

"WITH ONE ACCORD."

Rev. A. J. Shea.

The logic of man and the Book of God do not always agree. In the minds of some a very logical conclusion has been reached when they say that Jesus prayed "that they all may be one," when He prayed for the sanctification of the disciples in the 17th chapter of John. Then it is stated in the Book of Acts: "And when the day of Pentecost was fully come they were all with one accord." So they conclude the disciples must have been sanctified before Pentecost.

This word "accord" is used at least fourteen times in the New Testament, and eleven times translated as it is in Acts 2:4—"They were all with one accord." Acts 1:14, "These all continued with one accord." Acts 2:14, "Continuing daily with one accord." Acts 4:24, "Lifted up their voices with one accord." Acts 5:12, "All with one accord in Solomon's porch." Acts 7:27, "Ran on him with one accord." Acts 8:26, "The people with one accord gave heed." Acts 23:20, "They came with one accord." Acts 18:12, "Made insurrection with one accord." Acts 19:29, "They rushed with one accord."

Let any Bible student study these expressions as they occur in Acts, and he will see that one of them is expressive of the minds of the men who stoned Stephen, and two of them show the feelings of the people against Paul; and yet all of them are from "homos," meaning the same place, same time, together; and "thumos," This proves that the word may be used to passion, fierceness, indignation, wrath. express men's minds in a good or bad sense, and that the main thought in it is the oneness of purpose or object they have in mind. The disciples met on the day of Pentecost with one purpose in view, to tarry till the Holy Ghost came. The men in the 7th Acts had one purpose in view, the stoning of Stephen. In the other places their mind was to rid the earth of this disturber Paul.

In Acts 12, the door opened 'of its own accord.' The Greek word here is the one from which we get our word "automatic." There is but one word left and that one does not express what the "third blessing" people try to get out of the word in Acts; but this one is after Pentecost. Phil 2:2, "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Here the word is translated "sumpsuchos," co-spirited, similar in sentiment, likeminded. The first part denotes union, association, resemblance, and carries in it the thought of completeness. These words are taken from Strong's Exhaustive Concordance, a recognized authority.—Wesleyan Methodist.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry,
Will never close his ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
Then rest on him, today, forever!
—F. R. Havergal.

GOOD BOY—GOOD MAN.

He was fourteen years old and earning four dollars a week. He went to his minister for advice.

And that week, out of his four dollars, he put aside forty cents in a separate account and marked it for the Lord.

That was fifty years ago. He has lived just an average age life; his income has never been great; no one knows him as a great philanthropist. Yet he has expended on the Lord's account more than \$60,000.

He has educated twenty-five men. Some of them are ministers, some physicians, one is a college president.

He has helped cripples to be self-supporting.

He has identified himself with a multitude of good works.

He might have said, "I am but an average man; I can do nothing."

Instead he did what he could—did it systematically, with vision and joy:

And the lives that he has influenced will go on influencing other lives, and those still other lives in turn as long as the world shall last.

Will you, too, begin today to invest in the sort of influence that is eternal?—The Church News.

HOW IT SOMETIMES HAPPENS.

Once a little missionary,
Went away to foreign fields,
But 'tis disappointing very,
That to love her spirit yields.

For another earnest worker,
Toiling lonely in the strife,
Saw this cheerful little maiden
Wo'ed and won her for his wife.

And they two now joined together,
Laboring for one common cause,
Prove that "marriage is no failure"
And that nature knows no laws.
—Sel.

Of the Southern Methodist Church, Bishop Chandler says: "A stand must be made, against liberalism if a shred of Christianity is to left among men for transmission to the generations to come, or even if the faith of the present generation is to be maintained. A policy of concessions to it and compromises with it can be followed with safety no longer."

"The cause of holiness is larger than your sect, my sect, or anybody's sect, yes, larger than all put together. If not, it is not worth defending. The doctrine and experience of holiness if kept where the scriptures put them, are the most practical and reasonable of all doctrines or teaching."

The cause of the increase of crime is the disregard for law and authority. This disregard comes from two classes—those who fail to bring up their children to obey proper authority and the judiciary system that is getting lax in punishing criminals. Unless our courts of justice wake and become a terror to evil doers we are doomed as a nation.—Christian Witness.

"TIMES HAVE CHANGED."

Yes, but wherein? Has God changed?

Has the Book changed?

Has the human heart changed?

Has man's need of a Saviour changed?

Have the awful facts of sin and death and hell changed?

Has the utter hopelessness of man apart from Christ changed?

Has Christ's willingness to save to the uttermost all who come unto God by Him changed?

Charles G. Finney and Dwight L. Moody believed that revival was necessary in their day. Wherein have the times so changed in a brief half century that revival is not necessary in our day?

If God is the same, the Book the same, the human heart the same, man's need the same, sin and death and hell the same, man's hopelessness apart from Christ the same, His willingness to save the same—if all these are the same, then what is not the same?

Ah, it is the professing Church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, because it has all but lost Him.

The professing Church has changed. It needs reviving!

"Remember therefore from whence thou art fallen, and repent, and do the first works; else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5.—Wesleyan Methodist.

PASSED BEYOND THE VEIL.

When God calls home the dear ones whom
we love
To dwell with Him in perfect peace above,
We cannot feel that He has loosed the tie
Which bound our human hearts on earth;
so I

Find comfort in the thought that they may
be
My guardian angels, keeping watch o'er me.

For sometimes when my heart and I need
cheer,
These loved ones seem to rove very near.
I almost feel the touch of each dear hand
Upon my own, to help me understand
I still am theirs and they are mine, e'en
though
They dwell in heaven, I on earth below.

No broken ties, but just a veil between
My earthly vision and that world unseen!
A little time to wait while loved ones there
Keep tender watch o'er me, till I may
share
Their perfect peace and God's most perfect
Love,
Known unto those who dwell with Him
above.—Sel.

No man is educated who is not versed in the Book of books. If he is profoundly versed in the Bible, he is educated in head and heart, no matter how ignorant of other books.—Hon. Josephus Daniels.