Second Samuel. In First and Second King's we read how bad the Hebrew state became. In First and Second Chronicles another history of the same. In Ezra the captive Jews came back, and Nehemiah builds the wall; Queen Esther saves her race from death, these books historical we call. In Job we read of patient faith, the Psalms are David's songs of praise. The Proverbs are to make us wise, Ecclesiastes next portrays, how fleeting earthly pleasures are. The Song of Solomon is all about the love of Christ, these books political we call. Isaiah tells of Christ to come, and Jeremiah tells of woe, and in his Lamentations mourn, the Holy City's overthrow. Ezekiel deals in mysteries, while Daniel tells of kings of old; Hosea calls men to repent; in Joel blessings are foretold. Amos tells of wrath, and Edom Obadiah sent to warn; while Jonah tells that Christ must die, and Micah that he would be born. In Nahum Nineveh is seen, in Habakkuk Chaldea's guilt, in Zephaniah Judah's sins, in Haggai the temple built. Zechariah tells of Christ to Come, and Malachi of John his sign. The prophets number seventeen, and all books are thirty-nine.

## NEW TESTAMENT.

Matthew, Mark, Luke and John tell what Christ did in every place. The Acts what the apostles did, in Romans we are saved by grace, Corinthians instruct the Church, Galatians live by faith alone; Ephesians true love, and in Philippians, God's grace is shown. Colossians tells us more of Christ, Thessalonians of the end, in Timothy and Titus both, are rules for pastors to attend. Philemon Christian friendship shows, while Hebrews clearly tells why all the Jewish law pre-figures Christ, and these Epistles are by Paul.

James shows that faith by work must live, and Peter urges steadfastness. While John exhorts to Christian Love, for those that have it God will bless. Jude shows the end of evil men, Revelation tells of heaven.

This is the whole New Testament, and all the books are twenty-seven.

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# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

Japan needs an increase to her force *this year*. There is some prospect that she will have it. \*\* At last report, Bro. Pennell feels pleased with the start made in Honolulu. \*\* The Rhodes baby entered his fourth month fat and well, weighing thirteen pounds. \*\* Kamitomizaka church has recently had a few sermons in the way of a special effort to interest non-Christians.

Our Lord wants us to pray for more laborers. Luke 10:2. Let this be frequently and earnestly done. \*\* We shall be glad to receive the new book, "Great Songs of the Church." \*\* Bro. C. C. Merritt, publisher of the *Harvest Work*, Davis City, Ia., is encouraged by his missionary journey to the South. \*\* Great China, which was old long before America was discovered cries out with a population nearly four times as great as that of America for at least one mission station manned by apostolic disciples. Let us not allow this vast nation to be longer neglected by those who claim to have the undimmed light.

Some of our number expect to attend the great demonstration at Nikko early in June. \*\* Has your congregation had a missionary lesson this quarter? \*\* Bro. Yoko soon leaves on a business trip to Formosa and Korea. \*\* Contributions to enable us to provide two comfortable homes for missionaries have come in nicely during May. We thank the donors not only for the money but for the cheering words which come from various parts of the U. S. and Canada. \*\* The oppressive heat, which disqualifies us for service here and more or less endangers health, will send us to a higher altitude in July.

"Christian missions would be worth all they have cost if they had done no more than to give the world an Adoniram Judson."

It has been said that 40 per cent of the Japanese are afflicted with venereal diseases, and one of their writers stated that 70 percent of all Japanese women are compelled to live corrupt lives. Let those who talk of "the heathen at home" reflect upon this. \*\* During the month of April, four were baptized in Shiodamura, two from Otsuka, and two at Zoshigaya.

A conference in London last July fixed twenty-five million pounds as the amount that should be raised for rebuilding the land of Israel. \*\* Sister Cypert does a faithful work in preparing the Bible school teachers at Zoshigaya each week for their work on Lord's day. \*\* Down in Brazil, a negro 85 years old professed faith in Christ among the Presbyterians and soon began studying his A. B. C.'s so he could read the Bible "which has now become the joy of his life, and which he reads with growing delight." \*\* Ebine san, one of the native workers who is under Bro. McCaleb's tutelage, has recently had a victorious experience

with officers of the law who arrested, smote and questioned him on account of a tract he was distributing. \* The story, "Black Beauty," has been very popular in this land and is said to have exerted a good influence in the treatment of animals. \*\* A good brother in the homeland preached twice during the first quarter of this year and received remuneration for his work, but visited twenty places in behalf of missions and received no recompense. Truly those churches need visiting. \*\* "Buddhism is a negative religion and lacks power to harmonize love and ambition. . . . And its priests are too self-centered to be self-denying guides to others, to say nothing of the depths of moral depravity in which many of them are wallowing."—*Japanese Newspaper*. \*\* About 20,000 true missionaries are needed in order to give the true gospel to the present perishing generation. O, for more men like Merritt, Shepherd and Freeman, and a host of such women as Nellie Straiton! \*\* As this copy starts for America, a band of missionaries is leaving Tokyo for a big heathen gathering in Bro. Oto Fujimori's country. We are carrying a liberal supply of free literature printed at the cost of the Portland Avenue brethren in Louisville. \*\* You love your missionary friends. It doesn't cost much to show this love with cheerful, newsy letters.

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### THREE WAYS OF DOING.

DON CARLOS JANES.

An urgent need of funds exists on the mission fields and numerous brethren are written with regard to it. One replies: "Had intended to remit the \$10 before this, but have just neglected it from day to day . . . I have received your second . . . and am sending the N. Y. D. as you requested. I wish I could send you more." A sister says: "I gave the circular to one brother to read to the church for me and he put me off three Lord's days and never did read it and told them to give me the contribution that was put in that day. . . . I will send you \$5.00 for my own personal gift. This is all I can do for I am old and not able to work but little and have no way to make money. If I were able, I would help you more." And the third writes: "I took your letter from the office yesterday on my way to the morning service. At the close of the service I made mention of the letter with the result that I am sending (\$40.00) four times the amount you called for. I hope others respond."

The first method is for the good brother receiving the call to do it all himself. He wished he could send more and it has been said by a sister in that church that she thinks he would have had more if he had mentioned it to the brethren. The second method seems to be a regular contribution sent without the church being informed of the purpose and need with an opportunity to give as they wished with the result that a small gift (supplemented by a larger sum from the old sister who gives more than all the rest

of the congregation combined) was sent. The third is the commendable course of informing the church sympathetically and allowing it to honor its great Head by giving to His work as their hearts prompt them. This is the best way for those who can do it. Brethren living away from the congregations, and members of churches that have not yet learned the binding necessity of doing missionary work can send their individual gifts, but so far as possible, let them go "through the church" and thus glorify God as he desires. See Eph. 3:20, 21.

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### **TOKYO LETTER.**

FROM HERMAN AND SARAH FOX.

"Both of us are well and happy in the service of the Lord, anxiously awaiting the time when we shall be able to speak the language and thus be more useful in His service. We just began studying the "Third Reader" this week, what do you think about that! Sounds rather childish, doesn't it? But we expect to advance as time goes on and with the help of Him who is the source of all knowledge, we expect to be able to use the knowledge of the language to His honor and glory and to the salvation of lost and dying souls in this land who know not God. Several seem to be manifesting quite an interest in the Bible Class I am teaching at the Zoshigaya Church, for which I am very happy indeed. Bro. Janes is conducting a splendid Bible Class every Friday afternoon for the benefit of both Japanese and the missionaries; we certainly enjoy it. Sister Janes also has a class for the ladies every Wednesday afternoon. The prospects for the future are bright and all of us are very hopeful."

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### **THE FAMINE IN JAPAN.**

DON CARLOS JANES.

The Island Empire, stretching in the shape of a crescent for two thousand miles along the northeast coast of Asia close to China and Korea, consists of five principal islands and thousands of smaller land areas several hundred of which have a circumference of less than three miles. The whole area is something larger than California and if the archipelago were laid along the western coast of the United States it would reach from Maine to Cuba.

The islands are of volcanic origin; twenty active volcanoes yet remain; frequent earthquakes shake the land; tidal waves sometimes work great damage; the soil is not naturally fertile; and only about one-eighth of it is under cultivation. The population is about one-half of what we have in the U. S., which makes the average density of population about three hundred to the square mile. These poor people make little use of horses and less of farming machinery. Rice is a leading article of diet. Other items are long white onions, big, long radishes, the like of.

which we never saw at home, and fish in many forms including raw fish.

But the famine here is not like that in China where millions upon millions after eating chaff and leaves and weeds are in a tremendous struggle for life. *This is a worse famine than theirs.* It is like that which Amos foretold to degenerate Israel: "Not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." While it is highly commendable to relieve a bread famine, it is as much more important to relieve a famine of the word of God as the soul is worth more than the body, as eternity is greater than time. We need more buildings and we need more workers. Pray that we may have them. And we need hundreds of dollars right away for printing tracts to give to these benighted people.

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### REPORTS.

#### FOREST VALE MISSION FUNDS, MAY, 1921.

Brought forward from April, 13c; Wm. J. Campbell, \$5; Mrs. Wm. Ellis, \$1; Lacy Chapel Okla., \$5.25; Wm. J. Campbell, \$5; Earl M. Hodson, \$5; Mrs. P. H. Hill, 25c; Mrs. Geo. Price, 25c; Sam's Creek Church, Tenn., \$3.12; Beauchamp, \$5; C. W. Sewell, \$1; Wm. F. Fierbaugh, Ohio, \$2.23; Amarillo brethren, \$18.40. Total \$51.63.

F. B SHEPHERD.

Amarillo, Texas.

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#### HERMAN FOX FUND.

Quarterly report (April, May, June) submitted by Delmer J. Ramers, Louisville, treasurer of this fund. The Worthington gifts were sent direct, but amounts were reported to Bro. Fox's home church (Highland). The magnificent offering from Celtic made up the shortage this time.

	April	May	June
Buechel . . . . .	\$11.64	\$10.57	\$9.60
Sellersburg, Ind . . . . .			10.00
Ida M. Waterhouse, Portland, Me. . . . .	2.00	2.00	2.00
Celtic, Texas. . . . .		130.50	
Thornes, Ky. . . . .	9.50	9.00	9.00
Worthington, Ky. . . . .		20.00	20.00
Sugar Creek, Ky. . . . .	6.00	7.65	
Highland Church . . . . .	10.00	3.00	6.00
Westbrook, Me . . . . .	5.00	5.00	5.00
Oak Grove, Ky. . . . .	7.00	2.72	5.26
Sherman, Texas. . . . .			7.50
Ripley, Tennessee . . . . .	8.00	6.00	8.00
Fisherville, Ky. . . . .		6.00	5.00
Utica, Ind. . . . .	11.90	13.10	14.00
Waterford, Ky. . . . .	10.00		
Total . . . . .	\$81.04	\$215.54	\$101.36

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

## FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 3, 1921.

### THE EARLY LIFE OF SAUL.

**Golden Text:** Today if ye shall hear his voice, harden not your hearts. Hebrews 3:7, 8.

**Lesson Text:** Acts 21:39; 22:3, 28; 2 Tim. 3:14, 15; Deut. 6:4-9.

Acts 21:39—But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

22:4. 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.

22:28. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

2 Tim. 3:14—But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Deut. 6.—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.

parents teach these things to their children? What is to be the chief topic of conversation in a godly home? What is meant in vs. 8, 9. If God's people keep the word of God before them like that all the time, would not their neighbors consider them extreme and cranky? Would God think them so? Whose judgment weighs the most?

For the setting of each of these texts—be sure to read Notes.

Acts 21:39. Of what nationality was Paul? Was that a great advantage and privilege? Read Rom. 3:1, 2; 2 Sam. 7:23, 24. Was he a home-born Jew (that is, of Palestine) or foreign-born? Where did he hold citizenship? Did that city have prestige?

Acts 22:3. Where did Paul receive his early training? (Jerusalem) At the feet of what noted teacher? Where does Gamaliel himself come up and what part does he play? Acts 5:33-40. How was he instructed? Was young Paul (then called Saul) himself also very zealous? Gal. 1:14. Of what sort was that zeal? Rom. 10:2. Acts 22:28. Into what citizenship was he born by natural birth? Was there any honor or advantage in that? See Note. What far higher citizenship was his by spiritual birth? Phil. 3:20. 2 Tim. 3:14, 15. From whom had young Timothy learned these things?

(See Notes). How was he assured of them? What is meant by "abide" in those things? 2 John 9. From what time of his life had Timothy been taught the Scriptures? What Scriptures—Old or New Testament? What are the Holy Scriptures able to do for a child? Can the O. T. make anyone wise unto salvation by itself, or only through faith in Christ Jesus?

Deut. 6:4-9. Who said that this is the greatest and first commandment? (Matt. 22:37, 38). Does it not really sum up all other commandments? John 14:21. Must heed be taken not to lose sight of these words? Is it easy to forget these things? Do children naturally take to what is right and true, or must they be taught it?

At what times and occasions shall

## NOTES ON LESSON 1.

## THE TEXTS OF THE LESSON.

This lesson is supposed to give us an idea of the early life of Saul. Five small portions of scripture are brought together to this end. The context and setting of each of these texts should be known by both teacher and students in order to a profitable lesson.

I. Acts 21:39. Paul is telling the surprised Roman captain in Jerusalem, who, with his soldiers has just rescued him from a Jewish mob, that he is not a criminal, but that he is himself a Jew and a citizen of an honorable city; and begs leave to address from the castle-stairs the howling mob below. The request was granted.

II. Acts 22:3. This is taken from Paul's address to the mob. He assures his countrymen that he was brought up as a faithful Jew, in Jerusalem, at the feet of the noted and honored rabbi Gamaliel, in strict orthodoxy, and that he had been (and, indeed, was now) zealous for the God of the fathers, even as they themselves. This statement would tend to insure him a hearing with the fanatical men below.

III. Acts 22:28. This was directly after the address to the mob. They had listened to Paul in silence—up to the point where he told that the risen Lord Jesus commissioned him to go "far hence to the Gentiles." Then they broke loose in a paroxysm of fury, throwing off their garments, casting dust into the air, and crying out "Away with such a fellow from the earth, for it is not fit that he should live." Acts 22:21-23). The captain, perplexed at this violent demonstration, and unable to learn the cause of it all, commanded Paul to be brought into the castle and to be "examined by scourging"—that is that he should be whipped until he told what he had done. But such a procedure could not be followed in the case of a Roman citizen. So, while they were binding him to the whipping-post, Paul quietly asked the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" The centurion told the captain, and the captain himself came and asked Paul whether he was indeed a Roman citizen; to which Paul replied in affirmative. Then follows our text.

Paul availed himself of his Roman citizenship only in order to claim his right to protection according to Roman law. He did not boast of his Roman citizenship. It was nothing to boast of from a Christian's view-point, for Rome was indeed "a beast," cruel, ferocious, corrupt. He taught the Christians everywhere to be subject to the Roman government, and that all Civil Governments, regardless of their character, hold an office under God, and wield His delegated power for the restraint of lawlessness on the earth. (Rom. 13).

IV. 2 Tim. 3:14, 15. This passage is worthy of special study in itself. Paul exhorts young Timothy to "abide in"—stay within the boundaries of what he had been taught; and which he knew to be the truth because of the source from which he had received it. That source was twofold: (1) his early teaching had been derived from the Old Testament scriptures, which in the eyes of the apostle, as in the eyes of the Lord Jesus, was God's word; (2) the Christian teaching Timothy had received was from Paul himself; of the Divine authority of whose message and apostleship Timothy had perfect assurance. It does make some difference where one's instruction comes from—especially in these days! Abide thou in the Bible, the sacred writings of the Old Testament, and the word of the Lord Jesus Christ and His inspired messengers in the New. Presumably this passage is introduced into this lesson for the thought that Paul also, like Timothy, had from infancy known the holy Scriptures.

V. Deut. 6:4-9. This is the famous "Shema" passage that every orthodox Jewish boy must know by heart; and which, copied upon parchment strips was literally worn by the Jews in the "phylacteries" between their eyes and upon their wrists by the zealous Jews. Of course God did not mean that; but that would have been all right, if they had really kept these words before their minds always. Paul was so trained and drilled as this passage indicates.



**THE INTEREST OF PAUL'S LIFE**

lies not in itself, but because it came into such close contact and relation with our Lord Jesus Christ. It would not be worth studying in Bible class for its own sake; but because Paul became a great "servant of Jesus Christ," through whom our Lord Jesus revealed Himself mightily.

No man's life is worth anyone's study unless it has been brought into contact and union with the Lord Jesus Christ. Then it is worth while.

**SECOND LORD'S DAY LESSON OF JULY.**

Lesson 2.

July 10, 1921.

**SAUL, THE PHARISEE.**

**Golden Text:** Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1:15.

**Lesson Text:** Acts 7:54 to 8:3; 22:3, 4; 26:4, 5, 9, 10.

Acts 7:54.—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.

(On Pharisees and Pharisaism, See Notes).  
Acts 7:54. Of whom and what does this verse speak? See Notes. What is meant by "cut to the heart"? What caused it? When did it occur before? Acts 2:37; 5:33. How did it result in those two instances? How in this instance?

Verses 55, 56. What are we told of Stephen? Whither did he look? Was it only a glance or a long, fixed gaze? What did he see? What did he say? Had the Lord Jesus abandoned His human nature, or is He in heaven now in His glorified humanity? (1 Tim. 2:5).

Verses 57, 58. What enraged them so? Why? What were they really doing? Acts 7:51. Whom had they cast out of their city once before? (Heb. 13:12, 13). What did they do to Stephen? Was that a calamity to Stephen? Who kept the garments of the slayers? Who is here mentioned the first time?

Verses 59, 60. What was Stephen doing while they were stoning him? Where had he learned these two prayers? Luke 23:34, 46. Whom did he address in uttering these prayers? With what beautiful word is the death of Stephen recorded? Do outward circumstances make a death bad or good? What does? Chapt. 8, Verses 1-3. Who is mentioned the second time here? What part did he have in this murder? What followed after the killing of Stephen? How large had the church in Jerusalem become? (Acts 4:4; 5:14; 6:1, 7). Why were these men who buried Stephen and lamented over him very brave indeed? Who had prominent

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 regions of Judæa 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 committed them to prison.

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: 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women.

26:4. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; 5 having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.

9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.

more than "sincerity" is necessary? (17:17.)

Verse 10. When Paul thought he ought to do a thing, what did he always do? Why did his zeal mislead him? Rom. 10:2. How badly did it mislead him? Who is more to be respected—a man who has zeal without knowledge, or one who has knowledge without zeal? Will either be saved? Rev. 3:16.

part in scattering the church? (v. 3; and 26:10 below; Gal. 1:13).

Chapt. 22, Verses 3, 4. (On verse 3 see preceding lesson), What does He mean by "this Way"? (Comp. Acts 19:9; 24:14).

Chapt. 26, Verses 4, 5. Does this account somewhat for Paul's blind, murderous zeal? (See Matt. 23:29-26). What was Pharisaism marked for? Matt. 23:23.

Verse 9. If he verily thought he ought to do these things, was he not conscientious in doing them? (Acts 23:1). Did that make it right? 1 Tim. 1:13. Is a man to be guided by his conscience? Jer. 10:23; Ps. 119:105. Does not a man's conscience need to be enlightened and taught by the word of God? Pro. 14:12. Was Paul traveling the road described in Prov. 14:12? Are people saved by following their "consciences"? What Josh. 24:14. What is truth? (John

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## NOTES ON LESSON 2.

### PHARISEES AND PHARISAISM.

"Saul the Pharisee," is the title of this lesson. We attach an exclusively bad sense to the word Pharisee; but it was an high and honorable thing in its day to be called a Pharisee. Paul mentions it among the natural advantages that were his, in Phil. 3. They were the strict adherents to the law—the "strictest sect" of the Jewish religion. They held the O. T. scriptures sacred, and believed in God's providential rule; in the resurrection and judgment beyond death; in angels and existence of spirits. They were opposed to the laxness, worldliness, and materialism of the Sadducees. (Acts 23:8). In all these things they were right. But mixed with their good there was much evil. The law they had adulterated with their traditions. And their once careful observance of its precepts had degenerated into anxious compliance with a multitude of minute regulations concerning outward things. Over their little scruples and trifles they lost their perspective—the sense of the relative importance of things (Matt. 23:23, 24) and became proud, self-righteous, self-sufficient, wise and learned in their own conceits, hard and prejudiced, and often hypocritical. This was not true of all, but seems to have become the prevailing spirit in the Savior's time. Pharisaism, always full of pretense and display, and strong in externalities, is typical of all corrupt religion. The Sermon on the Mount was to a great extent directed against Pharisaism, as also the denunciation in Matt. 23. Pharisaism was religion that was not true, not genuine, not of the heart, but of outward appearance and great claims—religion without love. Therein lies the explanation of the Pharisees' attitude toward Christ. There have been Pharisees all along and are now. Let us take heed.

### THE LESSON TEXT.

Four portions are brought together to make up the lesson text for this lesson.

(1) Acts 7:54-8:3, begins with the close of Stephen's speech before the Sanhedrin. This is introduced because here Saul, the persecuting Pharisee, appears for the first time.

(2) Acts 22:3, 4, from Paul's own speech, delivered on the castle-stairs to the Jewish mob. (See last lesson.)

(3) Acts 26:4, 5, from Paul's speech before Agrippa.

(4) Acts 26:9, 10, same connection. Here lies a good lesson on the limit of "conscience," and the need of the light of the truth of God's word for our guidance.

## THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 17, 1921.

### THE CONVERSION OF SAUL.

**Golden Text:** Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1:15.

**Lesson Text:** Acts 9:1-12, 17-19a.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: 4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named Ananias; 17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. 18 And

Verses 1, 2. Why was Paul so fierce and bitter against the Lord's disciples? Gal. 1:13, 14. Was he satisfied with persecuting them at Jerusalem? By what name are the followers of Christ here designated? What was Saul going to do with them who were "of the Way" in Damascus? Did Saul realize what he was doing? 1 Tim. 1:13. But was he therefore guiltless? (1 Cor. 15:9 and Golden Text).

Verses 3, 4. How bright was that? Acts 26:13. Did anyone else besides Saul see the light? Acts 22:9. What effect did it have on Saul? Cp. John 18:6. What did he hear? Did those with him hear the voice? (Cp. Acts 22:9—they heard the sound, but not in the sense of understanding. The Voice spoke in Hebrew; Acts 26:14). What did the Voice say?

Verses 5, 6. Did Saul see more than a light? Acts 26:15. How did he address the Person whom he saw? What was the answer? How can a man on earth persecute the Lord in heaven? Does He feel everything that is done to one of his own? Matt. 25:40. What question did Saul ask then? Acts 22:10. Where was he to learn what he must do? Why did not the Lord Himself tell him? (See Notes). Was the experience Saul had sufficient, or was there something he must do? Acts 22:16. (See Notes). Verses 7-9. Does it say Saul's companions did not see a light? What was it they did not behold? Did Saul behold a Man? What was His

straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; 19 and he took food and was strengthened.

Name? When was the name Jesus given to Him? (Luke 1:31 and 2:21). Why was Nazareth referred to (in 22:8)? Does this name emphasize the humanity of the risen and ascended Savior? How had that light affected Saul's eyes? (22:11). Was it a real light then? Why did he neither eat nor drink? Not until when was he comforted?

Verse 10. Whom did the Lord select to send to Saul with the needed instruction? Is this man ever referred to any more? (No). Someone in the class read vs. 10-16, the verses omitted from the printed lesson.

Verses 17-19. On what ground did Ananias call Saul "brother"? (Acts 3:17; 13:26). When was he fully a brother in Christ? Gal. 3:26, 27. For what two purposes had Ananias come? How did Saul receive his sight? (Acts 9:12; 22:13). How did he receive the Holy Spirit? (Cp. Acts 2:38 and 22:16). Why was he now comforted? Comp. Acts 8:39; 16:33, 34.

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### NOTES ON LESSON 3.

#### SAUL'S EXPERIENCE.

The miraculous experience Saul met with in the road to Damascus has been made the ground of much strange, fanatical teaching. People have been taught that unless they had experienced something like that they were not saved; and many base their hope of salvation on the belief that they have had an experience, and that they have been "converted like Paul." It is important therefore to point out the real facts in the matter.

#### An Extraordinary Experience.

1. The experience of Saul on the road to Damascus stands solitary in the annals of New Testament conversions. Not only was that not the usual way in which people were converted; but in all the record no other man was thus converted.

2. The purpose of this extraordinary and exceptional occurrence is stated by the Lord Himself. (Acts 26:16-18). It was to make Saul an apostle, a "minister and a witness." In defending his apostleship later, Paul refers to this fact: "Am I not an apostle? have I not seen Jesus our Lord?" (1 Cor. 9:1).

#### A Real Light and a Real Voice.

3. The experience of Saul was physical and real—not merely inward or imaginary. It was not merely "subjective" and "psychological," as termed in these days, but objective and actual. The voice, in its sound, was heard by all Saul's attendants; the light was seen by them all; and its reality was further demonstrated by the blinding effect on Saul's eyes. In this regard Saul's experience is distinguished from the religious experiences commonly claimed today.

#### Saul Converted, Not Yet Pardoned.

4. Despite the reality and tangibility of this his experience Saul was not yet a saved man. It is generally thought that when a man has an "experience" he is thereby shown to be a saved man. Not so. Saul was a "converted"—that is to say a turned man as the result of what he had seen and heard. But conversion is not the same as remission of sins: it only precedes forgiveness. (Cp. Isa. 55:6). Paul must go to Damascus and there it should be told him what he must do. There was yet a step to be taken by Saul before he was saved. The Lord Jesus neither "spoke peace to his soul" just then, nor did He tell Saul what it was he must do to be saved. He had commissioned His servants to do such work as that. (Matt. 28:18-20). Nor did Saul "feel" forgiven. For three days he refused to eat or drink in his great distress. Forgiven sinners do not act thus: they rejoice and are glad. When Ananias came to Saul it was with only one command. He did not tell Saul to believe—Saul had already believed. He did not tell him to repent—Saul had deeply repented. But what? "Now why tarriest thou: Arise and be baptized and wash away thy sins; calling on the name of the Lord." (Acts

22:16). A forgiven sinner would never be told to "wash away his sins." Nor does anyone believe (surely) that water has efficacy to wash away sin. Only the blood of Christ avails for that. But baptism is the act of faith, by which a man enters "into Christ" (Rom. 6:3) "in whom we have our redemption through his blood," (Eph. 1:7) "even the forgiveness of our sins."

Despite his marvellous experience on the road to Damascus, Saul had to obey the gospel just as everyone else. It was not until after he had been "buried with Christ through baptism," and raised to walk in newness of life (Rom. 6:4) that Saul was comforted and ate food!

These facts are of the greatest importance to all who seek God's way of salvation.

## FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 24, 1921.

### SAUL PROCLAIMS JESUS AS THE CHRIST.

Golden Text: Thou art the Christ, the Son of the living God. Matt. 16:16.

Lesson Text: Acts 9:19b-30.

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 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 disput-

I.—Saul at Damascus.

Verses 19, 20. Was Saul now "disobedient" to "the heavenly vision" he had seen on the road to Damascus? What was the command he got in that vision? Acts 26:16-18. Was it a strict and solemn obligation? 1 Cor. 9:16. Did he confer with flesh and blood in this matter? Gal. 1:16, 17. Where did he preach first? What did he preach to them?

Verse 21. How did that affect the people of Damascus? Why were they amazed? Could such a thing have happened without an adequate cause? How are Christ's disciples referred to here? Comp. Rom. 10:13f; Acts 22:16; 1 Cor. 1:2. On whose Name did they call? Acts 7:59.

Verse 22. What are we told of Saul's progress? In what sort of strength? (Eph. 6:10). What did he do for the unbelieving Jews? How did he prove that Jesus is the Christ? (Comp. Acts 18:28).

Verses 23, 24. What does an earnest presentation of the gospel always provoke? What was the Jews' attitude all along? 1 Thess. 2:15. Can a true follower of the Lord Jesus hope to escape the lot that befell his Lord? John 15:18-20. Did the Lord preserve Saul's life miraculously, or through natural means?

II.—Saul's Experience in Jerusalem.

Verse 26. Were the doubts and fears of the brethren at Jerusalem very strange? Was it not wise and prudent to take precaution and to want proof before receiving this man into

ed against the Grecian Jews; but they were seeking to kill him. 30 And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

their fellowship? Ought not similar caution to be exercised today?

Verse 27. Who stood sponsor for Saul? What did he tell the apostles of him? What sort of man was Barnabas? (Acts 11:24).

Verses 28-30. What did the Jerusalem Jews plan to do, and why? Who counselled Saul to get away from Jerusalem quickly at that time? Acts 22: 17-22. Where did the brethren conduct him, and at last send him? What did the church then have for a spell? (v. 31) Read Notes.

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#### NOTES ON LESSON 4.

##### SAUL'S EARLIEST WORK.

"I will show him how many things he must suffer for my name's sake," the Lord Jesus Christ said concerning Saul at the time of his conversion. Saul's sufferings began with his work. In Gal. 1:17 we learn that he went from Damascus into Arabia, and returned to Damascus again. The present lesson shows how "straightway," and without conferring with flesh and blood, the new apostle of Christ began to proclaim with boldness the Message entrusted to him by inspiration from His Lord. (Gal. 1:13, 16; 1 Tim. 1:12). The Jews at first amazed, became confounded, and then in murderous hate plotted his destruction. At Jerusalem, whither he fled, and where he disputed with his former friends and fellows, he soon had the same experience, and the trouble became so acute that the brethren brought him down to Cæsarea, and thence sent him back to his old home, Tarsus in Cilicia.

##### WHAT SAUL LOST AND GAINED.

Can you think yourself into Saul's place, and feel his situation, and all this change meant to him? Let us try. Nobody had more racial pride nor better reason to be proud of his descent than the Jew. No race of men was more ambitious of prestige and station in life, or more sensitive to the honor of such position, nor is yet, than the Jew. Think now of Saul—how his earnest parents, at much trouble and expense had given him the best training and rabbinical education possible; how young Saul had ambitiously entered into it, and made good, and forged away ahead of his equals, distinguished in zeal, ability, leadership—the joy and pride of his parents and all his relations. And now—at the close of this lesson he lands back at home, stripped of all glory and honor, disgraced, hated, despised, persecuted; one counted as heretic to his father's faith, cast out from the fellowship of the synagogue, hopelessly barred from every Jewish prospect and advantage, and execrated among his former fellows in his rank (the more so because of his demonstrated superior ability) as though he had become a leper. Imagine, if you can, the grief and disappointment of those parents who had staked so much upon this their son; imagine the reproaches Saul must have suffered; how his friends and relatives must have shunned him; the pity and contempt that stood in the eyes of all his former friends. Now read Phil. 3:4-11, "What things were gain to me"—alas, they were his earthly all!—"these have I counted loss for Christ." And what was the regret? None whatever; only that he could not go further and give more for his Lord: "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ."

Just how much have we given up, are we willing to give up for the excellency of the knowledge of Jesus Christ, and to count as refuse that we may gain Him?

## FIFTH LORD'S DAY LESSON OF JULY.

Lesson 5.

July 31, 1921.

## SAUL TEACHING AT ANTIOCH.

**Golden Text:** For a whole year they were gathered together with the church, and taught much people. Acts 11:26.

**Lesson Text:** Acts 11:19-30; 12:25.

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

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

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark.

Verses 19, 20. What "tribulation"? See Acts 8:1. Did that persecution really injure the church? See Acts 8:4. How far did some of these go? To what race did these confine their preaching? Did all limit their work so? What did they preach to the Greeks?

Verse 21. Did the Lord's power endorse this work among the Gentiles? How did it result?

Verses 22-24. Who heard of this? What had they heard once before? (Acts 8:14). Was this reception of the Gentiles an even more astounding thing to them? How had they been prepared for this news beforehand? (See Acts 11:1-18, which just precedes our lesson-text;) also Acts 15:7-9). Whom did they send to investigate? Who was Barnabas? (Acts 4:36, 37; 9:27). What did he see when he came to Antioch? How can one see the grace of God? (In the new life of the people; Tit. 2:11-14). How did Barnabas feel when he saw it? What two things are we told about Barnabas? Is it a mark of a good man to be glad at the work of the Lord? What further development is recorded in v. 24? To what were they added? Who added them? (Acts 2:47).

Verses 25, 26. How had Saul got back to Tarsus? Acts 9:30. Had Barnabas forgotten Saul? Why did he seek for him now? How long did the "protracted meeting" last at Antioch? What was accomplished? What new name was here first applied to the disciples? What does the name "Christian" imply? (Christ-ians). Where is this name divinely endorsed? 1 Pet. 4:16.

Verses 27-30. Were there inspired prophets in the early church? 1 Cor. 12:8-10, 28-31. What did Agabus predict? Did it so come to pass? What then did the brethren at Antioch resolve upon? Why was this peculiarly fitting? Rom. 15:27. What priceless thing had come to these Gentiles from the Jewish Christians?

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