

WORD AND WORK

ANNOUNCEMENT.

Last December, the Editor's series of articles on The Kingdom of God began. These articles met with much favor, and have protracted themselves far beyond our original expectations. The September WORD AND WORK will carry the final expository article in the series. ("The Kingdom in the Book of Revelation"), though a concluding article may follow, dealing with such questions and criticisms of interest as have arisen during their publication. The series will, therefore, have extended over nearly a full year, reaching to about seventy pages.

In the course of this year, many new subscribers have been added to our list who could not be supplied with the back numbers covering the Kingdom Articles. In this way, a demand has arisen for their reprinting in some form, either as a pamphlet or in the WORD AND WORK.

To supply this demand, as well as to reach a larger circle, *the entire Kingdom series will reappear in the last three issues of 1921—October, November and December.* Besides the necessary regular matter ("News," "Lord's Day Lessons," etc.,) the October WORD AND WORK will contain complete the Old Testament portion of the Kingdom series, about 20 pages. At a heavy expense (in which interested friends are invited to share) some thousands of this issue will be printed extra, and sent out as samples. These samples will repeat the proposition *now in effect*, to send the WORD AND WORK to the end of 1921 for 25c to anyone, anywhere, new subscriber or old. This Old Testament portion of the discussion should be enough to interest any who can be interested; and *if* interested, they may in this way secure the Kingdom Articles complete for 25c, no more than they would cost in pamphlet form. And the plan will, we hope, bring us many short-term subscribers who will renew for 1922 at the year-end. Also, it will enable our present subscribers to put the Kingdom copies into the hands of their friends as a gift, for a small sum; and to give these friends, at the same time, a four-months' trial of a strong, clean, scriptural, teacher-paper.

Remember, to the end of 1921—September, October, November and December—for a quarter, sent at our risk! Or better, make it a club of four with a dollar bill, sent at our risk. Better still, roll up a large club. Your check is good!

WORDS IN SEASON.

R. H. B.

THE DIFFERENCE BETWEEN "YE" AND "THEY."

There is nothing more timely than the appeal and warning with which the Lord concludes His prophetic discourse, as recorded by Luke:

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36).

The Lord is speaking to His disciples; and between them and "the rest" who "are without" He draws the sharpest distinction. Read these verses over again and emphasize the "yourselves" and the "you" in contrast to the "them." The disciples do not belong to the same rank and category as the dwellers on the earth. The great Day will mean one thing to the one class, another to the other. In verses 26-28 of the same chapter the same contrast occurs: "Men fainting for fear and for expectation of the things that are coming on the world . . . and then shall they see the Son of man coming in a cloud with power and great glory." But when these things begin to come to pass look [ye] up and lift up your heads: because the time of your redemption is at hand." In the same significant manner does the apostle Paul distinguish between the "you" and "they" in reference to that great and terrible day of the Lord. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape. But ye brethren are not in darkness that that day should overtake you as a thief; for ye are all sons of light and sons of the day: we are not of the night nor of darkness; so then let us not sleep as do the rest, but let us watch and be sober. . . . For God appointed us not unto wrath but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that, whether we wake or sleep we should live together with him." (I Thess. 5:1-9). The extent of the distinction between Christ's people and the world will in that Day appear and it will be tremendous.

THE DANGER OF SINKING TO THE WORLD'S WAY.

The distinction between the Christian and the world does not in itself guarantee him immunity from the terrors of that Day. There is a danger against which the Lord Jesus solemnly warns: the danger of the Christian's sinking into the world's pre-occupation and heedlessness. "Take heed." He says to His own, "lest haply your hearts be overcharged" (as are the hearts of others) "with surfeiting" (self-indulgence), "drunkenness" (intoxication—and not only of the sort produced by strong drink); and "cares

of this world"—the business-cares, household-cares, money-cares, and all the worries and anxieties that absorb the mind and leave no room for thought of God and service of the Lord. Are not these things characteristic of the world? Are not these the things that keep men from thinking, and which drown the voice of God and conscience within the soul? For as it was the days of Noah and of Lot—they ate, they drank, they bought, they sold; they planted, they builded; they married, they were given in marriage—and therein were their minds engrossed, so that they had no thought nor inkling of what was in store—so shall it be again in the day when the Son of man is revealed. That day will come upon them unawares. "As a snare . . . shall it come upon all them that dwell on the face of all the earth."

THE CHRISTIAN'S MIND AND THE SECOND COMING.

Christians are not reckoned among those who "dwell upon the earth." Those are earth-dwellers (a term always used in a bad sense), *settlers* here below, "men of the world whose portion is in this life" (1 Ps. 17:14). Christians, on the other hand, are "strangers and pilgrims on the earth." The ones are "written in the earth" (Jer. 17:13); the names of the others are "written in heaven." There is their citizenship (Phil. 3:20); there their risen Lord; from thence all their hope. Therefore he says, "Set your mind on the things that are above, not on the things which are upon the earth. . . . When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:2-4). The Christian's mind must not be allowed, like a loose, dangling robe, to drag and entangle itself on the earth. "Girding up the loins of your mind be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13). And this describes the attitude of *watchfulness*, which is indispensable as a preparation for His Coming.

If now the Christian lets his mind and thought fall loose and wrap itself around worldly pursuit and objects, if he allows his heart to be overcharged with self-indulgence and cares, what will be the result? Here the Lord speaks plainly indeed: (if the Christian adopts the world's attitude, then that Day will overtake him precisely as it does the world). "Take heed lest haply your hearts be overcharged and that day come upon you as a snare for so shall it come upon all them that dwell on the face of the earth." Just so He speaks to the church in Sardis: "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3). That will be a surprise, but not a glad one. It is a calamity to be so overtaken. Upon that unfaithful servant who decided in his heart that his Lord would delay His coming indefinitely, He said He would come in a day when he expecteth not, and at an hour when he knoweth not, and would cut him asunder and appoint his portion with the hypocrites: "there shall be the weeping and gnashing of teeth." (Luke 12:45, 46; Matt. 24:51). Rest as-

sured those Christians of the past centuries who for any cause thought likely that the Lord would come in their day, and looked for Him steadfastly and intently—they were not misled. People are never misled when they follow the will of God. And the will of God in this matter is that His people should be always in earnest expectation of Jesus Christ, erving while waiting, and waiting while serving. That makes true "strangers and pilgrims." But those were misled (and are still) who in their minds postpone the Lord's return to some remote day. Christians today have cause far beyond their brethren of previous generations to expect Christ. Let us be ready for we know not the day nor the hour.

TO AVOID BEING TAKEN UNAWARES.

The preventive of that calamity of being taken unawares in a snare, is set forth to the Lord's disciples by the Lord Himself. "Watch ye," He said to them, "at every season—not at some seasons only, nor by date-settings and the like follies; "making supplication that ye may prevail to escape all these things, and to stand before the Son of man."

These words open upon a further vista. Is it so then that in watchfulness and prayer lies our hope of escape? Escape from what? From "all these things," the Lord says. Evidently He refers to the calamities mentioned earlier in the chapter, as connected with the Coming of Christ. The reader who will now turn to the 21st chapter of Luke will note that in verses 10, 11, 25, 26, the Lord mentions certain things preceding and foreboding His Coming. (Verses 12-24 have to do with earlier events, which are to happen "before all these things.") What are these things? I note them as follows:

"ALL THESE THINGS."

1. General, widespread war: 'Nation shall rise against nation, and kingdom against kingdom.' (This general condition is here to be distinguished from the sporadic "wars and tumults" of v. 9, which are not indicative of the end.)
2. Great earthquakes.
3. In divers places famines and pestilences.
4. Terrors and great signs from heaven. . . . signs in sun, moon, and stars: the powers of the heavens shall be shaken.
5. Upon the earth distress of nations, in perplexity—men fainting for fear and for expectation of the things that are coming on the world. The connection would imply that the distress and perplexity and fainting of hearts is due to the awful portents in earth and sky.

Immediately upon this the Lord says "they shall see the Son of man coming in a cloud with power and great glory."

Now from "these things" which precede the Lord's open return in the sight of the world, He says His own who watch and pray shall *escape*. How? We have one other verse here that throws light upon the question. "But when these things *begin* to come to pass, look up, and lift up your heads: because your re-

redemption (draweth nigh" (Luke 21:28). Not after these things have run their course or are half over, but when first they begin to come to pass—"look up," "lift up your heads." We should therefore be on the lookout for the very beginning of these things. To enforce that same point further, the Lord gave them a parable of "the fig-tree and all the trees: when they now shoot forth ye see it and know of your own selves that the summer is nigh. Even so ye also, when ye see these things coming to pass, know ye that the Kingdom of God is nigh." (vs. 29-31). Let the reader decide if some of the items enumerated above have not been remarkably seen within the last few years—whether these things have or have not begun to come to pass.

"LOOK UP!"

Clearly there is a connection between the disciples' *escaping* "all these things that shall come to pass," and their watchfully marking the very beginning of "these things," and looking up in expectation of their near *redemption*. Something must somehow intervene that they may not have to out-weather the terrible things that shall come to pass on the earth. That something is "your redemption" which draweth nigh. Now this expression cannot mean anything else here than the Christian's yet future redemption spoken of in Rom. 8:23,—*"our adoption, to wit the redemption of our body."* When the Lord Jesus comes—preliminary to His appearing with His saints in glory, He must needs come to gather them to Himself. He descends, and the first act in the great drama will be that the dead in Christ shall rise (second the living, their bodies suddenly fashioned anew (Phil. 3:21; 1 Cor. 15:51, 52)) shall together with them be caught up in the cloud, to meet the Lord in the air, and to be evermore with Him. This then is the hoped-for redemption; this the "salvation ready to be revealed in the last time." (1 Pet. 5). Wrath falls on the world below: but these are not appointed unto wrath but unto the obtaining of salvation. (1 Thess 5:9). Thus they escape all the things that shall come to pass on the earth and "stand before the Son of man."

To accept or to reject this is not merely a matter of agreeing or disagreeing with the views of this man or that. This is obviously a question of "consenting to sound words, even the words of our Lord Jesus Christ." It would be sad indeed if any brethren should repudiate this solemn teaching and warning of our Lord, and perhaps try to screen their wrong attitude with a specious zeal against "speculation," or by the common device of fastening some odious name upon the truth, all the while claiming to be "Christians only" and holding to "the whole counsel of God." If we are simply Christians unbound and untrammelled by human creed, either written or unwritten, and free from ecclesiastical domination—let us satisfy ourselves honestly whether this is truth according to God's word; and in so far as we are satisfied, let us teach it without fear and faithfully. For if these things are true, they are vital and important, especially in these

days of ours. Let us look carefully and see that we refuse not *Him that speaketh.*

THE SWIMMING POOL.

There could be no objection, of course, to the use of swimming pools, but rather if sanitary, they would be ranked as a commendable, refreshing, healthful pastime and evercise—provided the sexes were separated. It is regrettable that what might be only a fine recreation should be made a curse. As it is, however, it adds its heavy testimony to the very general decline of the sense of shame and modesty and to the grave decline and breakdown of the nation's morals. It is doubtful whether even heathen Greece or Rome in their decadence tolerated anything worse in the way of public garb and performance, than anyone may witness at almost any time at almost any public swimming-pool in our time and country. In some places decency has yet stipulated certain restrictions as to bathing-suits; which removes some of the objection. But in many places even that check is missing.

Let a Christian think whether he has any excuse for joining in with that sort of thing. Those who do it would not doubt urge a hundred self-justifications; but these are together lighter than a breath. If they say that it does not affect them at all, they deny the law of love which should make them careful of their weaker brothers and sisters to whom it may become a condemnation. Moreover herein lies an omen that any Christians should be able to go there and see and participate, and feel no shock or shame. Just how would one feel if the Lord, coming, should find him in such surroundings? But we are told that to object to this popular thing is "prudish" If some Christians feared the touch of contamination as much as they seem to fear the charge of "prudery" it would be better. It is better to be prudish than to be lax and loose. It is better to be marked as a prude by people who think it strange that we do not run with them in their ways, than to be branded as defiled by the Lord. Or again we are told by way of extenuation of the evil, that "to the pure all things are pure" (which is a crying misuse of a good passage) and that only the evil-minded see evil in the ways of the swimming-pool. Grant that for argument though it is certainly false. Suppose then that one who is unduly weak along that line, whether by heredity, or by his own earlier sin, is adversely affected by what he sees there: a babe in Christ, say—what about causing one of those little ones, one of those weak ones, too easily tempted, to stumble? Hadn't they who do it better have a millstone hanged about their necks and be sunk into the depths of the sea?

Moreover you yourself may not be immune. Perhaps you can discover the injury yourself in the emptiness of your prayers, in your apathy toward the word of God, your indifference toward the souls of men, your inability to exert any real influence for God and Christ. When the salt has lost its savor, wherewith

shall it be salted? If God pronounced woe upon them who in the time of Israel's national crisis stretched themselves upon couches of ivory and sang idle songs to sound of pipe and vielay, and were not concerned for the ever growing distress and misery of the people—shall we in such an awful time as this seek justification for doubtful amusements and run after questionable pleasures?

HERCULANEUM AND POMPEII.

In the Sunday Supplement of a Louisville paper an interesting illustrated article on Herculaneum and Pompeii shows how strikingly in some respects the pleasures and pastimes of those luried ancient Roman cities are like those of the world today—the revellings and the kind of dances and entertainments. The similarity is indeed striking—too much so, by far. The one thing, however, the writer of that article failed to call attention to is really the most important circumstance of the whole story: that God overthrew those two vile cities as once He destroyed Sodom and Gomorrah, for a warning and an example, and pledge of the sure wrath of God upon any city, people, or nation that sinks to that moral level. The retribution that hangs over the modern world is graver than that which fell on Sodom and Herculaneum by so much as the world today has known and sinned against better light. Woe unto the world because of occasions of stumbling!

“Every uninspired attempt to frame for the church an authoritative standard of doctrine which shall be regarded as an unquestionable exposition of the word of God, is not only impious in itself, but it is also a tacit assumption of the fundamental dogma of Papacy. The *Assembly of Divines* did more than to assume the necessity of a Pope to give law to the opinion of men: they attempted to create an immortal one, or, rather, to embalm their own creed, and to preserve it as the Pope of all generations. Those who have adopted that *Confession of Faith* and *Catechism* as authoritative standard of doctrine, have absurdly adopted the most obnoxious principle of Popery, and elevated their confession and Catechism to the Papal throne. . . . It is better to have a living than a dead pope. If we must have an authoritative expounder of the word of God, let us have a living one, so as not to prejudice the hope of improvement. ‘A living dog is better than a dead lion’; so a living Pope is better than a dead and stereotyped Confession of Faith that holds all men bound to subscribe to its unalterable dogmas and its unvarying Terminology.

—C. G. FINNEY.

The tendency is strong to let our present conception of the truth become stereotyped and to let it assume the form of a fixed authoritative creed; to hold its as unquestionable and to shut our eyes to all further truth. When we do that we cease to be simple Christians and become sectarians.

WORD AND WORK

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

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NEWS AND NOTES.

Under date of July 1, Harry Fox writes from Tokyo: "Good number of baptisms this month. All workers are well."

From J. Scott Greer: "Meeting at Ash's Creek, Ky., closed with eight baptisms, five for membership, and eight confessions of wrong, making in all twenty-one to come forward." Brother Greer is now engaged in meetings near McMinnville, Tenn., at West Riverside and Banner.

We can still supply the Word and Work Lesson Quarterly for the current quarter. They cost 5c each. The Lesson Picture Cards for primary pupils advanced to 4c each set, per quarter, sometime ago.

On July 15, C. C. Merritt wrote: "Lord willing, I shall start for Minneapolis on the 20th for a meeting there. Pray earnestly for this effort."

R. H. Boll's commentary on the Hebrew Letter, 225 pages, \$1.

W. J. Johnson reports that the congregation at Laranger, La., has taken its stand for the simple, New Testament way of work and worship, and requests prayer for these brethren. Bro. Johnson closed evangelistic services there on July 14. One was restored and four baptized.

H. N. Rutherford's meeting with the Fisherville church near Louisville closed with fourteen additions to the congregation, nine of whom were baptized.

Mourice Clymore writes from Totz, Ky.: "Will begin a meeting at Ross Point, Ky., July 18. There is a small congregation at that place. Continue to pray for us." Brother Clymore

recently conducted a two weeks' Bible study with the new congregation at Totz. Such Bible studies, following protracted meetings, would certainly tend to establish new converts, and prevent the loss of much work.

The Portland Avenue church, Louisville, is conducting a tent meeting on Bank Street at Thirty-third.

Maston Sitman, of New Orleans, is assisting W. J. Johnson in a meeting at Amite, La.

In a circular letter dated June 15, Don Carlos Janes says: "More than twenty baptisms here this year; three expected Sunday. Pray for us who are here, and that God may send more workers into this needy harvest. Send us a bit of church news when you write." A later report puts the number of baptisms at thirty.

From Forest Hill, La.: "Four confessed Christ in a four-days' meeting in a country schoolhouse last week. I return there today. My going there is due to some good work done by Brother Sitman sometime ago."—A. K. Ramsey.

E. L. Jorgenson is engaged in meetings at Glencoe, Ky., and Berea (near Gallatin), Tenn., for August.

"Great Songs of the Church" has already received the unsolicited, unqualified, uniform approval of leading song leaders. Read what they say on page 224 of the July WORD AND WORK; and then read on page 256 of this paper another list of commendations.

"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.)

This office has on hand 100 unused copies "Familiar Songs of the Gospel" No. 1. The lot may be had for \$12. The collection consists of 83 old songs, suitable for tent meetings or temporary use.

One admirer of "Great Songs of The Church" sent the names of the song leaders in fourteen congregations. This helps us greatly in getting the book before the churches. Will others help in this easy way?

A good map of Paul's journeys is almost indispensable to the best teaching of the Lord's Day Lessons for the rest of this year. Ask for Eiler's, price \$2.00 postpaid. Conybeare and Howson's "Life and Epistles of Paul," price \$2.50, is ably and delightfully written and will also aid the teacher greatly.

From Minneapolis: "The meeting at Glenora was a great success in many ways in spite of the lack of interest with 'those without.' There were no additions to the church, but all the brethren were encouraged.

"C. C. Merritt is to begin the tent work here July 24. We are going to make the best of efforts for a successful meeting.

With the experience that Bro. Merritt has had in mission work, I am sure that he is the man for the place." J. M. HOTTEL.

D. L. Cooper, of Abilene, Texas, is engaged in a good meeting at Waterford, Ky., where A. C. Reader labors regularly. Twenty were baptized the first week.

From Mackville, Ky.: "Good crowds, fine spirit, and four added in the meeting here." H. L. OLMSTEAD.

Lake Park, Ga., July 22: "The meeting at Manchester, Ga., continued two weeks with splendid interest. There were fourteen additions, making a congregation of about forty to begin the work.

"At Moultrie, Ga., where for some time a few disciples have been meeting regularly for worship, four were added. Earl C. Smith is in an interesting meeting at Dasher."—Claus and Boyd.

Stanford Chambers is engaged in meetings in Indiana—Berea, near Sullivan, and Spencer.

MISSION WORK IN NEW YORK.

With the assistance of Bro. Morgan Carter, of Nashville, Tenn., we have got together about thirty loyal, earnest disciples. Among these are people who have worshipped for more than thirteen years in their own homes. We are meeting regularly each Lord's Day at 239 W. 69th Street.

We are determined, if God wills, to build up the cause of New Testament Christianity in this great city. It is estimated that we have more than seven millions of people within twenty miles of our City Hall.

We are going to bring one evangelist to this great centre, and two, if we can raise enough money. In case enough money can be secured Brothers Morgan Carter and John E. Dunn will both be asked to come. We are going to give \$75.00 each month.

We are writing to ask if your congregation will not contribute a definite sum each month to keep these two good men in this great field?

Will you not note what has been done in Washington, D. C., and assist us to do a similar work for our Lord here?

Every dollar you contribute will be economically used and faithfully accounted for, and regular reports will be made to you.

We are waiting and praying. Will you not join our prayer and write us right away how much we can depend on from your congregation?

Thanking you in advance for your prayers and your contribution, we are
Sincerely and fraternally,

Thos. A. Williams, Geo. M. McKee, Oliver R. Johnson, William Johnson, James H. Johnson.

This work is worthy of all encouragement and support. Contributions should be sent to Geo. M. McKee, 105 West 64th St., New York, N. Y.
R. H. B.

EPISTLES OF CHRIST.

STANFORD CHAMBERS.

"Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." 2 Cor. 3:2, 3.

This saying was occasioned by the opposition the apostle was receiving at the hands of certain men who had come to Corinth with letters of commendation which they alleged to have been given them by the church at Jerusalem. These men sought to discredit the apostleship of Paul. Like some men of today, they sought to build themselves up by destroying others. They were evidently envious of Paul's influence at Corinth, desiring themselves to become leaders there.

Paul in defense is saying that he does not need such letters of commendation as do some for "ye are our epistle." The congregation at Corinth was Paul's "church letter" and he carried a true copy of it in his heart. Moreover the church was an epistle "known and read of all men." These Christians also constituted an epistle of Christ.

God was the writer; the apostle was the pen; the Spirit was the ink; their hearts were the paper; the word and will of Christ, the writing and the world, the readers.

Churches of Christ are epistles of Christ. God wants such epistles. A gospel preacher wants such epistles and the world needs such epistles. With a strong, spiritual, active, missionary congregation, the product of his own labors in the Lord, to stand by him, a man is impregnable and indestructible. God is able to make him stand. The world with such a church in the midst is without excuse as God would have it. The world does not read the Bible but it reads the lives of God's people. We sometimes pray to become epistles known and read of all men. We need have no fear as to that. Men do read our lives. Let us pray the rather that we may be true epistles of Christ, that as our lives are read the message of Christ may be the thing men get. And so will it be if our lives stand for Him.

The secret of our being living epistles of Christ is given us in verse 18. Let us heed it well with a due sense of our responsibility, for our influence upon the world. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The "Inkograph," guaranteed ink pencil, free upon request, for three new subscriptions at \$1 each. "Reminiscences and Sermons," a book of nearly four hundred pages, will be sent free upon request, for two new subscriptions.

THE KINGDOM IN ACTS AND EPISTLES.

(The Kingdom of God. No. 8.)

R. H. B.

The second recorded sermon in the book of Acts, which, like that of Pentecost, was preached by Peter, also contains an important kingdom-reference. How long a time had elapsed since Pentecost we have no means of telling; but the gospel testimony was still confined to Jerusalem (Acts 1:8) and the sermon itself shows that the appeal was still to the nation of Israel, and there was yet a chance of Israel's being turned *nationally*. How much that event would mean is told us in the prophets, and likewise in the New Testament. (Rom. 11:12, 15). Peter in this second sermon, addresses the Jewish nation, holds up to them their guilt in the murder of the Messiah; also allows for them the one mitigating circumstance (not excuse!) that they had done it "ignorantly and in unbelief." Thus, through them, as instruments of unrighteousness, God had fulfilled His word that His Christ should suffer. Then Peter calls the nation again to repentance: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3:19-21).

The urgent reasons, then, why Israel should repent and turn again are three:

1. That their sins may be blotted out.
2. That so (i. e., on the ground of this cleansing) there may come seasons of refreshing from the presence of the Lord.
3. And that (in consequence) God might send them their God-appointed Christ, who in the meanwhile resides in heaven and will remain there *until the times of the restoration of all things* predicted from of old by the mouth of God's holy prophets.

If therefore they repented these three things would come to pass: their sins would be forgiven; seasons of refreshing from the presence of the Lord would ensue; and their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them. Christ's return from heaven would usher in those long predicted times of *restoration*, the reparation and restitution of what was marred and ruined and lost according to promise. This accords perfectly with all we have thus far learned both from the Old and New Testament concerning the things predicted.

One cannot help a *little* amazement at the strange turn taken on this passage by certain good and able men—that Christ must remain in heaven until *after* the times of restoration; that is, un-

til all the prophecies are fulfilled and all things are restored. In other words Christ will not come until all the promises of restoration shall have been realized. Surely such a position is the result of a foregone bias, which consciously or unconsciously seeks to whip scripture into line with a preconceived theory. It behooves us all to be on guard against such influences. If we are simple Christians we are thereby under the greater obligation to face God's declarations squarely for what they are, and not obliquely to see what we can make of them.

As for this passage, neither the natural import of its language, nor the light of other scripture-teaching supports the idea that Christ will remain in heaven *during* the times of restoration. If one says he will remain at such and such a place until such and such a time he does not mean that he will stay there until after that time has gone. (Look at the force of "until" in such passages for instance, as Gal. 4:2 or Heb. 9:10). Unless there is something in the wording or the context of the statement in which the 'until' occurs to indicate that it means "until after," it always means "up to the point of." "Until the times of restoration" Christ must remain in heaven; when He comes back the restoration begins. If Israel's repentance would hasten that event it would be a mighty motive and appeal to Israel.*

Nor does the idea that Jesus will remain in heaven till the restoration has taken place, agree with other teaching of scripture. So far from finding a *restored world* when He comes back from heaven, the Lord Jesus declares that when He comes again it will be as in the days of Noah, as in the days of Lot. "When the Son of man cometh, shall he find faith on the earth?" But He will find Antichrist in full power and possession, and will bring him to nought "by the manifestation of His coming." (2 Thess. 2:8). It is not until after that that the restoration of the primeval bliss can begin.

THE HISTORY OF ISRAEL'S NATIONAL REJECTION.

After Acts 3 Israel declines into disobedience and rebellion. As the church grows, persecution arises, which culminates in the killing of Stephen. Now the gospel goes forth to Samaria, and subsequently through Paul, "unto the uttermost part of the earth." The book of Acts is the Divine history showing the national rejection of Israel and how "through their fall salvation is come unto the Gentiles." (Rom. 11:11). The last hope was staked upon the attitude of the Jews in Rome; and when those did not *unanimously*, as a whole, accept the gospel, their aban-

*Jesus had been to earth and returned to heaven. Heaven must receive him until 'the times of restoration of all things.' Then 'the times of restoration of all things must be when Jesus returns again to earth—the restoration of all things to their original relation to God. . . . When Jesus comes again the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.'—David Lipscomb, (Queries and Answers, p. 360.)

donment was sealed by the famous quotation from Isa. 6, ("Seeing ye shall see and shall not perceive," etc.,) which is always the word that marks Israel's national rejection for an indeterminate period. (Acts 28:24-28).

A GREAT CRISIS.

About the middle of the Acts, occurs an event of first importance. The acceptance of the Gentiles into the church—into the favor of God as joint-sharers of the blessings of Israel's Christ—was a most terrible perplexity to all believing Jews. It was in fact a *mystery* previously unrevealed that such a thing should ever happen. (Eph. 3:4-6). That the Gentiles were to be blessed in Messianic days was no mystery; *that* had been previously revealed. But the observant reader of the prophets will notice that it is always *after* the national restoration and exaltation of Israel, and always *through* restored Israel and in subservience to Israel that the Gentiles were to be so blessed. But Israel was not restored; yet the Gentiles are coming in, being admitted *upon equal terms* with believing Jews, to equal share and right with them of the promises. If we cannot appreciate this stunning blow to Jewish thought and faith, we are not able to understand the great conflict that arose. God had as it were *compelled* the acceptance of Cornelius and his house by a mighty sign; and with express miraculous endorsement had shown His approval of all subsequent work among the Gentiles. That the Gentiles were to be *admitted* was a point settled beyond dispute by heaven itself. But how did that harmonize with scripture? Some thought that the only way out of the difficulty was to incorporate the believing Gentiles into the Jewish nation as Proselytes; and accordingly came with the unauthorized teaching that unless the Gentile Christians were circumcised and kept the law of Moses, they could not be saved. Naturally this created a stir and consternation among the Gentile converts, and the matter was finally referred to the apostle and the church at Jerusalem which was supposedly the source from whence this doctrine had come. At any rate if this question were rightly settled *in Jerusalem*—the center of Jewish Christianity—it would thereby be settled everywhere.

In Acts 15 therefore, we have the account of that memorable conference. We must pass over all except the concluding speech of James in which the matter was settled and clinched. Here is, in part, James' speech on that occasion:

"Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written: After these things I will return, and I will build again the tabernacle of David, which is fallen, and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called. saith the Lord, who maketh these things known from of old. Wherefore my judgment is, that we trouble not them that from them among the Gentiles turn to God."

This passage has been given two interpretations; the one referring it to the present time, the other to the age to come. The critical words upon which the question of the meaning turns are in the first line of James' quotation from "the prophets:"—*"after these things I will return."* By some these words are taken to have no *special* significance, being regarded as only a part of James' quotation from Amos 9, probably referring to some matters of which Amos had previously spoken, and having no special bearing in the connection in which they occur here. The fact is significant, however, that the prophet Amos from whom James quotes this, never used those words at all. They are found neither in the Hebrew nor in the Greek Version ("Septuagint") of the O. T. James (in the Holy Spirit) *purpose.y added* these words, as summing up the teaching of *the prophets* on the point in hand. This being the case the words are to be regarded as meaningful, and are not to be slurred as being only a conventional and meaningless introductory formula, but are to be given their full weight of meaning in the connection in which James brings them forward.

The question as to which of these conceptions is the correct one, therefore, hangs on whether the words, "After these things I will return" are to be taken strictly, and in connection with James' preceding statement that God has first visited the Gentiles to take out of them a people for His own name; or whether they are simply an irrelevant introduction. I do not think needful to decide that here. In either case and by either view, James' point is that the reception of Gentiles as Gentiles is according to, and not against, the scriptures. In the one case the rebuilding of David's tabernacle would refer to the present exaltation of Jesus, David's Son, as the living and assured Heir of David's throne; in the other case the passage quoted by James has reference to the future actual realization of the Old Testament hope of Israel and of the hope of all the world through them, in the world-rule of Christ on David's throne, as the context in Amos 9 indicates. The two interpretations converge upon the point that in Messianic times (whether now or future) Gentiles as such are to be admitted to Israel's covenant blessings. And this we all believe and know.

OTHER REFERENCES IN "ACTS."

In Acts 14:22 the kingdom, without qualifying phrase or explanation, is clearly and distinctly spoken of as yet future. On their homeward journey Paul and Barnabas visited the young churches they had established along the way, "confirming the souls of the disciples, exhorting them to continue in the faith, and that *through many tribulations we must enter into the kingdom of God.*" This is evidently the kingdom of promise and prophecy, as it is yet to be realized, which the saints shall *inherit*, and in which they shall execute rule and judgment over all the world with the Lord Jesus. (Jas. 2:5; 1 Cor. 6:2; Rev. 2:26, 27). The matter stands squarely thus; and whoever would deny that

would be as sectarian as one who tried to evade or deny the passage that speak of the kingdom as now existent in its spiritual phase.

Finally we have in the book of Acts evidence that the kingdom of God held a prominent place in the early preaching Philip at Samaria preached "the things concerning the kingdom of God and the name of Jesus Christ." (Acts 8:12). And Paul declared that he had gone about among the people, "preaching the kingdom." (Acts 20:25; comp. 19:8). Indeed his enemies at Thessalonica charged him with teaching that "there is another King, one Jesus." (Acts 17:7). The very last words of this book informs us that Paul continued "preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." I believe that the kingdom of God *in every aspect* in which it is presented in scripture, should hold the same prominent place in the gospel-message today. It is a subject worthy of our most earnest consideration and reconsideration.

IN THE EPISTLES.

In the epistles the same phenomenon of the kingdom now present in spiritual, and the kingdom yet future in outward, manifestation and in visible world-rule, is found—just as we have seen it in the Gospels and Acts.

We will not take up the Kingdom-references here one by one as we come to them, but sum up the Kingdom teaching of the Epistles topically. It is not possible to quote the scriptures; but if the reader will open his Testament and read the passages cited it will be an advantage.

1. THE KINGDOM AS PRESENT. To the Colossians Paul writes that God has "delivered us out of the power of darkness and translated us into the kingdom of the Son of his love." Col. 1:13. Evidently "the power of Satan" is Satan's sway and control. Out of that we were delivered. The kingdom of the Son of God's love into which we were translated is the realm in which the Lord Jesus Christ exercises sway and rule. In it we now are. In it we hold citizenship. It's headquarters—the seat of its authority and government—is where the Head is, in *heaven*; hence it is said that "our citizenship is in heaven," Phil. 3:20; where also our life is hid, and whence (in the Person of the Savior) our Hope descends. Col. 3:1-4. The characteristics of this government—the essential spiritual features of this kingdom—are "righteousness, and peace, and joy in the Holy Spirit." Rom. 14:17. To exhibit these features in testimony to the world has this new spiritual "nation" been called into being. 1 Pet. 2:9, 10. Alas, how greatly it has failed of realizing this purpose of its calling!

2. THE KINGDOM FUTURE. Though in and of the kingdom now, the kingdom is again represented to us as a promised inheritance. Jas. 2:5. The wicked and immoral do not inherit it, 1

Cor. 6:9; nor those who practice the works of the flesh, Gal. 5:19-21. But those who in their faith supply the Christian graces shall have an abundant entrance into it. (2 Pet. 1:11) For it the Christians labored (Col. 4:11); for it they suffered (Comp. Acts 14:22)—for only those who suffer with Christ and endure shall reign with Him in glory, Rom. 8:17, 18; 2 Tim. 2:12—and Paul prayed and yearned that they might be counted worthy of it, 2 Thess. 1:5.

It is also to be noted that not until our testing time is over, and our full adoption ("to wit, the redemption of our bodies") can we *inherit* the kingdom. For "flesh and blood"—that is, humanity in its corruptible estate, cannot inherit the kingdom of God; and corruption cannot inherit incorruption. (1 Cor. 15:50). This concept of *inheriting* the kingdom has reference to our exaltation and glorification with the Lord Jesus, and the sharing with Him of His rule and authority. This is the kingdom which cannot be shaken, which we have not received as yet but are in process of receiving (Heb. 12:28)—just as we are said to be "*receiving* the end of your faith, even the salvation of our souls." (1 Pet. 1:9).

The nature of that glorious reign and our part in it, is set forth in several places. It is a "heavenly kingdom." 2 Tim. 4:18, but rules over the earth. "The inhabited earth to come" (Heb. 2:5, mg.) is not to be under the rule of angels, but is to be governed (as God had originally planned, Gen. 1:26, and, as, despite man's fall God afterward promised and prophesied, Ps. 8) by *man*—in guarantee of which we behold Him who once suffered death, now exalted and crowned with glory and honor, the Man, Christ Jesus. For through Him God will bring His many sons unto this glory. Heb. 2:5-10. The whole creation awaits expectantly this revealing of the sons of God, and we ourselves, now burdened and groaning await it:—the day of the redemption of our bodies (which is the day of Christ's coming). Rom. 8:18-24.

In that day the saints will judge the world in conjunction with their Lord, 1 Cor. 6:2, and shall reign with Him, 2 Tim. 2:12. Then also they shall be *crowned* with the crown of righteousness, of life, of glory (2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4). In all their rule, work, and service, the glorified Christians will be inseparably conjoined with their returned Lord, 1 Thess. 4:17, who shall be glorified and marvelled at in them. 2 Thess. 1:10.

WHEN WILL CHRIST GIVE UP THE KINGDOM?

Against this teaching, so plain and indisputable, an argument is made on the grounds of 1 Cor. 15:20-28, which, because of the importance attached to it, we quote here in full:

"But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished

all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

It is claimed on the strength of this passage that the Lord Jesus will surrender the kingdom at His Second Coming. If this text teaches that there can, of course, be no future *Messianic* kingdom, and therefore all the kingdom of *Christ* that ever will be is *now*. Here again one must wonder what silent influences must have worked so to becloud the minds of otherwise clear-sighted expositors. The whole argument is based upon the ambiguity of an English word, an ambiguity which does not exist at all in the Greek. In the English the word "then" may mean either "*at that time*" or "*next after*," "*next in order*." But in the Greek these ideas are distinguished. The Greek word "*tote*" expresses the idea of "at that time;" but in *enumerations*, where *sequence* is to be expressed, the Greek has "*eita*" or "*epeita*."* It is that latter word which is employed here, in 1 Cor. 15:23, 24. A stricter rendering of these two verses would be—"Christ the first-fruits; *after that* they who are Christ's at his coming. *Afterwards* cometh the end when he shall deliver up the kingdom to God even the Father." The length of time elapsing between the items enumerated by "*eita*" and "*epeita*" cannot be judged from those words themselves, but must be learned elsewhere. But "*eita*" and "*epeita*" indicate that the events *follow one another in order*. In our passage the first "*then*" has already stretched over an interval of nearly 1900 years: Christ the first-fruits, *then* they that are Christ's. When is this "*then*"? Answer: At His Coming. Again he says, "Then cometh the end when he shall deliver up the kingdom." When does that "*then*" come in? Answer: "When he shall have abolished all rule, etc.": and "when the last enemy shall be destroyed." But this, as we learn in Rev. 20, will not be until after the Millennium, the glorious age to come, in which the returned Christ with His glorified saints shall reign. For Death, the last enemy, shall not be destroyed until "after the thousand years are finished." (Rev. 20:7-15).

*Thayer defines *eita*, "then, next, after that" citing Mark 8:25; Luke 8:12; John 13:5; Mark 4:17. "As in classic Greek," he says, it stands in enumerations to mark a sequence depending either on temporal succession, as Mark 4:28; 1 Cor. 15:5-7, 1 Cor. 15:24 [which is the passage we are here discussing], 1 Tim. 2:13; or on the nature of things enumerated, 1 Cor. 12:28." *Epeita* he defines as meaning "thereupon, thereafter, then, afterwards;" and under "time and order" he cites its use in 1 Cor. 15:46; 1 Thess. 4:17; Heb. 7:27; and 1 Cor. 15:23, which is again the passage we are discussing. The "then" in 1 Cor. 15:23, 24 therefore, does not mean "at that time," but "subsequently" or "afterwards"—how long after, to be learned from the context or other part of scripture. But see how the other "then," "*tote*" in the Greek, is used, as in Matt. 25:31 for example, and 1 Cor. 15:28.

There are, in fact, *two ages*, two dispensations. Marked and specified, during which Christ's name stands supremely exalted: "*in this age*" and "*in that which is to come.*" Eph. 1:21* In the present age Christ's name is above all, the Father who Himself has given Him an absolute free hand, alone excepted. *The same will be true in the next age.* After that ("in the ages to come," Eph. 2:7) the Son will take the place of subjection and subordination, yet (though having surrendered the now completely restored kingdom to the Father, that God may thenceforth be all in all) will continue to reign with His saints, under the Father's government, "*for ever and ever.*" (Rev. 22:4).

Here we rest our investigation. The Book of Revelation, the most remarkable kingdom-book will occupy the next and last of these kingdom-articles.

*The text says "not only in this world, but also in that which is to come." But the Greek word is "aion," the strict and primary meaning of which always and everywhere is "age;" as indicated in the Revised Version margin, everywhere. Of the expression "ho aion houtos," "this age," and similar term in Gal. 1:4; 1 Tim. 6:17; 2 Tim. 4:10; Tit. 2:12; Thayer says it refers to "the time before the appointed return or truly Messianic advent of Christ;" and the "aion mellon" "Age to come" is "the future age," "i. e., the age after the return of Christ in majesty, the period of the consummate establishment of the Divine Kingdom and all its blessings." Thayer cites our passage, Eph. 1:21, by way of example.

AFRAID IN THE DARK.

ALICE MAY BRACKETT.

Will you turn your face toward me, my Father?
 For the darkness holds terrors unknown;
 But if only Thou look this way, Father,
 I shalt not feel afraid or alone.

Yes, my child, go to sleep, be not fearful;
 There is nothing to make you afraid;
 I will turn my face toward you, beloved,
 Till forebodings of evil be stayed.

Have you turned your face toward me, my Father?
 Are you looking this way through the night?
 Will you keep your face toward me, my Father,
 Till the morning brings courage with light?

Yes, my child, I have turned my face toward you,
 I am looking your way through the night,
 Until morning brings glad recognition;
 Draws us nearer each other in light.

DASHER BIBLE SCHOOL EXPANDS.

EARL C. SMITH.

In 1915 the brethren at Dasher desiring to have the Bible, as well as the common school branches, taught to their children by Christian teachers, built a schoolhouse and home for teachers, employed two instructors, and thus launched a work that increased daily. From the beginning there has been a growing demand for accommodations for boarding students. Finally, this demand has become so great that the Board of Trustees have taken upon themselves to ask the co-operation of brethren in this section of the country to co-operate with them in building a boarding school of standard rank. The results of the effort have been encouraging.

The following men and women have been employed as a faculty for next session: J. P. Prevatt, President; Earl C. Smith, Dean, J. Edward Boyd, T. C. Wisenbaker, Mrs. F. W. Fogg and Miss Urrie Copeland. One instructor is yet to be selected.

The material equipment of the school consists of eight acres of land, a school building large enough to care for one hundred students, a large cottage for teachers' home, a chemistry laboratory sufficient for high school chemistry, and a small library. A home for students is being built.

We shall do work from the first grade through high school and such of the college branches as we are equipped for teaching. Instruction in piano will be given those who want it. There will be no charge for tuition except for piano. Board and room will be furnished for twenty dollars per month of four weeks.

We expect to have one hundred students this year. We need your support and you need ours. Write Earl C. Smith, Lake Park, Ga., Route 2, for information.

CHURCH SUPPERS.

"I think it is a disarrangement when you have to have suppers to run your church's financial programs. The man who won't give fifty cents to God without being fed for it is not much of a Christian. When you have to have a supper to pay the pastor's salary, it is disarrangement. There are some churches that I could name that ought to have a stained glass window with a chicken in the center, or an oyster, and it wouldn't be a bad idea if we had special prayers made for the chickens and oysters, and a special day set apart in our saints' calendar, for they have built more churches and renovated more churches than anything else I know of. You show me a church that runs her financial policy on bazaars and suppers, and I will show you a disarranged church. Do you think I would insult my mother by giving her a present that I had bought with the money that had been raised by a few friends coming to my home and paying for a supper that I prepared? No, and I wouldn't insult God that way, either."—*Gipsy Smith.*

CHARLIE HARRELL.

When twenty years ago I first met Charlie at his father's home in Texas, he was a small boy. I saw him growing up, clean and strong, into young manhood. I saw him added to the church of God, a member of the congregation at Celtic. A few years ago he wedded a noble Christian girl. Two children were born in his home. And now, barely entered upon life, in the inscrutable providence of God he is taken away out of his home and from his little family, and the old home circle, hitherto unbroken, of his loved ones. How heavy this bereavement is to them all, and how greatly they will miss him, no words of mine can adequately tell. In all relationships of life, Charlie filled his responsibility ably and faithfully, and was always, and everywhere to be trusted.

How they can do without him in his home, in his work and management, or in the congregation of God's church at Celtic, we do not now see or know. From his boyhood Charlie was clean and true, always doing his part, always humble, manly, strong, faithful, kind, gentle, good; blameless in the eyes of all through all the days of his youth; and withal a faithful christian. When those of ripe old age are taken away, or the invalid whose feeble body can sustain life no longer, we may feel beneath the sorrow of the separation that it was well and good. But in this case nothing save that childlike faith in God (which, I am persuaded, all his loved ones have) can enable one to say without doubt or bitterness that the will of God is good and all His ways are wisdom and love. For it is impossible for us to see and understand why he, so young and strong and hopeful, so able and willing, so looked to and so greatly needed should be taken away from us. In this thing we are thrown back upon our simple trust in God and we go on trusting still, even through the tears magnifying His holy name: "for He is good and His lovingkindness endureth forever."

But for Charlie we do not sorrow as those who have no hope. His life was bound up with the One who Himself is "the resurrection and the life;" who at His Coming will bring him back among the glorious company of "those who have fallen asleep in Jesus." In the fair light of that morning we shall greet again the dear faces of our loved ones, whom we have loved long since and lost a while.

R. H. B.

CHINA FAMINE FUND.

R. H. B.

The last draft forwarded (\$30.50) included the following contributions:

Church, Ripley, Tenn.	\$10.50
Church, Sherman, Tex.	5.00
Church, 'Campbellsville, Tenn.	14.63

All remittances up to this last have been received and acknowledged by R. A. Torrey, Jr., Tsinanfu, Shantung, China.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Attention trustees! The Lord has entrusted his missionary work to the church. You are a member of the church. Part of the responsibility is on you. Are you satisfied with the extent of the work? Are you faithful enough in the matter to please the Head of the church, or to please yourself? ** A brother suggests training natives for service on the field. He is right and generally speaking, it is an error to ship them to America for educational pursuits with the expectation of their coming back and settling down to plain, New Testament work.

In April, 100,000 attended the opening of memorial services for the spirit of a Buddhist prince at a temple in Nara. ** The Bixlers and Herman Fox and wife went to Karuizawa, in the mountains, June 28. ** The Japanese have a cycle of twelve animals by which the years are known. This is the year of the hen. ** W. D. Cunningham, who runs a mission, independent of the "board" had expenses in January amounting to \$1,020. His receipts were \$2,014.37. ** On account of the exodus to the mountains my Friday Bible class in Tokyo closed with Philemon and Jude on July first.

Bigamy is not practiced in Japan, but concubinage is common among those able to afford the expense. Divorces average one in four. A naval officer is said to have been married twenty-five times and this record is sometimes beaten. ** Work has begun towards the locating of a family at Nagasawa, the old Hiratsuka homestead in the country, where there is a nucleus, and within easy reach are two larger groups of brethren much in need of the personal attention of a missionary. ** Mt. Fuji, an extinct volcano, accounted a sacred mountain, is forty miles from Tokyo, but is visible in clear weather. ** Comparatively few horses are kept in this city, and nearly all of them, it seems, are stallions. They are usually worked singly and led instead of driven.

TOKYO LETTER.

The population of Japan is increasing at an appalling rate; even the government considers this increase a serious problem since their little island does not increase in size to afford dwelling space for this "excessive" people. But it is also just as true that the Japanese are going to their graves at an alarming rate. It can almost consistently be said that "In Japan there is hardly enough room for the Japanese either to live or die." Thousands who are living (more merely existing) on this crowded little island are restlessly looking elsewhere to go and at the same time available ground can hardly be found for cemetery purposes to

accommodate those who in such rapid succession are passing out of this life into—where? When I lived at Higashinakano and went a short distance from the house each morning to purchase feed for my goat, invariably *every* morning I would witness a funeral procession, the queer house-like coffins being borne on the shoulders of men. This was only *one* out of hundreds of similar sights which could be seen almost everywhere. I think it can be safely said that practically all of these people before death were without Christ and without hope in the world (the saddest plight in which a person can be) many of them having never heard the Gospel of Jesus Christ. The gloom of this distressing condition impresses me with its sadness and with the great need of the Gospel here in Japan; does it not impress you, my brother and my sister in the Lord?

Your brother in His great service,

HERMAN J. FOX.

THE JAPAN BUILDING FUND.

We have undertaken to raise \$10,000 with which to buy ground and erect two houses for missionaries to occupy, the same to be held as church property and be maintained in good repair by the missionaries. We are pleased at the favor with which the proposition has met. Even since coming to Japan and being deprived of personal contact with the churches the giving has been good. We have now raised a little over half of the amount; have bought ground in the country for 999 years; and ordered work begun. It is desirable to get a family out there this fall to look after the work locally and at two points adjacent where there are brethren who greatly need attention. Bro. T. Hiratsuka, now in medical college, desires to establish a hospital near this mission residence when he finishes his course. We are negotiating for the purchase of a house here in Tokyo which may be available any day (if the owner finds a place to move) as we are about together on the price. These transactions call for cash and we take this method of inviting an immediate response sufficient to meet the needs. Readers of this notice are requested to consider that the work is the Lord's; that it is important; that many brethren with willing hearts can at once meet this need; that it is expensive and laborious to write letters or mail circulars; and that such calls as this should not have to be oft repeated. Will you therefore do what the Lord has made you able to do at once? Remit by New York Draft (or personal check if draft is not convenient) payable to J. M. McCaleb, 68 Zoshigaya, Tokyo, Japan. There is also need for means to clear the balance due on the Bishop-Vincent lot in Myogadani, Tokyo, and we shall be pleased to know of brethren making prompt gifts for this fund to Elders, College Congregation, Church of Christ, Abilene, Texas.

DON CARLOS JANES.

J. M. MCCALED.

FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 7, 1921.

PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA.

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

Lesson Text: Acts 13:1-12.

1. Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. 6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Read Introduction to this Lesson, in Notes.

Verses 1, 2. What have we learned of the church at Antioch thus far? (See Acts 11:19-30). How many prophets and teachers labored in this church? For what object did they labor? Eph. 4:11, 12. Who is mentioned first, who last? What is meant by "ministered to the Lord"? (Cp. Rom. 12:11b; Acts 6:4; 1 Tim. 1:12). What else were they doing? Have we command to fast? Who took a hand in this matter? Did the Spirit work by strange, dark impulses or did He speak openly and plainly? Comp. Acts 8:29; 10:19, 20. What did the Spirit say?

Verse 3. How did those brethren comply with the Spirit's order? What was the significance of the laying on of hands? (See Notes). Would such proceeding be out of the way today? (Notes). Who is said to have "sent them away" in v. 3? Who in v. 4? When a thing is done by the Spirit's orders, who has done it?

Verses 4, 5. Here begins Paul's first missionary journey. What four geographical names in vs. 4-6? What was Cyprus? (See map). What did they do at Salamis? What is it to "proclaim the word of God"? Who was with them? Where was he mentioned before? (12:25).

Verses 6-8. What place was at the other end of Cyprus? What sort of adversary did they find there? Of what nationality was he? What was his profession? To whom had this impostor attached himself? Of what turn of mind was Sergius Paulus? What did Elymas try to do? Why? Is the truth ruinous to false prophets? From what did he try to turn Sergius Paulus aside? What is meant by that? Comp. Gal. 1:23.

Verses 9-11. What name is here (and ever after this) given to Saul? In what power did he speak these words? What did he say Elymas was full of? Whose son was he? Comp. John 8:44. Of what was he

enemy? What had he made it his business to do? What sentence of punishment? Was the sentence limited or unlimited? How was Elymas an illustration of disobedient Israel? 1 Thess. 2:15; Rom. 11:8-10:25. What proved that Paul's sentence was not merely human words? Does the Lord back all the other words of His apostles in the same way? (Cp. Matt. 16:19).

Versel2. What effect did this demonstration of Divine power produce on Sergius Paulus? At what was he astonished? (Comp. Mark 1:27).

NOTES ON LESSON 6.

INTRODUCTION TO THIS LESSON.

"He is a chosen vessel unto me to bear my name before the Gentiles and the kings and the children of Israel," said the Lord concerning Paul. For all that Paul had to undergo a preliminary testing of several years—at Damascus, Jerusalem, back home at Tarsus, and then for a year with the church at Antioch, before the Lord would count him faithful, and send him forth upon his larger mission. First he was **proved**; then he was **approved**; then the great door was opened to him. The workers for Christ today need still to be proved before they should be approved and entrusted with important service whether at home or abroad in the mission field. The present lesson marks the hour when at last Paul, having been tested and found faithful in a smaller sphere, was sent out upon his real life-work, the destined task whereunto he had been separated from his mother's womb and called by God's grace. (Gal. 1:15).

LAYING ON OF HANDS.

The significance of this ceremony consists in the delegating of one's work or responsibility to another. Moses laid his hands on Joshua that Joshua might be vested with Moses' power and authority that he might carry on the work which Moses was about to relinquish. Aaron laid his hands on the scape-goat, in the name of the people, that the latter might bear the people's burden of sin for them. (Lev. 16:21). The apostles thus delegated seven men of the church to do a necessary work on their behalf. (Acts 6). In this present case the leaders of the church sent out Paul and Barnabas to do the work of missionaries on the church's behalf. Every church may so send forth worthy workers and preachers from its midst; and if this were more generally practiced by the churches it would put an end to much irresponsible preaching by irresponsible men. A preacher thus sent forth from his home-congregation would be, and would feel himself to be, accountable to his home congregation for the way he conducted himself and discharged his solemn task. And that would be wholesome for both the preacher and the church, and orderly; and it would promote a respect for God's workers and the Lord's work. Note that this laying on of hands was accompanied by fasting and prayer—of which practice there is not enough in our day. The servants of God in those times took their work very seriously. Our modern lack of spiritual power is traceable to lack of earnestness in faith and purpose. Fasting and prayer would help the matter greatly.

THE CHURCH AT ANTIOCH

Came into existence through the labors of those who were scattered from Jerusalem (Acts 8:4) and who dared to preach to the Gentiles. The Antioch church was wholly or chiefly made up of Gentile converts. It became the new radiating center of the gospel.

THE GOLDEN TEXTS.

"Acts 1:8" is at once the key-text and ground-plan of the whole book of Acts. Chapters 1-7 are set in **Jerusalem**; in chapter 8 the gospel goes out into **all Judea and Samaria**; and the preparations for the last stage, "**unto the uttermost part of the earth**" run from 8:26 through the 12th chapter. In this lesson we see an apostle beginning to go out to carry the gospel to the bounds of the known world.

PAUL AT ANTIOCH IN PISIDIA.

Paul's sojourn at Antioch, and the report of the sermon he preached there (Acts 13:13-51) belongs to this lesson, but is not included in the printed text. It should be studied by the teacher, and briefly gone over in class. Distinguish carefully between this Antioch, and the other city by the same name from which the apostle was sent forth. Find the places on the map. Where did John Mark quit them? (v. 13). That led to important consequences later.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 14, 1921.

PAUL IN ICONIUM AND LYSTRA.

Golden Text: Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4:10.

Lesson Text: Acts 14:8-20.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. 19 But

On "Paul in Iconium" see Notes.

Verses 8-10. Of what earlier miracle does this remind us? (Acts 3. Compare the two carefully and mark the similarities and the differences). What did Paul perceive (perhaps from his expression) the cripple had? Was "faith" always required in order to healing? (See Notes). Why did the words addressed to him by Paul have such a power? Luke 1:37. How did the impotent man avail himself of the power of God's word? Can this still be done along moral and spiritual lines? How? (Cp. for example, Eph. 5:14).

Verses 11-13. What did the crowd who saw it conclude at once? Is popular judgment often right? (On "Jupiter" and "Mercury" see Notes). What did the priest of Jupiter attempt to do?

Verses 14-17. Did the apostles allow that? (In what sense was Barnabas also an apostle? See Notes). What did they do? What did they declare themselves to be? On what errand had they come? What explanation of the long silence of this God? Has He now at length visited the nation again? Acts 15:14; 17:30. Even during those times did God leave Himself wholly without witness? How did He continually manifest Himself to the Gentiles?

Verse 18. Was it easy, even with all this, to restrain the multitudes from worshipping them? (What miracle-worker will come some of these times, and will both accept and demand worship? 2 Thess. 2:3-12).

Verses 19, 20. What illustration here of the fickleness of the populace?

there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

(Comp. Matt. 21:9 and 27:20). Who were the instigators of the assault? (1 Tim. 2:15). What was done to Paul? Was he dead? Where did he go on the morrow? What good fruit came of this hard work in this hard field? Acts 16:1-3.

NOTES ON LESSON 7.

THE HEALING OF THE LAME MAN AT LYSTRA.

The similarity between this miracle and the one in Acts 3 is very marked. There are some striking differences also. It is not clear that the beggar at the Temple-gate in Acts had personal faith in Christ. He did not look upon the apostle as Christ's empowered ambassadors, but merely as ordinary men, of whom he expected only an alms. The command to walk was addressed to him in the name of Christ; but the apostle took him by the hand and raised him up; during which act his feet and ankles received strength, and he "leaping up stood and began to walk." The statement in Acts 3:16 does not make it entirely clear whether it was through the lame man's faith, or the apostles' faith that the miracle was accomplished.

But in the case at Lystra Paul perceived, it may be by the listener's eager countenance, that he had faith in Jesus Christ as the Lord who has all power; and through the special authority conferred upon the apostles to use such healing power, this faith could avail to the healing of the body also. An examination of the miracles of healing reveals the fact that faith was not always a required condition. (See, e. g., Luke 4:33; 7:11-18; 13:11-17; 22:50, 51; John 5:1-9, etc.) This man had faith to be healed, and at the word of command, of himself leaped up and walked.

JUPITER AND MERCURY.

Jupiter was the chief of the gods of the Greeks and Romans. Mercury was the swift messenger of the gods, himself also the god of commerce. It has been inferred from this that Barnabas was more majestic and imposing of appearance than Paul. (Cp. 2 Cor. 10:10). This, however states that they called Paul Mercury because "he was chief speaker."

PAUL AND BARNABAS, "APOSTLES."

An "anostle" is really nothing more than "one sent" as a messenger, representative, or ambassador. Paul and Barnabas were both sent out by authority of the Holy Spirit, to carry the word of the gospel to foreign lands. In this sense they were both apostles. But Paul was what Barnabas wasn't—an apostle of Jesus Christ—an inspired messenger and representative of the Lord Jesus, clothed in full power as Christ's ambassador, and a personal witness of the risen Christ. (1 Cor. 9:1; 2 Cor. 5:20; Gal. 1:1).

PAUL AT ICONIUM. Acts 14:1-7.

This part of the lesson is not in the printed text. From what place did they go to Iconium? (13:51). Trace all the points since their departure from Antioch—Seleusia; (Cyprus) Salamis, Paphos; Perga, Antioch (Pisidia) Iconium, Lystra.—At Iconium they entered into the synagog of the Jews and "so spake that a great multitude both of Jews and Greeks believed." Again it was the disobedient Jews that raised trouble; but the two men remained there a long time, "speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands." At last when the city was divided over them, and an attempt was in preparation by a mob of Jews and Gentiles to mistreat them they fled to Lycaonia, and preached the gospel at Lystra, Derbe, and thereabout.

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 21, 1921.

PAUL PREPARES FOR WORLD CONQUEST.

Golden Text: But we believe that we shall be saved through the grace of the Lord Jesus. Acts 15:11.

Lesson Text: Acts 15:36 to 16:5.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. 37 And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: 40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. 41 And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. 2 The same was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. 4 And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.

Jewish Christian would circumcision Christ is concerned? Gal. 5:6; 6:15.

Verses 4, 5. What "decrees" were these? (See Acts 15:19-29, and Notes). What was the effect of this their ministry among the churches?

Read Notes on what important things happened between last lesson and this. Verse 36. Where are Paul and Barnabas at this time? Acts 15:35. What did Paul now propose? Was a special Divine revelation necessary for this mission as for the first? (Acts 13:1f). Why not? When a man has been instrumental in planting a congregation, should he feel an obligation to see after them afterward?

Verses 37-39. What did Barnabas want to do again? How had John Mark failed them before? (13:13). What possible explanation of Barnabas' forbearance toward John Mark? Col. 4:10. Why did Paul object? Was Paul right? Was Barnabas right, too? Did Mark "make good" in the end? (Col. 4:10; 2 Tim. 4:11; 1 Peter 5:13). What was the result of this difference between Paul and Barnabas? What explanation of Barnabas going to Cyprus? Acts 4:36.

Verses 40, 1. Who was Silas? (vs. 22, 27, 32). Did they leave with the approbation of the brethren? Through what two countries did they pass? Doing what? How are churches confirmed? Acts 14:22.

Chapt. 16:1-3. By what route did they go to Lystra and Derbe before? (Acts 13:4, 13, 14, 51; 14:6). How this time? Whom did Paul pick up here? Did Timothy prove worthy? (Phil. 2:19-23). Did Timothy have a good name among the brethren? Is that something to be desired? (Prov. 22:1). Why did Paul circumcise him? Why did he not circumcise Titus? Gal. 2:3-5. If Gentiles were circumcised what would it mean? Gal. 5:2-4. Even in case of a

be of any value, so far as salvation in

NOTES ON LESSON 8.

BETWEEN THE LESSONS.

Certain very important things transpired since preceding lesson, which shed a light upon Paul's work in this lesson.

1. The Ending of the First Missionary Journey.

The farthest point reached was Derbe. Then Paul and Barnabas retraced their steps to Lystra (unafraid, though Paul had been stoned there); Iconium; Antioch in Pisidia; confirming the souls of the disciples along the way, and appointing elders in all the congregations; back to Perga, and Attalia (not previously mentioned) and thence, by ship, back to their starting-point, Antioch in Syria. There they gathered the church together and rehearsed all things that God had done with them, and that He had opened a door of faith to the Gentiles.

2. The Gentile Question Settled at Jerusalem.

Now arose a crisis of first magnitude. Up to the time the Gentiles came in, the church seemed only a movement within the Jewish religion. But now the question arose whether the Gentile converts were, as proselytes, through circumcision, to be incorporated into the Jewish nation, as obedient followers of the law of Moses. Jewish national pride would gladly have seen such an extension of their nation over all the earth (Gal. 6:12, 13); but they could not tolerate the thought of fellowshipping the Gentile converts as Gentiles. So those false Christians who were Jews above everything else brought pressure to bear to achieve these their aims. It must have been a great consternation to the Gentile Christians to hear from certain Jewish brethren who had come down from Judea that they must be circumcised and keep the law of Moses in order to be saved. Of course Paul knew that this was false; but refrained from trying to settle the matter by his authoritative and inspired apostolic dictum. This thing must be settled at Jerusalem—the very center of Jewish Christianity and original fountain-head of the gospel. So after some discussion at Antioch, the church there sent Paul and Barnabas with others to Jerusalem to the apostles and elders about this question.—At Jerusalem they were gladly received and told the story of God's work among the Gentiles. But certain Pharisee-brethren insisted that these Gentiles must be circumcised and charged to keep the law of Moses. In an open meeting of the apostles and elders, after much debating among the crowd, Peter made a speech that silenced the multitude. James followed with another speech, in which he showed that the reception of believing Gentiles as Gentiles was in harmony with the prophetic word and God's ultimate program. Then the apostles, elders, with the whole church, under the guidance of the Holy Spirit, prepared a message to the Gentiles reassuring them, and requesting them only to observe certain necessary and righteous restraints, that they might be void of offense toward God and man. This was "the decrees" which Paul and Silas distributed along their course.

THE TITLE OF THIS LESSON.

If Paul was "Preparing for World-Conquest" he was not conscious of it. However it was destined of the Lord that (though very much against his own plans) Paul should carry the gospel over into Europe on this trip. Not until the law-and-circumcision question had been authoritatively settled, (and that, too, at Jerusalem, above all places) and the status of the Gentile believer in the church, as on par with the Jew, had been determined, could the gospel go out to Europe. But now the way is clear and Paul is on the way to the continent of the Gentiles.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 28, 1921.

FROM ASIA TO EUROPE.

Golden Text: And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts 16:31.

Lesson Text: Acts 16:6-18.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by sooth-saying. 17 The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salva-

(Be sure to read the Notes).

Verses 6-8. Why did not Paul preach in the province of Asia? Why did he not go to Bithynia? Why did he go to Troas? (Notes). What was the Holy Spirit's object in shutting him out of Asia and Bithynia? Find the location of these names on map.

Verses 9, 10. How did God further direct Paul's course after he had reached Troas? In what continent was Macedonia? (Europe). How did Paul interpret the vision?

Verses 11, 12. Once started what sort of course did the ship make? Which city in Europe had the honor of receiving the gospel first?

Verse 13. Was there a synagog at Philippi? Where did the worshippers of God meet on the Sabbath? Who were come together at that riverside? What did Paul and his companions do there?

Verses 14, 15. What woman was first-fruit of the gospel in Europe? What did the Lord do for her? What is meant by "give heed"? (Heb. 2:1). What in verse 15 indicates that baptism was the well-known regular step always taken in every case of conversion? How did her new-found faith and love at once show itself?

Verse 16. Who met Paul on the way? How was this girl afflicted? How did she bring gain to her masters? Could she really "tell fortunes"? (See Notes).

Verses 17, 18. What did she cry after Paul and his companions? Was that strictly true? Why then was Paul grieved about it? Is it true that it makes no difference where the truth comes from, so long as it is the truth? Did this maid do this only once? What did Paul finally do? Did he address the maid, or the evil spirit that was in her? Did the Lord Jesus ever address the person of the demon-possessed, or always only the evil spirits? (Always and only the latter). The sequel of this incident belongs to the next lesson.

tion. 18 And this she did for many days. But Paul being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

NOTES ON LESSON 9.

THE GOSPEL DIRECTED TO EUROPE.

Passing through Phrygia and Galatia Paul and his companions (Silas and Timothy) would have gone into "Asia" which lay on their left. The name "Asia" belonged there only to a province in what is now called "Asia Minor." The Holy Spirit forbade them to enter that province at that time. (Later Paul preached there). So they went onward and attempted to go into Bithynia, straight ahead to the north. But again the Spirit (here called "the Spirit of Jesus") interfered. There was then nothing left to do but to turn westward and go on, which they did until they reached the coast at Troas. There God by a vision indicated to Paul that he was needed and wanted over in Macedonia, a province in the Grecian peninsula, just across the Aegean sea, and belonging to the continent of Europe. Paul responded to this direction; and preached first in the Macedonian city, Philippi. This was the first entrance of an apostolic messenger of Christ into Europe.

"THEY" AND "WE."

Notice the change of pronouns from "they" in verses 6-8, to "us" and "we" from verse 10 on. This indicates that Luke, the inspired writer of both the Gospel of Luke and the Book of Acts, joined Paul's party at Troas. It is "they" again after v. 17; and "we" once more from 20:6 to 21:18; and again, in chapters 27 and 28, where Luke doubtless shared with Paul the perilous journey to Rome. (See also Col. 4:14; 2 Tim. 4:11).

THE SOOTHSAYER IN PHILIPPI.

The revulsion from the ignorant superstitions of the past has tended to swing modern thought to an opposite extreme. There are certain phenomena, however, that cannot be explained upon any merely natural basis. The word of God, clean and true as it always is, informs us soberly of the existence of evil spirits and their activity among men. Such a case meets us in this lesson. A "spirit of divination," a "Python," as the Greek has it, had taken possession of this unfortunate maid and had endowed her with a preter-natural knowledge which enabled her to divulge secrets, and in a measure foretell future events. The "demons" are of course not omniscient, nor infallible; but they evidently know many things that are hidden from men. Hence such a spirit-possession could render its victims "clairvoyant" and endow them with various strange "psychic powers." But all this is only and wholly evil and of the Evil one; and absolutely hateful and abominable to God. Those who deal with fortune-tellers, psychics, clairvoyants, spiritualist mediums, and the like, are trafficking with the powers of hell, and working out their own sure condemnation and destruction. Deut. 18:10-14.

Paul, like the Lord Jesus Christ, would accept of no testimony from such a source. What the soothsayer cried after Paul was indeed perfectly true. The devil deals in truth in order to cloak fatal errors, or to get the ears and confidence of the people. Therefore neither the Lord nor His apostles would lend even the appearance of an endorsement to even the truth which came from this evil source. What a warning to those who are "ready to recognize truth no matter where it comes from"! Never receive anything from an evil source, nor any teaching from any man who has denied the fundamentals of the faith.

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