

WORD AND WORK

GOING UP.

Suppose you were the publisher, bearing the financial responsibilities of the WORD AND WORK; and suppose your printer should suddenly say to you, "Next month the first thousand copies will cost you considerably more than the first *two* thousand copies cost last month!" What would you do? You would select another printer? Not if you knew our present printer (The Pentecostal Publishing Co.,) to be the most reasonable in the city consistent with first-class work. You would raise the subscription price, just as almost every other paper did long ago? Well yes, we think you would. You would just "pass it on," that's all.

And we are going to pass *half the increase* on to our readers. The increase amounts to more than 60 per cent. Many subscribers have said long ago the subscription price should be a dollar anyhow. That would be a raise of 33 1-3 per cent. So the price from now on will be \$1. Clubs of four or more, 75c each.

Readers will agree with us that those who care enough for WORD AND WORK to pay 75c, will care enough to pay \$1; and we have no doubt that in ninety-nine cases out of a hundred, income, wages, salary—whatever you call it—has increased *more* than 33 1-3 per cent. since we set 75c as the price, some years ago, while our expenses have increased more than twice that amount. Those who on any account at all are unable to pay, but who desire the paper *enough to ask for it once a year* (when they get a notice) shall be supplied free, as God supplies our need for this fund. We are willing and anxious to have all such on our mailing list.

We were perplexed about the "wherewithal" for a moment, but for a moment only—until we remembered that this paper is, has been, and shall always be, *the Lord's*, not our own. *He* has the money needed on deposit with His stewards here and there, and He is abundantly able to stir them up to communicate to this good work, if it be His will, exactly as He has done all along. For the subscription price has never represented anything like the expense of laying the paper down in the subscriber's home, nor does it yet. Many advertisements have been turned down because we did not think that He, whom we serve and whose the paper is, would run them if He were editor. This also He has made up to us in gifts, some large, some small, but always from those who "offered willingly." The work is not ours, but the Lord's; and He will see it through.—Publishers.

WORDS IN SEASON.

R. H. B.

"And now Lord, what wait I for? My hope is in thee."

GOD KEEPS HIS PEOPLE WAITING.

From the day of man's first disobedience—which was also the day when God's great work of redemption began—God has kept His people WAITING. It was His mercy that arranged it so. There was a vast and terrible task ahead—much greater and more difficult than man could possibly know. Not even yet can God's own people even understand why God could not have wrought salvation more quickly and at less trouble and expense. We are not yet able to take in the magnitude of man's perdition. We do not take in remotely the awfulness of sin. To the *world* sin seems smaller still—an inconvenience, a defect to be remedied by a bit of improvement in circumstances, the remedy lying within the power of man himself. But God knew the whole length and breadth of the catastrophe, and only His wisdom, His power, His love, manifest at the proper time in the death of His Son, could meet the ruin wrought by sin. He knew that many a dreary hour must pass, and that a long, long night must run its course before the Day could dawn again. In the meanwhile and all along, His loving care rested upon those who, in every age would trust in Him in the way of loving obedience. To keep them from fainting and despairing; to give them something to look forward to; to fix their eyes upon the glory ahead (lest they become content with the present and find, as "earth-dwellers" their satisfaction here below) to hold them in the attitude of strangers and pilgrims to whom present burdens and possessions alike were of small moment, to fix their outlook and thus to shape their conduct toward His better Day—God kept them WAITING.

PROMISE, SEASON AND CRISIS.

The Waiting-Time always has three essential features: first, a PROMISE, creating hope; second, a SEASON during which the promise matures; and, third, a CRISIS, which brings things to a head. The second of these, the season, is the period of the waiting-time. "Behold the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain. Be ye also patient: establish your hearts." (Jas. 5:7, 8). The crisis is *the harvest*. "So is the kingdom of God as if a man should cast seed upon the earth, and should rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself: first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, *straightway he putteth forth the sickle for the harvest is come.*" (Mark 4:26-29). This is the ground-plan of all God's waiting-times.

THE FIRST STRETCH OF WAITING.

The first waiting-time began when God judged the Serpent in the presence of the guilty man and woman. There was enough of promise given to raise in the hearts crushed by sin an expectation of deliverance. Some day, God said, (and there was no hint of the time) the offspring of the woman should engage in deadly conflict with this serpent-enemy and bruise his head, thus retrieving what had been lost to them and undoing the Serpent's work. Out of this conflict the "woman's seed" should come victorious, though with a bruised heel—an injury painful indeed, but slight. (Gen. 3:15).

There was not much detail in the promise; but it was sufficient. It raised their drooping hearts and bade them look forward to a day of deliverance. It was not at all strange that Eve so greatly rejoiced when a man-child was born—"I have gotten me a MAN by the help of Jehovah!"—and in her early hope called his name "Cain"—"Gotten." But she lived to see that he was not the child of promise. When another son was born her sadness and disillusionment took shape again in the name given to the child—"Abel"—"Vanity," "Shadow." Yet this child of hopelessness became a better source of hope than Cain had been. But hope was again slain when Cain slew Abel; and hope again revived in the new child whom Adam called "Seth;" "for," said he, "God hath appointed me another seed instead of Abel." Meanwhile Cain went forth from the presence of Jehovah into the night of this world—a man without a promise, "without God and without hope in the world." He did his best therefore to make life worth while here below, in a material way. He and his sons built cities, invented arts and industries, regaled themselves with music and poetry, wine, women, and song, and rejoiced in the work of their hands—a godless but energetic and enterprising race, the beginning of what is called *the world*; the type of the "dwellers on the earth."

But Seth, and his descendants, not notable for worldly achievement, were distinguished by their humble walk with faith to God-ward.

ENOCH AND NOAH.

All through the long waiting-season the Promise kept up the hearts of those who believed in God, who hoped in His loving-kindness. Always waiting and looking for God's promised salvation, their eagle-eyes pierced far beyond the nearer view to the Promise ultimate. For it was Enoch, the seventh from Adam (whom God translated that he should not see death) who "saw the triumph from afar with faith's discerning eye" and greeted from afar with joy the vision of the *Second Coming of our Lord and Savior Jesus Christ*. (Jude 14, 15).

But they had need of their faith and hope. Heavy hung the night upon them. Wickedness was steadily gaining ground; iniquity was multiplying. As always when the crisis approaches, God took away the restraint that He had laid upon evil. (Comp.

2 Thess. 2:6-12). The darkness deepened and became absolute, save for the few little lamps that yet burned for God. At the time when Lamech's son was born, the burden was heavy, and he called his child's name "Noah;" saying, "This same shall *comfort* us in our heavy lot." He had well spoken. But the comfort came in swift and world-wide judgment upon a race steeped in sin, which was utterly heedless of all warning, oblivious of all faith, unconscious of impending doom. That was the harvest. Noah and his family was garnered, the rest destroyed. "The world that then was, being overflowed with water perished."

"As were the days of Noah so shall be the coming of the Son of man."

ABRAHAM FOR THE BETTER HOME.

The promise to Abraham marked the beginning of a new waiting-season. Abraham had been comfortably settled amid the advantages of an established civilization and the comforts of a great Chaldean city. The promise of God, received into a believing heart, tore him away from his earth-dwelling, and (as it always did and will) made him a *sojourner* "dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;" looking for the better habitation of God: the city that hath foundations. (Heb. 11:8-10). He, too, saw the day of the Son of God from afar, and was glad. (John 8:56). The key-note of their lives was struck by Jacob in his farewell—"I have waited for thy salvation, O Jehovah." (Gen. 49:18). "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were *strangers and pilgrims on the earth*. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is a heavenly: wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city." (Heb. 11:13-16).

FOUR HUNDRED YEARS.

But if Abraham expected an immediate fulfilment, he must submit to God's deferring—a delay so trying that contrary to His usual manner, God gave Abraham a definite time that must expire before his descendants should have the land of promise for their own—400 years. (Gen. 15:13-15). Meanwhile God's plans were steadily maturing. Abraham died in faith and Isaac; and for Jacob and his sons God prepared a temporary shelter in Egypt, where the family might be nursed until it became a *nation*. By the promise of God Jacob went down into Egypt with all his own, well assured that God would bring him up again from thence, unto the land He had sworn to him and to his fathers for an inheritance. (Gen. 46:2-4). So Jacob ordered his body returned to the land of his fathers, to Abraham's burying-place at Machpelah; but Joseph, for his people's sake (to keep

their eyes upon the promise lest they forget and come to think of Egypt as their home) commanded that his body be buried in Egypt; putting his people under oath that when the day of God's promise should come, they must take his bones with them. Thus the noble Israelite's grave in the foreign land became Israel's constant reminder that Egypt was not their resting place, the monitor of the hope that God would surely visit them and bring them up from thence.

The crisis came by Moses and by Joshua—and the Promise took on a new phase. "For if Joshua had given them rest [in the ultimate sense] he would not afterward have spoken of another day. There *remaineth* therefore a Sabbath rest for the people of God." (Heb. 4:8, 9).

THE PROMISED SEED.

It was not the City, however, that was the chief goal of the patriarch's hope: it was a Man—the same that God spoke of as "the woman's seed" in Gen. 3:15. "In *thy seed* shall all the families of the earth be blessed." The term "seed" was used in a collective sense, indeed; a seed "as the sand of the seashore for multitude, and as the stars of heaven innumerable." But it was also an individual seed, as Abraham well understood; and as Paul shows in Gal 3—"he said not 'seeds' as of many; but 'thy seed,' which is Christ." A child, Ishmael, was born to Abraham of his handmaid in his old age. Yet he was not the child of promise; but "in Isaac shall thy seed be called." Nor was Isaac the child expected, but destined to be the fore-father of it; and again to Jacob, Isaac's son, was the wondrous promise repeated. And before Jacob again opened out a new vista of future prospect, when he saw one rising up out of the descendants of Judah to whom all peoples should render homage. (Gen. 49:10).

But who can estimate the influence and fruit of this discipline of *waiting* which God imposed upon His own? Was it not to loosen the bonds of the present evil age, and to detach their rootings from the world that now is; to wean them away from the object and plans and desires that fleshly men hold dear, and to fit them for the better things in store? So let the righteous hope in Jehovah forever.

THE ROYAL SON OF DAVID.

A new promise was cast into the earth, a new light of hope was kindled when God made promise to David of a royal heir of his own family, whose throne and whose kingdom should be *forever*. Just to read the promise as it stands in 2 Sam. 7 and 1 Chron. 17, one might think it could have had its fulfilment in Solomon and the descending line of Davidic kings. But David himself had better explanation from God. The second, the seventy-second, the eighty-ninth, the one hundred-and-tenth psalms show what the great Son of David was in David's expectation; and in his dying hour he saw Him from afar greatly marveling how such a One could ever spring out of his, David's house.

“Now these are the last words of David :

David the son of Jesse saith,

The anointed of the God of Jacob,

And the sweet psalmist of Israel :

A Ruler over men! A Righteous One!

That ruleth in the fear of God—

As the morning light at the rising sun—

A morning without clouds

When the tender grass springeth out of the earth,

Through clear shining after rain!

Verily *my* house is *not so* with God—

Yet he hath made with me an everlasting covenant,
Ordered in all things and *sure*.”

(2 Sam. 23:1-5, free translation.)

No—David’s house was not so. By no merely natural sequence could *such* a Man spring out of David’s line. David was right. The climax was reached in Solomon, and then came a long, long decline into twilight gloom and deepening into darker night. Rehoboam, Abijah, Asa and so on; a divided kingdom, idolatry, sin, failure, captivity. But as the darkness deepened the light of the promise shone out more brightly and through the Babel-sounds of the world’s sin and sorrow. The voice of prophecy in manifold variation sang the golden theme of God’s great dawning deliverance and of the Messiah to come, “For unto us a child is born, unto us a son is given and the government shall be upon *His* shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there shall be no end, upon the throne of David and upon his kingdom, to establish it, and to uphold it with justice and with righteousness, from henceforth even forever. *The zeal of Jehovah of hosts will perform this.*” (Isa. 9:6, 7). Or in minor cadence the prophet told of the “bruised heel”—how God’s great Servant should be wounded for our transgressions, and bruised for our iniquities, and draw the agony that must be suffered before there could be peace for us, was upon Him, and by His stripes we are healed. “All we like sheep have gone astray, we have turned everyone to his own way; and Jehovah hath laid upon him the iniquities of us all.” (Isa. 53:5, 6). Just as the night was breaking in, Jeremiah; and in the Captivity itself when they hanged up their harps upon the willows of Babylon in disconsolate grief for Jerusalem the beloved and lost—Ezekiel and Daniel; and when a straggling remnant returned under Ezra and Nehemiah, the prophets Haggai, Zechariah, and last, Malachi, repeated the sounding strain to uphold and comfort the hearts who had their hope set on God. Thus the long night wore on, and *God’s people waited*.

THE KING IS BORN.

The crisis, as a crisis always, came with startling suddenness. First to a few. In the field shepherds were keeping their

flocks by night, when the heavens flashed forth light, and an angel of the Lord appeared to them. "Fear not," he said, "for I bring you glad tidings of great joy which shall be to all the people. For there is born to you this day, in the city of David, a Savior who is Christ the Lord. And this shall be the sign unto you: ye shall find a babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a great multitude of the heavenly host, praising God and saying. "Glory to God in the highest, and on earth peace, good will to men." (Luke 2:8-14). There was among the dwellers at Jerusalem an old man, Simeon by name, who had hoped and longed and waited on in invincible faith for the fulfilment of the great Promise. To him God divulged a secret (Ps. 25:14)—that he should not see death before his old eyes should behold Him for whom God's saints had longed of old, "the Lord's Christ." One day God sent him up to the temple. There he saw a man and woman, humble, poorly clad, offering turtle-doves (the offering of *the poor*) according to the Law, at the dedication of their first-born, Simeon understood. He requested to hold the child in his arms—O precious burden!—and then his heart broke forth in inspired praise and thanksgiving—

"Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all
the peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

And another, an old woman who had hoped and lived for God, Anna, of the tribe of Asher, came up at that very hour, and gave thanks unto God, and "spake of him *to all them that were looking for the redemption of Israel.*" (Luke 2:22-38).

THE PUBLIC PRESENTATION.

Then came the public appearing of this long-promised Christ, heralded by John the Baptist. But—alas! "He came unto his own; and they that were his own received him not. But as many (they were few indeed) as received him, to them gave he the power to become children of God, even to them that believed on his name." (John 1:11, 12). "And because they knew him not, neither the voices of the prophets which were read every Sabbath, they fulfilled them in condemning him." (Acts 13:27). In vain He invited, in vain He pleaded and wept; in vain were His mighty works among them, in vain His Divine life and matchless teaching—blinded by Satan the nation delivered Him up to die; and thus it came to pass that while they appeared to be defeating the work of God, the promise was yet further fulfilled through the hands of sinful men, and Jesus the Lord offered Himself without blemish unto God, as a sacrifice for the sins of men. The King had died for His people that He might save them from their sins. (Matt. 1:21).

SHADOW AND SUNSHINE.

But there was a picture within the picture. A new waiting-time was now springing up for those who had accepted the Christ and believed in His Name. We can hardly realize what they meant by it, what it meant to them, when the disciples confessed Him as the Christ, the Son of God, the King of Israel. They believed Him to be the great Personage outlined in Psalm 2, who regardless of the united protests of the kings of the earth would receive and take from God's hand the nations of the earth and would rule them with a rod of iron. In that psalm the name "Christ" (Anointed) and "Son of God" are given Him. Not staggered at Jesus' lowliness and poverty they viewed in Him the Son of man—the great world-ruler who should receive of the Ancient of Days the world-power which before had been held by the unworthy Gentile beasts. (Dan. 7). To these trusting disciples He was the great King of Psalm 18, 72, 89. That such was their faith and hope is evident throughout the time of their association with the Lord Jesus. And in this lies the reason that they were so perfectly dumbfounded when He made announcement of His suffering and death, and explained to them that His path to glory led through the dark valley by way of the Cross—which path they also must take who would follow Him. They never took this in, however. Hope was again slain when Jesus died on the Cross. That thing was clear past them. They could in no wise comprehend it. They could not doubt Him—yet the *facts* were against their faith too evidently. Yea, even God Himself seemed to have set His seal of approval to Jesus' condemnation and the rulers' wicked deed—for He died on the tree, and everyone that dies that death was marked of God accursed. (Deut. 21:23). Their understanding reeled and tottered under the force of unanswered, unanswerable questions. Their hearts, stronger than their heads, stood fast—they could not but love Him. They could not say now that He was the Christ—it seemed impossible. But a fraud? a deceiver? a sinner? NEVER! "Jesus the Nazarene was a *prophet* mighty in deed and word before God and all the people,"—so the two going to Emmaus explained to the Stranger who had joined their company by the way—"and the chief-priests and our rulers delivered him up to be condemned to death, and crucified him. *But we hoped that it was he who should redeem Israel.*" Alas for the dead hope! But *Him* they must forever enshrine in their hearts. After which the Stranger gently rebuked them: "O foolish men and slow of heart to believe in ALL that the prophets have spoken! Behooved it not the Christ to *suffer* and to enter into his glory?" And beginning from Moses and from all the prophets he interpreted to them in all the scriptures the things concerning Himself. Thus they arrived at Emmaus. The Stranger made as if He would go further, but they constrained Him to turn in with them, for it was late.

At their hospitable board, in the breaking of bread, they recognized Him, and He vanished out of their sight. Now the hour was not too late, nor their feet too weary—their burning hearts drove them on; they must hasten with winged feet back to Jerusalem to tell the marvelous, incredible news. But at the disciples' door, before ever they could tell their story, they were met with the joyful shout, "The Lord is risen indeed and hath appeared unto Simon!" (Luke 24:13-24).

THE HOME STRETCH.

If the hope of the Promise died when the Lord died, it rose into immortality when He arose and had assured them of the actual fact. And now the old questions thronged forward again. Is the waiting-time now over? It is significant that for the forty days the chief topic of the Lord's conversation was "the kingdom of God." He charged them not to depart from Jerusalem but to wait there for the outpouring of the Spirit (long before promised by Joel). Then they boldly asked Him: "Lord dost thou at this time restore the kingdom to Israel?" And He said unto them, "It is not for you to know times or seasons which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:1-8). At this moment, having arrived on the Mount of Olives, He spread forth His hands upon them in blessing and rose up out of their midst, on high, until He was veiled from their wondering eyes by a cloud. And as they still stood, gazing and wondering, two messengers of God in white raiment stood by them and said "Ye men of Galilee, why stand ye looking into heaven? *this Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven.*"

Thus began a new season of waiting; the waiting for the Lord's return from heaven; the event that marks the fruition of the ages for which the whole creation longs in groaning expectation; for which we ourselves also, who have the first-fruit of the Spirit, groan, waiting for our adoption, to wit, the redemption of our bodies. "Even so, COME LORD JESUS!"

DISCHORDS IN TRANSITION.

In classical music there is often a passage in which the tones seem to conflict and the notes become discordant and jar on the ear. For the moment it is painful and you feel an increasing suspense, until suddenly the dischord in easy modulation melts away into sweet harmony. In the providential dealings of God with His own those same dischords arise, but His purpose never ends in disharmony. The strife and tangle of the jarring notes of this life will at last dissolve into the amen-chord of eternal happiness.

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NEWS AND NOTES.

"The work at Utica, Ind., is doing well. One baptism and one restoration recently." L. Daugherty. .

Don't cease buying Bibles because of the 33 1-3 per cent increase. More than likely, your own income has increased that much also in the last year or two. We handle all kinds of Bibles.

W. W. Freeman, who has an article this month in the Missionary department, makes the following financial report for 1919. The report was made to the Abilene Church and examined by an auditing committee of three brethren:

Received for the lot fund, in all, \$1,498.80; refunded to Bro. Starns, \$350; sent to Japan, \$1,000; balance on hand, \$148.80; received in all for the regular fund, \$1,093.44; expenses, \$1,089.67; balance now, \$3.77.

We have succeeded in making up a few more sets of the WORD AND WORK in Bound Volume form, for 1916, 1917, 1918, and 1919. They make handsome, convenient books for study and reference, and sell for \$1.25 postpaid.

Note that we still offer Smith's Bible Dictionary, cloth, for \$1.50—though the regular price now is \$2.

Don Carlos Janes was with the Church in Zanesville, Ohio, in evangelistic services a part of last month.

We have received a fresh printing of the tract, "What it Means to be a Christian Only," \$1 per hundred. All our other tracts are on hand.

J. M. McCaleb has had ten thousand copies of his article, "Scriptural Ways to Go and Preach," printed, and most of them are now out, doing good. But did our readers deliberately ignore, or did they overlook, or neglect, or forget, last month's

suggestion that we help him on the expense of it? So far, no one has responded to the suggestion.

Don't fail to read our first-page "poem;" but it's more truth than poetry this time.

The Portland Church, Louisville, though not holding a meeting, is having a revival. Many have confessed their sins and have been restored to fellowship and service. In the Highland Church, also, twelve were added to the membership, all told, in January.

It would mean more to us than ever before to have our readers renew their subscriptions promptly. Read elsewhere what we are up against financially, and do not overlook your expiration notice.

E. H. Hoover sent this note from Chattanooga: "The work among all the churches is growing in interest. Central Church has had about twenty-five to take their stand with them in the last month. The growth in spirituality, in attendance and contributions, also is very gratifying."

A number of congregations have been patiently waiting for that new and "best of all song books" upon which E. L. Jorgenson has been working, off and on, for years. They will be glad to know that the prospect for its appearance during the current year, perhaps by summer, is encouraging. Already a number of orders are on hand. A list of most of the pieces to be used can be furnished to prospective buyers.

Writing to L. T. Logsdon, of Louisville, B. B. Brooks, of Glendale, Ky., says: "Today we bought a lot from Dr. Ashlock, 50x200 feet, corner lot, sidewalk running the entire length of the lot on one side, for \$250. All the money has been paid over. We are pushing forward for a new house by June 1, 1920. We expect the house to cost \$2,500 or \$3,000. Now is the time for us to "stick tight," and if any of the brethren wish to fellowship this work, it will be much appreciated, and promptly acknowledged."

Good news from J. Edward Boyd, of Lake Park, Ga.: "We think we have ground for encouragement in this section. A congregation has been started in Savannah, through the efforts of Claus and Copeland, with the help of the Valdosta Church. Brother Copeland has gone to labor with them. In September Brother Prevatt held a mission meeting at McGregory, Ga., where undenominational Christianity was unknown. Now, there is an earnest, though small and poor, congregation planning to build a house of worship. Lake City, Fla., where Brother J. O. Barnes lives, has recently completed a well located new house, and they are hoping to do "greater things for God." Brother Prevatt's meeting there resulted in three baptisms. In Palatka, Fla., there lives a brother who is trying to get the work started in that place. Near Hildreth, Fla., two congregations which had for several years been "at outs" with each other, agreed to forgive and "be at peace among themselves." Prevatt is in a meeting there now."

WHY THE COMING IS NOT DESIRED.

STANFORD CHAMBERS.

Attention has already been called to the fact that church members in general do not desire the return of the Lord. They are far from praying with John and Paul for Him to come. They rather desire that He delay His coming. Why this attitude? If it is true, as the Scriptures teach, that He may come at any time, that no one knoweth the day nor the hour, and the exhortation is not only to be ready but to be watching, waiting, desiring, hoping, praying for Him to come, then there should be grave concern on the part of all teachers of the word at this unscriptural attitude regarding the event, given as it is more space in God's word than any other, and honest effort should be made to correct it. Paul says a crown is in that day to be given all them that love His appearing. (2 Tim. 4:8). What if I do not love His appearing? Again to the Hebrews it is written (ch. 9:28) He shall appear the second time without sin unto salvation to them that wait or look for Him. What if that is not my attitude? Evidently it will make a difference. As teachers we have a responsibility here that we cannot evade and can discharge only by teaching the truth concerning our Lord's return so that those whom we teach will be brought into the right attitude toward it. "He that hath this hope set on him purifieth himself even as he is pure." 1 John 3:3.

A Neglected Subject. For this wrong position of course as for all others there is a cause. Unmistakably there is lack of teaching. Many say they have never heard a sermon on the subject. Some, when you mention it, do not know what you are talking about at all. Even the study of or interest in the subject has been discouraged and those who, in their teaching, give it anything like its Bible proportion are considered visionary or speculative if indeed they are not denounced as heretics. Thus the subject is made so unpopular that it continues to be a neglected one and so, by the many, the whole counsel of God goes undeclared. This is a serious matter.

Erroneous Teaching. The charge that the subject is neglected is resented by some. They say they have been preaching or hearing sermons on the second coming of Christ all their lives. Then the teaching has been defective, having fallen short of creating the right attitude. Instead of loving His appearing people dread the thought of it, and wish it may not be. It is no blessed hope with them and they could never pray for Him to come. So far from it are they that they doubt the sanity or sincerity of one who desires and prays, "Even so come, Lord Jesus." And as for "Maranatha," the word has no place in their vocabulary. Teaching on the coming of the Lord which does not help people to the position where they desire Him to return is erroneous or defective at its most vital point. Let us give heed to our teaching and shun not to declare the whole counsel of God.

What if He Should Not Come? 1. The promises then have failed. Jno. 14:3; Acts 1:11; 1 Thess. 4:16. 2. The sleeping saints will not rise. 1 Cor. 15:23. 3. The living saints will not be caught up. 1 Thess. 4:16, 17. 4. No manifestation of the church in glory. Col. 3:4. 5. No restitution of the "all things" of Acts 3:20. 6. No giving of crowns. 2 Tim. 4:8; 1 Pet. 5:3, 4. 7. No receiving of rewards. Rev. 22:12. 8. No clearing up of earth's mysteries. 1 Cor. 4:5. 9. Mockers win out. 2 Pet. 3:3, 4. 10. Groans will not cease. Rom. 8:23. 11. Full salvation will not be realized. Heb. 9:28. 12. The waiting time will never be over. 1 Thess. 1:9, 10. 13. The rule of the man of sin will never be broken. 2 Thess. 2:8. 14. The earth will continue in rebellion against God, Satan will continue going about as a roaring lion, seeking whom he may devour, peace will never come and the curse will never be removed. 1 Tim. 4:14, 16; Rev. 19:11-20:3. 15. Then Jesus is not the Christ, our preaching is vain, our faith also is vain and we are yet in our sins. Ours is a blasted and not a blessed hope! Titus 2:13. "If in this life only we have hoped in Christ we are of all men most miserable." But thank God He is coming—yes, that same Jesus, the same lover of souls yesterday, today and forever. He is coming to receive those who are His unto Himself that where He is there they may be also, and behold His glory. Jno. 17:24. Thank God that "yet a very little while and He that cometh shall come and shall not tarry." Heb. 10:37. Then this terrible strain will be over, this turmoil will cease, wars will be no more, peace and righteousness will prevail. "Even so come, Lord Jesus." Amen.

THE IMMINENT END.

E. L. JORGENSEN.

But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen. (1 Pet. 5:7-11).

Even in Peter's time the end was "at hand," just as "the coming of the Lord" was "at hand." (Jas. 5:8). Evidently "at hand" does not necessarily mean "immediate," but "imminent," a word which Webster defines first, "*threatening to occur immediately.*" Though the Lord has not come even yet, and though the end has not come, it was at hand then in the sense that it was imminent and also in the sense that *with God* a thousand years pass as one day.

On the ground of the imminency of the end, Peter here exhorts to soundness of mind, soberness, love, hospitality, and the faithful ministry of gifts—five things.

1. Soundness of mind. This is not a warning against insanity, though the Christian life is conducive to good mental and physical health; but it is a call to clear, correct thinking, with reference to God, to life, to eternity, and all the solemn issues and problems that arise. The caution is in order and greatly needed just now. Christian people may be considered "odd" by others, but there is to be no fanaticism. Being of sound mind, theirs also will be the "sound words which cannot be condemned."

2. Soberness. Here is a call to soberness, but it is soberness "unto prayer." We must be sober in order that we may pray. For the spirit of levity, and frivolity, of trifling, flighty giddiness that may be seen in almost all places crowds out the spirit and desire for prayer.

3. Love. "*Above all things*, being fervent in your love," because love is above all things. Here it is set in the middle of the five, and upon it Peter puts the emphasis. It is the highest of the five as the middle finger of the five is the highest on the hand. "The greatest of these is love." If love decays all else decays. Without love, no ministry, no hospitality, no prayer; we cannot even think soundly and correctly of God or of others, without it. (1 John 4:20). For the spirit of lovelessness, criticism and censoriousness blinds the mind. It is easy to love the lovely and loving; let us *cultivate* love for the unloved, unlovely and unloving.

4. Hospitality. We do, no doubt, practice hospitality one to another; but we often use hospitality, not "without murmuring," but *with* murmuring! We put ourselves out for the stranger, the soldier, the beggar, the poor. We say to them, "We are glad to have you in our home; it is no trouble at all;" but when they are gone we are glad and we speak of what a bother they were! And the murmuring mars the beauty of it all, in God's eyes.

5. The ministry of gifts. "According as each has received a gift—" and each *has* received a gift: "Unto each one of us was the grace given, according to the measure of the gift of Christ." (Eph. 4:7). The gifts differ "according to the grace that was given to us" (Rom. 12:6), but all have some measure, a pound, a talent, or something.

Only two gifts are named by Peter, the two principal gifts: *speaking* and *ministering*: that is, teaching and serving. If we have the gift to speak, let us speak as the oracles of God. Whatever we say, though we may not exactly quote the Scripture words, let it ring so true to Scripture, that it will be, *as it were*, an oracle of God. And if we minister, in lowly service to those who are in need of it, let it not be in the failing, fluctuating strength of the flesh, but in that strength which *God* supplieth; for He has promised to strengthen us through His Spirit in the inward man (Eph. 3:16); to enable us (1 Tim. 1:12); to let the power of Christ rest upon us, so that when we are weak, then we are strong (2 Cor. 12:10), and so that we shall be able to do all

things through Him who strengthens us. (Phil. 4:13). In this way, *God* will be glorified in all that we do through Jesus Christ, whose *is* the glory and the dominion forever and even. Amen.

THE MODERN DANCE.

“Is the modern dance sinful and unbecoming a Christian?”

“Emphatically, yes; there is nothing at all to commend the modern dance for consideration on the part of Christians. The physiological effect is evil, since it excites the animal nature; the association is worldly, and many times even morally degrading; the results are alarming in the extreme; statistics taken by police officers among those of the underworld reveal the fact that 75 per cent of the “unfortunates” attribute their downfall to dancing. Attention has also been called to the fact that the “select parlor dance” leads very often to that which is worse, and is, therefore, the greater menace to respectable society. A former dancing teacher testifies that those who attend the public dances have already gone too far. Every passage of Scripture warning us against the lusts of the flesh is Scripture against dancing, and every passage exhorting us to live pure and holy lives excludes dancing. There is nothing edifying and spiritually helpful in the dance. You have never known a spiritually-minded person that desired to dance—it blights the fruit of the Spirit.”—G. A. Klingman, in *Christian Leader*.

QUESTIONS ABOUT GIVING.

W. J. JOHNSON.

Everyone who studies the following passages and writes the answer to each of the questions, below, may derive much benefit and become more useful in the Lord's service. Acts 20:35; 1 Cor. 16:1, 2; 2 Cor. 8:9; Jas. 2:15, 16; 1 Jno. 3:17. Compare with Acts 2:42, 44, 45, 4:32-37. 5:1-11.

God is a cheerful giver and loves such. Are you a cheerful giver? He desires us to give liberally. Are you giving liberally? He gives us the privilege of giving as we purpose in our heart. How much do you purpose to give? He exhorts us to give as we prosper. How much have you been prospered?

Now divide what you gave by what you were prospered to see what percent you gave of your income. Compare it with what Abraham gave. Gen. 14:20; Heb. 7:4-10; with what the Jews, under the law gave, and with what the early disciples gave. How did it compare? Can you give more? Will you do it?

Amite, La.

One of the first and main lessons of life the youth has to learn is that he cannot eat his cake and have it too. If he learns it quickly, well for him. If he does not learn it easily he'll have to learn it hard. If not by instruction and warning, then by blows and grave experience.

THE EASILY BESETTING SIN.

J. EDWARD BOYD.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1).

"In many things we all stumble." We are all beset by various temptations—some by many, others, perhaps, by few; and that which has little or no appeal to one may to another be a very sore temptation. Against any sin which we see has thus a strong attraction for us we should be especially on our guard. However, the Scripture before us, it seems to me, rather applies to some single, specific thing which tends to exert a strong downward pull on us, everyone of us; and which, together with every weight, we should earnestly endeavor to lay aside, lest we be greatly hindered in our running. And that there is just such a thing which may be spoken of as "*the sin which doth so easily beset us*" seems evident both from the general tenor of this epistle to the Hebrews, and from some remarkable illustrative incidents to be found in other portions of the Scripture.

These Christians were in serious danger; and the nature of this danger appears in the very solemn warning in chapter 3: "Take heed, brethren, lest haply there shall be in anyone of you an evil heart of unbelief, in falling away from the living God." *Unbelief*—that was it. And how strange that *they* should be susceptible to its power! For they once had faith, strong faith, so strong that they had taken joyfully the spoiling of their possessions, in the full assurance that there was a better possession and an abiding one which was theirs.

In the history of Israel there are many incidents which show how easily unbelief besets God's people. In Egypt they had seen His power manifested on their behalf in the wonders done by Moses and Aaron. Yet how quickly was it all forgotten! On the shore of the Red Sea, when Pharaoh's pursuing host came in sight, doubt and despair seized them and they were sore afraid. Then they had a further proof of God's power and grace, when He opened for them the way through the sea and saved them from their enemies.. Surely they could not doubt now, whatever might be the circumstances! Especially when there were added other evidences: the defeat of Amalek, the sweetening of the bitter water at Rephidim, the giving of the manna, the thunderings and the lightnings and the voice of the trumpet and the smoking mountain at Sinai. But at Kadesh-Barnea they refused to obey when the word was given, "Go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed." "We are not able," they said, and indeed, "they *were* not able to enter in because of *unbelief*." (Heb. 3:19). How easily it beset them, and with what fatal consequences!

But an even more remarkable instance, perhaps, is recorded

for our learning in the eleventh chapter of Numbers. Even that man through whom many signs and wonders had been wrought, who was indeed a faithful servant in God's house, who had been in close communion with God on the mount, the leader and law-giver of Israel—even Moses, was on one occasion affected by unbelief. The people had complained bitterly because they had no flesh to eat; and the Lord had announced to Moses that they should have it; "not for one day, nor two days, nor five days; neither ten days, nor twenty days, but a whole month." This was a tremendous thing,—supplying such a vast multitude of people with such a quantity of meat, and that in a barren wilderness. Moses was staggered at the proposition. But why should he have been? In Egypt, at the Red Sea, in this wilderness—anywhere,—had he ever seen the Lord's power fail? Oh, it must be because this thing, unbelief, so easily besets us. No wonder the Lord in answer to the questions of doubt propounded by His faithful servant, spoke this stern rebuke: "Is Jehovah's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not."

One thing that is calculated to cause surprise is the lack of faith so frequently exhibited by the apostles while the Lord was with them, even after they had witnessed many of His miracles. When He said, on one occasion, "Take heed and beware of the leaven of the Pharisees and Sadducees," they reasoned among themselves that it was because they had taken no bread with them. As if He would be concerned about food! "O ye of little faith!" Why should they doubt? They had seen water turned to wine, the cleansing of lepers, the opening of the eyes of the blind, the casting out of demons, the feeding of five thousand with five loaves and of four thousand with seven—they had every reason to believe, yet they doubted. It is so easy to doubt.

Nor is it a danger peculiar to those days; we need to guard against it now. The inducements to faith are abundant and undeniable. Yet of the few who do believe, how many are often harassed by fears and misgivings. We have the blessed promises and assurances of God's word; and many can see in their personal experience the loving care of the heavenly Father. They have been right up against a wall; there was no way through, nor over, nor around; it may be their faith almost failed. But in their extremity they cried unto Him; and somehow—they hardly know how—He got them past. And yet, even with such assurances and after such experiences, how quickly we forget! For when there are again difficulties, and troubles; and dangers, which seem too great for us, doubts and misgivings arise; we look too much at the tossing billows and too little at Jesus; fear arises, faith fails, and we begin to sink. Let us keep His word in our hearts, "looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

MRS. MINNIE RAMERS.

It is a heavy loss that the Highland Church has suffered in the death of Sister Minnie Ramers. Full of faith and full of good works, she went home on January 2, only six days after her mother had passed away. It is hard to see how we can do without her. She was a lover of the Word of God. To her it was more than so much information for the intellect; it was a light to her feet. She was profoundly convicted with reference to the truth of it, and the truth *in* it—she believed what she believed. Moreover, by nature and by grace, in personality, she was specially fitted as a teacher; and for many years she overshadowed us all in her success as instructor of our half-grown boys. Eternity will doubtless reveal that she had much to do with the fact that a number of young men from this church have consecrated themselves for Christian service. Unusually intelligent in the Word, thoroughly converted, genuinely consecrated, remarkably efficient and capable, strictly high-toned in Christian character—such was the beloved sister, now so greatly missed, who has passed on before us.

E. L. JORGENSEN.

G. M. D. BOWERS.

“I am sending you the newspaper account of the death of our brother, G. M. D. Bowers. He enlisted in the Master’s cause fifty-five years ago. He was a man of great faith in God and died in joy, as a conqueror. Your brother,

L. K. HARDING.

George Moore Dallas Bowers was born in Brownsville, Tenn., March 9, 1844. In March 1874, he located in Henning, Tenn., and engaged extensively in general merchandising, erecting the first business house in the place under the firm name of Wilson & Bowers, where he continued in business until 1897, when he moved to Florida, locating in Bartow, where he led an active life until moving to Gainesville in 1906, where he has since resided.

He was married Nov. 3, 1875, to Miss Edmonia Greaves, of Haywood county, Tenn., who together with their three sons and two daughters, are left to mourn his death, which occurred at the family residence on Thursday afternoon about four o’clock, after a short illness. Besides his wife he leaves five children. The deceased led a notably pure and consistent Christian life, a member of the Church of Christ for many years, being faithful to the last.

“The only way to be at peace is to be no better than your neighbors.”—Robertson.

It is remarkable with what Christian fortitude and resignation we can bear the sufferings of other folks.—*Dean Swift.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Am I doing my missionary duty?

The church of God is a divinely organized institution for doing missionary work. It lacks nothing of being a success except the faithful, sympathetic, scriptural support of its members.

Several of our missionaries were at the dock to give Brother and Sister Fox a glad welcome when they arrived in Yokohama.

In 1732, Leonard Dober, a potter, and David Nitschmann, a carpenter, left Herrnhut for the environs of Bautzen in a carriage, and from thence they started on foot for Copenhagen with less than \$5, *en route* to the West Indies as Moravian missionaries to the negro slaves. There are twenty-six days between them and the Danish capital and four thousand miles of salt water to traverse in a small sailing craft. When they arrive they will be without salary and must shift for themselves, but they are willing to become slaves if necessary in order to minister to the souls they seek to bless. At the end of one hundred years, the Moravians have forty-one stations, two hundred and nine missionaries, and forty-five thousand converts.

Brother S. O. Martin and Brother W. Hume McHenry report that their study of the Scriptures has led them to become Seventh-Day Adventists and they are now identified with that body. It is too bad to lose them, but it is a pleasing thing to note that the prospect for advancing scriptural missionary work was never brighter in the memory of the writer of these lines. There is much interest in mission work; the churches are giving pretty well; there seems to be more willingness to do larger things than usual. A single gift of \$1,000 has been made to the work in Japan; two new workers have but recently arrived there; the building fund is being carried toward completion; a couple or two are in prospect for going to Honolulu to open gospel work; two couples are known to be looking to South Africa as their future field of labor; one or more couples are expecting to go to India; and some more workers are expected to reach Japan this year.

Brother C. C. Merritt, of Davis City, Iowa, has made a long and successful trip among the churches as far east as West Virginia, teaching them on the line of missions. Merritt is a good man. May his tribe increase. ** Brother McHenry's report shows that for five years of service in India he has received an average of \$125.23 a month for personal needs, support of native children in school, etc. ** Help Brothers Vincent and Freeman finish the amount necessary for the new meeting house in Japan. ** Now is a good time for a lot of us who teach in the church to consider whether we are meeting our obligations.

McHENRY AND MARTIN.

R. H. B.

With deep regret we report to our readers that Brothers Hume McHenry and S. O. Martin have been led astray into the gross error of Seventh Day Adventism, and have become members of that sect. We learned accidentally and indirectly about last October that they were being ensnared; and while we were making every private effort to restore them to their sound mind, and also privately informing contributors of whom we knew, about the lapse of these brethren, we yet refrained from public announcement of their defection lest it prove a barrier to a possible restoration. Let us judge them gently and with pity, and pray for them if perhaps God may yet grant them repentance unto the acknowledgment of the truth, and that they may yet recover themselves out of the snare in which the devil took them captive. They will return all funds sent them from September on.

P. S.—Brother Janes, who probably more than any other one man in the brotherhood, has unselfishly labored and sacrificed to further the Lord's work in the foreign field—as soon as he learned definitely of the Martin-McHenry defection, promptly notified the chief contributors, and withheld all further contributions awaiting their instructions; and moreover made immediately every effort possible to turn these erring brethren from the false teaching into which they fell, when, at a recent critical time, they came in contact with Adventists and Adventist literature. If any charge is to be laid against Brother Janes in this or any matter, I know of no grounds upon which it can be based except it were because of his faithful zeal and unremitting toil in God's service. Any man who lives godly in Christ Jesus and distinguishes himself in earnest work for Christ naturally exposes himself to the critic's shafts. But the Lord will vindicate His servants in His own time and way.

REPORT FOR DECEMBER.

J. M. McCALEB.

Portland Ave., \$30; Sparta, Tenn., \$50; Beech Grove, \$12; Southside Central, Ft. Worth, Tex., \$16; Waterford, Ky., \$9.91; Utica, Ind., \$21; Walnut Hill, Ky., \$2; Concord, Ont., \$19.08; Pikeville, Tenn., \$17.13; Rossville, Ga., \$10; Cowart St. Church, Chattanooga, \$25; East Chattanooga, \$15; Central Church of Christ, Chattanooga, \$23.71; Dunlap, Tenn., \$12; Winchester, Tenn., \$15; Antioch Church, Ky., \$4; J. F. Boyce, \$1; W. H. Neal, \$10; Hugh McRae, \$5; C. E. Burrow, \$4; "A Brother," \$1. Total, \$303.33.

For Miss Lillie Cypert: Miss Nell Thomas, \$4.

For Our Girls Sewing School Building: A Brother, Cleveland, Tenn., 50c; Bridgport, Ala., \$10.50; Dayton, Tenn., \$4.10; Mrs. Mabel Kittel, \$4; Pleasant Hill, Tenn., \$3.60; Mr. and Mrs.

Gibbs, \$5; Shelbyville. Tenn., \$120; Miss Nancy Bently, \$5; Mrs. J. E. Thomas, \$5; Mr. and Mrs. Treiley, \$6; Mrs. Walker, \$2; J. R. Bradley, \$1; Dr. Horton, 50c; Jno. Crowder, \$3; Fayetteville, Tenn., \$25; Petersburg, Tenn., \$25; Miss Vera Field, \$5; Thorn's School-house, Ky., \$9; Bell Buckle, Tenn., \$14; Two hundred and fifteen copies of "Christ the Light of the World," \$215; from my own income, \$40.60. Total, \$503.80. Entire amount to date, \$2,391.75. Yet needed, \$608.25.

I must thank all who have had fellowship with me during 1919, I want to especially thank those who have so kindly assisted in selling the books. This not only benefits the school but the books will do good. There are yet about five hundred copies on hand that should be placed where they will be read. All who have read the book seem pleased with it. Brother Hart, of Petersburg, said he was reading his the second time. Please write me how many you will endeavor to sell. The price is \$1.

During 1919 I have received as follows: To me personally \$2,636.50. For other workers in Japan and India, \$1,599.66; for books, \$499.50. Total, \$4,728.96. During the year I gave \$1,007.93. The rest was spent on myself and family save about \$100, still in hand.

I have never found the churches so liberal as now and there is a growing interest in world-wide mission work. Amid the general restlessness so common everywhere there is also a restlessness in the churches, a restlessness for God. "We ought to be doing more" is the general cry. There are five "living-link" churches. One of these is supporting a native worker in India, another an evangelist in Japan, a third a missionary in India, a fourth a married couple in Japan, while the fifth supports two married couples in part. There are two other married couples who have offered themselves for the foreign field, Africa maybe.

The churches have never been more hearty in their fellowship with me than now. To them, in addition to private acknowledgments, I in this general way express my gratitude. God has been gracious to me and my family. All are well and not one is missing. My own health is excellent. I am still happy in His service and thank Him that I am counted worthy to be a co-worker. May we all do greater things in 1920.

2625 Montgomery St., Louisville, Ky.

REPORT OF BISHOP-VINCENT MISSION.

W. W. FREEMAN.

Brief History. The Kamitomizaka church is our oldest foundation in Japan. It was founded by Brother and Sister Snodgrass and Miss Wirick in 1888 or '99. These served their allotted time and now "rest from their labors, and their works follow." Even today some Japanese Christians like to meditate at his grave and think of the life and work he gave for them. Next came Brother and Sister Bishop, who gave the best of their lives

to this field. Their old print-shop is now in ruins, but the church still meets in the house they erected from funds given by Brother Grow, of Kentucky. The buildings were put up on rented land, for at that time foreigners were not allowed to own land in Japan. Next came Brother and Sister McCaleb and Brother and Sister C. C. Klingman, who assisted at this place. Brother and Sister Vincent spent five good years there, returning only last year when he went in "Y" work to France and so turned the work into my hands. They left a home for the missionary that has since been rented to someone or else occupied by American workers, as by Miss Cypert and Brother and Sister Fox at present. Lately, Miss Andrews left this point to begin a mission at a new point, Okitsu, where none has ever told of the Savior.

The above church opened in 1908 a mission at Shiodo Mura. There are about thirty members there. They plan to build a new chapel there in the spring. It is self-supporting at present. Brother Shinzo Shibata is leader and teacher, and at their request Brother Hiratsuka will go from the "mother church" once every month or so to teach them.

This church started another mission under the supervision of Brother B. W. Hon in 1911 at Otsuka. His stay was short, but one convert, Brother Ishiguro, has carried the work along well. They ask Koishikawa to be their "mother church." There were twelve or more baptisms at Otsuka this year. Brother Ishiguro is married and has one child. He is now very anxious to attend the Bible school at Abilene.

The Work in General. There are four other leading churches in Japan, and six or eight missions cluster about them. This report does not include them, but I may say that they show around 350 baptisms, 8 or 10 native workers, regular attendance of about 125, and over 300 in the Bible classes. Brother McCaleb has run a school boarding house that has enrolled over 400 since it began in 1907. The American missionaries now on the field are Brother Bixler and wife, Misses Andrews and Cypert, Brother Rhodes and wife, and Brother Fox and wife. Each has his home church with which there is mutual responsibility, and it shares wholly or in part in his support. To avoid irregularities and duplicate giving each worker or center has some member of his home church or of some church supporting him to receive and forward all his funds. The rule has been to send only to the American workers, and they distribute as each has need and make regular and full reports to those having given the money. Only thus can the business side go along "honorable in the sight of all." No Bible scholar can question its scripturalness.

At present Brother McCaleb is in this country. He may be addressed at 2625 Montgomery St., Louisville, Ky. Brother and Sister C. G. Vincent are at 1366 North Broadway, Knoxville, Tenn.

Abilene, Texas.

THE CLEBURNE CHURCH AND MISSIONS.

G. DALLAS SMITH.

The church at Cleburne, Texas, is taking on new life in real earnest. We are now planning to sustain an evangelist in our county for full time to preach at destitute places. We are also planning to support a missionary in India for full time. This in addition to taking care of the home work. For this work the church expects to expend something like \$5,000 this year, and we are well along on the work of raising this amount. The members are quite enthusiastic over the prospect, and we are almost sure to "go over the top" in the matter of raising funds for this work.

We are now on the lookout for a man to evangelize in this county. We prefer a young man for this work, if we can find the right kind of a man, for at least two reasons. First, a young man can be freer to go from place to place throughout the county. Then we are planning to spend only about \$100 a month on the county work, and a man with much family could hardly get along on this amount. However, we shall be glad to hear from any brother who cares to consider this work. We want a man of good character, of course, as well as one who can present the gospel in a plain and forceful way. Hence we request that applicants who are not well known send references with application.

Our missionary to India will be Brother W. E. Pittman, one of our own members, and a faithful and loyal disciple of the Lord. Brother Pittman has been identified with this congregation for about two years, and no member of the congregation has been more faithful in the discharge of every duty than he. He has given up a good business that was paying him about \$200 a month that he may enter upon the work of leading souls to Christ. He only asks that he be given a bare support—just enough to sustain him. And this congregation proposes to furnish this support. However, we shall have to ask that other churches furnish his expense money. We feel that since we are to become responsible for his support that other churches will be glad to furnish the money to take him to his field of labor. It will require some five or six hundred dollars for this purpose; and we shall appreciate contributions from individuals and congregations for this fund. Brother Pittman has already applied for his passport, and hopes to sail not later than May. Hence his expense money must be raised at once. Contributions for this fund may be sent to any of the elders of the Cleburne church.

Very fraternally,

G. Dallas Smith, T. M. Self, Otto Foster, Elders.

Our farmer friends will appreciate the proposition to send WORD AND WORK with the *Ohio Farmer*, both papers one year each, for \$1.25.

FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 5.

February 1, 1920.

PETER AND JOHN IN SAMARIA.

Golden Text: "Ye shall be witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

Lesson Texts: Acts 8:4-8, 11-25. Read Acts 8; Isa. 11:1-9.

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

4 They therefore that were scattered abroad went about preaching the word. 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 and the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 7 For from many of those that had unclean spirits, they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed. 8 And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Spirit: 16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. 17 Then laid they their hands on them, and they received the Holy Spirit. 18 Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. 23 For I see that thou art in the gall of bitterness and in the bond of iniquity. 24 And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

Verse 4. What was the occasion of this "scattering abroad?" (Acts 8:1-3). Did Satan gain or lose by stirring up this persecution? (Matt. 5:11; Rom. 8:28).

Verses 5, 6. Who was Philip? (Acts 6:5). What did he preach to the people of Samaria? (1 Cor. 1:23; 1 Cor. 2:2). How did the people receive the message? What did he do? Why did he work miracles? (Mark 16:17, 18; Heb. 2:3, 4).

Verses 7, 8. What kind of miracles did he do? What caused such great joy in the city? Does the reception of Christ always bring joy? (Jno. 15:11; Acts 16:34). In what way was the work of Philip in Samaria witnessing for Christ?

Verse 14. Where were the apostles? What good report did they hear from Samaria? Whom did the apostles send to Samaria? If Peter had been the supreme authority could the rest have "sent" him? (John 13:16). Is this the first work of the apostles outside Judea?

Verses 15-17. What did the disciples do for the people of Samaria? What had the believers at Samaria already done? (Acts 8:12). Was this according to Christ's gospel? (Mark 16:16). What did the apostles do that the people might receive the Holy Spirit? Are all Christians promised the Holy Spirit? (Acts 2:38; Acts 5:32; Rom. 8:9-18). Had they not therefore received it? But what special thing was imparted by the laying on of the apostles' hands? Comp. Acts 19:6.

Verses 18, 19, 20. Who was Simon? Acts 8:9-14. What offer did he make the apostles? What was wrong with this offer? Are any of God's gifts to be purchased? Rom. 6:23; Ex. 2:8; Isa. 55:1). Why did he have no part in the matter?

Verse 21. Is it of any value to have our hearts right in the sight of men if

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

they are wrong in the sight of God? Verse 22. What did Peter tell Simon to do? Is this the rule for baptized believers who are guilty of sin? (2 Cor. 7:9-11).

Verse 23. Does sin always bring bitterness? (2 Sam. 2:26; Amos 8:10; Prov. 5:1-4; Isa. 5:20. Does wrongdoing bring bondage?

Verses 24, 25. Was Simon sincere in his request for prayer, or did he merely fear the penalty? What further work did the apostles do while in Samaria?

NOTES ON LESSON 5.

This lesson shows the faithfulness of God in fulfilling His word. Several years have elapsed since Pentecost, and Jerusalem and Judea heard the word of God. The apostles were to be witnesses not only in Jerusalem and Judea but in Samaria and the uttermost parts of the earth. But God's ways of fulfilling His will are His own. In this case He overrules a violent persecution of the church to fulfil His ends. Not only this but Satan's ill wind scatters the seed of the kingdom through Christ's persecuted followers. This is the way it should be. Wherever there are children of God, the word of God should increase.

The Samaritans were evidently open-minded. We cannot help wondering how much the testimony of the woman who heard the message at the well (Jno. 4:39) had to do with preparing them for the reception of the gospel. The visit of the apostles to Samaria shows that they still had the oversight of the work. Their personal oversight was necessary, and certain special endowments of the Spirit were conferred in the early churches until the foundations for Christian faith were firmly laid and the New Testament records and epistles completed. (1 Cor. 12 and 13.) The Holy Spirit, however is still here to fill, (Eph. 5:18) to help, (Rom. 8:26) and to intercede.

The only thing to mar the great meeting in Samaria was the action of Simon the Sorcerer. Neither his belief nor his baptism nor his association with Philip had quite freed him from the pull of the flesh which caused him to make the wicked offer of money for the gift of God. The power of sin can only be broken by the power of God.

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 8, 1920.

PETER AT LYDDA AND JOPPA.

Golden Text. "The prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5:15.

Lesson Text. Acts 9:32-43. Read Ps. 61.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. 33 And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied. 34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called

Verses 32, 33. What was Peter doing that brought him to Lydda? Who did he find there? Why are Christians frequently called saints? (1 Cor. 1:2). Was the case of Æneas a difficult one? Is anything a difficult case for God? (Gen. 18:14).

Verses 34, 35. On whom did Peter fasten the attention of Æneas? Who made Æneas whole? (Ps. 103:3). Did Peter claim to be a "divine healer"? What requirement did Peter make of Æneas? What shows the faith of Æneas? Was this healing an end in itself? What was its effect on the people of Lydda?

Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Verse 36. Of whom was Dorcas a disciple? Who is a "disciple indeed?" (Jno. 8:31; Jno. 15:8). Did almsdeeds apart from discipleship count for anything? (1 Cor. 13:3). Of what should good works be the result? (Jas. 2:18).

Verses 37, 38, 39. Are the righteous subject to sickness? Why did the brethren send for Peter? When he came, whom did he find? What were they doing? What does this show? What lesson does this teach regarding what Christian women may do? (Rom. 16:1-2; 1 Tim. 5:10; Prov. 30:20).

Verse 40. What did Peter do with those who stood by? What important thing did he do before commanding the woman to arise? (Mark 11:24; 2 Kings. 4:32, 33).

Verse 41. What physical aid did Peter himself render? Whose power brought this woman to life? Are there dead to be raised today? Eph. 2:1-5. Should this be undertaken without prayer?

Verses 42, 43. What effect did this miracle have upon the people? Do you think this miracle was an end in itself? If not, what was its purpose?

NOTES ON LESSON 6.

Step by step, and quite likely unknown to himself Peter is being led of the Lord to Caesarea where he is to open the kingdom of God to the Gentiles. Throughout "all parts," Lydda and then Joppa where he waits for the great call of next Sunday's lesson.

Both these miracles performed through Peter are remarkable. The first one, humanly speaking, a difficult case. A disease of the worst kind of eight years' standing. Yet for God as easy as the slightest indisposition. The second case, "with man impossible." Resurrection! How wonderful! Too good for the worldly wise to believe, yet a thing that must be, or creation is a failure. How long it has been since a dead person has been raised we do not know. This is the first recorded case since that of Christ. God had evidently not lost His power in the apostles, even if this be the only case since the resurrection of Christ. And that hour is coming when all that are in the tombs shall hear the voice of the Son of God and come forth.

In both cases Peter keeps himself in the background and puts the Lord in the front. The attention of Aeneas is called to Jesus Christ as the Healer and not to himself. In the second the people are sent away and Peter is found alone with God in prayer. Both miracles open the door for the entrance of God's word. People are not saved by seeing miracles nor by having miracles performed upon them but by "receiving with meekness the implanted word."

The good deeds of Dorcas springing from her discipleship were not only a benediction to the recipients but acceptable to God. (Titus 3:7, 8; Eph. 2:10; 2 Cor. 9:8). Such actions adorn the life of one professing godliness, give weight to our testimony for Christ, and are, in themselves, a testimony in proof of our own faith. It is such deeds as these that sweeten life's bitter cup and shed fragrance upon the barren wastes of earth. This woman had only a needle in her hand, but when used for God it became a mighty instrument for His glory.

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 15, 1920.

PETER AND CORNELIUS.

Golden Text. "The same Lord over all is rich unto all that call upon him." Rom. 10:12.

Lesson Text: Acts 10:30-48. Read Acts 10:1-11; Ps. 67.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side. 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. 34 And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—37 that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; 38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. 43 To him bear all the prophets witness, that through

Verse 30. Who was Cornelius? (Acts 10:1.) What kind of man was he? (Acts 10:2). Was he a Jew or a Gentile? (Acts 15:7-9). Was he a saved man when Peter came to him? (Acts 11:13, 14).

Verse 31. How did God regard his good deeds and prayers? (Gal. 6:7). **Verses 32, 33.** What commandment did the angel give to Cornelius? How did Cornelius obey the commandment? Why send for Peter? (Acts 15:7); 2 Cor. 4:7; Matt. 16:19). What was Peter to do when he came? In what attitude of mind was Cornelius? (Luke 8:14, 15; Jno. 7:17). Should men desire to hear all that is commanded of the Lord?

Verses 34, 35. What great truth had Peter learned? What had shown him that God was no respecter of persons? (Acts 11:5-11). How wide was to be the gospel proclamation? (Matt. 28:19; Eph. 3:1-7). How far-reaching is the mercy of God? (Ps. 145:9). For what purpose has God given the gospel to the Gentiles? (Acts 15:14, 15, 16, 17).

Verses 36, 37. What was the theme of Peter's sermon on this occasion? To whom had it first been preached and where? (Acts 1:8; Rom. 1:6). What is meant by "peace by Jesus Christ?" (Rom. 5:1; Eph. 2:13, 14, 15).

Verses 38-40. What great facts concerning Christ did Peter preach? (1 Cor. 15:3-5). What did Jesus do while here? (Luke 4:18, 19).

Verse 41. To whom was Jesus manifested after His resurrection? Were these witnesses mere "chance" witnesses? (Luke 6:13; Jno. 6:70). What opportunity had they to recognize him after his resurrection? (Acts 1:3; 1 Cor. 15:4-8).

Verse 42. What two things were the witnesses to do? Is Jesus to be more than a Savior? (2 Tim. 4:1; Matt. 25:31; Acts 17:31).

Verse 43. What great blessing were believers in Him to receive? How do we believe in Him? (Rom. 10:17). What Old Testament testimony to the

his name everyone that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

32; Acts 18:8).

Savior-hood of Christ is mentioned here? (Isa. 53:5; Isa. 28:16; Deut. 18:18, 19).

Verse 44. What wonderful thing occurred while Peter spoke to them? Was this an ordinary occurrence? (Acts 11:15). What was this demonstration of the Spirit called? (Acts 11:16). Where was "the beginning?" (Luke 24:46, 47).

Verses 45, 46. Who were those of the circumcision who were present? (Acts 10:23; Acts 11:12). What unusual thing did those who heard the word do?

Verses 47, 48. What question did Peter ask? What commandments were they required to obey? (Acts 2:38). Was this usual? (Acts 8:12; Acts 8:38; Acts 9:18; Acts 16:15; Acts 16:

NOTES ON LESSON 7.

Cornelius stands out in Acts 10:1-2 as the prince of morals. However, according to the record still unsaved, "God has shut up all things under sin that the promise by faith in Jesus Christ may be given unto all who believe." "That which is born of the flesh is flesh." No difference if one is good as men reckon goodness, devout, charitable and even possesses a reverence for God, he is still flesh. Without the atoning work of Christ the best of men are lost. With it the worst of men may be saved.

Two things outside his general goodness of character are to be commended. His willingness to hear what the Lord had commanded and his regard for the salvation of his friends and kinsmen whom he had called together to hear the word of God.

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 22, 1920.

PETER DELIVERED FROM PRISON.

Golden Text: "The angel of the Lord encampeth around about them that fear him." Ps. 34:7.

Lesson Text: Acts 12:1-19. Read Ps. 34-8.

1. Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same

Verses 1, 2. Against whom did Herod direct this persecution? Why afflict the leaders? Which apostle was first to seal his testimony with his blood in this persecution? Was this in fulfillment of the word of Christ? (Matt. 10:16-19; Matt. 20:20-23; Mark 10:35-39).

Verse 3. How did the Jews regard this persecution? What was their general attitude toward the gospel? (Acts 7:51, 53, 59; Rom. 11:25). What other disciple did Herod seize?

Verse 4. What did he do with Peter? Who was back of the imprisonment of the Saints? Rev. 2:10. What was the intention of the king concerning Peter?

night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10 And when they were past the first and second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw him, and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that

Verse 5. While Peter was in prison was the church idle? Was this the best thing they could have done for him? What kind of prayer was this?

Verses 6, 7. What precaution had been taken to keep Peter in prison? Who came into the prison notwithstanding their precautions? Do angels interest themselves in human affairs? (Luke 15:10; Luke 16:22; Matt. 18:9, 10). Do Christians have the promise of their ministry? (Heb. 1:13, 14). What happened when the angel came unto Peter?

Verse 8. What did the angel tell Peter to do? Was Peter obedient to the voice of the angel?

Verse 9. What was the state of Peter's mind? How did he regard what was happening to him?

Verse 10. How many guards was it necessary to pass? What made it possible for them to pass the guards? What strange thing happened when they reached the iron gate? (Jno. 20:19; Acts 16:26; Judges 16:3). How far did the angel accompany him? Do you think he stayed as long as Peter needed him? What became of the angel?

Verse 11. What conclusion did Peter reach when the angel left him? To whom did he give the glory for his deliverance? (Ps. 41:1; Ps. 18:19; Prov. 28:26). From whom was he delivered? What was the "expectation of the Jews?" (Prov. 10:28).

Verse 12. To whose house did Peter go? Who was Mark? (Acts 12:25; Acts 13:5; Acts 15:36-40; Col. 4:10, 11; 2 Tim. 4:11; Philem 24). What were the people at Mary's house doing? Where did the early Christians often meet? (Rom. 16:3-4, 5; Col. 4:15).

Verses 12, 13. Who answered Peter's knock? How did she recognize him? Why did she not open the door?

Verse 14. What was her report?

Verse 15. How did the people within the house receive her message? What was their explanation of her assurance?

Verses 16, 17. What did Peter continue to do? How did they receive Peter? What did Peter declare to the brethren? (Mark 15:19). To whom were they to report his release? Where was James? (See v. 2).

Verses 18, 19. What happened at the prison next morning? What hap-

they should be put to death. And he went down from Judaea to Caesarea and tarried there.

opened to the keepers? Where did Peter go? What finally became of this Herod? (Acts 12:23; Rev. 16:6, 7).

NOTES ON LESSON 8.

Very soon after the establishment of the church it began to be seen that the way of the saints lay through great tribulation. (Acts 14:22). Herod proved to be one of Satan's first instruments of persecution against the early Church. He evidently reasoned that if he could only lay hands on the leaders the "heresy" could be stamped out. But he reckoned without God. Besides "the blood of the martyrs was the seed of the church." It is a vain thing to fight against God. The word of God testifies that all who would live godly in Christ Jesus suffer persecution. This is true in the very nature of the case. Christ said to His disciples, "If ye were of the world the world would love its own but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (Jno. 15:19). So long as Christians live unworldly lives they clash against the world's ways and may expect persecution. How significant is the statement in the 24th verse, "But the word of God grew and multiplied." James he had killed. Peter's life had been hanging in the balance, but God was there. (2 Tim. 2:9). The vainglorious godless Herod was smitten by an angel of the Lord as he stood on the highest peak of human glory. It may have been by the hand of the same angel who delivered Peter. At any rate the word of God grew and multiplied.

Just how much the prayers of the church had to do with the deliverance of Peter we cannot tell unless we could look into the councils of God. But we do know that God saw fit to record the fact and there is no doubt that it was placed on record as an example for us. Note this prayer; It was earnest; it was made unto God. (Not to themselves for its reflex influence); it was united prayer; the whole church was praying; it was specific; it was for him. Such prayer will always bring results.

FIFTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 9.

February 29, 1920.

PETER WRITES ABOUT CHRISTIAN LIVING.

Golden Text: "He that saith he abideth in him ought himself also to walk even as he walked." 1 John 2:6.

Lesson Text: 1 Peter 2:1-5, 11, 12, 19-25. Read Matt. 5:1-10.

1. Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; 3 if ye have tasted that the Lord is gracious: 4 unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, 5 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; 12 by having your behavior seemly among the Gentiles; that, wherein they speak against

Verse 1 Who wrote this epistle? To whom was it written? (1 Pet. 1:1). What is the force of the "therefore?" Why is it necessary to lay aside these evil things? (Heb. 12:1). Do such things hinder the reception of God's word? (Ps. 51:6, 7). What is meant by malice, etc.?

Verse 2. What should be the natural longing of those born again? Why is the word of God called milk? (Acts 20:32; Jno 21:15-17). What is the salvation unto which he would have them grow? (1 Pet. 1:5-9). Where do we grow? (2 Pet. 3:18).

Verse 3. What is the ground of the apostle's appeal? Is the Lord indeed gracious? (Neh. 9:17-31; Ps. 103:8; Isa. 30:18, 19). In what way had they tasted the Lord's graciousness? (1 Pet. 1:18, 19).

you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

19. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. 20 For what glory is it, if, when ye sin, and are buffeted for it, when ye sin, and are buffeted for it, ye shall take it patiently? but if when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. 21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. 25 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Verse 22. Under what trials did Christ manifest guilelessness and sinlessness? (Heb. 4:15).

Verses 23, 24. Did Christ willingly submit to wrong treatment? (Jno. 18:36; 19:11; Luke 23:9; Isa. 53:4-9). What attitude did he hold towards his enemies? (Luke 23:34). Why was it necessary for the just to die for the unjust? (Rom. 3:26).

Verse 4. Who is the living Stone? (Isa. 8:14; 28:16; Matt 21:42-44).

Verse 5. Who are the living stones? (Eph. 2:20). What is this spiritual house? (1 Tim. 3:15). What is its purpose? (Eph. 2:22). Why are these Christians called a "royal priesthood?" (Rev. 1:5, 6). What are spiritual sacrifices? (Rom 12:1; Phil. 2:17; 4:18; Eph. 5:1-2; Heb. 13:15).

Verse 11. Why are Christians called sojourners and pilgrims? (Heb. 11:13, 14). Does indulgence in fleshly lusts affect the body only? Why abstain from them? (Gal. 5:19-21; Rom. 13:14; 1 Jno 2:16, 17).

Verse 12. Are Christians held responsible for their example? (Matt. 5:16; 1 Tim. 4:12; 1 Pet. 3:1, 2).

Verses 19, 20. Why is it acceptable to endure griefs suffered wrongfully? (Matt. 5:25, 39-41; 1 Cor. 6:7). What bearing does this principle have upon Christians going to war? Why is there glory in showing patience under such trial? (Matt. 5:43-48).

Verse 21. Who set the great example in this matter? Who else told us to follow him? (Luke 9:27; 18:22; Jno. 10:5, 27; 12:26; 1 Cor. 11:1).

NOTES ON LESSON 9.

Peter did not confine his teaching to those who were unsaved but in obedience to Christ gave food both to the lambs and to the sheep of the Lord. (Jno. 21:15-17). Like Paul, he commends the disciples to God's word as the great means of growth and upbuilding. Other things, such as pageants and entertainments may puff up and inflate, but nothing else can build up. The illustration he gives is a strong one. Just as a new born babe demands the breast of the mother, so Christians should long for God's word. It is a bad sign when an infant refuses to take nourishment, but worse when Christians do not long for the word of God.

Peter did not laugh, as many modern preachers do, at the "pilgrim idea" of Christianity, but recognized that Christians have no abiding city here and are passing through this world, camping out, as it were, and the other world, not this, should exert a great pull upon them. True, they owed a duty to the world. It was that they themselves abstain from fleshly lusts that people of the world might be saved and glorify God. We should be impressed by the fact that God's glory is at stake in our conduct.

The doctrine of non-resistance is forcefully put in the last verses. In fact so strongly, that it becomes one of the cardinal doctrines of Christian conduct. It is acceptable to God, brings glory, is strictly in line with our calling (v. 21); it is in strict accordance with the example and teaching of Christ.

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