

WORD AND WORK

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

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NEWS AND NOTES.

"We have moved to Dugger, Ind., to labor with the brethren there. Brother Kranz is to take up the work here at Linton beginning the first of the year."—J. R. Clark.

Belated from Jacksonville: "We closed at Green's Chapel, Oct. 22, and we had a real good and helpful fellowship with those good brethren. We stayed in the home of that man of God, R. L. Dunagan. Brother Elam Derbyberry led the songs, and he is a most excellent leader. Brother H. L. Olmstead closed the meeting on Friday night as I had to leave to make my appointment at Jacksonville on Oct. 25. There were four or five conversions. We had three conversions here at Jacksonville last Lord's Day."—H. N. Rutherford.

"Please note our change of address from Itasca, Texas, to 298 Pine-Bluff St., Paris, Texas. We have been invited to take the local work with the Lamar St. Church, left vacant by the illness of Brother F. L. Young, who has done a splendid work here. We find the church loyal, liberal and enthusiastic. Pray for us that we may be used of God for much good."—R. A. Zahn.

Belated from Dallas: "Brother J. F. Smith, of Tom Bean, Texas, is here in a meeting at present with the Peak & Main St., church. No better man can be had for the strengthening of the church."—J. E. Blansett.

"The writer is now located at 2759 West Caperton Street, Shreveport, La. This is my native state and I am making a strenuous effort to have 100 mission meetings conducted in the state during 1926. Four splendid preaching brethren have offered their services for a meeting each. I must hear from others.

Information concerning members of the Lord's Body anywhere in the state of Louisiana will be appreciated. If as many as one member can be located we can have a good old gospel meeting. Please communicate with me at the above address. Some noble men have labored valiantly in this state for several years and have accomplished a good work. But it is yet a barren field and one that is crying for the bread of life."—J. E. Wainwright.

Belated from Chattanooga: "Central Church, Chattanooga, closed a two week's revival Oct. 25. D. H. Friend, of Louisville, did the preaching.

His messages were strong and appealing. The church was strengthened and the unsaved warned by the messages he brought us from the word of God. We had splendid audiences, and good attendance from our congregations in the city. All were pleased with Brother Friend, and the preaching he did. He set Christ before us rather than a system of religion. There were twelve additions, ten of them by baptism.

Sunday, Nov. 1, rounded out ten years I have been with Central church here. The work is moving on steadily, and prosperously. Pray for us. The Lord bless your good, spiritual and helpful magazine."—E. H. Hoover.

Doctor Thomas against whom Alexander Campbell and other pioneer preachers wrote, is the father of what is called "Christadelphianism." He was, like the Adventists and Russellites, a no-kingdom man, denying that the kingdom of Christ exists in any sense now. He was also a "soul-sleeper," and annihilationist. He denied the pre-existence and Deity of Christ; the personality of the Holy Spirit; the existence of a personal Devil; made the New Birth equivalent to the resurrection; was a Materialist generally.

These heresies are not for a moment to be confused with the plain pre-millennial teaching of the Bible that has been set forth in *The Word and Work*. We have had no little debate and conflict with the Christadelphian errorists ourselves, both oral, and in *The Word and Work*.

"The fourth Lord's Day in August the Church at Yorkville, Tenn., and the writer began a series of meetings together and continued through the fifth Lord's Day and we closed at the waters of baptism the following Monday morning. This meeting was one of the greatest I have ever thus far assisted in. It could not have very well been otherwise than great and sweet to me, for it was with those "In the house of my friends." The little town of Yorkville is in Gibson County. Four of my children were born in that county, hence it was our home for a number of years. From the day of my second birth, hearty was the hand grasp and constant were the words of encouragement from the saints at Yorkville, Tenn. The Lord knows, but they will perhaps never know the wealth and worth of those common little Christian courtesies which had their full meaning then and have not lost their force and effect for good yet. It is so easy to be just yourself and do your very best with those whom you've known and loved so long. They understand you, and you understand them.

Fifteen responsible, accountable souls confessed with the mouth His wonderful name and became "the children of God by faith in Christ Jesus." "The Lord added to the Church those that were being saved." Salvation is in Christ, and the consummating step of faith was taken when they were "baptized into Christ." Rom. 6:3.

The last service of this meeting was about the best, for 14 members of the Church responded as the last song was sung. Among this number were some of the main supports of that good old congregation. These simply wanted to confess their faults and insufficiency within themselves. Some such statements as: "I want to get on higher ground," "I am not as close to the Lord as I want to be," and "I have not been as faithful to the Lord as I would like to be." There were seventeen such acknowledgments altogether. Now just here I ask a question: Would it be right for me to advertise "my meeting" by reporting thirty-two additions when the truth of it is, there were but fifteen added? If all were to confess "their faults one to another" as the Lord would have us do, if such are to be called additions, wouldn't we have glorious reports to send in to the papers? There might be a few preachers now and then "added."

The meeting at Dyer, which is also in Gibson county, began the first Monday night in September. Dyer was my old home town. It was while living at this place that Brother G. Dallas Smith baptized me into the hope of eternal life, and if I am not mistaken this took place upon the same day of the same month that that great teacher and unfaltering servant of the Lord Jesus Christ closed his eyes to earthly scenes and departed to be with Christ, the 7th of November. Many of the girls and boys I knew then are mothers and fathers now. Many of these old friends and

those grown up since I left Tennessee, were and still are "sectarians," yet I call them friends. These honest, big-hearted, constant friends of mine are too honest and truthful to say that I at any time, since they heard me preach my first sermons, failed to declare the whole counsel of God. How could I be a friend and falter there? There were just 5 additions to the body of Christ during this meeting, and one man 72 years old decided to leave the dangerous sands of the sectarian way and wear the name of Christ alone."—Dr. Eugene V. Wood.

E. L. Jorgenson was with the church at Trinity Springs, Ind., for eleven days, H. D. Leach, of Bedford, leading the song service in his very acceptable way. There were 13 or 14 additions, and 3 more "by membership" on Lord's Day following. Brother Jorgenson preached at Ormsby Ave., Louisville, Nov. 29, with 6 additions, 2 being for baptism.

D. H. Friend is at Gainesville, Fla., for a meeting. A shipment of 150 new "Great Songs of The Church" preceded the preacher.

Brother Boll preached for a few nights at Bryantsville, Ind. Two were baptized and some restored.

On Nov. 29 the Bryantsville brethren went into their splendid new house. A shipment of the alphabetical hymnal went up for the occasion.

M. L. Moore, of Bowling Green, preached one week at Highlands, Louisville. His genuine godness as a man makes him a preacher of influence wherever he goes. The church was blessed through his ministry.

Los Angeles, Calif., and Biddeford, Me., each ask for 200 copies of our new "Great Songs of The Church," round notes. This edition is to be ready by the end of 1925. Advance orders help to put it through.

Earl C. Smith writes of the brethren at Bathurst St., church, Toronto: "They certainly know how to love and bear and yield to each other in a remarkable degree. I have never seen brethren who know it better; precious few that knew it as well. They have been so kind and considerate to me."

We are agents for **The Ohio Farmer**, also **The Michigan Farmer**. Either paper for \$1 the year; in clubs with **The Word and Work**, 75c.

"We had a week's special meetings at Shawnee Church, Louisville. Spaulding, Cauble and Chambers preached one night each, and Brother Boll two nights. We had excellent attendance and interest from the community, and good fellowship from the brethren of the various churches. Seven placed membership with us during the meeting."—Claude Neal.

Many hundreds of subscriptions expire this month. May we have your prompt renewal. We are now gathering missionary material and copy for the special issue of **The Word and Work** scheduled for February, 1926. Do not miss this number.

Forty copies of the Bound Volume of **Word and Work** for 1925 will be available. They always "go like hot cakes." \$1.75 postpaid; also, a few more copies of the "Combination book," comprising Brother Boll's principal prophetic writings, tracts and pamphlets, all in one neat volume, will be available. Cloth, \$2.25. If you desire either of these books, please let us know now.

The Living Message and **The Word and Work**, \$2.25 the year for both, new or renewal.

Buy books this Christmas. Our "shelves" in the last section of this paper offer a wide variety.

Hundreds of former readers will receive this issue as a sample. We invite you back into the regular family.

Each year we make up a club of those who want the **Sunday School Times**. Our club subscription price is \$1.75. You save a quarter and we make one. That's "a square deal," isn't it? Any other Lesson Help obtainable through this office.

We can handle your subscription for any of the current magazines, secular or religious, at regular price. It all helps us to "carry on."

WHICH ADORNMENT?

STANFORD CHAMBERS.

The Scriptures recognize two kinds of adornment, outward and inward, and they are very clear and positive as to which we should give our earnest attention.

"Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter 3:3-4.

"In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls, or costly raiment; but (which becometh women professing godliness) through good works."—1 Tim. 2:9-10.

Clear as Bible teaching is on the subject of adornment, it is just as clearly disregarded in these our times. The scant clothing worn in this evil day is no sign of modesty, and rouge and the lipstick are no sign of shamefastness or sobriety. "Bobs," "Shingle bobs" and "mannish bobs," are not a sign of appreciation of that covering given of God, no longer considered a glory, but bids fair yet to be considered a reproach: "The worse for the Bible that it says some things that it does; away from such prudery and old fogyism! Give me my twenty-five dollar permanent wave!"

Inward adorning, did you read? A meek and quiet spirit? But can't I have that and the outward adorning also? Well, read again and let your own heart answer. This inward, spiritual beauty is more than skin deep. It does not come in a night. It is the result of a transformation and comes by beholding. Not by glimpsing ourselves and going away and forgetting, but by constant beholding. (2 Cor. 3:18). Before which mirror are you spending your time, the one for the inner man or the one for the outer man? And again, who sets your fashion? "holy women of old" (1 Pet. 3:6) or ungodly women of this present evil age? O that we may be deeply concerned about the "spirit which is in the sight of God of great price." Amen!

Speaking of a great revival that has swept Ireland, The Great Commission Prayer League sends out the following:

"That which Ireland has, bandit-ridden China needs, and unsatisfied Japan, and seething India, and sorcery-tortured Africa, and shackle-bound Latin America, and the restless, pleasure-mad millions of our own land. What Ireland has, lukewarm, Laodicean Christendom needs! Yea, what Calvary has, the world needs—Jesus Christ and Him crucified—the world's *only* saving name (Acts 4:12)—humanity's *only* saving Gospel (Rom. 1:16)—a helpless race's *only hope*" (Eph. 2:12, 13).

Let us have your book orders. **Anything promptly—at regular price!**

WHOM SHALL WE FELLOWSHIP?

H. L. OLMSTEAD.

The divided state of the visible church of Christ presents a difficulty which is by no means easy of solution: The question of Christian fellowship. There is however this consolation: one may be disfellowshipped by a local church through ignorance or even prejudice and not have his standing with God or with the true church effected in any way. Cliques and coteries of brethren may by their actions ostracize another from their particular zone of influence, but if he is a true child of God, he is not thereby cut from the fellowship of those who are the "fellow heirs with the saints." On the other hand, there are certain characters with whom we are to hold no fellowship because their lives and actions are such as to place them beyond the bond of Christian companionship. One of the definitions of fellowship is "joint interest." Where one's tastes, inclinations, and actions are such as to make it impossible to maintain a mutual association, there is, in reality, no actual fellowship. Where these inclinations and actions are manifestly unchristian, those whose interests are in the things which are of God are endangering those interests by holding even formal fellowship with such a one.

Some help as to the solving of the question may be found in examining, first of all, those passages of Scripture which teach us plainly of the persons with whom we are NOT to have fellowship. We are commanded in 2 Thessalonians to "withdraw ourselves from every brother that walketh disorderly." This command is "in the name of Christ." It comes with the solemn authority of the Head of the church. This, however, is not our first duty toward the disorderly. We are taught in 1 Thess. 5:14 to "admonish the disorderly." Such a procedure would frequently make unnecessary the withdrawal. It is clear from the above scripture (2 Thess. 3:6) that the disorderly walk referred to is of a *moral* nature. Verse 11 shows that idleness and a refusal to work for daily bread is the particular thing that is uppermost in the Apostle's mind. We are furthermore told to "note the man" and "have no company with him." Even then he is not to be treated as an enemy but, "admonish him as a brother." Paul declared that he had not behaved himself disorderly by eating any man's bread for naught. As thus defined by Paul the "disorderly walk" is of a moral nature.

The Man in 1 Cor. 5, who was to be publicly delivered unto Satan, had been guilty of incest and in a previous letter Paul had written them to keep no company with fornicators, the covetous, revilers, drunkards, or extortioners. (Thus it is clear that these offenses are also of a moral nature. 2 Cor. 5:9-13). There are other passages, just as clear, teaching that we are to have no companionship, either actual or formal, with such characters. A brother who has wronged another and will not make amends holds such an attitude toward his brother, and so different from

the attitude of all Christian men, that companionship with him is impossible. Consequently, a severance of fellowship becomes necessary. (Matt. 18:15-17). From these and other Scriptures we may lay down the safe rule that those who remain immoral, dishonest and malicious, after proper admonition, are to be rejected or rather ejected from the fellowship. Some discrimination is necessary in forming a safe judgment, because there are some who manifest a spirit of real earnestness who may be, for a time, merely weak. We are "to encourage the fainthearted, support the weak, and be long-suffering toward all." It will not be difficult to determine whether or not a brother is really humble, truly penitent, and sincerely in earnest.

We turn now to the question of faith and doctrine, but before doing so, a word of admonition is in place. There is a class of religionists who seem to be able to accord fellowship to men whose lives from a moral standpoint make them entirely unworthy of Christian fellowship, provided the man is the supporter of their pet theory or is the opposer of the thing against which they also are directing their artillery. This is Phariseism pure and simple, a thing from which the church is suffering untold harm. It is partisanism and sectarianism gone to seed.

Questions of faith and doctrine which involve the matter of Christian fellowship will be found to apply to religious teachers, in the main. We are told in Romans 16:17 to "turn away" from those who cause division and stumbling contrary to the doctrine of Christ. They are said to be "smooth" and "fair" speakers. They cause division by teaching contrary to what we have learned. Of course the Apostle means the things which they had received or learned from the Apostles. Quite often some man is called to task and has this passage drawn upon him, when, what the people have learned may be only the notion of some preacher, and what was taught was not at all at variance with the teaching of the Apostles. It may be no more than the suggestion that a custom be changed for one which might prove better, or it may be but the introduction of some more efficient method of work. Quite likely some brother will make the charge that he is teaching "contrary to what we have learned," he is marked as a causer of division, and to prove it somebody pulls out and starts another congregation. There are many things in the realm of expediency and method on which the Apostles have not delivered any teaching at all. These are not, in the very nature of the case, questions of faith or doctrine, and become such only because some weak brother who is contentious elevates them, in his mind, to this position and contends earnestly for them, under the mistaken notion that he is "contending earnestly for the faith." The elevation of matters of method and expediency to the place of faith, and as being of sufficient weight to sever fellowship is a very prolific source of division. It is plainly revealed that we are to reject a factious man. Tit. 3:10. Parties are generally built up by partisans.

We are plainly taught who is worthy to be anathematized. "If any man love not the Lord Jesus Christ, let him be anathema." 1 Cor. 16:22. Those who preach a different gospel. Gal. 1:8, 9. In the first place, the curse is pronounced because of a wrong attitude toward Christ Himself. In the second, the trouble was such a perversion of the gospel as made necessary something in addition to the gospel in order to salvation. In Galatia, it was the addition of the works of the law. Really a doctrine, which struck at the very center of the Christian doctrine of the grace of Christ. (Gal. 1:6). This was a thing fundamental in the Christian System. It is little short of sickening to hear men pervert this passage and quote it applying it to something that is merely a custom, or whim, or position they hold in regard to some minor matter. Men have used this passage to anathematize their brethren for using the class system of teaching, for sitting, standing, or kneeling when taking the Lord's Supper. It has been worked to death in their zeal in condemning individual cups, collection plates, Bible Schools, etc. Meetings of the sisters, class records, difference of views on the operation of the Spirit, the kingdom of Christ, voting and a thousand other things are charged with being a different gospel. To bring these things into the realm of faith and fellowship, and to apply this scripture to them is to make the gospel of Christ something that it is not.

A heresy or faction may be started and often is by just such misapplications of scripture as those mentioned above. Others are built around admiration for individuals and are purely personal. All such heresy is deplorable and is the result either of ignorance or a downright stubborn spirit.

There are some other cases mentioned which are due to outright denial of the Christian fundamentals, and fellowship is impossible because of unbelief. There can be no "joint interest" between belief and unbelief. All heresies or factions are bad and some, at least, are "damnable." These spring from a denial of the Lord and those who perpetrate them are not to be fellowshipped. (2 Pet. 2:1, 2). John has these in mind. (2 John 9, 11). They deny that Jesus came in the flesh. They are anti-christ and antichristian. This it will be noted, also has reference to the denial of something fundamental, the Deity and Incarnation of our Lord. According to Ephesians 4:4-6, there are seven of these things which are fundamental. A denial or a refusal of any one of them is sufficient ground for scriptural disfellowship. Doctrinally, they constitute, when believed, the true ground of Christian fellowship.

We may sum up as follows: Persistent and uncorrected immoralities, dishonesties in dealing, intemperance, and all such moral infractions are cause for disfellowship. Likewise such perversions of the gospel as would deny the grace of Christ, His essential Deity, Incarnation, or the necessity for, or the sufficiency of, His Atonement. In other words, the denial or the re-

fusal of the seven things fundamental in Eph. 4, would be sufficient cause for disfellowship.

I was recently informed by a good and prominent brother that there are now in the United States some twenty-three *kinds* of churches calling themselves churches of Christ. They all believe practically the same things, fundamentally. They are united on the name and refuse all creeds but the Bible, practice weekly communion and the one baptism. They are set for the unity of the church, have no higher critics among them. Do not teach Evolution, believe baptism is for the remission of sins, use no organs in the worship. These and many more things they hold in common with their faith in the Saviorhood and divinity of Christ. Whether there are twenty-three or only three of such *kinds* of churches matters but little in so far as the principle is concerned.

They are making the fatal mistake, on the one hand, of denying fellowship where God would recognize it; and on the other hand, of holding fellowship, in many instances, with those morally unfit. I ask in all earnestness that we cease to make ourselves a spectacle to men and angels by such inconsistencies. Unless there is a correction of these grave mistakes among us and the recognition of the onenes that is in Christ regardless of minor differences, I predict that our children will revolt against such narrowness, and the revolt may be toward extreme liberalism.

COMING SOON.

The January issue of *The Word and Work* will be one of unusual interest. Among other things "The Genealogy of Jesus Christ" by the Editor, taking up the question of the two genealogies of Christ, in Matthew and Luke respectively, which has puzzled some students, and related questions about the childless Jehoiachin (Jer. 22:30); an extremely interesting and valuable article touching the topic of Evolution from the pen of Theo. Graebner, permission to reprint which was obtained from the Walther League Messenger.

Our February paper is to be a special Missionary issue.

The Lord's Day Lessons are to be much improved for 1926.

When you renew, write clearly, and please mark all names sent "new" or "renewal." Remember, four persons may have the paper for the price of three. If you cannot *remit* now, do at least *renew*; and let us know—NOW!

In every way we want to deserve, as publishers, that cooperation and help which we need to carry on through the coming year. And may the year be truly a happy one for us all!

E. L. J.

Save this paper for a book catalog! And for the year's index which appears beyond the Book Nook.

A LIVING FAITH AND A DEAD RELIGION.

R. H. B.

The difference between a living language and a dead language is that the living, in constant use, is slowly but steadily changing—adding new terms, gradually dropping old outworn ones, beginning to use old words in new senses, forming new idioms and modes of expression, and in the imperceptible course of its progress changing the very form and pronunciation of all words. A dead language, on the other hand, is stationary, and forever fixed. It is no longer spoken, therefore no longer subject to growth and development. It exists only in the records of the past. It is preserved in books and parchments. Its standards are to be sought not in approved, authoritative usage of our day, but in the unalterable models of their remains. A dead language is the cemetery of a once living speech; words once uttered from living lips, now entombed, embalmed, and fossilized and petrified in the archives of the past, as immoveable and permanent as death itself.

A similar distinction exists between a living religion and a dead religion. A dead religion, just as a dead language, is one that is forever finished and fixed. It is no longer subject to growth or change. The living faith, on the other hand, in constant practical use and adaptation, is ever being renewed, continually building up, after the manner of the constant process of metabolism which goes on in the living body; developing in this direction and in that, as necessity demands adjustment or calls for resistance; eliminating, appropriating, breathing, acting, feeding, growing, expanding, not by mere accretion, but by virtue of a living force from within. Such is the true faith in Christ. If some one should say that the standards of the faith in Christ are, like the standards of dead languages, laid down in the archives of the past, and that it has a fixed, unalterable standard, recorded in the Scriptures, no longer subject to addition or change, a faith once for all delivered to the saints, an immutable gospel which if any man or angel from heaven should dare to tamper with, let him be accursed—we must admit all these facts; nay, we must carefully and faithfully maintain them, for it is *at this very point* that modern Christendom has gone astray. But, while having indeed such a standard, for ever and ever fixed and imperishable, (“heaven and earth shall pass away, but my words shall never pass away”)—the Standard is not fixed because it is dead and defunct, but because it stands perfect and infallible. It is not of the past, but timeless, ever new. It is not dead, but living with the life of God Himself (for it is “the word of God which liveth and abideth”), and the source of life to all that receive it. And being to them who receive it, a living seed, springing up unto eternal life, it provides for the continual growth, advancement, development of the soul that is begotten thereby from glory to glory unto the Image of Him who created

us. "So is the Kingdom of God as if a man should cast seed up on the earth; and should sleep and rise, night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." (Mark 4:26-28).

So the great watchword of the living faith, is, "Let us go on unto perfection;" and, "Grow in grace and in the knowledge of our Lord Jesus Christ." (Heb. 6:1; 2 Pet. 3:18). The very infinity of the life and truth presented to us in the Word, which is that of its Author, makes it forever inexhaustible, and provides for an increasingly higher and truer perception of it, and a better conformity to Him whose glorious likeness we are destined to bear.

The difference between a dead religion and the living faith, is that the one is reduced to human confines; the other continually and increasingly springs up into the likeness and stature of Christ. "Death is inability to go on." The Jewish religion died when it would not go on. It had become stereotyped and petrified, immured in the targums and traditions of the elders. In the Epistle to the Hebrews Paul showed that the faith in Christ is the legitimate issue and consummation of the Old Testament faith. But the creed-bound, man-ridden souls could not and would not go on to any further goal. They were wrapped hand and foot in graveclothes. They could only look back, and were turned into pillars of salt.

Every attempt merely to fix and conserve what has already been learned, leads to such a death.

Perhaps the fatal Modernism of our day is but a reaction from a dead-letter Christianity. The cry "Back to the New Testament" must mean, Back to a deeper drinking into its truth and spirit, that we may go on in life and knowledge, and to meet the ever-changing exigencies round about us in accordance with the will of the Lord.

And what are all authoritative human creeds and official statements of faith, but attempts to embalm truth and doctrine? I say not just "creeds" and "formulated doctrine," but *authoritative human creeds*; those human standards of orthodoxy which demand that the Bible must mean only so much to us; and which say, "This far, and no further." As for creeds, that is, human conceptions of God's truth—we must necessarily have them; be they written or unwritten; and to formulate our beliefs is a necessity of our minds. It is only when such creeds and statements become final and fixed, and are imposed upon men as authoritative standards, that death begins to set in. Nor do we mean by this that all we know and have learned is always liable to radical change or to entire abandonment, as some are "ever learning and never able to come to a knowledge of the truth," because they have *no foundation*. Nay, we have a firm foundation, unchanged and unalterable; and the truth is not so uncertain that we can never *know* that aught we believe is true. That

be far from us. But all the truth we have learned is still subject to enlargement and illumination, and comes to mean more and more, in its wider and nobler understanding, under the constant influx of light from the Source of all life and light.

There is among us all the danger of a spiritual inertia, which would halt by the roadside, content with the light and truth already attained. It seems easier, safer, wiser, to say no more than has been said by worthy and faithful men. We are apt to think that this and that is not necessary to salvation (for surely, we already know all that is necessary!) and we may do well to let it alone lest we disturb the churches. It would seem to make for unity to teach the things we are all agreed on and go no further. Do not such pleas represent the very natural human tendency to *stop*? "Let us let well enough alone;" and "Thus-and-so did not know this and that; yet surely he was saved; and what will do for him will do for me," and such like. But that is the counsel of death. The following of such principles will lead to mortification, and will turn the flowering spiritual life into dust and ashes. We must press on to know Him. We must continue to drink from the fountain of living waters, rather than to hew out cisterns for ourselves.

The living faith demands that we *go on*—not in deed to go aside from the way, forsaking God's ancient landmarks; not as going onward and not abiding in the teaching of Christ (2 John 9)—but going on *in it*; even in that path which is as the dawning light that shineth more and more unto the perfect day. Let us therefore leave the doctrines of the first principles of Christ (not *abandoning* them, but leaving them as the student leaves the A B C, or the Multiplication Table, or as the builder leaves the foundation)—not laying over and over again a foundation of repentance from dead works, etc., but "let us press on unto perfection." "*And this will we do if God permit.*"

DISCIPLINE.

Shall we learn the lesson [of discipline], or shall we continue, as so many churches have long been doing, to keep the ungodly in the church, under the vain delusion that we are exercising forbearance and mercy which heaven will approve, or under the idle impression that we have a better hope of saving a wicked man in the church, than if we cast him out. I think that God knows more than we do about how to save wicked men; and He through His apostle has used these solemn words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us."

—J. W. MCGARVEY.

**THE
SECOND
COMING**

If you want your friends to know the Bible teaching on this great theme, get Brother Boll's new book on the subject. 48 pages and cover. Price, 25c. Two copies free for one new subscription.

BACK TO GOD.

H. D. LEACH.

There is now great need that the church and the world should get back to God. This means to get back to the Bible and to the spirit of Christ. It means to abandon empty formalities in church services, low standards in spiritual and moral actions, loose and prejudiced interpretations of Scripture, doubtful theories, and denials of statements of God's Word. It means that those who profess to be religious should be one people in faith, love, work and worship, presenting a solid front against all forms of evil. It means that all that are in Babylon should "come out of her" (Rev. 18:4), as required in the last book of God's word. This calls people from denominationalism and humanism, "that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." Getting back to God now means that the Reformation needs reforming, and that the "Restoration Movement" of 1812, needs to be restored! The word "religion" means "bound back to God." But the religious people need rebinding to Him. Yet there are many people in confusion whose "hearts are right." They need to be "taught the way of the Lord more perfectly." (Acts 18:26).

There are today many scattered outcries pleading with religious people to "get back to the Bible"; to believe God rather than accept an unproved theory; to render a heart service rather than empty entertainment in church "service," and to make the home and the public schools purer places for children to get their teaching and training.

One faction of one denomination has put its outcry in the form of another little organization for the "purpose of promoting the ideals and teachings of *Jesus Christ*, and for furthering the progress of the *Church* founded by Him and made known to the world through the *New Testament Scriptures*." A promoter of this new movement assigns "the fundamental reason for our existence, as a religious body, namely: The restoration of primitive Christianity, or the re-establishing of Christ's Church in all its purity and simplicity with its doctrines and ordinances as set forth in the New Testament Scriptures." Another one undertakes to state "what must be done to save our great *plea* from these unscriptural and unauthorized teachings and practices."

A quarterly tract, BACK-TO-BIBLE HELPER, is published from 918 Congress Ave., Indianapolis, Ind. In it I find this: "Are not the troubles of Christianity today the result of a departure from the apostolic Church? Let us, then, get back, not in part but in whole, to the Church as God gave it to us in the beginning, in its government, work, worship and spirit."

An evangelist working in Canada writes: "The need of New Testament Christianity grows more imperative every day." In a certain journal there is a clipping which says: "Dr. Cad-

man pointed out that Christianity is above sects. People are not looking so much for creeds today as they are for practical religion; something which will turn their sorrow into joy through the practice of right living." We find in another paper: "The churches must be saved from themselves or we are doomed to a starless night." A religious journal published in the West intends to aid its readers to a better understanding of each other and of the things *required* and things *allowed* by the Bible. We quote this: "These matters are brought to the reader's attention for the purpose of helping him to understand that we are doomed to unending strife and contention unless there is a mighty force of some sort exerted in such manner as to persuade our brethren everywhere to hold their opinions as their own private property and allow the other fellow to do the same. The most potent force we know is love."

We need to preach over again the divinity of Christ, God, The Bible, the miracles, and the *Church*. James says: "The friendship of the world is enmity with God." "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:66, 67).

Bedford, Ind.

A CRY AND A PLEA.

DON CARLOS JAMES.

Theoretically, we are rather strong, but practically we are very weak. Otherwise how shall we explain our willingness to defend our apostolic position in debate while whole states lie without a single church such as we think all churches should be? What boots it that we say "Follow the Bible" and most of us take not one step to follow its directions for two-thirds of our race *who have never heard of God?* Who that has seriously considered it, believes the churches of Christ with which we have fellowship are even trying to do their duty by such waste places as Montana, the Dakotas, or New England? A people with so lofty a claim as ours should be far more responsive to their Lord's marching orders and the indescribable need of multiplied millions perishing without hope. "The church is facing today the need of more than half the human race. No pen can describe it; no heart can grasp or fathom that great ocean of need; no imagination can picture it, no tongue can tell it."—*Sherwood Eddy*. There is a present, urgent, crying need for three doctors and a score of other missionaries to go out next year, and for the enlisting of five hundred contributing churches from more than five thousand estimated as now giving not a penny a year. These ends can come about through prayer, patience and preaching. I wish to hear from every reader who is sympathetic. Write to me at once (2229 Dearing Ct., Louisville, Ky.); and read this article twice for emphasis.

A BROTHER DREAMS A DREAM.

Dear Brethren:—

The old Book says, "The prophet that hath a dream let him tell a dream." I'm no prophet, but I had a dream and will tell it. It was Sunday afternoon and I sat in my arm-chair nodding. I had just read Dr. E. V. Wood's pamphlet, "An Appeal to the Candid," reply to the Nichol-Whiteside review of R. H. Boll. Beside me also lay the week's papers which I intended to peruse in this quiet leisure hour. So I fell asleep, and dreamed, and in my dreams I was reading the papers. As might be expected in a dream, some of the names and things got a little jumbled; but what I read in those papers was peculiar. One I picked up said this: "We have for a long time published and advertised everything we could get hold of against Boll and his doctrine. It is only fair that we should recommend to our readers the pamphlet by Dr. Wood of Dallas, which calls attention to some points in Boll's favor, and in which injustice may have been done. We are far from wanting to wrong or misrepresent anybody; and therefore we urge all our readers to procure a copy of Dr. Wood's "Appeal to the Candid," just as we urged them all to read the Nichol-Whiteside Review."—It may not have been so intended, but when I read that it occurred to me dimly in my dream that maybe after all the Millennium wasn't far off. But I picked up another, and read a list of recommendations of Dr. Wood's pamphlet, which I will give you as near as I remember them.

"Have you read Dr. Wood's *Appeal to the Candid*? You may not agree with everything in it, but I'll promise you it is lively reading. Get it and read it by all means. It won't interfere with your belief. You can read it and still believe as you please. But it's worth while."

"I have read the Nichol-Whiteside Review of R. H. Boll, but, O boy, you ought to read Dr. Wood's little book, *Appeal to the Candid*! The brethren ought to get up a fund and send out hundreds of thousands of copies. It will do a world of good in stopping misrepresentation and injustice, and prejudice. Address Dr. E. V. Wood, 810 Medical Arts Building, Dallas, Tex."

In another leading journal I saw a splendid article on Dr. Wood's pamphlet, picking out the points in which Dr. Wood is clearly in the right, and calling everybody's attention to them. It was signed by a well-known old debater. I can't give the whole article, but the first of it read something like this:

"All of my life I have made it a rule, just as soon as I saw I was in the wrong on any point to admit it, and to retract it just as widely as I had scattered it abroad. Having recommended the Nichol-Whiteside Review unreservedly before, I now have to acknowledge that there is much to be said on the other side. I don't want to be a party to anything wrong, and so I feel it my duty to call attention to all the excellent points Dr. Wood brings forward in reply to the aforementioned Review."

In the same paper, one of the editors wrote: "I love Brother Boll so dearly, and have been grieved for a long time about all the hard things we have felt duty-bound to say about him, and I am very happy now that someone has taken up Brother Boll's case and has shown where, at least in some matters, he has been badly misunderstood and wronged. I hasten to call this to the attention of all our constituency."

So was the tenor of many little or longer pieces in all the papers. And as I read I wondered, and I thought I heard music in the distance. I looked up and there stood a man in white raiment, and on his face a kind though serious look; and he said just these three words: "*Love, Peace, Good-will!*" "Where? and When?" I answered.

"When free from envy, scorn, and pride
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love,"

—he replied. "When will that be?" I asked. "When dreams come true," answered he, and all vanished and I awoke from my slumber. The papers were still lying beside me.

A CHURCH DIRECTORY.

I am compiling a list of Churches of Christ in the U. S. to publish in pamphlet form—a complete church directory. I want to list every congregation in every state in the Union. I will appreciate the co-operation of every preacher. Let us have a complete, accurate list. It will be of inestimable value to the brotherhood. Send me a list of all congregations in your part of the country. Members kindly send in a list where congregations will not likely be reported. Write plainly, give accurate location of every church, and swamp me with letters or cards. I will compile each state separately and in alphabetical order. Please give your aid at once.

E. N. GLENN.

3605 Conklin Ave., E. San Diego, California.

We are personally giving Brother Glenn such help and information as we may be able to furnish, and hope that our readers will do the same. We recognize that 't is the Lord, and the Lord alone who accurately and fully "knoweth them that are His," and that no human list of loyal preachers or faithful churches can be absolutely complete and accurate. God's church is much scattered, and we cannot doubt that He has congregations counted faithful in His sight that are not known, and that will perhaps not become known to us, nor to Brother Glenn in his search. It is to God's one, all-inclusive Church, consisting as to membership of all everywhere who have truly obeyed the gospel, that we wish to belong; not to any part or party, sect or segment thereof, nor yet to "the brotherhood" in the sectarian sense in which the phrase is coming to be often used. We hope that Brother Glenn will put forth his directory simply as a list of known congregations of Christ, not as the list of such churches.

No human record, no directory, no government census, can accurately and exactly bound the limits of God's scattered church, in our day. No, not even the subscription list of any of our papers! But as a list of known

congregations who stand at least professedly undenominational, non-sectarian, subject to the Lord Jesus Christ alone, and holding no authority in matters of faith save the word of God, this will be valuable and good.

E. L. J.

DIRECTORY, JACKSONVILLE, FLA.

As Jacksonville is the Gateway to Florida, and as so many disciples of the Lord are coming to Florida, the brethren feel the urgent need of a directory of the place of meeting and the hours of service.

Sunday Services:—Bible Study at 9:45 A. M. Praeaching and Lord's Supper at 11 A. M., and 7:45 P. M. Prayer, praise, teaching and exhortation at 7:45 P. M. Wednesdays.

Come and enjoy real fellowship with us in song, prayer, and edification.
H. N. Rutherford, Evangelist.

STATEMENT OF POLICY.

"Chicago, Ill., July 26, 1925: On this date a band of Christians assembled for the purpose of beginning regular worship and work at this address. (Address was changed). We deem it expedient to announce a statement of our policy. It will be our constant aim to stand upon the word of God alone, being free from any external influence. We shall endeavor to present the "whole counsel of God" on any and all Bible subjects in due season. All who have fellowship with us will be free to believe, teach and practice all the truth they find revealed in the word of God. We recognize the claim of our brother's conscience over us and will take particular pains to avoid any occasion of stumbling. We concede the right of each and every one to his or her opinion. We purpose to make our Christian work and worship according to the New Testament teaching and pattern. We believe the Bible to be an all-sufficient guide in all matters of church work and worship, and that the Lord Jesus is our one and only Head. We believe that to act in harmony with such a belief will promote true Christian liberty and unity. We will gladly co-operate with other Christians in scriptural work, being careful, however, to maintain our congregational independence."

Explanatory.—The cosmopolitan character of our city is the excuse for this statement. Brethren come here from all parts where divers customs and practices have prevailed. We desire that all who meet with us will feel at home, and that they shall not see nor hear anything to offend their conscience in the least. In other words, we want to stand on unity ground.

Church of Christ, 6318 Evans Ave.

Brother Jorgenson will begin a season of labor with us in the near future.

BOOK REVIEWS.

Living Sermons. A new volume of twenty sermons by twenty representative evangelists. I have read the three contributed by H. H. Adamson, Stanford Chambers, and S. H. Hall, and they are fine. It was a joy to see Brother Hall's understanding and setting forth of salvation by faith. This chapter is very valuable and much needed.

As for the rest of the book, the subjects and the names—most of them at least—are a pretty safe guarantee.

Published by F. L. Rowe, Cincinnati; price \$1.50. Obtainable from The Word and Work.

E. L. J.

D. H. JACKSON.

It was in my heart to write more fully of my dear friend, but others have sent their tributes, and they must needs have the most of the space. It was as an arrow in my soul, Sister Jackson's telegram that he had passed on; and, though far away, I was truly among the mourners. I can only say that one of the very great preachers of our day, in Bible understanding and pulpit power, has gone from us. He understood the true gospel of salvation through grace by faith, and he preached it in mighty power. And he understood, and shunned not to declare, the truth concerning "that blessed hope" of our Lord's return. He was my true friend. From the first day that I spoke in Toronto almost, when he got excused from the morning service at Fern to welcome me at Bathurst St., we were friends. I spoke on "Prayer" and he prayed as I spoke. And when the brethren received me and honored me, his heart rejoiced. He honored me and put me forward, for the truth's sake—though he himself was ever the abler preacher, by far. He loved me, and I know now how I loved him back. I shall miss him greatly if I get to go back that way, even as he is missed throughout the whole north country; but—

"We shall see him again in the light of that morning,
When the night has passed by with its tears and its mourning;
Where the light of God's love is the sun ever shining,
In the land where the weary ones rest."

E. L. J.

A very deep loss is felt in the death of Evangelist D. H. Jackson who has been laboring with the Church of Christ at Strathmore Boulevard, Toronto. He passed away Monday, November 9, at the age of forty-six years. Mr. Jackson's death was a sad blow to the entire community, as well as to his many friends in other places.

Mr. Jackson was born in London, and came to Canada at the age of thirteen years. While a young man he became a minister of the Church of Christ and held a charge in Jordan, Ont., for twelve years before coming to Toronto where he ministered at Fern Ave. Church for seven years. He came to Strathmore Boulevard last March. He was a very zealous and earnest worker, and through his untiring efforts saw the work advancing and beginning to reap the fruits of his labor. A number had been added to the church during his short stay here. Although Brother Jackson was taken away in the midst of a great work, we do not question God's doings. He must have known his work was done and called him home to rest. We feel that what is our loss is Brother Jackson's gain, as we believe he could truthfully say: "To live is Christ; to die is gain."

The high esteem in which Brother Jackson was held was shown by the great number from far and near who called at the house to express their sympathy and pay their last respects and also the large number which attended the funeral and the many beautiful floral tributes.

The funeral, held at Fern Ave., Church, was very impressive. It was conducted by Brother Rockcliff, of Detroit, assisted by Brother McKerlie, of Fern Avenue. Interment took place at Park Lawn Cemetery.

Brother Jackson is survived by his widow, Mrs. Charlotte Walker Jackson, and four children: Jean, Gordon, Robert and Barbara.

A. E. Firth.

David Henry Jackson, better known as "Harry Jackson," of Toronto, finished his earthly course Monday, Nov. 9th. It was not known to many of us that he was even sick and so his death caused us some shock.

He was a preacher of righteousness. A good soldier has fallen in the fight, dying as soldiers should with his face to the foe. Even from his sick bed he was preparing for a vigorous attack upon the strongholds of Satan. In the midst of his tireless activities for the Kingdom, he has been removed.

We little thought he was so near the end of his course, but we always felt that he would die keeping the faith.

To those of us who have taken an interest in his work, and have known

something of his temptations it seems fitting to say "Servant of God well done."

He was six years with the Fern Avenue congregation in Toronto and at the time of his death was laboring with the church on the East Side.

Gone in the prime of life, for he was but 46, and preaching better than ever before, he leaves a widow and four children. He was justly proud of his family, which is partly grown. Jean seventeen, Gordon sixteen, Robert thirteen, and Barbara I think is seven. The writer of this tribute was proud to call him friend and brother.

The body was carried to his old home at Marion Street from which he had so often gone in and out on his ministry of love. After a short prayer here the body was conveyed to Fern Ave. church-house where a large gathering of friends had assembled.

It was Armistice Day, anniversary of the day that marked the cessation of hostilities in the Great War. Toronto was reverently honoring the dead who had fallen in Flanders field, and we were honoring a dead Christian soldier here. The sun shone gloriously and coming in through the windows of the church-house it was transformed (as we read and talked together of the victor's crown, the Christian hope,) from a house of mourning into a house of praise and glory.

The preachers located in Toronto, Brethren McKerlie, Smith, and Sumner, took part in the service, and it was the writer's pleasure to record some of the deeds of this comrade, and point to the eternal reward for faithfulness.

Brethren from Jordan and Meaford were there and it was a long procession that followed the casket to the silent city of the dead. At the grave Brother McKerlie officiated. The dominant note in the services was:

It is not death to die,
To leave the weary road,
And midst the brotherhood on high,
To be at home with God.

The Walker brothers, Tom and Fred, who are well known throughout the brotherhood, are brothers of the widow. E. G. Rockliff.

"HE LIFTED ME."

Oh, long and dark the stairs I trod
With stumbling feet to find my God,
Gaining a foothold bit by bit,
Then slipping back and losing it;
Never progressing, striving still,
With weakening grasp and fainting will,
Bleeding to climb to God, while He
Serenely smiled, unnoting me.
Then came a certain time when I
Loosened my hold and fell thereby;
Down to the lowest step my fall,
As if I had not climbed at all.
And while I lay despairing there,
I heard a footfall on the stair,
In the same path where I, dismayed,
Faltered and fell and lay afraid.
And lo! when hope had ceased to be,
My God came down the stairs to me.

—Selected.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"If I had a dozen lives to live, I'd give them all to missionary work in China."—*W. G. Smith.*

"I shall never cease to marvel at the grace of God that permits one like me to bear his message to those who have never heard it."—*Miss Mabel Francis*, 14 years in Japan.

"It is the mission of the whole church to give the whole gospel to the whole world."—*Sel.*

"The American missions in Turkey have done more good to the inhabitants than has all Europe combined."—*Gladstone.*

"My Jesus, my King, my life, my all, I again dedicate my whole life to thee."—*David Livingstone.*

"In thee, Lord, have I hoped: Let me never be confounded."—Last words of Xavier, great Catholic missionary.

"No one but Christ is worthy to wear the diadem of India and he shall have it."—*Keshub Chandar Sen.*

"Our ideal is to establish in each land a native church which shall be of the soil, rooted in the tradition and life of the people."—*Robert E. Speer.*

"The exasperating reminder that God Most High has a million worlds obeying him every second, but alas! He can get only a man or two now and then on this planet to do his bidding."—*Dan Crawford.*

"Tell her to send our boy Horace to Yale, and tell him twenty-five years from now to come out and take my work in China."—Last message of Horace Pitkin to his wife before martyrdom.

"As I came home on the boat, the question came to me; since I have had this opportunity of seeing all these wonderful mission fields around the world, what of my duty? First of all I determined to pray for the missionaries and the native Christians."—*Fred G. Macmillan.*

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

"The greatest hindrance to the evangelization of the world is those within the church."—*John R. Mott.*

"I see no business in life but the work of Christ."—*Henry Martin.*

"The bigger the work, the greater the joy in doing it."—*Henry M. Stanley.*

"Prayer and publicity are two of the best methods for missionary work."—*Missionary Review.*

"All the officers under my command have Bibles and some read them every day. . . . There are Bible classes during week days and Sunday service on Sundays. We have six Chinese preachers of our own."—*Gen. Feng*, 1923.

FOX MISSIONARY LETTER.

The Lord continues to bless us exceeding abundantly above all that we could ask or think. "His lovingkindness, O how great." He has blessed us with unusually good health; has given into our care and keeping three lovely children; has granted unto us the glorious privilege of laboring with Him in this land of opportunity; has given us you dear friends besides many friends here. We lift up our hearts in praise and thanksgiving unto Him who is the Author of every good and perfect gift.

We are busily and happily engaged in giving the Gospel to this people, who as yet had never heard. Practically every day, people come to inquire about this new religion, or to see the house; and at times my audience consists of only one person, at times many more, but to each and every one, I endeavor to give as much of the pure word of God as is possible in the allotted time. Many will sit for several hours listening to the message and practically all leave apparently more or less interested. Many come from quite a distance and so the people are going and coming.

One feature of our work is a bulletin-board which I erected by the road in front of our house. I post a picture, together with a brief explanation and suitable scripture. Besides this, I post a striking scripture verse in bold type; the Gospel of John in small portions, questions and answers in connection with a question-box at the side of the bulletin-board; notices, interesting news items, etc. I change the program once each week and already this board has caused quite a lot of interest. Almost any hour of the day, one or more can be seen reading. Will you pray that this bulletin-board may be the means of bringing many unto a saving knowledge of Christ? and also those of you who can, will you co-operate with this part of the work by sending me, clippings, news items, circulars, papers, magazines, and in fact, anything from which I glean something for the board. This will surely be much appreciated. As the people here knew nothing whatever of Christianity, we must exercise patience in our eager expectation of results. Many are deeply interested and we look forward to some conversions soon. I plan to visit all of the numerous towns and villages back in these mountains as soon as possible, for none have ever heard of the unsearchable riches of Christ.

Ibaraki-Ken, Daigo-Machi, Japan.

Herman J. Fox.

SINDE MISSION LETTER.

Dear Brethren: We have just returned from a hundred and fifteen mile journey among the natives. The weather has been extremely hot and dry. It is usually this way at this season of the year. Rain is expected soon. We visited a number of villages where we were told a white missionary had never been. We enjoyed the work except that at times our feet got pretty sore. Our riding mule slipped away and ran home so we had to walk for about seventy-five miles. Bro. Short limped along for the last few days but didn't say much about it. He was thinking more about the joy of service in the Master's kingdom. Indeed there is nothing like it this side of heaven. There were only a few confessions but we had a good hearing at most all of the villages. We are well pleased with the way we were received. Seed was sown for future harvest. The Lord will bless his word if we will leave the results to him. "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Your support is needed in a financial way, and we need the prayers of the saints, for they avail much. Don't forget to pray for Africa's lost thousands.

Ray Lawyer.

Livingstone, S. Africa.

GREAT SONGS OF THE CHURCH

The only known alphabetical hymnal. 450 songs, cream of 200 books. Beautifully bound in red and green art-cloth. Already accepted as our standard song book. Free for three new subscriptions, or 75c postpaid.

THE AFRICAN MUD-HUT.

F. B. SHEPHERD.

Few people realize that the sending of a missionary couple to some foreign field, and the providing of a sum for their personal support, is but an item in the responsibility American Churches of Christ should be glad to assume. In this country, when a preacher locates with a congregation to become its servant, he is assured a support for himself and family and all the incidentals pertaining to the activities of the church are paid out of the common treasury. The preacher is never expected to pay for lights, coal, literature, teachers, etc. On the mission field it is different, for generally the man on the field receives considerably less than a man would here, and yet he has to pay for the hundred and one things incidental to church work.

Another and very important need of the missionaries is that of houses for their use. When Brother and Sister Short first moved up to Sinde Mission they had to go out on the bald prairie, eight miles from a railroad, and three hundred miles from a town of any size, and build a hut of poles plastered with mud, and with grass for a roof. They lived in this kind of a shack two years, or until they were able to build a brick house with windows and doors.

Now Brother and Sister Ray Lawyer are there with their two little ones. They are living in a mud hut. Just think as you sit in a comfortable chair and read this, that your fellow-countrymen are in the wilds of Africa, living in a mud hut, no carpets on the floor; no rocker to rest in, no papered walls and clean ceiling from which hangs an electric light bulb; but mud walls, oil lamp, dirt floor, and dust continually filling the air.

A suitable house for these missionaries will cost upwards of one thousand dollars. The brick will be made and burned at the Mission. The windows and doors, with cement for the floor, will have to be shipped from Bulawayo three hundred miles away, and then hauled eight miles from the siding. Should these faithful, self-sacrificing people have a house, or shall we leave them in a hut? I know everyone who reads this will say: "They *shall* have a house." I might say: "Ten men giving one hundred dollars each could build it." I will say: Let all, as many as will, give all they can, and let us build this house before these great souls become incapacitated for work in the Master's service.

These Missionaries were sent out and endorsed by the Harper, Kansas Church. I have an appointment from that church to solicit and forward funds for their support. Send to the writer, 420 Euclid, Abilene, Tex., and please DO IT NOW. The Lord's business requires haste and application.

**LESSONS ON
HEBREWS**

Strong, devotional commentary, 224 pages, cloth, by R. H. Boll, for home or class use. Price \$1. Free for 2 new subscriptions.

JERUSALEM LETTER.

Jerusalem, Palestine, September 22, 1925.

Dear Stephen Daniel:

On July 11 I left Berlin, Germany, for the Holy Land. On August 2 our steamer reached Haifa, which is one of Palestine's two ports. A strong current passed through me as I placed my feet on that sacred soil. A striking thing to me was to meet Jews from our home town. The people there speak Hebrew, English, and Arabic. I remained one week with our land-lite (countrymen). I had not been with them long until they said they had heard of the great calamity that had befallen our family (meaning your embracing Christianity). From there I went to the Holy City of Jerusalem.

"The first thing after my arrival I went to the Cau-cel Ma-rovi (The Wailing Wall), as you know this is the only remnant left of our Temple. Here our brethren have met for ages to weep and wail over the fall and ruin of our City and to pray for its restoration and the long expected Deliverer, who, you say, has already come.

"Listen, Stephen! I have not come to Eretz Yisro-el (The land of Israel) to escape persecution, as the Anti-Zionist Propagandists would make believe, although reaction is very popular; unfortunately that is true. Pages of history tell us of the dreadful oppression of our people. I simply came as tens of thousands of others, in response to a call. As I revive my memories, my long-cherished ambition has been turned into a profound reality.

"I may enter the Hebrew University. I have a thorough knowledge of the Hebrew. Though it is so claimed by the Anti-Semites, Hebrew has never been a dead language. It is a great language. Your Bible is the translation, and that translation is a great treasure.

"I wish you could see that great Hebrew Institution of learning. It is located on Mount Scopus, which is overlooking the City of Jerusalem. You can see the Mountain of Moab, and the Jordan River flowing sluggishly to the Dead Sea. Its magnificence cannot be realized without viewing it.

"Yes, I received the Hebrew Ha-Brith Ha-cha-da-sha (New Testament) with the marks in it. Now, Stephen, I am going to be frank with you, as if you would be face to face with me. I will say this, because I am a Jew, with love for Judaism, it shall not be a stumbling-block in my faithfulness to study the Old and the New Testaments in connection; and, furthermore, I shall not do it as some people might accuse me, for personal gain or influence. I shall endeavor to study free from any rebuke of my conscience."

Above is a letter which I received from my youngest brother, Isaac, who is now in Jerusalem, Palestine. I had no communication with him until recently. This is a translation, which I pass on to the readers.

My earnest prayer in behalf of my brother Isaac is, that, as he reads the New Testament, he may find an abundant blessing in its marvelous teaching, and in its rich fulfillments, and the possibilities that are stretched out before him. May the mighty God of Jacob deepen and enlarge his power for good, and may he find in Jesus the Savior, the long looked for Messiah, and accept and obey him. —Stephen D. Eckstein, Dallas, Texas.

Paul accepted the cross, in all its fulness; and with unshakable faith, and every thinkable personal sacrifice. Then in untiring devotion and holy zeal for Christ, and a burning love for his people, he began his bold proclamation of the Crucified One, and was firmly set for the defense of the gospel, even to cheerfully paying the "supreme sacrifice," that the world might hear the word of reconciliation through the cross. By the path of the Cross, we shall be led to His holy life, and into His glorious presence. God forbid that I should glory, save in the Cross of Christ.

STEPHEN D. ECKSTEIN.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF DECEMBER.

Lesson 10.

December 6, 1925.

PAUL'S VOYAGE AND SHIPWRECK.

Golden Text: Be of good cheer; it is I! be not afraid.—Matt. 14:27.

Lesson Text: Acts 27:30-44.

30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

(For time, place, and circumstances of this, see Notes.)

Verses 30-32. What were the sailors about to do? Why? Was the danger very great? What assurance did Paul have that they would not perish in it? (See Acts 27:23-25). Yet did that make care and caution unnecessary? How did the soldiers prevent the sailors' scheme?

Verses 33-36. What care and thought did Paul have for the men on board? How long had they virtually gone without eating in their distress? What assurance did Paul give them? How did he know? What example did he set them? Did they follow his summons and example?

Verse 37. How many souls on board? To whom did they owe the preservation of their lives? (See v. 24). Is it a blessing to any people or community to have a man of God in their midst?

Verses 38-40. Were the steps they took in verses 38 and 40 very desperate ones? Can you explain what they did, and why? Why did they hope to drive the ship upon a beach? Were they taking great chances?

Verses 41-44. Did they get to the beach? Why not? What was happening to the ship? Why did the soldiers counsel such a terrible thing? (Comp. Acts 12:19). Why did the centurion prevent it? How finally did they all get safe to the land?

NOTES ON LESSON 10..

THE VOYAGE TO ROME.

"Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." This is what the Lord Jesus said to Paul while the latter was yet in Jerusalem, in custody, in the Roman castle (Acts 23:11). But who could have known how the Lord would fulfil His word and how Paul was going there! Every prospect was time and again that Paul could never get there at all. But the Lord Jesus had given His word on it.

The night following he was taken to Cesarea, where he remained in bonds for two years under Felix, and a lesser time under Festus. When Festus was about to perpetrate a great injustice against him, Paul appealed unto Caesar. "Thou hast appealed unto Caesar," said Festus, "unto Caesar shalt thou go." (Acts 24:10-12). After some time, we know not how long, Paul with certain other prisoners were delivered to a centurion named Julius, to conduct them to Rome. The first lap of the journey took them to Fair Havens, a port of the island of Crete.

After a long wait there, contrary to the plea of Paul who warned them on account of the lateness of the season not to venture the journey, they set forth on a favorable day, but were ere long caught in a terrific tempest which rendered them helpless, a prey to wind and waves. It was Paul that cheered and comforted the hearts of all on board, and gave them assurance from God that no life should be lost. (Acts 27:21-26).

On the fourteenth night, when the ship was driven to and fro in the stormy sea, the sailors became aware that they were drawing near to some land. So they anchored, and waited for day. (At this point begins our lesson-text).

TEACHING-POINTS.

1. The Lord's Assurances to Paul that he should go to Rome. (Acts 23:11). Trace the course of the fulfilment of this promise—how through strange circumstances and many difficulties the progress was made—friend and foe helping and hindering, man, Satan, and elements battling, and yet the purpose of the Lord going through. (Note how many times Paul was face to face with death). And all that without any direct miraculous interference, (excepting only 28:3-15). This is a wonderful picture of God's providential working. Find and read this whole, exquisite hymn of Cowper's.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."

2. The Blessing of the Presence of a Man of God in our home or community. For Paul's sake the whole company escaped. (27:24). Compare God's offer to save Sodom for the sake of ten righteous in their midst. Little did Sodom dream that! (Gen. 18:32). God's comfort wherewith He cheered Paul, became the comfort of all. His good cheer and faith and hope kept them from despondency and despair. When a man receives the blessings of God he becomes a blessing to others.

3. The Golden Text. What bearing has it on our present lesson? Has a Christian good cause to be afraid in the storms and difficulties that beset his path? Why not? (Rom. 8:28).

QUESTIONS ON LESSON.

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|--|---|
| 1 How did Paul get into this situation? (See Notes). | 7 How many were on board? |
| 2 Why did the sailors wish to flee? | 8 What did they do with the cargo? |
| 3 How did Paul prevent it? | 9 What did they do with the anchors? |
| 4 Does a promise like that of verses 22-25 release us from carefulness and prudence? | 10 How did they ride to the land? |
| 5 How did Paul's faith and courage manifest itself? | 11 Did they get there? |
| 6 Was his example contagious? | 12 How was Paul exposed to another danger? Who prevented that? Why? |
| | 13 How did they all finally land? |

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 13, 1925.

PAUL IN MELITA AND ROME.

Golden Text: I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Lesson Text: Acts 28:16-24, 30, 31.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. 17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation. 20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest; for as concerning this sect, it is known to us that everywhere it is spoken against. 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved. 30. And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

(On Paul in Melita, see Notes.)

Verse 16. What privilege and convenience was granted to Paul in Rome? Though a prisoner did he have to be in jail?

Verses 17-20. Did it take Paul long to "set up"? Who came to his place of abode? Why did they come? Why did Paul call them? For what transgression was he delivered up to the Romans? Why did not the Roman officers set him free? Why did he appeal to Caesar? Did he mean to accuse his nation? Why was he bound with a chain? (Cp. Acts 26:6-8).

Verses 21, 22. Had the Jews at Rome heard anything against Paul? Was that a fortunate circumstance? But had they heard of Christianity? What did they call it? What did they know about it? What did they want to hear from Paul? If it had been only Paul's "think-so" would it have been worth much? What was Paul's message? (Gal. 1:11, 12).

Verse 23. Did they actually come to hear? How many? On what themes did Paul expound? On what did he base his teaching? How long did he so expound?

Verse 24. What was the result? (See what Paul said to them in verses 25-29). Was Paul grieved because none believed? But why?

Verses 30, 31. How long did Paul reside in his own rented house? What did he do all that time? On what two themes did he chiefly speak and teach? Was he timid about it? Did anyone stop or hinder him?

NOTES ON LESSON 11.

PAUL IN MELITA.

The land to which all on Paul's ship safely escaped, turned out to be the island of Melita—now called Malta. The "barbarians" (which does not mean savages, at all) were uncommonly kind to these shipwrecked refugees

—received them hospitably and kindled a fire for them because of the rain and cold. Paul was helping, gathering fuel; and a viper coming out of a bundle of sticks fastened on his hand. But Paul shook it off and felt no harm—which fact greatly impressed the islanders. Thus attention was again directed to Paul.

But they were to learn yet more of him. The chief man of the island, Publius, who had entertained the refugees courteously for three days—this Publius' father lay sick of fever and dysentery; and Paul went in, prayed and laid his hand on him and healed him. Then came all that were sick in the island and were cured. Their kindness and free, uncalculating goodness to these shipwrecked, and especially to the servant of Christ among them, came back to them in abundant blessing. When three months later the strangers sailed away on another ship they supplied them with needed good things for the journey. Until yet Malta rejoices in the memory and honor of that visit. (Acts 28:1-11).

TEACHING-POINTS.

1. Paul in Melita. (See Notes, or Acts 28:1-11). Note (a) the kindness of these "barbarians;" (b) the incident of the viper; (c) Publius' courtesy; (d) the cure of his father; (e) the cure of all the sick in the island; (f) the gratitude of the people. In this connection consider Mark 16:17, 18; Matt. 10:42.

2. Paul in Rome. (a) His place of abode; (b) first conference with the Jews; (d) the all-day meeting; (e) the results; (f) Paul's word to them. (See verses 25-28). This important quotation from Isaiah is used three times in the New Testament—each time at a point of Israel's crisis: first by the Lord, Matt. 13; next by John, Jno. 12; and here by Paul. (g) Paul's work for two years.

3. Here ends the Book of Acts. Following the plan outlined by the Lord Jesus in Acts 1:8, the progress of the gospel is traced from Jerusalem to the center of the world, whence its uttermost part could be reached.

QUESTIONS ON LESSON.

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| 1 Recall main things that happened in Melita. | 9 What was the result of that meeting? |
| 2 How was Paul situated in Rome? | 10 Read verses 25-28. |
| 3 What explanation did he make to the Jews there? | 11 How long did Paul continue in his rented house? |
| 4 Had they heard anything against Paul? | 12 What did he do day by day? |
| 5 What did they think of the church? | 13 What two great themes did Paul preach on? |
| 6 What sort of all-day meeting did they have? | 14 Was he at all restrained or hindered in this? |
| 7 Were many there? | 15 Where did the gospel begin? (Luke 24:47). |
| 8 What did Paul expound to them? | 16 How far does the book of Acts trace its progress? |

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 20, 1925.

PAUL'S SUMMARY OF HIS LIFE.

Golden Text: I have fought the good fight, I have finished the course, I have kept the faith.— 2 Tim. 4:7.

Lesson Text: 2 Tim. 3:10, 11; 4:6-18.

10. But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, 11 persecutions, sufferings; what things **Verses 10, 11.** To whom is Paul writing? What nine things in Paul's life had Timothy witnessed and followed? Can you recall what befell

befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me.

6 For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith: 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. 9 Give diligence to come shortly unto me: 10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 14 Alexander the copersmith did me much evil: the Lord will render to him according to his works: 15 of whom do thou also beware, for he greatly withstood our words. 16 At my first defence no one took my part, but all forsook me: may it not be laid to their account. 17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Paul at Antioch? at Iconium? at Lystra? (Acts 13:50-14:20). What had the Lord always done for Paul? (Verses 12 to 17 of the 3rd chapter of 2 Tim., and verses 1-5 of the 4th chapter we can hardly afford to skip. Read them thoughtfully).

Verse 6. How far had Paul got in his pilgrimage?

Verse 7. What sort of fight had he fought? Was the ambition expressed in Acts 20:24 now fulfilled? What had he kept and held against all foes to the end?

Verse 8. What was awaiting him thenceforth? When did he expect to receive that crown? Who else besides himself shall receive it? Who can be said to "love his appearing"? Verses 9-12. Was he longing for Timothy's presence? Why especially now? What had Demas done? Is the sort of love that Demas had combineable with that mentioned in v. 8? Who only was with Paul at this writing? What "Mark" is this? (Acts 15:37, 38). Had he re-established himself in Paul's confidence and esteem?

Verse 13. What articles did he ask Timothy to bring? What would he need each for?

Verses 14-17. What caution does he give Timothy regarding one Alexander? Who in Rome took up for him at his first trial? Does he say that bitterly? But who was his constant, never-changing Friend? Why did the Lord protect and preserve him? How does he describe his marvellous deliverance?

Verse 18. What deep assurance does he express? But when he reaches the goal, to whom will all the glory be due?

NOTES ON LESSON 12.

THE OUTLOOK OF II TIMOTHY.

In the Second Epistle of Paul to Timothy we have Paul's last words, written in his death-cell in the Roman prison. Paul knew that his course was finished. His concern now was for the future of the church and the work and welfare of his Timothy, and all other Timothies of whatever place or time.

Paul turns the prophetic spot-light upon the future. And what did the Divine lamp reveal? Not a prospect of glory and success and victory. Paul foresaw that the course of the true religion would not run smooth. Not a gradual betterment; not a progressive triumph of the gospel "till ev'ry soul from pole to pole" should own Jesus as Lord; not the conquest of the world by the church, nor the dawning light of a golden age. Read the epistle and mark the forecast. So long as the age endures there will be sharp conflict, the truth being loser all along outwardly. The faithful servant must expect

shame, hardship, suffering, loss, persecution. There will be a deep inward success. God will accomplish his work. He will know and gather His own, and in all the sifting not a kernel shall fall to the earth. But there will be no earthly glory. Like her Lord who is "now rejected and by the world disowned," so will the church be to the end of the age. And the latter days will be the worse. Grievous times will come in the last days. The time will come when they shall no longer endure the sound doctrine. Nevertheless—the firm foundation of God standeth, having this seal: The Lord knoweth them that are His; and, Let every one that nameth the Name of Christ depart from iniquity. Brace up then ye sailors of God's good ship for the storm that shall not calm till Jesus comes. Ye soldiers of His army gird yourselves for the battle that shall not end in victory till the Prince of Peace appears. Be not discouraged: the fight is a glorious and winning one with God, though in the world it seems (like the career of our Lord Himself) to issue in defeat.

It is on such an outlook that all the teaching and admonition of II Timothy is based. We need not point out how such doctrine strikes at the heart of the fleshly religious ambition, and the desire for prestige, recognition, and worldly display so common in our day, and that spurious outward success which some think to be a sign of Christ's victory and the approaching millennium.

TEACHING-POINTS.

1. What Timothy had seen in Paul. (Vs. 10, 11). Go over these items one by one, and see what you can remember and say about them.

2. Paul's Review of His Situation. (Vs. 6-8). Paul briefly speaks of his present, past, and future. As to the past, he has fought a good fight, finished his course, kept the faith. As to the present: "I am already being offered, and the time of my departure is at hand." And what is his prospect for the future?

3. Surveying Paul's Whole Life. (1) The Start—with fine prospect of a career in this world. (2) His Conversion. (3) Losing everything for Christ's sake. (Phil. 3.) (4) The calm and happy reflection in the Roman death-cell. (Was his life worth looking back upon?) (5) The sure and glorious prospect ahead.

4. Those Who Love His Appearing.. Who are they?. Those, of course, who desire it, and who will be glad to see Him come. And who are they? (1) Those who love Him. (2) Those who know their acceptance with Him. (3) Those who know what the Coming of Christ means, and have set their hope on it.

QUESTIONS ON LESSON.

- | | |
|--|---|
| 1 What did Timothy witness in Paul's life? What were some of those things? | 11 What man had done him much evil? |
| 2 At what point of his career had Paul now arrived? | 12 What will be the reward of such men? |
| 3 What three things had he done? | 13 Who took Paul's part at his first trial in Rome? |
| 4 What is it to "keep the faith"? | 14 But what unfailling Friend stood by him? |
| 5 What was laid up for Paul? | 15 Why did the Lord deliver him that time? (V. 17). |
| 6 When was he to receive it? | 16 What was Paul's deep confidence? |
| 7 Who else would receive the same? | 17 To whom does he ascribe all the glory forever? |
| 8 What had Demas done? | |
| 9 Why had he done it? (What is it to love this present world?) | |
| 10 Who only was with Paul? | |

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 27, 1925.

REVIEW: FROM ATHENS TO ROME.

Golden Text: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Devotional Reading: Rom. 8:31-39.

31 What then shall we say to these things If God is for us, who is against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth; 34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

A RETROSPECT UPON THE BOOK OF ACTS.

1. **Preparatory:** Forty Days, Commission and Ascension of Christ. Acts 1.
2. **The Gospel in Jerusalem:** Pentecost (Acts 2). The First Persecution (Acts 3 and 4). The Second Persecution (Acts 5). The Stoning of Stephen and Scattering of the Church. (Acts 6 and 7; 8:1-4).
3. **The Gospel goes out to Judaea and Samaria.** (Acts 8).
4. **The Gospel goes to Gentiles.** The Calling of the apostle to the Gentiles (Acts 9). The Conversion of Cornelius (Acts 9:10, 11). The chiefly Gentile church in Antioch (Acts 11). Increasing hardness in Jerusalem (Acts 12).
5. **The Gospel goes out into All the World: the Ministry of Paul.** The First Missionary Journey. (Acts 13; 14). The Freedom of Gentile converts settled (Acts 15). The Second Missionary Tour: the gospel goes to Europe: (Troas), Philippi, Thessalonica, Berea, Athens, Corinth. (Acts 16; 17; 18). Third Missionary Journey:—Ephesus; Macedonia; Greece; Troas; Miletus, and on to Jerusalem. (Acts 19; 20; 21:1-16). Arrest in Jerusalem, and onward movements, as a prisoner of Rome. The journey to Rome: Shipwreck; Arrival; Work in Rome. (Acts 21:17, etc.; 22 and to 28, the end of the Book of Acts).

TEACHING SUGGESTIONS.

1. Read Devotional Scripture Reading printed above; and decide how it applies to the life of Paul.
2. Go over the running outline of the Book of Acts, in the light of Acts 1:8, the key-text of the book. See how much of the main facts is remembered.
3. What, in view of what we have seen, is the purpose of "Acts"? In all this book what is the most impressive lesson to me?

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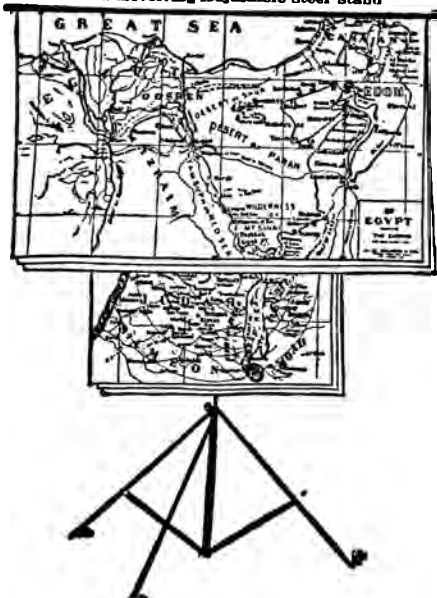
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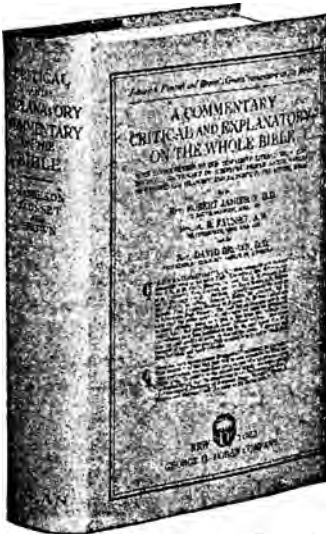
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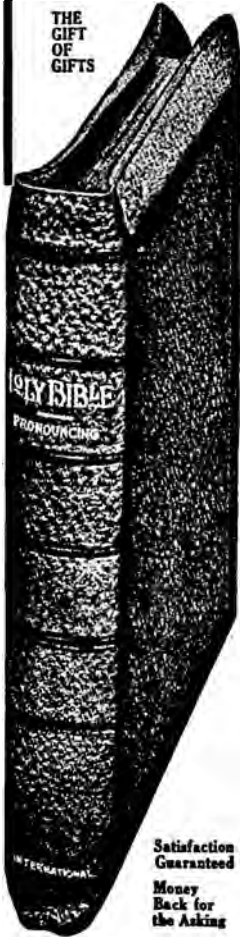
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