

JULY, 1931.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*  
*One Dollar a Year*

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

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R. H. BOLL

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## THE WORD AND WORK: FINANCIAL OUTLOOK

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

1. **GIVE US YOUR COMPLETE ORDER FOR LESSON HELPS.** It costs you the same and pays us 15 to 25 per cent in trade discounts. Many schools that use our quarterly purchase large additional orders of literature from other houses, often from denominational publishers. These brethren are friends of *The Word and Work* who would much rather turn a portion of the profits to our publication work if they knew that we are agents for all the best lines of Bible Study Helps: *Gospel Advocate*, *Christian Standard*, *David Cook*, *Union Gospel Press*, and others. Scores of schools place complete orders with us instead of writing separate publishers. We take standing orders and render invoices quarterly. You have only to send check quarterly, upon receipt of goods and invoice. No separate orders—in fact, no ordering at all, except in case of change.

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3. **SECURE OR RENEW A CLUB OF FOUR NOW.** The club rate of 75c is also the agent's rate. Collect from three friends at \$1 each, and your own is free.

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# THE WORD AND WORK

## WORDS IN SEASON

R. H. B.

### WAITING FOR GOD

The reader of God's word cannot miss the emphasis of this phrase. It occurs many times and with a peculiar insistence, over and over again. I believe that it is the needful word for our day of restlessness, impatience, distress, unbelief, in which many are tempted to go off at a tangent. "Rest in the Lord and wait patiently for Him." "My soul, wait thou in silence for God only." "I wait for Jehovah: my soul doth wait and in his word do I hope. My soul waiteth for Jehovah more than watchmen wait for the morning—yea, more than watchmen wait for Jehovah." "None that wait for thee shall be put to shame." "It is good for a man that he should hope and quietly wait for Jehovah."

### WHAT IS WAITING FOR THE LORD?

Wait for the Lord! What does it mean? Well, for one thing it implies a delay. Need is pressing. The situation may be very difficult. We want help, *must* have help—the help that God alone can give for every earthly avenue is shut off. And the help must come at once—so at least it looks to us. But the heavens are silent. No help is in sight, and the burden grows heavier. Then the doubts and fears are apt to rise up like spectres. Does God hear prayer? Can He help? Or, will He? We remember our failures. Our past sins accuse us to our face. We realize that our evil condition is wholly or in part due to ourselves. Why should God help *me*? Truly we see no good reason. Perhaps He has abandoned us and given us up to our own way and fate. Then we are like to become desperate and reckless. Job's wife comes along and suggests we might as well "curse God and die." We attempt to go down to Egypt for help, and look to Assyria (of all places!) for the mercy and deliverance that God will not give. We fly the track—*His* track which *He* has appointed us. We take things into our own hands—and as we do so it will be only to add to sin and folly and to sink into deeper despair.

### WAIT THOU FOR JEHOVAH!

My brother, wait for the Lord! In vain is the help that is looked for from the hills; in vain the pursuit of the desert-mirage that beckons to you. In Him alone is help. "My expectation is from him. He only is my rock and my salvation." (Ps. 62:5, 6.) Do not give countenance to the thought that God has forsaken you. "I will in no wise fail thee, neither

will I in any wise forsake thee." (Heb. 13:5.) The very fact that you are looking to Him is assurance that He will rise up for your help—and it will be *real* help, when He does. I would have fainted (says the psalmist) "if I had not believed to see the goodness of Jehovah [not after death—but] in the land of the living. Wait for Jehovah. Be strong and let thy heart take courage, yea, wait thou for Jehovah." (Ps. 27:13, 14.) If you are wrong in any matter it does not nullify His goodness:—He will show you and help you to get right. "Let us search and try our ways and turn again to Jehovah." If you have sinned He will forgive and forget. Lay out your case before Him and make your requests known to Him. God would not help many if He helped only those who did not get into trouble by their own fault. Sit steady. Do not fret. Do not let anxiety eat your heart out and drive you into darkness. God is equal to the occasion. With one turn of His hand He can turn your sackcloth into dancing. "Weeping may endure for a night, but joy cometh in the morning"—God's morning. "He who spared not his own Son, but delivered him up for us all, how shall he not freely give us all things?" (Rom. 8:32.) How far will you trust Him?

### THE PEACE OF GOD

In the meanwhile you will experience an increasing rest. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And that is something in itself. "In returning and in rest shall ye be saved; in quietness and confidence shall be your strength." Somehow you will come to realize that if the worst come to the worst you could not fall very far so long as "underneath thee are the everlasting arms." And you will even come to realize that if the will of God so will it were better to walk in darkness with Him than in sunlight without Him.

### WHY THE WAITING?

But why do we have to *wait* for Jehovah? We do not always have to wait. Sometimes His hand works with amazing swiftness. But again He waits. When He does He has reasons, and they are always good. "Therefore will Jehovah wait," says the prophet, "that he may have mercy upon us, and therefore will he delay that he may be gracious unto us." "For I know the thoughts I think toward you, saith Jehovah: thoughts of peace and not of evil, to give you hope in your latter end."

"But as for me—I will look unto Jehovah,

I will wait for the God of my salvation.

My God will hear me.

Rejoice not against me, O mine enemy:

When I fall I shall arise

And though I sit in darkness, Jehovah shall be a light unto me.

I will bear the indignation of Jehovah  
Because I have sinned against him  
Until he plead my cause  
And execute judgment for me.  
He will bring me forth to the light  
And I shall behold his righteousness."

"Who is a God like unto thee that pardoneth iniquity, and  
passeth over the transgression of the remnant of his  
heritage?

He retaineth not his anger for ever, because he delighteth in  
lovingkindness.

He will again have compassion on us,  
He will tread our iniquities under foot,  
And thou wilt cast all their sins into the depths of the sea.  
Thou wilt perform the truth to Jacob, and the lovingkind-  
ness to Abraham,

Which thou hast sworn to our fathers from the days of old."  
(Micah 7:7-9; 18-20.)

### "SPIRITUALIZING INTERPRETATION"

R. H. B.

In an article on "The Spiritualizing Interpretation" in January Word and Work occurs the following statement which seems to have wounded the feelings of at least one good and beloved brother:

"The 'spiritualizing' method of 'interpreting' the prophets had its rise in a desire to evade the meaning of God's predictions without a flat denial of the same."

The statement has reference, not to brethren who hold to this method, but to those who originated what we (somewhat incorrectly) call the "spiritualizing" interpretation. The first of these was Origen who allegorized not only the prophecies but much of the rest of the Bible. His teaching was discountenanced at the time, but about a century later, when Romanism had risen to power, such men as Jerome and Augustine found Origen's figure-izing methods very convenient for adapting the prophecies to the worldly state and ambitions of Rome and her pretense to power. For the first three centuries the church at large held by the strict and simple meaning of the prophecies and was what is now called "pre-millennial." But "the radical change in external circumstances and attitude" which came by Constantine's "conversion" and the new religio-secular power and prestige that came to Roman Christianity forced the old simple teaching into the position of a heresy. The millennium had already come for them. "There was no more point in looking forward to a period of earthly triumph over the foes of faith." (Schaff-Herzog, Vol.

7, pp 375f) See also the testimony of the Encyclopedia Britannica quoted below.

The real *spiritual* interpretation is good. Every spiritual fulfillment and application is to be cherished. But the plain meaning of aught God has said is inviolable and not destroyed by any spiritual significance the passage may hold.

Exception was taken also to the sentence immediately preceding: "Either we must believe that God will fulfill His word, as He said, or we must repudiate the scriptures." It is difficult, in the case of such flat and outright statements as those concerning Israel's regathering, to see any other alternative. However, it was not meant that brethren who take up with such "spiritualizing" views would knowingly repudiate any part of God's word, or that they are always aware of whither such principles of interpretation would lead them. It was the editor's purpose simply to sound an earnest warning against the dangers of the method, rather than to make any charges.

#### BRITANNICA NOTES ON THE PRIMITIVE BELIEF

"Faith in the nearness of Christ's Second Advent and the establishment of his reign of glory on the earth, was undoubtedly a strong point in the primitive Christian Church. In the anticipations of the future prevalent among the early Christians (c. 50-150) it is necessary to distinguish a fixed and a fluctuating element. The former includes (1) the notion that a last terrible battle with the enemies of God was impending; (2) the faith in the speedy return of Christ; (3) the conviction that Christ will judge all men, and (4) will set up a kingdom of glory on earth. To the latter belong views of the Antichrist of the heathen world-power, of the place, extent, and duration of the earthly kingdom of Christ, etc. . . . But even here certain positions were agreed on in large sections of Christendom. Amongst these was the expectation that the future kingdom of Christ on earth should have a fixed duration—according to the most prevalent opinion, a duration of one thousand years. From this fact the whole ancient Christian eschatology was known in later times as "chiliasm"—a name not strictly accurate, since the doctrine of the millennium was only one feature in its scheme of the future.

" . . . Justin (Dial. 80) speaks of chiliasm as a necessary part of complete orthodoxy, although he knows Christians who do not accept it. That a philosopher, like Justin, with a bias towards an Hellenic construction of the Christian religion, should nevertheless have accepted its chiliasmic element is the strongest proof that these enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the 2nd century."—Encyclopedia Britannica, Eleventh Edition.

#### THE UNKNOWN GOD

"Sin has interposed such a barrier between God and man that to man in the condition in which he is found by nature God is not only unseen, but unknown. Hence at Athens, the very centre of human wisdom, an altar was erected 'to the unknown God' (Acts 17:23). To know God is the highest and deepest of all knowledge, and the wisdom of the Greek only brought him to the infinite unknown. There he stood, after all his researches, conscious that whatever knowledge he had acquired he knew not God."—*Selected*.

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

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

Address Business Letters simply, The Word and Work, Louisville, Ky.  
(Office, 1045 Everett Avenue)

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## NEWS AND NOTES

From Harrodsburg, Ky.: "The High Bridge meeting closed after eleven days. Much good done in the community; attendance, interest, and singing good. Visible results were two baptisms and one for membership. Bro. Hugh Allen of Horse Cave conducted the song service in a fine way.

"The sisters of the Salem church, near Cynthiana, Ky., are doing a fine work. The missionary contributions have more than doubled through their enthusiastic co-operation."—Wilson Burks.

From Crato, Brazil: "All goes well with us. We are working hard to get all correspondence up to date and many other things in order before launching out into the villages and cities far and near around Crato. We are now making plans for the evangelization by several methods of as much of the large field in which we are located as possible. No other evangelizing agency has yet touched this field.

"The missionary number of The Word and Work was very interesting and should bring forth much fruit."—Virgil F. Smith.

From Glenmora, La.: "On account of having to undergo an operation, Bro. Boll was unable to be with us in June as planned. However, we are looking forward to his coming in the near future. Bro. Mullins is holding the meeting at the church near Big Cane. He was used of the Lord last year to start the work at that place. Bro. Thos. D. Rose will be with the Forest Hill congregation for meetings in August. Pray for the work in this field."—W. J. Johnson.

From Dallas: "The meeting at Ormsby Ave., Louisville, closed May 31. The Lord did wonderful things for us: 5 were baptized, 2 restored, and 1 took membership. We confidently believe, and give God the glory for it, that the meeting was changed in its entire outlook from Saturday night, the middle of the meeting, when we broke the regular routine of preaching each night by having a prayer meeting. The next morning we had an increase of 30 in Bible school over previous Sunday, a house well filled both morning and evening, and a confession at each Sunday service, and the other 6 came throughout the second week. We believe prayer was intended to go hand in hand with preaching the gospel.

"I should like for every encouragement to be given Bro. Jesse Bibb in his work at Flat Rock. There was nothing but an opportunity last December, and Bro. Bibb has been doing a heroic work ever since. In a meeting which closed just before the Ormsby meeting began, 7 were baptized and 2 returned to the Lord, and 1 since. Bro. Bibb traveled the 25 miles back and forth all winter, and still continues, with not enough to reimburse him for expenses, and he is happy in doing it. He has had a wonderful co-laborer in Bro. Quintis Raiser, who came to the

Lord last December. He lives in the community, has literally turned the other cheek for the Lord's sake, and his complete change of life has influenced the entire community.

"I shall appreciate having my change of address published, on account of Bro. Garrett's funds. It is Route 6, Bennett Road, Dallas, Texas."—Frank Mullins.

From Chattanooga, Tenn.: "I had a splendid meeting at Johnson City, Tenn., in May. Eleven were added to their 20 members. This little church is doing a fine work with W. F. Ethridge as their preacher. Central Church, Chattanooga, gave them this meeting. That field is large and the laborers are few. Old churches should get interested in this splendid section and help them."—E. H. Hoover.

From Chicago: "The following is the report of the work in Camp Taylor church, Louisville: Since last report there have been two restorations and three for membership. A former Methodist preacher who had been scripturally baptized and had backslidden was restored and took his stand with us at the Kentucky Avenue Church.

"On the second Sunday in June we reached our high water mark in Sunday School—146. On that day I closed eight months' work with the church, during which time our Sunday School has increased from 42 to 146. The total additions have been 53—23 baptisms, 19 by membership, and 12 restorations. We have appointed three men to do the work of elders and five men to do the work of deacons. The surrounding community has been divided into ten districts for personal work. Each district has a chairman with an average of two helpers. Our plan is to visit each home at least once a month.

"Bro. W. L. Oliphant is in the midst of a meeting with the Cornell Avenue Church here. There have been four baptisms and ten by membership thus far. The house was crowded at both services today and brethren from Gary, Ind., the Central Church, and Bro. Beck's mission were present."—Jonah W. D. Skiles.

Delayed Report: "In April I held a ten days' meeting in a dance hall at Shadestown, a suburb of Columbus, Ohio. May 10th my son Ernest and I began a tent meeting at Dripping Spring, near Wisdom, Ky., in a destitute field, in the hope of converting the unsaved and starting a church. As no church or individual is pledged to our support any wishing to fellowship us in the effort may send to my home address, 2816 Osceola Ave., Columbus, O."—J. Madison Wright.

W. A. Cameron has been in a mission meeting at New Smyrna, Fla., using the school auditorium. The outlook was encouraging at last report.

D. H. Friend has just closed a meeting at Highland Park, Near Louisville. Very large crowds, 4 baptisms, 3 "by letter," and 1 restored. Brother Sterling Yeager of Ormsby Church helps these brethren regularly.

The Canadian paper, "Christian Monthly Review," and The Word and Work, both for \$1.50 the year.

The Lord richly blessed Brother Boll's meeting at Joseph Ave. Church, Nashville. Large attendance, including many of the preaching brethren, 20 baptisms, and a number restored.

Brother and Sister E. A. Rhodes should now be addressed at Long Beach, Calif., 310 Winnipeg Place. They write: "Lord willing we shall return to Japan in August or September. Pray with us for the needed funds for this purpose. God is able!"

Frm Dugger, Ind.: "We feel that the four nights spent in singing under Brother Jorgenson will prove a great blessing to the local church and to other congregations that were represented. The importance and possibilities of Gospel singing opened up as never before. We had a

demonstration of how we can keep our regular singing fresh and inspiring by feeling, and by expressing in the manner we sing, the sentiment of the hymn.

"Following the Song Revival, evangelistic services with Brother Jorgenson continued for a week and a day. Three were baptized, 2 reclaimed, and 1 placed membership. One of the confessions was made during the song rally. Those who listened to the messages with open hearts must have been built up in loyalty and devotion to the Master.

"W. S. Hoar came all the way from Iowa to be in our song services. He preached at Berea and Harmony near Rockville."—J. R. Clark.

"Studies in Stewardship," by Traylor, 196 pages, full of helpful, stirring teaching on Christian Stewardship, \$1 each. It will stimulate zeal and strengthen the Christian life.

"From Oklahoma City: "We have recently baptized 4 in our work here. Others are interested. Billy Mattox begins a meeting for us on June 21."—Earl C. Smith.

"Brother Klingman of Highland church, Louisville, held a week's meeting at Parkville, Ky., E. L. Jorgenson, who visits this church once a month assisting. Fine attendance and interest and 21 baptisms.

We can again supply Pierson's book, "Geo. Muller of Bristol"—\$1.50 each.

How is your supply of song books for the protracted meeting? "Great Songs of The Church" is most economical in the long run. Its contents can never be exhausted nor its songs ever wear out.

From Winchester, Ky.: "We have started work at a new mission point, and have 44 in Bible School."—Chas. M. Neal.

J. R. Clark was in a meeting at Antioch church, near Dugger, Ind., the latter part of June.

Word comes that Brother W. S. Irvine, who has accomplished a remarkable work of faith in Phoenix, Ariz., is very seriously ill. His friends earnestly ask prayers that he may be healed, to continue his work. Let us not neglect this.

H. L. Olmstead begins a meeting at Fisherville, July 6, and at Locust Grove church, near Franklin, Ky., July 26.

Stanford Chambers closed a meeting at Baird St., Louisville, with fine results.

Buy tracts for use before and during your summer meetings.

From Wichita Falls, Tex.: "I have been with the Buchanan St. church, this city, since March of this year. There were three baptisms last Sunday and there have been 42 new names added to the list of members since we moved here.

"The work is very encouraging in many ways. We begin a protracted meeting July 5 in which I will do the preaching. We are hoping for a good meeting. Pray for us, those of you who are interested in the Lord's work."—J. Scott Greer.

Quantity sales of the alphabetical hymnal, "Great Songs of The Church," since last report: Nampa, Idaho; Bengough, Sask.; Trenton, Fla.; Wawota, Sask.; New Plymouth, Ida.; Elk City, Okla.; Galveston, Tex.; Seminole, Okla.; St. Louis, Mo.; San Angelo, Tex.; Council Bluffs, Iowa; Collingwood, Ont.; East Point, Ga.; Vancouver, B. C.; Fort Sumner, N. M.; Cottonport, La.; Sherwood, Tenn.; Lawton, Okla.; Toronto, Can.; San Antonio, Tex.; Del Rio, Tex.; High Bridge, Ky.; Valdosta (Dasher), Ga.; Borger, Texas.

Order Tracts for meetings now!

## WHY FAITH AFFECTS US AS IT DOES

EARL C. SMITH

Why will faith change a persecuter into one persecuted? or take a man from a comfortable and settled home and make him a stranger living in tents? or take him from the throne and make him a slave? It always does that kind of thing. That is the proof that it is genuine. Why does it do it? If you were to ask Paul, he would say, "I saw Jesus Christ." If you were to ask Abraham and the patriarchs, they would say, "We saw a city that has foundations, whose builder and maker is God." If you should ask Moses, he would say, "I saw the recompense of reward." Faith takes this world away from us because it sees; sees Jesus. It sees Jesus identified with us, one with us. Faith sees "the sufferings of Christ, and the glories that should follow them." Always suffering and then glories. With the world the order is reversed; glories and the sufferings that shall follow them. Faith sees ourselves one with Jesus and knows—"if so be that we suffer with him, that we may be also glorified with him." Faith sees Jesus as a prize and it changes our whole estimation of the value of things. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Once Paul valued position and reputation and worldly comfort. But he saw Jesus and it changed his estimation of value and he said, "Those things that I once prized I now count fit only for the sewer." I want just Christ; He is everything to me. Once Saul of Tarsus loved his friends, but he saw Jesus and after that he loved his enemies and said, "Let me give this prize that I have found, Christ Jesus, to those who would kill me if they could. They are feasting on refuse; let me call them to feast with me on the body of Jesus." Faith does that kind of thing for every true believer, because it sees Jesus. This life is a storm life, but faith gives the sure hope that on the other side of the storm is an eternal calm where there is glory with the Lord. This sure hope is an anchor to the soul. The storms may beat against the anchored ship, but it cannot be moved for Jehovah is at her right hand. "Have faith in God."

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for \$1.

## SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

One of the peculiarities of typical modernists (half religious unbelief) is that they are constantly condoning crime and general immorality; the old-fashioned standards of chastity and moral decency are gone, along with the plain statements of God that enjoins the putting to death of the lusts and desires of the flesh. When the children grow up to cater to every worldly fad regardless of its tendency to pollution and ruin, the parents find themselves half way encouraging them, explaining and excusing, and becoming more worldly in their conception of morals. Old fashioned piety that is felt in the home circle, along with a devout family worship, is to be found in but few homes. What may we expect of the next generation?

\* \* \*

If possible the school environment is even worse. A fine Christian mother who deals with boys and girls in her own home and who is teaching them in church circles, and in school circles, said to me lately, "Brother Smith, I wish I could have the consolation of knowing one faithful boy or girl going through a nine month's term of high school and coming out with religious zeal unaffected." A very large per cent of public school and college teachers are modernists in sentiment. Even Christian colleges are in danger of catering to the world's idea of schools until they lose their power to produce faith and zeal for God. This world is the Devil's world (1 John 5:19). He is its prince and god (John 12:31; 2 Cor. 4:9). Every sentiment it breathes is poison to human character.

### WHAT CAN BE DONE?

We who have noted the warnings of the New Testament (2 Tim. 3:1-3; 4:2, 3; 1 Tim. 2:1-13) are not expecting world conditions to get better; surely our only hope is a greater consecration; a closer touch with God; a faith that young and old who touch us can feel; a conviction as to the right and wrong of moral questions based on God's plain statement that will carry force; homes with family worship and so full of faith and zeal for God that they will stand up in a polluted school environment and a wicked social environment; Bible classes and religious meetings that will get the Christ spirit and the Christ ideal into the young so thoroughly that the appeal of a wicked world will go unheeded. Above all we must pray as Daniel prayed when he was facing the lions' den; as Hezekiah prayed when the Assyrian army had him hemmed in; as Paul prayed about the coppersmith and the thorn in the flesh.

See about a supply of Song Books for your meeting.

## WHY I REJECT "POST-MILLENNIALISM"

R. H. B.

There are a number of reasons why I am opposed to the Post-Millennial doctrine, and I shall not attempt to give them all. I shall advance only two main reasons.

I.

First of all, I think, that whatever tends to nullify and destroy the *practical* end of any Bible doctrine, automatically condemns itself. Now the practical end of the Bible teaching concerning the Second Coming of Christ is to create in the believer's heart a lively hope and expectation, to make him watchful, to hold him in readiness, and to impel him to walk in the light of that certain though undated great future event. The teaching of the Lord Jesus all heads up in this. The good man of the house who must watch all night because he knows not at what hour the thief may come, the servant who must see to it that his Lord may find him "so doing," with loins girt and lamp burning; and the frequent admonitions, "Be ye also ready, for in an hour that ye think not your Lord cometh," and "Watch, for ye know not the day nor the hour," all show that this was the urgent point of the doctrine, which affects our daily lives. It will not be disputed that the apostles held up the coming of Christ as the hope of the church, the one event to be looked forward to; and that they made this earnest expectation the basis of every virtue and grace. The passages are many. This I think, will not be denied.

Now by its own definition the post-millennial doctrine is that Christ will not return until after the millennium has run its course. By the "millennium" is meant that period of a thousand years referred to in Rev. 20:1-6 during which Christ and His saints reign upon the earth. Among Bible students generally, however they may differ on details, it is understood that the millennium is that extended era of righteousness and peace of which both the Old and New Testament speak. It is not needful to discuss details. If there is to be a time when the old curse will be lifted, when creation shall be delivered from its pain and bondage; when the meek shall inherit the earth; when swords shall be beaten into plowshares and spears into pruning-hooks, and nations shall learn war no more; when the knowledge of Jehovah shall cover the earth as waters cover the sea; when Satan is bound and removed, and the kingdoms of the world shall have become the kingdom of the Lord and of His Christ—if there is to be such a time (and the Bible says there is)—that good age to come, by whatever name we may call it, is what is meant by the "millennium." It is evident on the face of it then that if the millennium is to transpire before the Lord's return as the post-millennial theory teaches, there is no need of our looking for or expecting His

coming in our day, nor any immediate urgency for constant readiness for that event. It is also impossible to explain on that view, the fervent expectation of the apostles and early churches. For if the millennium must first come and pass by, nothing could be more irrational than that Christians should be stirred up to be "waiting for" and "looking for" such a remotely distant event as Christ's return. In order to meet this difficulty the prospect of *death* has been substituted in the place of the hope of Christ's coming. But death is *never* held up as the object of the Christian hope, whereas the coming of the Lord, the future event ever-to-be-expected, was the constant inspiration of the apostolic church.

With the practical nullification of the hope of Christ's possible sudden, unexpected return, the exhortations based on it lose their force. The servant who says in his heart, "My Lord delayeth his coming," forgets all too easily and gets into bad ways and bad company. Such, the Lord says, will some day be suddenly surprised (Matt. 24:48-51). I believe the post-millennial teaching destroys this earnest expectation, hope, and its practical incentive to watchfulness, faithfulness, and readiness, which is based on the Bible doctrine of Christ's second coming.

## II.

My second reason for rejecting the post-millennial theory is that it necessitates an artificial system of interpretation of God's word, such as amounts in some instances to a practical denial of it. Every treatise in favor of post-millennialism I have ever seen goes first of all to great length to convince the reader that the prophetic teaching of the Bible does not necessarily mean anything definite. It is figurative, it is symbolical, it is "apocalyptic," it is obscure, it cannot be understood—until one would think that the Lord had as well left those pages blank—nay, had better done so, for as it is they may lead us into serious error. For my part I see no necessity for such previous discrediting of God's utterances in order to lay a foundation for any doctrine I would care to believe.

Thus, for example the coming of Christ according to post-millennial ideas may mean this or that—it may be the gradual improvement of the world, or it may have been the destruction of Jerusalem, or it may be the Christian's death, or what not. The "millennium" may be anything, everything, or nothing, as the case may be, seeing we don't know anything about it anyway. Often it is represented as some such miserable state of affairs as that we are now living under; sometimes it is denied entirely, or perhaps transferred to heaven. And so with most other themes of prophecy—the Antichrist, the Great Tribulation, the reign of Christ with His saints, etc.—all is made indefinite, thrown out of focus, spiritualized, vaporized.

Words are juggled—taken at some unusual meaning, interchanged.—It reminds one of an episode in Sweeney-Ditzler debate on baptism, when Ditzler insisted that one meaning of "baptizo" is "wash," and a "washing" might mean any one of several things. Very well, replied Sweeney, let us deal with the whole commission that way. "He that believeth and is baptized shall be saved." One definition of "believe" is "to have an opinion"; and one definition of "save" is "to preserve, to pickle." So we'll put it together: "He that hath an opinion and is washed shall be pickled."—Yea, what could not be made of the Bible by such methods!

There are however some exceptions to this: where there is a passage of scripture that seems to *favor* the post-millennial contention, that passage means exactly what it says, and must be taken at its very strictest literal meaning—as for example John 5:29 which *must* mean that all the dead must be raised at one and the same hour and nothing else (notwithstanding the fact that one contingent of the dead was raised already 2000 years ago, Matt. 27:52, 53). But when a passage flatly contradicts the theory (as for example Rev. 20)—that is highly figurative, and so symbolical that it can mean nothing except what the "interpreter" may choose to make it mean! This is characteristic of post-millennialism as indeed it must be of every false theory. A simple Christian with no axe to grind can rejoice in every statement of God, can accept it at its plain value and though he may not always be able to harmonize and combine all statements, he can and does believe whatever God says.\*

It is good to study God's word without reference to a foregone theory, whether "post-millennial" or pre-millennial." I had preached the coming of the Lord with emphasis years before the word "pre-millennial" was ever presented to my attention; but I still stand where I stood. My years of Bible study have brought more light on some matters, but I still stand by the same principles. When Christians stand simply on what God has said in His word, all of it, differences may indeed arise between them; but where men appeal unprejudicedly to God's word alone, and in brotherly love are willing to help one another and to be helped, all differences will be resolved, to the good and the blessing of all.

\*In saying these things I do not mean that brethren who hold to the post-millennial view are consciously perverting the scripture or are intentionally unfaithful to God's word. I only point out the fundamental deficiency of this mistaken view, and would urge them to adopt that free outlook on God's word which is our heritage in Christ.

"The only real way to 'prepare to meet thy God' is to live with thy God, so that to meet Him shall be nothing strange."

—Phillips Brooks.



**PORTLAND CHRISTIAN SCHOOL ACCREDITED**

STANFORD CHAMBERS

It will be of interest to some to know that Portland Christian High School domiciled in buildings owned by the Portland Ave. Church of Christ, Louisville, is now an accredited high school. While conformity to the aims, standards or regulations of the secular schools is not the thing our hearts are set upon (though we would set no lower standard even with regard to secular studies, as we strive for the spiritual always) yet we are pleased to be able to say to those wishing to avail themselves of the Bible teaching afforded here, both in the day school and in the Boll Bible Classes, that our high school work is recognized by the state educational authorities and college examinations are not required of our graduates. We take satisfaction in saying that our graduates of previous years have successfully stood college entrance examinations and that they are making good in their higher schooling, but our chief joy is in seeing them making good in definite service to the Lord Jesus. The highest institution is the School of Christ.

**CLOSING AT HARDING COLLEGE**

On June 4, Harding College held its seventh commencement. It was the closing of a very successful year. Considering the depression throughout the country in general and in Arkansas especially, it was a great year. The enrollment was the largest in the history of the college, and the college graduating class was next to the largest we had ever had.

Prospects for the opening in the fall are fully as good as ever before. We do not understand the attendance of the year that has just closed. The depression has been oppressive and distressing throughout the world, and especially in Harding College territory. Yet the interest for the college has not abated, but increased.

In the last term of the year we took some school warrants and a few more notes, perhaps, than formerly, but very few; and financially Harding College was never in better condition. Confidence in the future of the institution was never so strong. Especially has the success of the present year increased the confidence of the brethren in our territory in the safe business management of the institution.

Visitors came to this commencement from far and wide. We have never had so many, and we have never enjoyed a commencement more. Our visitors can never be too many nor can stay too long.

Ex-Governor Charles Hillman Brough delivered the class address. Dr. Brough received his doctor's degree from John Hopkins; and, at the time it was conferred, he was the youngest Doctor of Philosophy in America. His message was a masterful address. Before he was elected governor of Arkansas, Dr. Brough was a member of the faculty of the University of Arkansas. He is a distinguished citizen, an educator of the first rank, a statesman and lecturer of international note.

Our college class of eighteen members was from nine states. The influence of Harding College is encircling the globe.

J. N. Armstrong.

"Songs for Children," the 14 best for the primary age, in pamphlet form, with words and music, 5c each, 50 for \$1, from this office.

**ON FOREIGN FIELDS**  
**MISSIONARY NOTES**

DON CARLOS JANES

"And lo I am with you always, even to the end of the world"—when you "Go into all the world and preach the gospel to every creature." That means "all the days" and to the "end of the age." \* \* Christine Jones, Glasgow, Ky., is on her way to Japan to teach the missionary children.

The "Oriental Christian," edited by Benson and Oldham with assistants, presents the work in China, Japan and Philippines in a good way. Your subscription (50c) would help in this good effort. Send here and we'll forward. \* \* Bro. Short has decided to continue work at Huvuyu with Sherriffs and Garretts—a strong team. \* \* About 200 Chinese Bibles can be had for \$25. \* \* That Emergency Fund is not yet completed. \* \* Bro. and Sister Rhodes' work has prospered in their absence, but they and the children are eager to get back. \* \* Bro. McCaleb has had a most interesting and profitable trip to Korea visiting Bro. Dong's new work. There are now two congregations. McCaleb saw 31 baptized in his 11 days there. Who volunteers for Korea?

Bro. Etter, of Sapporo, in the northern part of Japan, writes vividly of the hairy aborigines of that country. \* \* Two volunteers for India, two families for Africa, another family for somewhere, and we can send them all—easily. \* \* If each plain disciple would give at once the price of a single soft drink, a travel and support fund of \$25,000 would be provided. Do you think it is sin to withhold the gospel from the heathen when it could be so easily supplied? \* \* Bro. Brown had a big family and some thought not best to send him to Africa. We delayed: a daughter died; we sent the remainder of them; the youthful son has been a full time teacher in the native school; Brown has baptized many, 51 on a single recent trip. \* \* A penny a day (you can hardly keep from throwing away that much) will support 1,000 missionaries better than the present company is being supported. Who then should offer any sort of excuse for not giving to foreign missions? \* \* There are two friends who can provide thousands of dollars for missions and no one be the worse off. One is Mr. Economy who keeps you from buying too many automobiles, radios, and luxuries, though he permits you a reasonable living. His chief function is to kill Wasteful Spending. The other fellow's name is Mr. Sacrifice. John and Jesus knew him well. He makes you happy in going without things you'd like to have because you'd like better for God's gospel to be proclaimed world-wide. Meet these efficiency experts and report.

**HONG KONG MISSION**

The work in Hong Kong is very encouraging. The Sham Shui Po church is taking on new life and numbers of our young people are attending the services, many of whom are not yet Christians. Am doing all the personal work among them I have time to do. For some weeks I have been teaching five Bible classes a week in Munsang College and am working in two more now. This keeps me on the jump but I am better off when I am busy.

One servant has been sick for two weeks so I have had to help more with the boys. Victor is doing well in Kindergarten, came home last Friday with the mumps. David wants to do everything Victor does and guess he will have to have the mumps too! Sarah is more than five months old now and is being well cared for at the hospital.

I certainly appreciate the many letters of sympathy and encouragement. They have been a great help to me in these dark days.  
Hong Kong, P. O. Box 192. E. L. Broaddus.

**DALLAS HEBREW MISSION**

We were gladdened again by the presence of Brother Geo. A. Klingman in our Hebrew Mission on Friday night, June 12. He spoke on the theme of "The Heart-Veil Lifted." As always, he brought us "the finest of the wheat." Jew and Gentile listened with riveted interest and to eternal profit. That stirring address was one that particularly applied, because it brought out the true spirit of love. It was profound in its depth. That gripping message was weighty with divine yet stern facts, but it cannot be computed for the warm, inward, spiritual results it brought to us. The mental mood of the Jews was serious, and moderating into inquiry. Thank God! Two of the Jews present who are coming to our Mission Center, have shown for some time interest not artificial, but original, and manifest a deep concern, and are disposed to listen to the servant of Christ, and will undoubtedly in due time become baptized believers.

The Jews will not be approached in the same manner as are other races and nationalities. The Jews will not be seen entering an enclosed compartment, which is known under the hateful name of Clouster (church), and which is looked upon as a phase of heathenism, and of course is greatly abhorred by them. There is a better way, a way that seems to reach the Jew where he is at home, and that is the Hebrew Mission. Through this agency a large number of Jews are being reached, and it is evident that results have been accomplished.

We are laboring under heavy handicaps, and have been faced with many discouragements due to our very feeble financial support. I pray that God may stir up Christian hearts for our Jewish Evangelical work, that the Jews may receive the Truth as it is in Christ, their rejected Messiah.

Dallas, Texas, P. O. Box 1011.

Stephen D. Eckstein.

**PRAY ON THIS DAY**

A quiet, silver-haired saint known for his steadfastness and constancy to the Morning Star, suggests that a Sunday be appointed as a special season of prayer in behalf of missions and that on this day a sermon be preached along the line of giving the gospel to those for whom it is divinely intended. This practical proposal has already appealed to some who love the Lord and we are glad to lay it before a larger number of His disciples that all who "agree" (Matt. 18:19) on this matter of intercession may unitedly and with special emphasis address the Throne on Sunday, July 19.

**THE LORD'S DAY LESSONS**

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

**FIRST LORD'S DAY LESSON OF JULY**

Lesson 1.

July 5, 1931.

**THE GIFT OF THE HOLY SPIRIT**

**Golden Text:** Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth—Acts 1:8.

**Lesson Text:** Acts 1:6-9; 2:1-8.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

Acts 2:1 And when the day of Pentecost was now come, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7 And they were amazed and marvelled, saying, Behold, are not all these that speak Galileans?

**Study Questions and Brief Comments**  
(Whole lesson includes 1:6-14 and all the second chapter.)

**Verse 6.** What question did they put to the Lord? Did they ask Him whether He would restore the kingdom to Israel? What did they ask? (Whether He would restore it "at this time.")

**Verse 7.** What answer did they get? Was this one of those "times and seasons" which the Father reserved in His own authority?

**Verse 8.** But what promise did the Lord make them? When would they receive power? When would that be? (See v. 5.) What would they be then? Where? (Note the progress from Jerusalem outward.)

**Verse 9.** What happened when the Lord had said this? Did they see Him going up? (Comp. John 6:62.) How was he finally taken from their sight? (Be sure to read verses 10-14 in class.)

**Acts 2:1.** What was "the day of Pentecost"? (See Notes.) Who were together? (See last verse of first chapter.)

**Verse 2.** What sudden demonstration occurred? Where did the sound come from? What was it like? Where did it center?

**Verse 3.** What appeared? Were they tongues of fire? On whom did it sit?

**Verse 4.** What is said of them all? What did they begin to do? How were they enabled to do that?

**Verse 5.** Who was dwelling in Jerusalem at the time? Why were there so many Jews from other countries there? (See Notes.)

**Verse 6.** What drew the multitude together? What amazing thing did

8 And how hear we, every man they witness when they came? in our own language wherein we were born? **Verse 7, 8.** What wondering question did they ask? Was this truly a great marvel?

#### NOTES ON LESSON 1

##### LAYING OUT THE LESSON

The lesson can conveniently be divided into three parts:

- I The Promise of the Spirit
- II The Fulfillment of the Promise
- III Results

**I. The promise of the Spirit** had been given repeatedly—especially in the Upper Room (read **John 14:15-17, 26; 15:26; 16:7-14**) and on several occasions after the Lord's resurrection. In our printed lesson (Acts 1:8) the Lord again refers to the promise. Note that it was necessary for them to remain in Jerusalem (Acts 1:5; Luke 24:49) and that they must not proceed to preach or bear testimony for Christ till the Spirit had come.

**II. The promise was fulfilled** on Pentecost (the "50th day" after the Passover, the feast of first fruits. See Lev. 23:15-21.) The Jews that came from other countries to celebrate the Passover in Jerusalem generally remained over till after Pentecost. This accounts for the multitude of foreign Jews in Peter's audience. Note how the Spirit came. Four things are mentioned. The demonstration was real, visible, and objective. Nothing was based on mere inward feeling and "experience"; everything on outward fact. Thus the world and the disciples themselves were convinced that the Spirit had actually come.

**III The Results.** To get the whole view of the results, the entire second chapter (which belongs to our larger lesson) must be taken in. (1) The multitude were drawn together by the strange and awful sound. (2) They were astonished beyond measure to hear a company of Galileans speaking in languages with which these visitors from other countries were familiar. (3) Peter then steps forth and explains the wonder to them, and (for the first time in the world's history) proclaims Jesus, crucified and risen, as Lord and Christ. (4) Many are convicted and ask of Peter and the rest of the apostles the way of salvation. (5) A clear and simple answer is given them. Those who receive the word are baptized (about 3000 being added on that one day); and these form a body, continuing among themselves steadfastly in the apostles' doctrine, in fellowship, in "breaking of bread" and in prayers. This company which had thus come into existence is henceforth called **the church**. (See Acts 2:47; 5:11. Comp. Eph. 1:20-23.)

## SECOND LORD'S DAY LESSON OF JULY

Lesson 2. July 12, 1931.

### THE PREACHING OF THE APOSTLES

**Golden Text:** We must obey God rather than men.—Acts 5:29.

**Lesson Text:** Acts 4:1-14.

1 And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,

2 being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in ward unto the

**Study Questions and Brief Comments**  
**Verses 1, 2.** Who spake to the people? (See Notes.) Who came upon them? Who was instrumental in the death of Jesus Christ? (The Pharisees.) Are they persecuting the apostles now? Why were they troubled? (Two reasons.) Why would the Sadducees object to the preaching of the resurrection? (See Acts

morrow: for it was now eventide.

4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6 and Anna the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8 Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11 He was the stone which was set at nought of you the builders, which was made the head of the corner.

12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And seeing the man that was healed standing with them, they could say nothing against it.

an fishermen? Would association with the Lord Jesus have such effect upon even humble men?

**Verse 14.** Why could they say nothing against it? What shows the loyalty and thankfulness of the healed lame man? (The fact that he was there and stood by his friends.) Can the enemy today say anything against our good works which we have done in Jesus' name?

#### NOTES ON LESSON 2

##### THE FIRST PERSECUTION

The last thing told us in Acts 2 was that the newly born church had

23:8.)

**Verse 3.** What did they do to Peter and John? Why did they put them in prison? (Because it was now evening.) Was this the first persecution of the apostles and of the church? (Yes.)

**Verse 4.** What effect did the word spoken by them produce? (Comp. 2 Tim. 2:9.) How large had the number of believers become?

**Verses 5, 6.** Who came together in the morning? Was this a very high and august assembly? (The highest of the nation.)

**Verse 7.** What question did they put to Peter and John?

**Verses 8, 9.** Who answered the question? What is said about Peter? (He was filled with the Holy Spirit.)

What had the Lord promised them about this very thing? (See Matt. 10:19, 20.) Is it usual for people to be brought before the bars of justice because of a good work they have done? What was that good work for which Peter was now arraigned?

**Verse 10.** Did Peter tell them by what means and in whose name the lame man was made whole? Did he mince words with them or did he speak very boldly and plainly?

**Verse 11.** What did he say about the Lord Jesus? Who were the builders? Who had quoted the same passage once before? (See Matt. 21:42.) Where did the Lord Jesus find the saying? (Ps. 118:22.)

**Verse 12.** Where only is salvation to be found? Is there any other man under heaven that has ever lived or ever will live that can do for us what the Lord Jesus does?

**Verse 13.** Was it common for men to be bold and at ease before this court? (No, they were usually terrified.) What did these rulers especially notice in Peter and John? Was their boldness and confidence due to their personal ability? How did they explain that boldness in these Galile-

an fishermen? Would association with the Lord Jesus have such effect upon even humble men?

**Verse 14.** Why could they say nothing against it? What shows the loyalty and thankfulness of the healed lame man? (The fact that he was there and stood by his friends.) Can the enemy today say anything against our good works which we have done in Jesus' name?

favor with all the people. But that condition was not to continue. The Church of God, by its very existence, is a challenge to the devil, and he will not be slow to take it up. The first weapon he used against the church was that of persecution. Many sermons had doubtless been preached by Peter and the rest of the apostles since the sermon on the day of Pentecost; but of these only the one in the third chapter of Acts is recorded; and that for a purpose, for it was this sermon that led to the first persecution. It was the Pharisees that had persecuted the Lord Jesus Christ, but now it is the Sadducees that are Satan's agents, showing their hostility and opposition to the apostles. The apostles did two things that the Sadducees could not bear: (1) They taught the people; and that they considered an infringement on their province. (2) Worse still, what they taught was directly opposed to the Sadducean doctrine, for they preached in Jesus the resurrection of the dead. Incidentally this teaching represented them as the murderers of Jesus. So they came upon the apostles and put them in prison for the night. But the first persecution was very mild. They would probably not have put them in prison at all if it had not been evening. On the morning the apostles were brought to trial and astonished the assembled Sanhedrin with their boldness, which in men of such lowly station was very remarkable indeed. They went aside and counselled among themselves as to what they should do, and decided to prohibit the apostles from doing any further preaching or teaching in the name of Jesus. Peter and John in no wise agreed to submit to that (see Acts 4:19, 20). But the court released them, being unable to find any charge against them "because of the people." In Acts 4:23-31 we have a very remarkable account which by all means ought to be studied in connection with this lesson. The apostles and disciples realizing that this was the beginning of an era of persecution, felt above all things their need of boldness for the coming days. They prayed for this in concert and the answer came in a marvelous manner.

#### QUESTIONS FOR THE CLASS

1. What was notable in this lesson? (See Notes.)
2. What led to this first persecution? (See Acts 1-10.)
3. Who came upon Peter and John as they were finishing that sermon?
4. Why did the Sadducees object to this preaching?
5. What did they do with Peter and John for the night?
6. What did they do next morning?
7. Who was on the spot as a living testimonial to the power of Christ?
8. What question did the court
9. What was the occasion of Peter's sermon in Acts 3? (See put to Peter and John?)
10. What was Peter's straightforward answer?
11. What great statement is found in Acts 4:12? (Memorize this.)
12. What did the Sanhedrin do about it?
13. Did Peter and John promise to obey them?
14. Why not? (See Golden Text.)
15. What did they do after they were released? (See Acts 4:23-31.)

### THIRD LORD'S DAY LESSON OF JULY

Lesson 3.

July 19, 1931.

#### SOCIAL SERVICE IN THE EARLY CHURCH

Golden Text: He himself said, It is more blessed to give than to receive.—Acts 20:35b.

Lesson Text: Acts 4:32-35; 6:1-4; 2 Cor. 9:1-7.

32 And the multitude of them that believed were of one heart

Study Questions and Brief Comments  
Verse 32. What is said of this first

and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold,

35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

Acts 6:1 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations.

2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.

3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

4 But we will continue steadfastly in prayer, and in the ministry of the word.

2 Cor. 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:

4 lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

5 I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your a-

church? Were there many members in it? What did they have that is mentioned in Eph. 4:3? How far did they go in the disposal of their goods?

Verse 33. What in the meanwhile did the apostles do? On what great fact did they concentrate their testimony? How did they bear their witness? (With great power.)

Would the backing of such a church tend to give power to those that preach the gospel? What was upon them all?

Verses 34, 35. What showed that great grace was upon them all?

(Comp. 2 Cor. 8:1, 2.) How was the lack of the poor supplied? To whom were the proceeds of the sold lands and houses brought? What was done with them? In what respect does this differ from the schemes of socialism and communism? (See Notes.)

Acts 6:1. Did the number of disciples continue to multiply? What threatening cloud arose on the clear sky of their unity? What was the occasion of this murmuring? What is the difference between the Grecian and Hebrew Jews? (The latter lived in Palestine, the former were from foreign parts.)

Verses 2, 3. What steps did the twelve take to adjust the matter? What did they say was not fit? What orders did they give? What three qualifications had been laid down for the men who were to attend to this business?

Verse 4. What did they propose to do? Is that the chief work of a preacher?

2 Cor. 9:1, 2. Concerning what does the apostle write to the Corinthians? What disposition had this Gentile church shown in time past? What effect did their example have upon others?

Verses 3-5. For what purpose did Paul send the brethren to Corinth? (To stir them up to do this work fully lest his glorying concerning them should be put to shame.)

Verse 6. What law does he lay down? Is this true in the spiritual world as well as in the material? Does it pay a man to be niggardly with seed? What sort of harvest will he that sows bountifully have?

Verse 7. Did God lay down a certain amount or a definite percent that

forepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7 Let each man do according as

they should give? How should every man give? How should he not give? What kind of giver does the Lord love?

he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

### NOTES ON LESSON 3

#### THE "COMMUNISM" OF THE EARLY CHURCH

This was not what is politically called "communism." For, (1) it was all free and voluntary; (2) not all gave up all their possessions—perhaps not any; (3) the sum total was not divided among all: only the needy received help.—Owing to peculiar conditions at Jerusalem, the church there had to provide help for a great number of poor—among them many "widows" who had come to the holy city for refuge (Acts 6: 1). Just such a situation seems never to have arisen afterward; but the Jerusalem church set an example for all future, that we must share our all to keep our brethren in Christ from starving.—Here are two extracts, one from J. W. McGarvey, the other taken from the "Bible Commentary":

"This church," says McGarvey (Commentary on Acts), "was not at this time a commune, or a socialistic club, as many interpreters have fancied, for there was no uniform distribution of the property of all among the members; neither was the property of all held and administered by the apostles as a business committee. On the contrary, 'a distribution was made unto each as any one had need'; which shows that only the needy received any thing, and that those who were not needy were the givers."

"There was no community of goods, 'as touching the right, title, and possession of the same,' absolutely and universally enforced [or enforced at all] as a necessary or permanent arrangement of the church. This is plain from Acts 5:4; from the scope for the almsdeeds of Dorcas, 9:36; from Mary, the mother of Mark retaining her house, 12:12; from Mnason's ability to provide lodging, 21:16; from the Hebrew Christians having property of which they could be despoiled, Heb. 10:34; 13:2, 5, 16; from the exhortations to almsgiving, and to the distinct duties of the rich and poor in the Epistles generally . . ." —(Bible Commentary.)

#### "SOCIAL SERVICE"

We do not know what programs may be included under that term, and we hear "social service" extolled so much by some who have no part nor lot with our Lord Jesus Christ, that we are somewhat suspicious of it. Some who have abandoned faith in everything beyond this life have become extremely interested in the betterment of earthly conditions—which is well so far as it goes, but certainly is no substitute for the gospel. Others have come to the conclusion that "social service" is most or all there is to Christianity. Some think it is the "bringing in of the kingdom." That is all a mistake. If the Lord Jesus had been minded to do so, He could have brought in general betterment and social reforms. Such reforms were as much needed then as now, or even more. The fact that neither He nor any of His Spirit-guided apostles made even any such attempt, shows that merely to do that was not His object. He might have overthrown every social wrong and brought in every social good, and mankind would have been no better off than before. His work was to save men—without which there can be no real blessing in the end. In the course of His ministry He "went about doing good and healing all that were oppressed of the devil." (Acts 10:38.) The same He would have us to do, for so we show forth His love unto men. In so far as that is "social service," we are for it, but prefer to call it "good works, done in Jesus' name." Our program is to do good unto all men, as we

have opportunity; especially unto the household of the faith. For we believe that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Titus 2:14.) "Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)

(USE STUDY QUESTIONS FOR CLASS)

## FOURTH LORD'S DAY LESSON OF JULY

Lesson 4.

July 26, 1931.

### CHRISTIANITY SPREAD BY PERSECUTION

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

Lesson Text: Acts 7:59 to 8:4; 11:19-21.

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

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

8:1 And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

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

3 But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

4 They therefore that were scattered abroad went about preaching the word.

11:19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

**Study Questions and Brief Comments**  
(See notes for connections and intervening portions.)

**Verse 59.** Who was Stephen? (See Notes.) Why did they stone him? (On Stephen's speech, the occasion and the result of it, see Notes.) What was Stephen doing while they were stoning him to death? What prayer did he address to the Lord Jesus? Where had a similar prayer been before offered? (See Luke 23:46.) Is it likely that the Lord answered this prayer?

**Verse 60.** What posture did Stephen assume? What was his last cry? Who had said a similar thing in his last hour? (See Luke 23:34.) How is Stephen's death described? (He "fell asleep.")

**Chapter 8:1.** Who is mentioned here for the second time? (Comp. 7:58.) What started upon the death of Stephen? What happened to the church in Jerusalem? Was it a very large church? (See Acts 2:41, 47; 4:4; 6:1, 7.) Who alone of the church was not scattered?

**Verse 2.** By whom was Stephen buried? Did they express their grief openly? Was that a brave and loyal thing that they did?

**Verse 3.** Who is mentioned here for the third time? What are we told of his activities? (Comp. chap. 9:1.)

**Verse 4.** Was the church blotted out by this persecution, or was it spread abroad? Who carried the gospel out in every direction? Was it only the preachers that did that or all the members who were scattered abroad? (On intervening portion see Notes.)

**Acts 11:19.** How far did some of those that were scattered at that time

travel? Find these places on the map. Did they preach the gospel all along the way? To whom only did they preach it?

**Verse 20.** What bold step forward did some take? Who were they?

**Verse 21.** Did the Lord bless their work among the Gentiles? What resulted from it?

#### NOTES ON LESSON 4

##### BETWEEN THE LESSONS

We left the story of Acts in our preceding lesson which told of the church's service to the poor and widows, at the point where seven men were to be selected to attend to that business. One of these seven was Stephen—a remarkable man who was full of **wisdom, of the Holy Spirit, of grace, of power, and of faith.** It was this man that God selected to deliver his final indictment against the Jews. Stephen was brought before the Sanhedrin on a false charge and in his defense he made a speech in which he laid bare the disobedience and perverseness of the Jews from the beginning of their history. The speech enraged all the hearers. But when Stephen saw a vision of the opened heaven, and Jesus standing on the right hand of God, and **spoke** of it, they broke forth into a paroxysm of fury and dragged him out of the city and stoned him to death. At this point begins our printed lesson. Be sure to read all of chapter seven.

##### WHEN THE CHURCH WAS SCATTERED

Up to this time the gospel had never as yet been preached outside of Jerusalem but now driven forth by fierce persecution the members of the great church in Jerusalem (a church of many thousands of members) were scattered in every direction and wherever they went they preached the good tidings of salvation through Christ. One man especially is mentioned in chapter eight. He was one of the seven who were selected originally to serve tables, Philip by name, and he went as far as Samaria. This was itself a bold and daring step forward. The Lord endorsed Philip's work in Samaria and the results of it were great. Further on in the same chapter Philip is sent to preach to an Ethiopian official who was returning to his country. Thus the gospel began to be spread into far away regions.

The ninth chapter of Acts tells of the conversion of Saul. The fierce persecutor of the Church. A man whom God had designed for himself to be the apostle of Christ to the Gentile nations of all the earth. This was another step forward in God's world wide program. Next, in chapters 10 and 11 God demonstrated to the Jewish brethren at Jerusalem that the Gentiles were acceptable to Him. He did this through the marvelous conversion of Cornelius. These things will come up in future lessons. At Acts 11:19 the printed lesson resumes again.

##### THE NEW GENTILE CENTER

The men who preached to the Greeks at Antioch met with wonderful God-given success and soon a church came into existence in Antioch, which was composed chiefly of Gentile members. The brethren at Jerusalem were greatly interested and sent one of their great and trusted men, Barnabas by name, to investigate the conditions at Antioch; who when he was come and had seen the grace of God was glad and exhorted them that with purpose of heart they should cleave unto the Lord: for he was a good man and full of the Holy Spirit and of faith: and much people was added to the Lord. (Acts 11:23, 24.) Barnabas then went to Tarsus and brought Saul to Antioch and there followed a protracted meeting which lasted for a whole year. Thus a great and powerful church was formed in Antioch and this church became a center for missionary effort among the Gentiles.

(USE STUDY QUESTIONS FOR CLASS).

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