

WORD AND WORK

WORDS IN SEASON.

R. H. B.

"Ye turned unto God from idols . . . to wait for his Son from heaven."

[In the February WORD AND WORK, the "Words in Season," outlined God's Waiting-Times. The present waiting season began with the Lord's departure and will end with His return. The "Words in Season" this month take up this last stretch of waiting in particular.—Editor.]

THE DISCIPLINE OF WAITING.

The discipline of waiting has its own peculiar value. It exercises faith: it develops faithfulness; it trains us to patience, and teaches us to be steadfast under trial. It especially serves to keep us in an *unsettled condition* as sojourners who dwell in tents, like Abraham and the heirs with him of the same promise. Such a frame of mind is essential to a true, pure Christianity. The Scripture sharply distinguishes God's true people from those who "dwell on the earth"—earth-settlers. *They are not settlers, but on the contrary, they are strangers and pilgrims: pilgrims because strangers.* Their Lord was the original Stranger here. Bethlehem had no room for Him. "He was in the world and the world was made through him, and the world knew him not. He came unto his own and they that were his own received him not." But to the few that received Him, He imparted the Divine life and made them children of God. (John 1:10-13). While this united them with Him, it separated and alienated them from the world. "If the world hated you," He said to them, "ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:18, 19). The sons of God must be strangers here just as the Son of God was. "Behold what manner of love the Father hath bestowed upon us that we should be called children of God. *For this cause the world knoweth us not, because it knew him not.*" However, there is a day coming when the sons of God shall lay aside the humble guise which now they wear, and shall appear in the glory of His likeness. "For when He shall be manifest we shall be like Him, for we shall see Him even as He is." There then is the fixed goal of their waiting-time. And the hope to which they look is a potent power that shapes their present course: "Everyone that hath this hope set on him purifieth himself even as He is pure." (1 John 3:1-3). "Set your mind on the things that are above,

not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:2-4).

"WHO MIND EARTHLY THINGS."

The power of this hope to separate from the world is seen in a remarkable passage in Philippians. Setting forth the one single aim of his life, the apostle admonishes the brethren to be imitators of him, and to mark those who walk after his example. Then he describes a type of church-members quite plentiful even in that day, and no less abundant now: "For *many* walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is perdition, whose god is the belly, whose glory is in their shame, *who mind earthly things.*" The essence of their failure lay in the fact that they minded earthly things. Therefore, the cross of Christ was unwelcome to them for it strikes at the very heart of worldly aim and ambition. (Gal. 6:14). Because they minded earthly things it follows that their real god was their belly, under whatever refined name or pretense they may have carried on the worship of that god. Their success in combining Christianity with worldly ends, and making their faith subserve material benefits filled their mouth with boasting, they congratulated themselves upon having managed to make godliness a way of gain; whereas they ought to have hung their heads in shame. They mind earthly things! They are wrapped up in the worlds affairs: society, commerce and politics, material improvements, amusements, honors and prestige, wealth and fame among men—such are the things that occupied their minds. The thoughtful reader will not fail to notice how strikingly this describes the popular Christianity of our times. But the apostle quickly distinguishes himself and the faithful at Philippi from that class of Christians. "For *OUR* citizenship is in heaven," he says—"whence also *we* wait for a Savior, the Lord Jesus Christ: who [when He comes] shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. Wherefore my brethren, beloved and longed for, my joy and crown, *so stand fast* in the Lord." (Phil. 3:17-4:1)

EAGER, ARDENT, WAITING.

The word used here by the inspired apostle, and translated "wait" in our Bible, is a word of peculiar force (*apekdechomai*). The older view was that this word signified "waiting it out," "waiting patiently to the end." That meaning would be strictly in harmony with Gods will expressed elsewhere. But this particular word bears an additional and intenser meaning: to *await eagerly* and *ardently*. It denotes a keen and anxious expectation. It is used in Rom. 8:18-25 in connection with a very singular and extreme expression. We read there that "the earnest expectation" (*apokaradokia*, the outstretched neck, the uplifted head)

of the creation waiteth (apekdechomai) for the revealing of the sons of God;" and "even we ourselves groan within ourselves waiting (apekdechomai, again) for our adoption, to wit, the redemption of our body." Both the "revealing of the sons of God," and "our adoption, to wit, the redemption of our body," center in the second coming of Christ. Thus the whole creation in its unconscious groaning, and the children of God consciously, are represented as in an attitude of suspense, most eagerly awaiting and sighing for that glorious day of His appearing.

This verb, apakdechomai, is the one used in Phil. 3:20—"we wait for a Savior;" and again in 1 Cor. 1:7, "*waiting* for the revelation of the Lord Jesus Christ;" again when in Gal. 5:5 it says, "We through the Spirit, by faith *wait* for the hope of righteousness;" and once more in Heb. 9:28—he "shall appear a second time apart from sin, *to them that wait for him*, unto salvation." In the Expositor's Greek Testament, a critical commentary (and such works do not lean in favor of the strong expectation of Christ's return) the commentator on Gal. 5:5 says, "This verb expresses eager expectation rather than the attitude of patient waiting attributed to it in our versions." Again, in Phil. 3:20, "The compound emphasizes the intense yearning for the Parousia." (The "compound" he speaks of is the verb *apekdechomai*; and "Parousia," is the word for Christ's coming). On "apokaradokia" in Rom. 8:19, the same work (but a different commentator in each of the cases above referred to) says it "denotes absorbed, persistent expectation,—waiting, as it were, with uplifted head."

Perhaps I should offer an apology for introducing the discussion of Greek terms; but on occasion it is proper to seek out the force of the exact words by which a Bible doctrine is set forth. The scholars above quoted have not been called in for the sake of their theological views and interpretations, but for the definition of Greek terms, which is a matter of scholarship.

THE EFFECT OF EARNEST EXPECTATION.

Now this attitude of eager yearning and expectation of Christ's coming is salutary, and even necessary. It gives us the true perspective and proportion of values. It prevents our settling down upon the earth and in its affairs; it keeps us from craving or regarding unduly its goods and its honors, from seeking the world's recognition, from putting undue weight upon earthly matters, and from being taken up in eating and drinking, buying and selling, planting and building, marrying and giving in marriage. It enables us to hold lightly our earthly possessions, and to estimate correctly the value of worldly advantages. It makes present burdens, privations, sufferings seem small, and gives us strength unto patient endurance. It weans our hearts away from the present evil age and its affairs, and raises our minds to the things that are above, where Christ sitteth on the right hand of God. In short, it makes us pilgrims and strangers, who have no abiding city here, who are willing

to go without the gate to share their Lord's reproach, the while they look for the sure coming of the Lord. For this cause the world scoffs at, and worldly religionists hate, the Bible doctrine of the Second Coming. It runs contrary to all their plans and wishes. For the same reason, no doubt, the theory (which puts an end to all real expectation of Christ's return)—that the thousand years of world-wide conversion, bliss and peace, must precede the Lord's coming, has found such wide favor. "The post-millennial scheme," says a certain writer, "fits in with every worldly-religious plan and ambition." Which is evidently true, though all who hold that view do not follow it to its logical conclusion.

THE COMING IMMINENT

It was in order that God might thus keep His people in this only right attitude of expectation and consequent detachment from this present age, that He kept secret the time of the return of His Son from heaven; while urging upon them the necessity of being found ready, watching, and waiting when their *diacy* means without lapse of intervening time; but *imminency* to us. Some have objected to the word. If there is a better word to express the idea that the event is likely to occur at *any* time, we should be glad to have it. When we say a thing is "imminent" we do not say that it will occur immediately. *Immediately* means without lapse of intervening time; but *imminency* means likelihood of occurrence at *any* time. As a matter of fact that imminent event *may* not occur for quite a time; but so far as we know, it may happen at once. The only right attitude in such a case is one of constant watchfulness and readiness. But that is precisely the attitude enjoined upon us by our Lord. "Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all. Watch." (Mark 13:33-37).

It is thus that the coming of the Lord is always at hand, always about to occur, always in sight and upon us. No Christian has ever lost anything by taking this attitude in sincerity and in truth. But how much those have lost who lost sight of this great goal and pole-star of all Christian life, will be seen in that day. The servant that conceives in his heart the thought that his Lord delayeth—that he will probably not come for a long time yet—loses both his stimulus and his bearings. He begins to associate and participate with the self-indulgent: he eats and drinks with the drunken. He loses his sense of responsibility to the extent of abusing his fellow-servants who, possibly by their very faithfulness arouse his resentment. Some day when this unfaithful servant least expects, his Lord will come and cut him

asunder and appoint him his portion with the hypocrites: "There shall be the weeping and the gnashing of teeth." (Matt. 24:48-51). Even if his Lord should not come during this evil servant's life-time, the life he lived unsanctified by that purifying hope, held down by the gravitation of this world, with no counter-attraction to pull his heart upward, will testify in that day. That unfaithful servant is he who, like Demas who forsook Paul, "*loved the present world;*" but the faithful servant he who *loves His appearing.* (2 Tim. 4:8, 10).

THE GROWING DIFFICULTY OF WATCHING.

In the first watch of the night (six to nine p. m.,) everyone is awake, or can be, without difficulty. In the second watch (nine to twelve) there is apt to be some nodding; in the third watch (twelve to three), and in the fourth (three to six) sleep is almost overpowering. Now the Lord did not tell His disciples at what hour of the night He would come, whether at "even," or at "midnight;" or at cockcrowing," or "in the morning." "If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready, for at an hour that ye think not the Son of man cometh." (Matt. 24:43, 44). His purpose *manifestly* is to keep them watching at *all* hours of the night. But it must be evident that the watching becomes more difficult as the night drags on. The very delay tends to diminish hope. Logically it ought to intensify it. The thought lies near that perhaps He will not come at all or, seeing so many centuries have passed already, perhaps not, for many a century yet. The post-millennial doctrine does not appeal to the worldly-minded alone, but to those despairing souls also, to whom it seems that any definite, earnest expectation of the Lord's return is futile and unpractical. The doctrine that death is the equivalent of the Lord's coming to the Christian is only another solution offered to the problem, and an effort of discouraged and puzzled hearts to content themselves *without* the prospect of the Lord's coming. Moreover the world begins to laugh at their "hope." The scoffers—scientific scoffers who reason upon the constancy of the reign of natural law, and scout the very idea of Divine interference in mundane affairs—say sneeringly, "Where is the promise of his coming? For from the day that the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3:1-4). With other words, Since never anything miraculous has happened, nothing ever will. We are told that these scoffers shall be prevalent "*in the last days.*" If we need any signs of the times, here is one. The last day scoffers are with us, in the streets, schools, seminaries, universities, and, alas, abundantly in the pulpit. The devil also uses fanatics, time-setters, and various sorts of cranks to throw added stigma and reproach upon the Christian's expectation; and the scoffers are quick to turn such extravagances to the further discouragement of those who would yet hold fast the

blessed hope. Then the church is appropriated by the world as a moral institution whose laudable mission it is to improve the general conditions of the world. Social service, philanthropy, public-spiritedness, the "uplift of humanity" along the lines of certain up-to-date schemes and plans to large measure supersede the spiritual message. They sink to the level of the minding earthly things. They forget that the age is evil, and terminates with the Lord's return. They forget that their mission in the meanwhile is to call men out of the world and into Christ. They want to improve the world as such. They want to clean up and beautify the "far country" to make it "a better place to live in," rather than to call the Prodigal back to the Father's house. They have exchanged their hope from above to a hope below of a man-made millennium.

PRESENT STRENGTHENING.

When circumstances become so difficult for the maintaining of the earnest expectation of the Lord's coming. God's people are holpen with a little help. They will be led to remember that just such a situation was predicted for the last days. The description of the last days outlined in 2 Pet. 3:1-4; in Jas. 5:1-9; the prevailing *church* conditions shown in 2 Tim. 2:1-5; and the religious conditions in 1 Tim. 4:1-3 and 2 Tim. 4:3, 4; the peculiar rise of the flood of delusion and the falling away out of which the man of Sin comes—these they see verified before their eyes. Moreover they rightly conclude that, their Lord being faithful, every added day of delay does not subtract but *adds* probability to the Lord's speedy return. The ridicule and opposition of others will help to stiffen their purpose to God-ward. They feel that it is increasingly worth the while for them to look for their Lord, serving while waiting, waiting while serving. It cannot be *much longer*. Paul in his time declared—not by guess, but by inspiration—that the night was *far past* and the day at hand. Four thousand years of the night had passed by when Paul said that; and the night was *far past* then; two thousand years have rolled by since. What hour of the night now? How far off the day? The Lord alone knows the day and the hour; but He wants us, as He expected it of the Jews, (Luke 12:54-56) to know our time; and when we see certain things *beginning* to come to pass, to lift up our heads, for the time is nigh. (Luke 21:28). Such is our encouragement in these days.

"SET YOUR HOPE PERFECTLY ON THE GRACE."

If there is a suggestion to God's people in Christ's coming as of threatening evil and disaster, as surely there is to the world; if some of the Lord's people should fear to meet Him, feeling themselves to be unfit and unworthy, though indeed they love Him and could not be satisfied without the hope of His appearing; if conscious of great deficiency, the doubting questions arise

"When to the Lord we restore our talents
Will He answer me, Well done?"

When His eye searches my record, what will the verdict be?—let

us hear God's assurance in the matter. There is indeed a responsibility, but there is also a promise. As we have been saved by grace; and as the grace of God, healing, cleansing, strengthening us in our weakness, is with us all along; so we are bidden to set our hope *perfectly* on the grace that is to be brought unto us at the revelation of Jesus Christ. (1 Pet. 1:13). The promise is left to us that He is able to keep us from stumbling and to set us before the presence of His glory without blemish in exceeding joy (Jude 24); that He will confirm us unto the end that we may be unreprouvable in the day of the Lord Jesus Christ (1 Cor. 1:8, 9), and He pledges His faithfulness that it shall be even so. (1 Thess. 5:23). Only continue steadfast in your faith and be not moved away from the hope of the gospel. (1 Col. 1:23). Let us henceforth work and watch that He may find us "so doing." "For yet a very little while and he that cometh shall come and shall not tarry: but the just shall live *by faith* and if any man draw back my soul hath no pleasure in him. But we are not of them that shrink back unto perdition, but of those who have faith unto the saving of the soul." (Heb. 10:37-39).

After the ripening season comes the harvest; after the waiting-time the promised fulfilment. And we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

HOLDING UP THE CHRIST.

In the "Gospel Advocate," E. E. Sewell says:

"I have felt for some time that our preaching brethren would do well to give us more sermons on the life and character of Christ. John 20:31 says: "These [things] are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." In what better way may our faith be increased and aliens be led to believe than by a frequent presentation of the sayings, the deeds, and the character of our Savior? Again, in John 17:3, we read: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Since to know Jesus is to know God, how better can we know Him than by becoming more and more familiar with the life and character of Jesus as presented in Matthew, Mark, Luke, and John? Again, in presenting His revelation to us, God has not given us a book of sermonizing or theology, but has given us the story of a life—a life which serves as a perfect example for us to follow and does more to inspire men to live better lives than all the precepts ever composed. Then, preacher brethren, why not imitate the divine example, and give us more and more sermons on the life of Him who, having been lifted up, draws all men to him?"

That is a good suggestion. The apostolic preaching was such as to set forth Christ openly before the eyes of the people, crucified. (Gal. 3:1). That man does the best preaching who can so set forth Jesus Christ, living, walking, teaching, doing; dying for the sins of man; buried, risen from the dead; ascended, and now in God's presence "for us,"—that his hearers will forget about the preacher and behold as in a glass the glory of the Lord. For Christianity is Christ-ianity.

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

Entered at Louisville, Ky., Post Office as Second Class Matter.

R. H. BOLL, Editor-in-chief.

2605 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: *Stanford Chambers, H. L. Olmstead, E. L. Jorgenson*

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each
Single Copies. Ten Cents

VOL. XIII.

MARCH, 1920.

No. 3.

NEWS AND NOTES.

Under the front cover, you will find a bill for one year's renewal—but not unless your time is out with this issue. If you remit promptly, you will avoid missing the April number.

J. Scott Greer, with his entire family have been very sick with influenza.

Mrs. L. B. Holloway of Louisville, made up a club of seventy names. D. H. Friend of Horse Cave, brought in sixty at one time not long ago.

From Washington, D. C. "The work here is moving along fine. We have started a mission at Alexandria, Va. The interest is growing and we expect to see it on a self-supporting basis before long." O. B. Curtis.

Do you want the Word and Work lesson Quarterly for April, May and June? Unless you have a standing order, write us at least a week before the first Sunday in April. The Quarterly contains questions and notes on the uniform lessons, suitable for adult and young peoples' classes. It is intended as a help—not a substitute—to Bible study, and costs four cents each, per quarter, in any quantity

Don Carlos Janes is on a preaching and lecturing trip westward.

The Gospel Herald with the Word and Work, one year, to old or new members, for \$1.75—\$2.50 value.

Send for our sample set of tracts, seven for a quarter—and select larger quantities from the samples.

The January and February issues of *Harvest Work*—publish-

ed by C. C. Merritt, Davis City, Iowa, has come to hand. It is a small journal, twenty-five cents the year, devoted to the cause of missions at home and abroad. Merritt and his co-helpers, Campbell and Sevedge, are true, good men, and the paper is bound to do good.

Paul C. Young reports \$1,100 in the Minneapolis building fund. They hope the gifts may continue so as to put up a modest meeting-house soon.

Often we are asked if we have a catalogue of books handled. Yes, we have, but it is almost impossible, with prices constantly changing, to keep a catalogue up to date. It is better to order from current issues of our paper. And, "if you don't see what you want, ask for it"—as our friends sometimes say at meal-time.

We ran short of February papers—not for regular readers, of course, but for new subscriptions received during the month. Can you spare us your copy to send on to one of these new subscribers.

Our readers seem to have accepted the advance in price to \$1 the year very gracefully. Anyhow, the renewals are coming in just as usual, or better: and some say a dollar should have been the rate all along. Gifts also are being received to place the paper in the hands of those who cannot pay.

Bound volumes on hand at \$1.25 each: two copies 1916, four copies 1917; three copies 1918; ten copies 1919. Choice of any one copy for three new subscriptions at \$1 each. We also offer a splendid book of 442 pages, "Mother's Guide to Child Training," free for three new names. The book sells for \$1.50.

L. P. Cheek, of Van Buren, Ky., has suffered the loss of "his house and all that he had" by fire.

Later from Washington, D. C.: "Two confessions Feb. 22. Pray for this work."—O. B. Curtis.

Since the announcement of the forthcoming song book, Brother Jorgenson has received many helpful suggestions, numerous lists of songs for consideration, several new pieces in manuscript form for examination—and even some advance orders. All these are very welcome.

From W. J. Johnson, Amite, La.: "Since our last report of what has been given for the work in this field, we have received the following: Mrs. Bertie Smith, Enloe, Tex., \$5; Church at Albion, Neb., \$25; E. E. Johnson and daughter, Harrah, Okla., \$5; C. C. Johnson, Bethel, Tenn., \$1; Geo. Witherow, Bethel, Tenn., \$1; D. W. Hunter, Goodsprings, Tenn., \$1; Some brethren in New Orleans, \$2; Church of Christ, Nebraska, \$5.50; Church at Iota, La., \$51.48; Miss Cora Brooks, New Orleans, \$5; G. A. Leach, Sellersburg, Ind., \$15; J. G. Malphurs, Ky., \$1. These gifts have been great encouragement to us in the work that is before us and which we wish to complete as soon as possible. More donations will be of great aid to us in this work as our funds are very limited. Trust that others will respond so that progress may not be retarded."

SPECULATION.

R. H. B.

When we hear a brother accused of "speculation," and "speculative teaching," we should remember how easy it is to bring such a charge. Those of us who have a better sense of justice than to take the charge for the proof will hold a bit of calm, judicial inquiry into the matter for our own satisfaction before we accept it as true. Has the accused repudiated the word of God? Has he claimed it as his right to discard any part of it? or to add anything to it? Does he claim to know more than the Bible says? Does he lay claim to some supernatural illumination, perhaps, that makes him independent of the word of God? Or has he pledged himself to some human theory and system? Or, else has he simply, in the judgment of his critics, made a mistake? If so—is it a vital or serious mistake—such as would prevent sinners' salvation, or change or interfere with Christian worship and congregational practice? Or *is* it a mistake at all? May his critics possibly be mistaken? Do *they* "speculate" occasionally on prophecy and other matters? May it be that there is only a clash with *their* opinions, and speculations, and being impatient of contradiction, and, instead of doing the matter justice they have perhaps presumed on their own prestige and "orthodoxy" to declare the inconvenient brother unsound? Such things can happen, as everyone knows. It is so easy to brand another man a heretic or a speculator, when at the bottom it is just a fair and honest difference as to what the Scripture actually says; without the least intention on either side to be untrue to the word of God.

If I may speak for myself and my own attitude, I would state that I am absolutely satisfied with God's word just as it stands, on all questions. I want nothing more, nor anything less. I acknowledge no other standard, either for myself or for anyone else. A man's prestige should come of his evident faithfulness to the truth; but his teachings are not to be accepted as truth merely on his prestige—not among *Christians*. The Christian's standard is the Bible—not a part of it; not somebody's conception of a portion of it; not even that portion of it which he himself has assimilated thus far—but *all* of it. In the words of a great and good brother—"We are not right, but *the Bible* is right." We can stand on this platform, but it requires faithfulness to do it, and above all things *brotherly love*.

A profound conviction raises a man above the feeling of ridicule.—*Mill*.

He that lacks time to mourn lacks time to mend;
Eternity mourns that. 'Tis an ill cure
For life's worst ills to have no time to feel them.
—*Shakespeare*.

WARNINGS IN LUKE TWELVE.

H. N. RUTHERFORD.

Luke twelve is a chapter of warnings, and is almost entirely original with Luke. It consists of four warnings against hypocrisy, (1-12), covetousness (13-24), carelessness (25-48), ignorance (49-59).

HYPOCRISY, 1-12.

"In the meantime, when the many thousands of the multitudes were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." Note the fearlessness of Christ in this verse. Jesus was no pussy-footed, jelly-fish orator like some of the little diletante lecturers of the modern pulpit who go on singing their lullaby of "keep sweet, all is well." We who preach Jesus Christ and Him crucified should hold Him forth as our great example-preacher and so carry out the injunction of the prophet Isaiah who said, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins."

Hypocrisy is detested both by man and God. Jesus exposes the emptiness of the hypocritical religion of the Pharisees in Matthew 23. He calls it here in our text "the leaven of the Pharisees." We have here the typical use of "leaven" in the sense of evil; it is never used otherwise in the Bible. "Leaven was to the Jews the symbol of evil. There could be no two opinions amongst them as to its signifying evil."—Habershon. Leaven is the principle of corruption. Working subtly, it is invariably used in a bad sense."—Scofield. "Leaven is a piece of dough in a state of decomposition caused by the presence in it of tiny organisms which produce rapid corruption. During this process a gas is evolved. When a small piece is put into a mass of dough and exposed to gentle heat, two actions occur. Decomposition spreads in every direction; the gases produced by fermentation cause the dough to swell to an unnatural size and shape."—Mauro.

The gospel does not work like leaven. It must be propagated with great vigor in order to make progress. Evil left to itself works like leaven, quietly and subtly permeating. Our Lord Himself fixed the meaning of leaven when He said, "Take heed and beware of the leaven of the Pharisees and Sadducees" (Matt. 16:6-12); "Take heed, beware of the leaven of the Pharisees and the leaven of Herod" (Mark 8:15. Paul speaks of the "leaven of malice and wickedness." (1 Cor. 5:8). Hypocrisy will not avail in the day of judgment (2, 3), for "there is nothing covered up that shall not be revealed; and hid, that shall not be known." One of the causes of hypocrisy is the fear of man (v. 4), which is also supremely foolish in the light of responsibility to God (v. 5), and in the light of His abounding care for us (6, 7). Verses 8-10 teach us the lesson of open acknowledgment of Jesus Christ in or-

der to His acknowledgment of us—even though it mean trial and suffering. (11, 12).

COVETOUSNESS, 13-24.

“Take heed, and keep yourselves from all covetousness.” There is a closer connection in thought between this and the foregoing than appears at first. The disciple might be called a fool who would act according to the foregoing, but the real fool is now brought into view. He who made this request of Jesus, namely, “Teacher, bid my brother divide the inheritance with me,” was a covetous man. “For with their mouth they show much love, but their heart goeth after their gain” (Ezek. 33: 31). When this is the animus of a man’s life he is covetous. Jesus was setting forth the heavenly calling, but His questioner thought only of his possessions in the present life. This explains the parable of the “Rich fool” that follows (16-21). “For a man’s life consisteth not in the abundance of the things which he possesseth So is he that layeth up treasure for himself, and is not rich toward God.” In the light of this parable the verses are to be interpreted down to 34. “Be not anxious” means no worrying, fretful anxiety, indicative of a lack of faith and knowledge of God in Christ. Covetousness is rooted in anxious worry about the future. We get anxious about what we shall eat and what we shall put on. Money will feed and clothe us, looking at it from the standpoint of worldly wisdom, and our hearts go after the thing that we feel will bar us from gnawing anxiety. In other words, we look to money to deliver us out of this evil case and set it up as a god, for covetousness is idolatry. (Col. 3:5). The birds of the air and the grass of the field might teach us lessons (24-28). The spirit of anxious thought belongs to the world, but not to God’s children. (29-34).

More on the other two warnings in a later article, Lord willing.

Lynnville, Tenn.

There is the old question, Shall the tail wag the dog, or the dog wag the tail? Now your understanding is the dog, your emotions the tail. If the understanding wags the emotions that is good and according to God’s arrangements in nature. But if your emotions wag your understanding there is no error and absurdity in the world that you may not fall into.

Write us about church supplies: communion services, baptismal suits, contribution baskets, envelopes and racks, maps, tuning forks, anything. Also, we are prepared to handle all kinds of printing, engraving, and binding at reasonable rates. Let us get out your protracted meeting cards, etc.

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EPISTLE TO THE GALATIANS.

NO. I.

H. L. OLMSTEAD.

The author of the Galatian Epistle is Paul the great apostle to the Gentiles, v. 1. The Galatian Christians were evidently largely of Gentile stock. The Gallic tribes of Europe had settled about 280 B. C., after assisting Nicomedes in a war with his brother, in quite large numbers in this part of Asia Minor. The name of the province is derived from this source. The population however was a mixture in more or less Amalgamated form of Phrygians, Romans, Greeks, Gauls and Jews.

The Pauline origin of the Epistle is attested by the superscription v. i., by the many allusions found in it to the apostle to the Gentiles, and by the universal testimony of the early Church. Its style, tone and content corroborate this testimony.

ITS DIVISIONS.

Commentators usually divide the book into three parts. Part one is a vindication of Paul's Apostleship and Ambassadorship especially to the Gentiles, and a denunciation of any and all who change or pervert the Gospel which he preached. He affirms that the Gospel which he preached is the only Gospel of Christ. This division comprises chapter one and two.

The second part illustrates and defends the Gospel of Grace which he preached and appeals to the former condition of the Galatians as to the way in which they had come unto possession of the Spirit and the Spirit's blessings. Chapter three and four are given to this part of the Epistle. The last part—(chapters five and six) contains exhortations and admonitions to continue in the liberty which is in Christ and urges strong adherence to the doctrine of a crucified Christ. Like other of Paul's Epistles, it closes with benediction and prayers.

TO WHOM ADDRESSED.

Not to the citizens of Galatia but to the Churches in Galatia. Paul himself had been the first to carry the message of Christ unto Galatia (Acts 16:6), and some time later he returned and "established" these disciples. (Acts 18:23). These "Churches in Galatia" made up of "established disciples" had received apostolic order through Paul (I Cor. 16:1) concerning the collection before Paul's epistle to Corinth. The contents of the epistle show that he was writing to Christian converts who were being troubled by Judaizing teachers; teachers who had insinuated perhaps that Paul was not a divinely commissioned apostle but a representative of men (v. i.) or at most merely a representative of some church, as its messenger.

TIME.

The exact time of its writing is uncertain. Of course it was after his first visit and quite likely after his second. In v. 6. He marvels that they "so soon" so "quickly" are removing from

der to His acknowledgment of us—even though it mean trial and suffering. (11, 12).

COVETOUSNESS, 13-24.

“Take heed, and keep yourselves from all covetousness.” There is a closer connection in thought between this and the foregoing than appears at first. The disciple might be called a fool who would act according to the foregoing, but the real fool is now brought into view. He who made this request of Jesus, namely, “Teacher, bid my brother divide the inheritance with me,” was a covetous man. “For with their mouth they show much love, but their heart goeth after their gain” (Ezek. 33: 31). When this is the animus of a man’s life he is covetous. Jesus was setting forth the heavenly calling, but His questioner thought only of his possessions in the present life. This explains the parable of the “Rich fool” that follows (16-21). “For a man’s life consisteth not in the abundance of the things which he possesseth So is he that layeth up treasure for himself, and is not rich toward God.” In the light of this parable the verses are not to be interpreted down to 34. “Be not anxious” means no worrying, fretful anxiety, indicative of a lack of faith and knowledge of God in Christ. Covetousness is rooted in anxious worry about the future. We get anxious about what we shall eat and what we shall put on. Money will feed and clothe us, looking at it from the standpoint of worldly wisdom, and our hearts go after the thing that we feel will bar us from gnawing anxiety. In other words, we look to money to deliver us out of this evil case and set it up as a god, for covetousness is idolatry. (Col. 3:5). The birds of the air and the grass of the field might teach us lessons (24-28). The spirit of anxious thought belongs to the world, but not to God’s children. (29-34).

More on the other two warnings in a later article, Lord willing.

Lynnville, Tenn.

There is the old question, Shall the tail wag the dog, or the dog wag the tail? Now your understanding is the dog, your emotions the tail. If the understanding wags the emotions that is good and according to God’s arrangements in nature. But if your emotions wag your understanding there is no error and absurdity in the world that you may not fall into.

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him who had called them unto the Grace of Christ. This would suggest a short period after one or the other of his visits to Galatia. Probably the last one, as he had on that occasion sought to ground them in the faith and hence his "marvel" at their being so "quickly" removed from the grace of Christ.

THE REAL TROUBLE IN GALATIA.

The epistle indicates that the larger part of the membership of the Galatian churches had been carried away by dissimulation (chapter 1:6; 3:1) similar to that which carried away Peter at Antioch (2:11). Their real trouble lay in the fact that they were, by their acceptance of certain Jewish ceremonies and ideas, losing their grip upon the cardinal doctrine of the gospel—that salvation is by grace through faith in Jesus Christ. That the gospel plan of salvation, plus nothing, minus nothing, is the wisdom of God is a lesson difficult to learn. The highly spiritual religion of Christ is contrary to the carnal mind, and human wisdom has frequently seen fit to incorporate with the simple doctrines and ordinances of the gospel either an elaborate ceremonial or a deadly legalism.

SPEARFISH, S. D.

About three years ago, at Spearfish in the Black Hills of South Dakota, D. J. Poynter and I, backed by the good church in Albion, Nebraska, were instrumental in calling out and calling together a small assembly to meet simply as Christians, without denominational connections—simply as "the House of God." These brethren have *kept house* for God ever since; and now they have asked Robert Hull to do the work of an evangelist in that needy field. Also, I have been asked to do what I can to forward that work. Of course, I could no more lose interest in Spearfish than Paul could lose interest in Thessalonica; and whatever I can do, I am more than willing to do, in the way of forwarding gifts and the like.

When this request first came, I was at a disadvantage in not knowing Brother Hull personally. I did, however, know the Spearfish brethren and those who commended him to them; and since that, while en route from the east to a meeting at Clinton, Indiana, Brother Hull stopped off in Louisville a few days, preaching twice; and now I know him better. The acquaintance is still short, but I am badly mistaken if Robert Hull is not only an able preacher, and—what counts so much more—a sound, good man at heart.

The Spearfish brethren will undertake to contribute \$25 a month, which is liberal considering their numerical strength. Also, Brother Hull is willing to work with his hands; but he is worthy of his hire, and, in my judgment, should be released by gifts from other churches so as to "give himself wholly" to Christian work.

E. L. J.

RINGING LETTER ON ADVENTISM.

Louisville, Ky., Jan. 31, 1920.

Mr. W. Hume McHenry,
Rafi Bungalow, Aurangabad City,
Deccan, British India.

Dear Brother McHenry: In addition to my letter of the 27th inst., and the numerous other letters, pamphlets and books which I have sent for the correction of you and Brother Martin, you will please permit me to add this communication to which, as before, I invite your very careful attention. If Brother Martin has not yet started home, you will, of course, share this letter with him.

In your thirty-page communication of Dec. 9, 1919, are some things to which it is desirable to invite your studious consideration even if the whole writing is longer than I shall be able to treat at this sitting. I have been knowing for sometime that many words can be used in support of a position even though the position is not well-founded. The advocates of sprinkling for baptism can bring many words to "support" their view. The same is true of those who favor infant church-membership. The Universalists and even the Unitarians "have scripture" for their views even though the Bible condemns both of them. Mormons and Christian Scientists have some use for the Bible and your very long letter shows that Adventists can use many words in defense of their system. On this account, however, do not feel too secure.

Under the heading, "The Nature of The Ten Commandments," you ask: "Is there one that can be urged as possessing a national aspect? Are they not all just as applicable to a Gentile as a Jew?" The "Ten Commandments" as a body of law (and they are "law," Rom. 2:21, 22; Rom. 7:7) and as a covenant (and they are a "covenant," as "it is written," "his covenant . . . even the ten commandments." Deut. 4:13; Ex. 34:28; Jer. 11:3) do apply to the Hebrew nation from Mt. Sinai to Pentecost. As "law" and "covenant," as a body of scripture, an expression of the will of God, they applied to the Hebrew nation and to no other and were by no means "just as applicable to a Gentile as a Jew." But I must again insist that you do not abuse my statement. Please do not begin to pick the "Ten Commandments" apart to show that they contained things which all men could have done or should have done. I am speaking of the "*Ten Commandments*" which constitute a body of sacred writing which truly and surely had a *national* aspect.

I long ago observed the unfairness of Adventist teaching in decapitating the "Ten Commandments" by cutting off the divinely-given preface which inspiration has caused to be written each time the ten words are recorded. Please note in Ex. 20:1-3: "And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of

bondage. Thou shalt have no other gods before me." etc. It does not seem either fair or a mark of high polemics to leave this preface off, to run a line between verse two and verse three and then ask if there is one that has a *national aspect*? Everyone has a national aspect as Moses looked at them; as the Hebrews were expected to look at them, for God commanded this body of "law" to those whom He brought "out of the land of Egypt." A child should be able to know that it was the Hebrew or Jewish nation which He brought out of Egypt and to whom He addresses himself when he begins to give them this wonderful decalogue.

In his great valedictory, the book of Deuteronomy, where Moses rehearses the law in the presence of the second generation near the close of the forty years of wandering, near the close of the speaker's life, and near the entry of the Promised Land, he repeats this "law" and "covenant" with such remarks as are appropriate to consider in response to your question about the "national aspect" of any one of the commandments. Listen, in Deut. 5:1-7, while the great man who chose "rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season," calls for attention. "Hear, O Israel, the statutes and the ordinances which I speak in your ears this day. . . . Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. Jehovah spake with you face to face in the mount . . . saying, *I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*" That is what Moses said in quoting what God, said and in applying it, let Adventists and all others treat the scriptures fairly and not divorce what God has joined together. It is as easy to identify the *nation* which was divinely rescued from Egypt and to whom these ten commands were given as it is to identify the writer or speaker of these words. Clearly it was Moses who spoke. Plainly it was God's word he was rehearsing, and assuredly it was the Hebrew nation whom he addressed. It then follows with all the clearness of plain scripture that the ten commandments did have a truly national aspect. God gave them to a nation and to only one nation.

Moses well understood that he had delivered a national law and that it was for his nation and not for the Gentiles. Hear him express himself: "For what great nation is there that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him?" Deut. 4:7. The answer to this rhetorical question is that *no* other nation was so favored in the matter of its god. Again, "And what great nation is there that hath statutes and ordinances so righteous as all this law, which I set before you this day?" Verse 8. And here it is practically stated that *no* great nation had such righteous statutes and ordinances as all this law which Moses was that very day setting before the Hebrew nation. Truly the Jews had much advantage. "First of all, that they were intrusted with the oracles of God." Rom.

3:1, 2. Yes sir, the "Ten Commandments" had a national aspect: they pertained to the Hebrew nation. God gave them to the Jews at Mt. Sinai and not to Christians at Pentecost. The fact that most of these commandments are embodied in the doctrine of Christ, the apostles and the church and given to Christians does not bind upon us what Christ and the apostles did not give to us. The apostles were divinely charged to teach their converts to observe all things that Jesus had commanded them (Matt. 28:20) and we have no record of them teaching Christians to "keep the Ten Commandments," nor to "keep the Sabbath." They commanded no Christians to keep it; they criticised none for not keeping it; they praised none for keeping it; and did not even tell the brethren how to keep it. Why should Adventists be more particular about this matter than the apostles of Christ were?

My dear brother, what you write concerning the new covenant: "So it seems that God proposed, under the new covenant, to put His Laws in the mind and heart of man. Before they had been written on STONE; now, they are to be WRITTEN on the heart. Is there any intimation that just a part of the laws are to be written?"—this is very weak. It does not merely "seem" that God proposed to write His laws under the new covenant in the heart, but the Word says that much, but it does not intimate that He would thus make the old covenant new. No, there is no "intimation that just a part of the laws are to be written," and granting (as you seem to hold) that all the laws of the new covenant were to be written on the heart, we look over in the New Testament to the days of the *new covenant* when the Holy Spirit was writing His laws on human hearts and on the parchments from which we have our New Testament and not one single, solitary time do we have apostle or prophet, bishop or evangelist or any other authorized teacher telling Christians that they should keep the Sabbath day. Since God did not write this commandment into the new covenant, you should not insert it there. Both the Old and the New Testaments forbid additions to God's word. Deut. 12:32; Rev. 22:18. God did not say He would merely renew His covenant. And He did not leave us to believe that the new would be like the old, but He plainly said: "a new covenant . . . *not according to* the covenant that I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt; which my covenant they brake." Jer. 31:31, 32. While it is not said that the ten commandments were all the covenant, it is repeatedly said that the ten commandments are the *covenant*. The new covenant was to be unlike the old, but if all the ten commandments are binding on Christians where is the difference? It will not do to say that one was written on stone and the other on hearts. That is a change of writing material, but not a change of written matter.

DON CARLOS JANES.

(To be Continued.)

GOD'S WORK TRIUMPHING OVER FAILURES.

The Lord has blessed the missionary efforts of the churches for which we are humbly thankful, and can afford to take a bit of a rub now and then from "him that is of the contrary part," are willing in fact to take yet more, if the Lord will continue to help as He has done.

Now and then there will be an inevitable failure, as in the case of McHenry and Martin. McHenry, who led in the defection, was a Nashville Bible School man. I had never met him personally; but he was of good report at said school and by all who knew him. Just before going to India (some six years ago) he visited the Louisville brethren three days. Brother Martin had taken part of a session (about 6 weeks) of the Portland Ave. Bible Classes. Of McHenry's views on Prophecy before he left, none of us knew anything, and no one that I know of asked him. Likewise of Martin's views I was ignorant, and nobody made inquiry. Something like a year ago he volunteered to tell me that he did not see some things as I do along prophetic lines—to which I made no protest or reply, and was his same friend and helper as ever. If a mistake was made in Martin's case it was in letting him go to the mission field before he was better instructed. Had anyone known how weak he was, we would not have encouraged his going—but we could not have known. He was well-recommended and as likely a young preacher as is generally found, and his earnest zeal to go forth in the Lord's name added to our confidence in him. So we have to take this as one of those reverses that will always come to one in the course of doing the Lord's work. Our answer to those who have done little or nothing to send and support these men, but who are loudest in their complaints and criticism over the failure is that it is better to fail sometimes in earnest endeavor to do the work of God than not to do the work.

HARD QUESTIONS.

Some brethren have opined that the unfaithful missionaries in India were led to their departure to Seventh day Adventism through the influence of certain alleged speculative teachings at home. It is strange. Of the people at home who have been directly under the influence of that alleged "speculative teaching" none, so far as I know have fallen victim to Adventism; but vice versa, some who have held such doctrine have been reclaimed. How is it that the "influence" worked so contrarily in far away India? And how is it that none of those who have for years been directly under the influence of the supposed "speculative teaching," have not shown any such tendency whatever; but Martin who was "exposed" about six weeks in all; and McHenry who was *never* under the direct influence of the teaching so branded showed such peculiar effects from it? Martin got most of his schooling at Lexington. Why not saddle the blame of his present defection off on Lexington? McHenry is a product of

the Nashville Bible School. Why not lay the responsibility at the door of that institution? When the well-known Nashville preacher Jesse Ferguson went off after Spiritualism, the sectarians no doubt laid it to the baneful influence of Alexander Campbell's wicked doctrine, and showed conclusively (to their mind) that these defections were only "the logical outcome" of Campbell's teaching. Well, such is the sectarian's way. But justice is known of her children.

SISTER ELIZABETH EMBERSON.

One of the truest, humblest, and most faithful of God's servants; a hand-maid of the Lord through sixty of the (almost) eighty-eight years of her long and burdened life, departed to be with Christ when our beloved Sister Emberson fell asleep in Jesus. She was a friend and a helper and a mother to many; of mine own self also. I had known her personally about twenty years, during all of which time she has been a blessing to me. She was one of those "lights along the shore that never grow dim," that help others to steer their barks safely home. She was steadfast, unmovable, always abounding in the work of the Lord; withal utterly unpretentious, quiet, simple. Her work was a work of faith; her labor a labor of love; and hope manifested itself in her unvarying patience and steady continuance in God's service. She would never accept praise while living, and I will not heap human praise upon her now that she is dead. Brother F. L. Young (who with Brother Cochran conducted the funeral at Pilot Point, Texas, February 6th, 1920), writes:

"The life she lived needed no fulsome praise of men. Like Dorcas,' the deeds of her life are more eloquent than the tongue of man or angel. Many widows, orphans and preachers will miss her substantial aid. She was a great benediction to me and mine. She loved the truth and those who spoke the truth in love."

But in that day, when the Lord shall come and when each shall have his praise from God, her faith and love will be found a praise and a glory and an honor, as her long life has been an honor and a glory to her Lord here below. R. H. B.

Knowing when to stop and stopping are very different things. A man in a runaway motor car knows very clearly that it is time to stop, but that doesn't stop him. Many a man or woman has carelessly or wilfully gotten into a bad habit, saying: "Oh! I am one who knows when to stop." That is probably true. The day will come when they will know very clearly that it is time to stop, but will not be able to do so. It is like taking hold of the handles of a strong electric generator,—very easy to take hold, but very hard to let go. The fingers of habit are bent and barbed like fish-hooks; once in, they are hard to get out. The really wise man considers not only when to stop, but also when it is possible to stop; and he often finds, in so considering, that the best time of all to stop is before one has begun to go.—*Sel.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

New missionaries are in prospect for the Hawaiian Islands, South Africa, India and Japan.

Look at this: Bro. Bixler visited a few brethren at Shioda Mura out in the country. The first meeting began at 10:30 A. M., and lasted three hours; the second session began at 3:30 and lasted almost four hours; the night meeting lasted from 9 to 11; and the next morning before leaving they came and spent an hour. Then one of the brethren went part way to the railroad with him *on foot and in the mud*.

"The missionary activities of the congregation (New Orleans) were greater the past year than ever before." ** Brother Max Langpaap is a volunteer for the work in S. Africa. Bro. T. Q. Martin says of him in the *Christian Leader*: "I found him one of the most devoted and godly pupils we ever had. ** I believe that no congregation or individual will have reason to regret the supporting of this excellent young man."

Bro. and Sister Harry R. Fox arrived in Japan on Dec. 31st. Already he has a Bible class at Kamitomizaka and has started to the language school to learn Japanese. ** Sister Bess Wheeler Rhodes, formerly of Louisville, reports herself in good health and working for the Lord. ** "I know Langpaap personally quite well. During the 12 years I spent in the Bible schools I hardly think we ever had a purer, better boy."—D. H. Friend. ** He reports sending \$100 to help Bro. Langpaap go to South Africa. "The brethren will do more when they are taught more."

Moravian missions began with two workers in 1732. By the end of 1913 they had 367 missionaries, 111 native helpers, 459 licensed evangelists, 343 out stations, 1,503 preaching places, 440 day schools, 36,198 pupils, and 107,379 converts. Brethren, how do you like it? I'd be glad to write thus of "us." ** "We sincerely thank God and you who have made it possible for us to share in this great work and we appreciate the love which ministers to our needs and has spoken so many kind words of encouragement to us." *Harry and Pauline Fox* to the home church. ** "Am very grateful to you for the continued interest in Sister Andrew's work and trust that you may continue to be able to send me contributions to this work. She reports two baptisms at Okitsu since the holidays—the result of her work since July—and others to follow." *I. B. Bradley*. This fine report gains interest when it is known that Sister Andrews is located in one of the previously unworked towns. Isn't that fine? ** I will gladly forward funds where it is any accommodation for any worthy missionary and, of course, without reduction.

W. W. Freeman, Abilene, Texas, would be glad to hear from a suitable couple to take up the work the Vincents left in Japan. He also will be pleased to receive gifts for the building fund in Tokyo.

2229 Dearing Ct., Louisville, Ky.

This report covers the months of October, November and December, 1919: Received for Bro. McCaleb, \$24.08; for Bro. Bixler, \$10; for Bro. McHenry, \$242.32; for his helpers, \$68.38; for Bro. Martin, \$185.10; for his helpers, \$70.45; for my free literature work, \$46.20; for Bro. Rhodes, \$94.50; for Harry R. Fox, (support), \$400; for his travelling expenses to Japan, \$81; for the India travel fund, \$45.58; for the Japan building fund, nothing; miscellaneous (Herbert, Andrews, Cypert, Sherriff, Minneapolis), \$137.75. Total receipts, \$1,405.34.

We have had free access to Brother Janes' accounts and find the foregoing report to be correct. The book gives evidence of careful work. We are familiar with Brother Janes, part in the McHenry-Martin affair and approve his course. Brother Don Carlos Janes has been personally known to us for about ten years and is our Missionary Treasurer. We know him to be a true and trustworthy servant of the Lord.

(Signed)

R. C. BAGBY,
H. L. HICKMAN,
JAS. K. DAVIDSON,

Elders of the Highland Church of Christ.

NOTES FROM JAPAN.

G. D. BIXLER.

The work of God has gone forward this year in this land. We have His promise that "labor is not in vain in the Lord." For that reason if for no other, we should keep working along. Other than that there are visible results which encourage us. There have been a total of 66 baptisms this year. There has been encouraging interest shown by the brethren in prayer meetings, Bible study, financial contributions, brotherly love, knowledge and study on vital principles and spread of the word by zeal in new fields. Along with the encouragement there is always discouragement, doubt, fleshly anxiety, etc. If you were to come over you would suffer disappointments as well as find encouragement. God gives all true increase. The work needs your prayers.

Harry R. Fox and wife, coming from, and supported by, Highland Church of Christ, Louisville, Ky., arrived December 31. They are rejoicing with us over the opportunity for work for the Master.

Brothers Fuginori, Hiratsuka and Ishinguro are zealously laboring for souls. Miss Andrew's work at Okitsu is growing in interest. Brother Ishinguro was called by her to baptize two young people not long since. Miss Cypert is continuing in her regular work with Zoshigaya Children's Bible School and other church work. The elderly worker at Senndagaya is still as fervent as can be. She has been here many years and expects to remain until she is called home or the Lord returns. Brother Rhodes and wife give their full time, outside of their language study, to Otsuka work. My wife and I are still at Zoshigaya taking care of the business ends, (consulting with others) as best we can; working with Zoshigaya congregation, and studying the language as time permits until Brother McCaleb's return.

We are truly thankful that God has supplied our needs by the faithful brethren at home. We hope to put more money directly to the work this year. With your gifts we ask your prayers that we may use both time and money best.

CONDENSED REPORT FOR THE YEAR 1919.

Receipts: earned in Japan, \$129.33; gifts from America, \$1,370.67. Total, \$1,500. Expended: For Exchange, \$50; direct to the work, \$160; living and furnish, \$1,208.41. Total, \$1,318.41. Balance, Jan. 1, 1920, \$181.59.

AS I GO AMONG THE CHURCHES.

J. M. MCCALED.

One of Lawrenceburg's sons, together with his faithful companion, has offered himself for the foreign field. He is a graduate of the Lawrenceburg High School and also of David Lipscomb College, and, what is of more importance, is well spoken of in Lawrenceburg where he was brought up. On the second Lord's day in January the matter was brought up before the congregation and they unanimously decided that the Lawrenceburg church, asking other congregations in the county to cooperate with them, would take the responsibility of their support. "Have just been waiting for something of a definite character like this," they said.

Florence, Ala., made her first offering to the work in Japan about 25 years ago. During the last eight years, through the influence of Brother I. C. Hoskins, for a number of years their minister, they have given in a systematic manner every quarter. Their offering for the first quarter in 1920 was the largest in their history. They are looking forward to the time when they will be supporting a missionary all their own. Brother Ben Harding, son of the esteemed J. A. Harding is laboring with the church at Florence and is in hearty accord with this proposition. I hold myself in readiness to step aside at any time in favor of a new missionary whose entire support they will decide to assume, in co-operation it may be with the neighboring churches.

Brother Ben is a chip off the old block and believes in work and so following out his program I did on the third Sunday in January what I do not remember ever having done before. I spoke five times to the Sunday School, to the Church, at Mars Hill in the afternoon, then at 6:45 to the Young people back in Florence and at the regular "seven-fifteen" meeting.

HOMES NEEDED FOR THE MISSIONARIES.

J. M. MCCALED.

In Japan we have six households and only three houses for the missionaries. There are nine on the field and prospects of of two more going soon, and maybe four. To live in Japanese houses is inconvenient, trying on the health, and expensive. Besides Japanese houses for Americans are hard to get. We need at least two more homes at once. They will cost about three thousand dollars each. Our friends will be glad to know that, when the returns for books are all in, the three thousand dollars for the Girls' Sewing School has been raised. This was made possible by the generous support of many friends. Nearly a thousand of the books, "From Idols to God, and Christ the Light of the World," have been disposed of. There are yet about three hundred copies on hand that ought to be placed in the hands of readers where they will do good. The sales from these books will go to the Mission Homes Fund. These homes will be held by a board of trustees and used in perpetuity by the missionaries on the field, and those who succeed them. The Lord willing I shall return to Japan before the end of this year. May I return with the six thousand dollars for the two mission homes needed? Let us make this a matter of prayer.

It is necessary for new missionaries to remain a year or two in Tokyo to get the Tokyo dialect of the Japanese language. Our missionaries on the field have the right idea of wanting to go on further afield into new places as soon as they are prepared. But missionaries, as well as others, must have places to live. Undue exposure causes break downs and premature returns to the home land—or to the grave. Let us be prompt to give them the necessary equipment for the most efficient work possible. How many will write me for 5, 10, 15, or 20 copies of the books to be disposed of till all are sold? The first named are fifty cents a copy; the second, one dollar. Tell the friends exactly what the money will be used for. These mission homes are not only homes for the missionaries but centers of Christian teaching and influence. Apart from the book proposition straight out contributions also are asked for. Those who agree to sell the books must do it for pure love. Those who give direct must also do it for pure love. If you feel prompted from any other motive, keep your gift till you are converted.

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 7, 1920.

JOHN WRITES ABOUT CHRISTIAN LOVE.

Golden Text: "Beloved, if God so loved us, we also ought to love one another." 1 John 4:11.

Lesson Text: 1 John 4:7-21. Read 1 Cor. 13.

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

7. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: 13 hereby we know that we abide in him and he in us, because he hath given us of his Spirit. 14 And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world. 15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. 18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. 19 We love, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. 21 And this commandment have we from him, that he who loveth God love his brother also.

Verses 7, 8. What is God? What is the relation of some people to God? (1 Jno. 3:1.) Do all have this relation? (1 John 5:19; Matt. 13:38). How is this relation begun? (John 3:3-5; Gal. 3:26, 27). If God loves men—sinful men—and we are God's children, how should we treat men, even our enemies? (Matt. 5:44-47).

Verses 9-11. How was God's love manifested "in our case?" (See also John 1:3-16). Who loved first? In what condition were the loved ones? (Rom. 5:8). What does "propitiation" mean? (See 2 Cor. 5:14-16). What debt can never be paid? (V. 11. with Rom. 13:8).

Verses 12-16. What marks the perfecting of God's love in us? For the outworking of such love see 1 Cor. 13. (To give a concrete example of such love and impress us with our own imperfection, let us read the above passage substituting the word "I" for the word "love" (charity), then use the word Christ instead of love and see the beauty and fitness). What two things may we "know" as mentioned in these verses? And how may we know? (Verse 13 with 1 John 5:7, 10 and Rom. 8:9-16).

Verses 17, 18. Though we may not be perfect in love in all things yet in one thing love is made perfect in us. Why? On whose doing is this love founded? (See Note).

Verses 19-21. From whence does all our love spring? What one thing does John say "cannot" be done? Are there many Christians trying to do this impossible thing? God loves men with their imperfections. As a Christian must I do the same? Else could anyone love me? So must all Christians for so it is commanded. (Verse 21 with John 13:34, 35:15-12).

NOTES ON LESSON 10.

THE LOVE JOHN KNEW.

The love John writes about is not worked up from the flesh but is "the love of God." It is ministered by the Holy Spirit. Let us see the process. God's gospel of love (how "Christ died for our sins according to the Scriptures"—1 Cor. 15:3) touches the heart and begets love. That begetting occurs when we first believe His commandments come as a test of that love (John 14:21). "By works is faith made perfect." (Jas. 2:22). On our first obedience to the gospel God gives us the Holy Spirit. (Acts 5:32). The Spirit, upon His entrance "sheds abroad" in our hearts "the love of God" (Rom. 5:5) which makes us "rejoice in God through our Lord Jesus Christ through whom we have received the reconciliation." (Rom. 5:11). To "abide" in God's love we must continue in His commandments. (John 15:10). If we, as the children of God, fail to keep His commandments we "grieve the Holy Spirit" (Eph. 4:30 and the "joy" of His salvation goes out. (Ps. 51:12). As lamps our lights grow dim and as salt we lose saltness. (Matt. 5:13, 14).

BOLDNESS FOR THE JUDGMENT.

John's reason for boldness in judgment is "because as he is, even so are we in this world." (verse 17). Boldness for that day must rest on His doing and not ours. After all we may do our doing is so small in quantity and so imperfect in quality that the thought of a just judgment causes trembling. The blessed truth for this boldness is "as He is—so are we—in this world." He is exempt from judgment and so are we. "Hath eternal life and cometh not into judgment" is the word of Jesus to the believer. (John 5:24). The saints here open their sins by confession and send them on to judgment (1 Tim. 5:24) and are forgiven (1 John 1:9), and forgiven sins are "remembered no more." (Heb. 10:17). He stands in judgment for all who accept Him. When the Lord comes both the sleeping and living saints go to Him in transformed bodies without mention of judgment. (John 5:29; 1 Cor. 15:51-58; Phil. 3:21; 1 Thess. 4:13-18). That the saints appear with sinners in a "general judgment" to determine their destiny is nowhere taught in the New Testament. The saints standing "before the judgment seat of Christ" (Rom. 14:10; 2 Cor. 5:10) is to reward them for works. (1 Cor. 3:12-15). God has respect unto the sinner because of the acceptability of his sacrifice. (Gen. 4:4, 5). Christ crucified is my Sacrifice (2 Cor. 5:14-21) and as an everlasting Savior He will "save to the uttermost." (Heb. 7:25). He is my Advocate: when my name is called He answers for me. As I view my Sacrifice and hear His promise fear banishes, boldness grows and love is perfected and I cry "O the depth of the riches of the love of God in Christ!"

THE OUGHTNESS OF THE LESSON.

"If God so loved us—we also ought to love one another." In "ought" we have the word "owe" (same word in Rom. 13:8). God in so loving us has placed us forever "under obligation" to love one another. If we regard the lesson as a piece of cloth, God's love to us forms the stamina, vertical threads in the loom or the warp and is perfect. (Verses 7, 8, 9, 10, 11, 14, 16). Our love to one another is the web, cross threads or woof. (Verses 7, 11, 12, 20, 21). The perfection of the cloth as woven depends on our willingness to let God work in us and to work out what He has worked in us. (Phil. 2:13).

ASSIGNMENT.

The word "love" in its different forms is used 242 times in the New Testament. (King James Version). It is used by John 58 times in the Gospel of John and Revelation. Will the reader find how many times he uses it in his three short epistles? How many times does he use the word "abide" in its different forms in the same three books? Who was the disciple "whom Jesus loved?" And what disciple evidently loved Jesus?

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 14, 1920.

JOHN ON THE ISLE OF PATMOS.

Golden Text: "Jesus Christ is the same yesterday and today, yea and forever." Heb. 13:8.

Lesson Text: Rev. 1:3-18. Read Revelation 1, 2 and 3.

3. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand. 4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; 5 and from Jesus Christ, who is the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; 6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen. 7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen. 8 I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty. 9 I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet 11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; 13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. 14 And his head and his hair were white as white wool, white as snow;

Verse 3. What is the meaning of "readeth," "hear," and "keep"? (See Note). Does "at hand" mean "immediately"? (Mark 1:15, with Luke 19:11). Also, for the same word used here see Phil. 4:5; "approaching" Heb. 10:25, and "ready," Heb. 8:13).

Verses 4, 5. The Godhead is expressed in how many persons? (Matt. 28:19). Do you find the full expression here? (Comp. Ex. 3:14; Isa. 11:2). Who is "the faithful witness"? (Rev. 3:14). Has the church been a faithful witness? (Acts 1:8; 20:30; 2 Thess. 2:3) What is Christ as compared with other kings? (Ps. 89:27). Is He directly enforcing His will in this day of grace? (Zech. 4:6; John 12:46-48). How are men loosed from their sins? Does merely taking Christ as a good example accomplish this? (John 3:36; Rom. 4:24, 25).

Verses 6, 7. Are we now priests of God and in His kingdom? (1 Pet. 2:5; Col. 1:13; Heb. 12:28). And is the kingdom and priesthood of Christians also a coming kingdom and priesthood? (Acts 14:22; Luke 21:31; Rev. 20:6). Is the doctrine of Christ's coming a prominent one? Is it of vital interest to Christians? (Phil. 3:21; 1 John 3:2, 3; Rev. 16:15). Is His coming and the prophecy of Revelation closely associated by Christ? (Rev. 22:7). How will He come? (Comp. Dan. 7:13, 14). Who shall see Him? What effect will His appearing produce on "all the tribes of the earth?"

Verse 8-10. Are not "tribulation," "kingdom" and "patience" closely associated in this day of Christ's rejection? Will not "kingdom, power and glory" be ours with Him when the disciples' prayer is answered in full? (Matt. 6:9-13; Rev. 3:21).

Verse 11. Were there more than seven churches in Asia? Are the letters to these seven churches a part of "the words of this prophecy?" (Verse 3, with 22:7-18).

and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

Verses 12-18). Whom and what did John see when he turned to see who spake? What did the candlesticks represent? (Verse 20). Is the person of verse 13 surely identified? (Verse 18). Describe His appearance, clothing, voice, etc. Does His array indicate a scene of grace or of judgment? What precious information does this wonderful person give us? Into what three divisions is this prophecy divided? (Verse 19).

and behold, I am alive for evermore, and I have the keys of death and of Hades.

NOTES ON LESSON 11.

"REVELATION"—THE COVER OFF.

Since we are to study three lessons from Revelation it is proper that we say something about the book. The inspired title of the book is found in the first five words—"The Revelation of Jesus Christ" and is at once and first of all a divine guarantee that it is what the name implies—a revelation. In the first place in the Bible where this word is found it is said, "The secret things belong unto the Lord our God: but the things which are revealed belong unto us." In the last place in the Bible where the word occurs it says, "The revelation of Jesus Christ which God gave him to show unto his servants." (Deut. 29:29; Rev. 1:1). First and last and all the fifty-five places between the word means "to take off the cover"—"unveil, disclose, open." If Christ takes the cover off who is he that would cover up? If God opens, who is he that would shut? Verse three is a further guarantee and encouragement to the reader. The blessing is to be upon the reader, hearer and keeper of "the words of this prophecy"—"Read"—"Hear"—"Keep."

"REVELATION"—"HOW READEST THOU?"

Revelation is not beyond our understanding. The first definition of the word "read" is "to distinguish," "recognize." To "hear" as here used, is "to receive," "to understand." (John 6:6, and 1 Cor. 14:2, R. V., margin). It is the "Revelation of Jesus Christ" and is for us and is therefore understandable. The misunderstandings about it that have been given as expositions of it have beclouded the minds of many, but have not changed the fact that it should be read and can be understood. But to call the words by name and to understand their meaning is not all. Our last word brings the full measure of blessing. "Keep," as used here, means "to fulfil a command." (As in John 14:15; 15:10).

But how shall I read in order to understand that I may "keep" these words of prophecy? Much the same as you do the other scripture. But let us note a few things helpful and necessary. As a consecrated "servant" (verse 1) follow the simple rules of interpretation. (1) "Choose the broad meaning of a term unless it be restricted." (2) "Any term will be regarded as literal until there is good reason for a different understanding." (3) "Interpretation must not be influenced by a preconceived opinion." Again, it must be remembered that scripture explains scripture. And to understand Revelation one must approach it through all the other scriptures that precede it. So full of other scriptures is Revelation that one has called it "a Mosaic of Old Testament phrases." This being true we must look to the inspired writings for our understanding of the book rather than profane history. Words are to be measured by their use in the scripture and not in the use as may be set down in the English dictionary. (Here is an illustration: "Horse" in scripture has a wider meaning than in the thought terms

of man. With a knowledge that there are heavenly horses of fire (2 Kings 2:11; 6:17) our interpretation of Revelation 6:2, 4, 5; 9:17; 19:11, 14, etc., would not necessitate horses of flesh). It is also to be remembered that usually, if not always, where other than a literal meaning is meant that the context so indicates it, (Examples—"Mystery" (ch. 1:20); "as it were" (8:9); "a great sign," (12:1); "another sign" (12:3); "the mystery of the woman." (17:7), etc. The symbol used is explained in the context or other scripture. Of Revelation it has been said, "As New Testament prophecy, it adds the heavenly to the earthly sphere, passes all time and explores with familiar feet eternity itself."

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 21, 1920.

JOHN'S PICTURE OF WORSHIP IN HEAVEN.

Golden Text: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God for ever and ever. Amen." Rev. 7:12.

Lesson Text: Rev. 7:9-17. Read Rev. 19:6-10.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. 11 And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered saying unto me, These that are arrayed in the white robes, who are they, and whence came they? 14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more;

Verses 9, 10. Is not this verse an answer to the question in Lk. 13:23-29? But note warning there. From what parts of the world does this multitude come? What mean white robes? (Rev. 19:8). What do the palms mean? What is the means by which the heavenly host of the redeemed overcame? (Rev. 5:10; 12:10, 11). What word is prominent in their worship? And to whom is this ascribed? (Tit. 3:5). Verses 11, 12. How many angels were present? (Rev. 5:10). Are "elders" in the scriptures sometimes representatives of a whole body of people? (Ex. 19:7, 8; Deut. 5:1-23). Seeing the "elders" of Revelation were redeemed by blood and made kings and priests (Rev. 5:9, 10, R. V.) whom could they represent? Who are on the inner circle, angels or the saved of men? What great word of redemption is absent from the worship of the angels? Worship is ascribing "worth-ship" (See how they do this. Rev. 4:11; 5:2, 4, 9, 12). Verses 13, 14. From whence had this white-robed throng come? Do all true children of God have tribulation in this world? (John 16:33; Acts 14:22; 2 Tim. 3:12). Does the term "the great tribulation" signify a special tribulation? (Matt. 24:21; Rev. 3:10). When does the scripture indicate that "the great tribulation" will fall? (See Note).

neither shall the sun strike upon them, nor any heat: 17 for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes. (Phil. 2:21). May not the worldly life of some make them "ashamed before him at his coming?" (1 John 2:28). Can we really worship God with known sin upon us? (Discuss the Note on "The Lord's Pavilion.")

Verses 15-17. Have not these palm bearers found true the words of Jesus in Matt. 10:39? Did Paul properly balance time and eternity for Christians? (Rom. 8:18). But are there many like Demas? (2 Tim. 4:10). What is the general tendency? (Phil. 2:21). May not the worldly life of some make them "ashamed before him at his coming?" (1 John 2:28). Can we really worship God with known sin upon us? (Discuss the Note on "The Lord's Pavilion.")

NOTES ON LESSON 12.

THE TWILIGHT DAY.

This is man's day. (1 Cor. 4:3, R. V., margin). Man's day is night for the world. (Rom. 13:11-13). Christians are in the night but not of it. (1 Thess. 5:4-8). It is dark because the Sun is hidden. Light once shined in but the darkness laid not hold of it. (John 1:1-5). The bright shining day of the Lord is coming. (1 Thess. 5:2; Luke 17:24). Between these two days is the twilight day of the ages. It is the time when the dusk of the evening of man's day and the dusk of the morning of the day of the Lord mingle. A day neither "clear nor dark. But it shall be one day which shall be known to the Lord, not day, nor night." (Zech. 14:6, 7). This can be no other time than "the time of trouble" of Daniel and the great tribulation foretold by Christ. (Dan. 12:1; Matt. 24:21, 22; Rev. 7:14). The conjunction of Satan's hate, man's arrogancy and the fury of Divine visitation makes it the fiercest of all tribulations—"the great tribulation." It follows the catching away of the saints and is concluded by the revelation of Jesus Christ in judgment on the wicked. The man of sin—beast, or antichrist will operate during this time. (Luke 21:34-30; 2 Thess. 2:7-12; Rev. 13:4-8). Some of the saints will "escape" this tribulation (Luke 21:35, 36; Rev. 3:10) and some—the great multitude of our lesson—will "come out of" it. See also Ps. 2:5; Jer. 30:6-11; Rev. 6:1 to 19:21 also falls in this time. What the Lord did in Egypt (Ex. 7:12) will be done on a Christ-rejecting world, only on a larger scale. The world is fast approaching that time and is shaping itself for it. We urge upon all the children of God the exhortation of Jesus. (Luke 21:34-36).

THE LORD'S PAVILION.

The Lord "covers himself with light as a garment" and dwells "in light unapproachable; whom no man hath seen, nor can see." (Ps. 104:2; 1 Tim. 6:16). When He comes to earth He makes "Darkness his pavilion round about him"—"a cloud and smoke by day, and the shining of a flaming fire by night." (Ps. 18:11; Isa. 4:5). In this way He went before Israel. (Ex. 13:21, 22). It was doubtless so at the time when He was present on "the holy mount." (Matt. 17:5; 2 Pet. 1:16-19). And in this royal pavilion will He be present on the earth and over Jerusalem during the age to come. (Isa. 4:4-6; Ezek. 37:25-28; Rev. 21:3).

But the most precious truth for the suffering servants and martyrs of Christ is the blessed fact that this royal pavilion has been opened to men. "Before his throne," "in his sanctuary" and with bodies "conformed to the body of his glory," He "shall spread his royal pavilion over them" and all their tears shall be wiped away by the hand of a loving God. (Rev. 7:15-17; Phil. 3:21). This is a "picture of worship in heaven." The **gleaning** (Rev. 7:9-17) has been added to the **harvest** (1 Thess. 4:13-18; Rev. 4:1 to 5:14) and together with the **firstfruits** are celebrating. (1 Cor 15:23; Matt. 27:52, 53). The Lord's pavilion will be a most glorious place as a "camp of the saints" to "rest," in "the time of trouble." (Compare Rev. 13:6; 20:9; 2 Thess. 1:7; Ps. 27:5). Does the prospect of all this take hold of our souls? Does it not cause the incense of praise to arise from our hearts? Truly, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8:18).

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 28, 1920.

THE LIFE AND WORK OF PETER AND JOHN.

(Review).

Golden Text: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

Reading Lesson: Rev. 21:21 to 22:5.

21. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honor of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

1 He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

NOTES ON READING LESSON OF LESSON 13.

"THE NEW JERUSALEM."

In the scripture a "city" is constituted by both place and people—yet either alone, when thought of in connection with the other, may be called a city. (Gen. 11:4; Matt. 8:34; 21:10). This reading lesson is a description of "the Holy City"—"The New Jerusalem" and is without doubt the "place" and "city" prepared of God for the faithful. (John 14:2; Heb. 11:16). Abraham looked for this city "whose builder and maker is God." (Heb. 11:10). It is an "abiding city," and the one which we all seek to make our future home. (Heb. 13:14). As "the city of the living God," it is the abode of an "innumerable host of angels" and of all the redeemed whose names are "enrolled in heaven." It is also called "the Bride, the wife of the Lamb"—this perhaps, because the Bride with her Husband—the Lamb—is enthroned there. (Rev. 3:21).

This is the description of a literal city which is yet to descend from heaven when the earth shall have been cleansed from sin. The first statement which follows this description enforces that idea—"These words are faithful and true." Heaven is made of "substance" more real and "enduring" than earthly things, (Heb. 10:34) and the city "hath foundations" and is "abiding." Yet after all it is "the heavenly Jerusalem" and heavenly terms cannot be fully measured either by "cubits" of man or by his words. (Rev. 21:17).

TWO ELECTIONS—EARTHLY AND HEAVENLY.

God has two elections. Israel is God's heritage elected from the Ur of

the Chaldees in Abraham. (Isa. 45:4; Joel 3:2; Acts 7:2). The church is God's heritage elected from before the foundation of the world in Christ. (Eph. 1:4; 1 Pet. 5:3). Israel as a nation has her promises in the earth and centering in Jerusalem as the capital city. The church has her promises as a heavenly people in heaven centering about the "New Jerusalem" as the capital city.

Israel as a nation will exist on the earth and in the promised land "forever." (Gen. 13:15; Ezek. 37:25-28). And Jerusalem shall be "a crown of glory in the hand of the Lord" and "a praise in the earth" and "they shall call it the throne of the Lord." (Isa. 62:3-7; Jer. 3:17). All this is on the earth.

Doubtless no one would dispute the eternal duration of the church as the heavenly people and the Bride of Christ but we wish to add a "thus saith the Lord." (Eph. 3:21; 1 Thess. 4:17, with Heb. 7:25). The "Jerusalem that now is" is "in bondage with her children," but "our mother" is "the Jerusalem that is above" and "is free." When Israel shall be born again she shall have "our mother" as her mother and her Jerusalem which is below will also then "be free." Gal. 4:25, 26). Here are the two elections of God. In the coming dispensation both will be united in Christ in the blessing of the world. (Eph. 1:9-14). The closing scene in the New Testament (our lesson today) presents the heavenly people dwelling in "The New Jerusalem" and the "nations" of the earth walking "by the light thereof." Beyond this we cannot go.

THE PAST TWELVE LESSONS.

Note:—Let the Review center about the Golden Text. Note how each lesson contributes something toward the accomplishment of the Christ-given task.

LESSON I.—Peter Preaches at Pentecost. (Acts 2). Golden Text, Acts 2:21.

LESSON II.—Peter and John Heal a Lame Man. (Acts 3). Golden Text, Matthew 10:8.

LESSON III.—The Boldness of Peter and John. (Acts 4:1-31). Golden Text, 1 Corinthians 16:13.

LESSON IV.—Peter Stands for Truth and Honesty. (Acts 5:1-11). Golden Text, Proverbs 12:22.

LESSON V.—Peter and John in Samaria. (Acts 8:4). Golden Text, Acts 1:8.

LESSON VI.—Peter at Lydda and Joppa. (Acts 9:32-43). Golden Text, James 5:15.

LESSON VII.—Peter and Cornelius. (Acts 10:1 to 11:18). Golden Text, Romans 10:12.

LESSON VIII.—Peter Delivered From Prison. (Acts 12:1-19.) Golden Text, Psalms 34:7.

LESSON IX.—Peter Writes About Christian Living. (1 Peter 2:1-5, 11, 12, 19-25). Golden Text, 1 John 2:6.

LESSON X.—John on the Isle of Patmos. (Rev. 1). Golden Text, Hebrews 13:8.

LESSON XII.—John's Picture of Worship in Heaven. (Rev. 7:19-17). Golden Text, Revelation 7:12.

QUESTIONS.—To whom was the great commission first given? (Matt. 28:16-20). How were they to be qualified? (John 14:26; Luke 24:49). Where begin? (Luke 24:47). What was the order of procedure? (Acts 1:8). Did Peter and the others follow this commission? (Acts 2:37, 38). After preaching and healing in Jerusalem where did they carry the gospel? (Acts 8:1, 4; 9:32). Who were the first Christians from among the Gentiles? Who was chosen as the apostle to the Gentiles? (Acts 9:15). How far was the gospel carried during that generation? (Col. 1:23). From that day to this on whom does this commission involve? (1 Tim. 3:15; Phil. 1:15, 16). How did Peter and John observe the last half of the commission? Did they write as well as speak?

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