transche wickedness of our society of the chance to develop homself nto sin. You will find g a great part of it among those who have a leisure without the knowledge of the Lord how to use their leisure property. So, the first element, then, of missionary work is to bring the knowledge of that man's situation and where he is and/does not have to be given in the sense consorious of manned measure though it is some but to bring men to realization of what he already knows about A sin and the fact that he is hiding from God. Then, this first greatest missionaries of all, also, gives us the marvellous promise of salvation. In verse 14, I feel that we must interpret verse 14 as a if I were standing it talking to somebody and I walked to him a certain distance, and I turn and talke to somebody else. And I find a nm- number of places in the Scripture which are not possible to understand properly unless you assume that thing. One talks to one for a little, and talks to another for a while. Here I thkink of God as speaking to the serpent and saying to the serpent. I will put enmity between thee and the woman and between tht-seed-abd-- thy seed and woman's-seed. In general we find that theory - a fear of a serpent and hatred of a serpent. I do not think that a Satan there is enmity between the serpent and the owner or between the woman and the scrpent satan. In fact there are as many women as many men that loathe sa Satan. I do now not think that is showing any relation to Satan, but I think that is dealing with the serpent S. There is this natural antipathy toward serpents that we find everywhere. In life among most people there is this fear and hatred of serpents beyond what we have like lions a or tigers which may be a far more deadly than any serpent could ever be. But h' then He says, not they, but I the sed seed will bruise thy head but her seed, the seed of the woman is a little suggestion of virgin