

WORD AND WORK

WORDS IN SEASON.

R. H. B.

FEDERATION OR UNITY?

The tendency to unite and federate is characteristic of our times. Combination of interests is found to be far more profitable in all lines than competition. We are not disposed to dispute the benefit of this course in worldly enterprises, commercial or industrial, or even when it comes to a league of nations. But the attempt to federate the sects of Christendom, or of Protestantism, is bound to terminate disastrously to the spiritual interests of mankind. It is not intended, of course, or expected even, that such federation is to be effected by a scriptural adjustment of doctrinal differences; but rather by an ignoring of conscientious, and even vital, distinctions, while uniting for practical ends. Such an organization must be broad enough in its sympathies, lax enough in its requirements, indifferent enough toward the truth of the gospel, to include in its fellowship all the checkered multitude of denominations, with all their mutually contradictory doctrines and errors which they hold. Sectarianism is bad; but the earnest sectarian has at least this that he stands for something. But the proposed federation will embody all the real evils of sectarianism, while by the policy of compromise, robbing the federated sects of their one respectable feature of strong and definite convictions. I speak not of simple Christians. I take it for granted that they who would have nothing to gain thereby and all to lose, would not even consider such a scheme. The one unity for which we labor and pray is that which is in Christ Jesus, the unity of truth and love of those who know and love the Lord, the unity of the Spirit in the bond of peace; which is a thing far different from a league of denominations

"CHURCHMEN'S FEDERATION."

Recently the mail brought us a questionnaire from the "Churchmen's Federation," requesting information concerning the local church. The letter accompanying pleads that "the Roman Catholic Church is united, and *we* are federated along lines of common activity. The Catholics do a great deal of boasting as to their strength. We can make proper showing for Protestantism only by having the facts concerning Protestantism in hand." In declining the invitation to participate in what no doubt seems to them a most worthy and laudable work, we begged, without self-exaltation or Pharisaism however, to be permitted to be counted as simple New Testament Christians. Just as Israel was "a people that dwelleth alone and shall not be reckoned among

the nations," so we cannot be reckoned among the denominations. We are neither Protestants nor Catholics; we are just the Lord's people. We believe the whole denominational system in general and in particular, to be contrary to God's will and word. We could not therefore, federate with the various religious sects, for any purpose however laudable, nor enter into any union which is anything less than the unity of the Spirit, the God ordained tie that binds all His people into one.

A MOTLEY COMBINATION.

A further example of the same tendency was presented in the appeal of the United War Work Campaign in which the work and interests of so heterogeneous an array of organizations as the Y. M. C. A. and Y. W. C. A., with the Knights of Columbus, and the National Catholic War Council, the Jewish Welfare Board, and the Salvation Army, are pooled together. The advertising leaflet states that, "Differences of creed and dogma do not divide men who are fighting and dying together. They stand shoulder to shoulder there in a great common faith in the Fatherhood of God, whose creed is Service in the spirit of brotherhood toward all men." This sufficiently indicates an attitude of supreme indifference not only toward "differences of creed and dogma," but toward the very truth of God's word itself. It is the spirit of the times. "O my soul, come not thou into their council."

WHERE IT WILL END.

We may well stop to think. What is the significance of all this? and how will it eventuate? The spirit of federation is in the air. It has come to stay and to grow. To make this thing possible the wily Prince of the world has conducted a long and careful preparation by a gradual shaking and undermining of convictions of professed Christians generally. For many years now plain, blasphemous infidelity, disguised under the name of Philosophy and Criticism has been taught in great secular and religious institutions of learning, and from many pulpits; and even of those who have not renounced their faith in God's word, many have become affected by the atmosphere of unbelief to the extent of growing lax and "broad." The efficient and helpful work of certain great interdenominational organizations, especially during the war, has further served to wipe out distinctions of faith and doctrine—in which process the *truth never* gains anything: the tendency is always down-hill. The most general opinion regarding Christianity today is that just so you do deeds of unselfishness, kindness, helpfulness, and live a moral and upright life, it matters not what you believe—or, in the last analysis, whether you believe anything at all. The word of God; however, makes everything to rest upon *truth*, and *faith in the truth*, as the *first and primal necessity of salvation* and of a new and true life. But all these things signify. As certainly as the rivers run to the sea, this spirit and movement will roll on, gathering volume and momentum. Federation is the slogan now, and the near

future will see leagues, and leagues of leagues. Upon the back of a ten-horned beast, representing the last universal world-power—a confederacy of nations—rides a woman whose name is Babylon, which means "Confusion." (Rev. 17). When once such a federation of denominations and religions shall be effected, and the gigantic combine comes into power (backed up by the world's united government)—then if any man should dare yet to read the Bible for himself, and proclaim independently under God, the whole Word as it stands, there will be persecution of the bitterest type. For there is no intolerance equal to that of the broad-minded, liberal, tolerant party toward men who dare to stand up for clear-cut and strong convictions. Let us then, as we see these things approaching, gird our loins for the final strife. Let us "preach the word; be instant in season, out of season; . . . for the time will come when they will not endure the sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts, and shall turn away their ears from the truth." Let us steer clear of alliances with the world, and with unscriptural organizations and institutions, and uphold the word of God with all power, longsuffering, and teaching. "Come ye out from among them and be ye separate," saith the Lord.

* * * *

THE CURSE OF EASE AND PLENTY.

Mankind is pursuing the temporal blessings of the world, ease, prosperity, pleasure, as never before. It is generally assumed that the increased temporal advantages will be for the general benefit of humanity. Socialism holds it as one of its fundamentals that the general emancipation of the masses from their struggle and strife for daily bread, caused by the unjust distribution of wealth; their burdens, and their poverty with its attendant misfortunes—will be an untold blessing to millions, and will result in moral as well as physical betterment for the race at large. The aim is not an unworthy one, but the fundamental assumption is false. The following quotation is taken from a magazine article setting forth its writer's reasons for renouncing socialistic ideals :

"With the majority of mankind, the absence of pressure leads to decay of moral aspiration. Men are least likely to be religious when all things go well. A pure and unselfish desire for spiritual good, a passion for holiness will, as a rule, be strongest in those who find the world least satisfying, and weakest in those who are lapped in ease. It is not difficult to see why this is so. A compulsory struggle is in itself a constant reminder of unfinished manhood, and makes more probable an acceptance of the voluntary struggle implied in an earnest pursuit of and a sincere culture of the soul. Set in a world which compels him to push his way against hostile powers, to win his satisfactions and gains at the point of the sword, man cannot forget that there is something as yet unattained. He pays so heavily if a moment of forgetfulness comes. And when religion, speaking of something unattained as yet, raises its call, he is the more likely to give heed, inasmuch as the idea of a life which must reach onward and stretch upward, is familiar to him on his ordinary plane. Re-

ligion's call repeats, though in other tones, and with other objects, the call which the world has already sounded forth. With ears already opened, man is the more likely to hear.

"Instances abound of men and women who, having cared for God in poverty and stress, have become heedless in the days of wealth and joy. Could we penetrate into the depths of the psychological process beneath the change, we should discover that, with the disappearance of any necessity for struggle on the lower plane, the invitation to struggle, as it came down from the higher, lost all power to move. The very fact that a man is forced to make his way in one direction prepares him to accede when he is hidden, but not forced, to make his way in another.

"Now an established socialistic system removes the pressure of hostility once for all. It not only makes it possible for every man to succeed, but impossible for any man not to succeed. Man has no longer to make himself as against opposition. Environment is for him now—not against. He has but to sign the contract and keep it, and the thing is done. It is of a finished manhood, rather than of an unfinished one—that everything speaks."

MAN'S REBELLION AGAINST HIS BURDEN.

"Thank God," says Charles Kingsley, "Every morning when you get up that you have something to do that day that must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know." How true this is those know best who have faithfully done their task, and have fought their battle bravely. It is not at the bottom such a bad school that God sent man to when He sentenced him to eat his bread in the sweat of his face. It was well-meant, and God's love worked with His wisdom when He so arranged man's course of life. But Satan, now as in Eden, stirs up the discontent of man against God's appointments. His wrath is specially directed against God's first and basic ordinances given to the first man and woman, namely, the sacredness of the marriage-bond; the wife's duty of maternity; the woman's subordination to man; and man's sentence to labor. Against all four of these original appointments the world is chafing as never before. As for wedlock—the divorce courts are doing an increasing business, and the propaganda of free love in coarse and esthetic forms is spreading rapidly. As for woman's refusal of the responsibilities and burdens of maternity, the common race-suicide of the nation has already been condemned by men of the world. Against man's God-appointed supremacy over the woman, the spirit of the times revolts indignantly, and feminism, suffrage, female leadership and professionalism, are the common issues of the day. Against the God-imposed task of labor, the masses have been agitated into general discontent and revolt. Did not the papers state that the authorities had discovered evidence that the ultimate aim of the I. W. W. was a two-hour workday, at a standard wage of six dollars a day? Scarcely less unreasonable are the ultimate objects of some other movements and organizations. Oppression and injustice toward the laboring man is a grievous wrong in the sight of God; and that his remuneration

should be fair and even generous and abundant, goes without saying. But the carnal heart of man is insatiable—whether it be the party of labor or of capital; and either party in power will perpetrate wrong. The labor problem is the most difficult of all the problems today. The war is over—thank God; but trouble is not over. It is only just dawning on the great, deceived, sin-cursed world. But Christians have no part or lot in the political or labor agitations of the world. Let the *Christian* who is an employer deal with his men as his Lord directs, rendering them what is just and equal; and let the Christian worker work as unto God, and be content with his wages; knowing that of the Lord he shall receive the recompense of the inheritance. (Col. 3:22 to 4:1).

PRESSURE AND ATTRACTION.

But to make the application of the principle of compulsion to the spiritual life: there are those who think they are honoring God and doing man a service by denying or modifying the Bible teaching of the awful fate of the lost. Instead they are strengthening the hands of evil-doers, and loosening the safeguards of Christians. However much we may advance in faith and love, the day never comes when the knowledge of what Jesus saved us from, and what would be the awful alternative of a renunciation of faith, or of slipping back, does not exercise a salutary influence upon us. Those who have lost sight of the dark back-ground of our salvation lose earnestness also, and are apt to become as amateurs, dabbling with Christianity as if it were a gentle art, and a matter of mere privilege. Necessity, fear, bitter need, danger, pain, difficulty—these are the sterner factors that enter into the making of a Christian character “Wherefore. . . let us have grace whereby we may offer service well-pleasing to God with reverence and awe: *for our God is a consuming fire.*” (Heb. 12:28, 29). His grace wins and draws, His stern judgment drives and forces, onward in the path that leads to the eternal joy and glory.

“As sure as God puts His children into the furnace of affliction, He will be with them in it.”—Spurgeon.

GROWTH IS BOTH AUTOMATIC AND BY EFFORT.

In natural life growth comes of itself when the conditions are right. This is partly true in the spiritual life. In the atmosphere of prayer and the sunshine of God's grace and love, taking their spiritual food—Christians grow up, one knows not how, only time reveals the changes that slowly and silently take place. But in Christian growth there is also purpose, effort, striving. In your faith (you see to it that you) supply virtue, etc. And “brethren we beseech and exhort you in the Lord Jesus . . . that ye abound more and more.” (1 Thess. 4:1, 10). “Follow after . . . holiness, without which no man shall see the Lord.” (Heb. 12:14). “Building up yourselves on your most holy faith. . . Keep yourselves in the love of God.” Jude 20:21: “Forgetting the things that are behind. . . I press onward toward the goal.” (Phil. 3:13, 14). “Let us press on unto perfection.” (Heb. 6:1).

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NEWS AND NOTES.

"R. A. Largen, a young man who has been greatly used of God in soul winning was with us at Roberson Fork from Sept. 29 to Oct. 7. There were 7 baptisms. Brother Largen was lifted from the low depths of sin, was shut up in jail, studied his Bible while there, began to declare God's Word four or five years ago and during that time has led between 900 and 1,000 to Christ. He has held meetings with sixty and eighty added."—H. N. Rutherford.

Brother James Landreth of Montlake, Tenn., sent a loving tribute to his little sister Martha who has fallen asleep, and asks prayer for himself and mother in their sorrow.

G. E. Claus who has long preached the Word at Valdosta, Ga., writes: "We have been greatly blessed by the Lord as none in the church here have been afflicted with the "flu." Brother Claus is now in religious work at Camp Sheridan, Montgomery, Ala., and solicits names of young men there to whom he may be a help.

We sold hundreds of the Scripture Text Calendars last year. Those who have used it throughout 1918 and probably others, will be glad to know that we can furnish the Calendar for 1919 at the same prices: 25c each, 5 for \$1; 100 for \$15.

The Highland Church, Louisville, had eight additions "by membership" while the church-house was closed.

The Sunday School Times has advanced to \$1.75 single subscription, \$1.25 in clubs. Friends who wish to save the half dollar may join our club. Remittances should reach us by December 15.

"Because of the influenza epidemic I closed the meeting at Coral Hill, Ky., after one week's duration. During the meeting

fifteen were baptized and two restored to the church. The brethren there are building a new meeting house."—Emmett Creacy.

Help yourself and us too, by selecting your holiday gifts from the advertisements in the back of this issue. Every cent of profit you may pay is thus put to gospel purposes through this magazine.

L. E. Carpenter reports that he is busy and that the work is growing at Itasca, Texas.

If you want Word and Work for 1918 entire, handsomely bound, say it with a dollar bill.

A number of helpful, fruitful missionary meetings have recently been conducted in churches in and around Louisville.

Frank B. Shepherd, who labors so earnestly in behalf of Bro. Sheriff's African mission, has moved from Lometa to Amarillo, Texas.

We can furnish "Church Amusements" a splendid timely tract, at 1c each; \$5 a thousand.

A small lot (about 100) of the well known little song books, "Familiar Songs of the Gospel," number 1, are on hand and for sale at 6c per copy postpaid, in any quantity.

A new, improved edition of How to Understand and Apply the Bible, by R. H. Boll, has just come out. Price 10c; 75c a doz.

A brother in Florida: "I am sending you a dime for "Isai-ah." If it is as good, according to size, as "Lessons on Hebrews," it is worth many times the price. I hope to order all your works this winter, and had thought of using "Lessons on Hebrews" in a Bible drill. (Lessons on Hebrews sells at \$1.00.)

This paper one year, new or renewal, for 50c in connection with a subscription to any one of the following: Christian Herald, \$2; Breeder's Gazette, \$1.50; Collier's, \$2.50; Delineator, \$1.50; Drover's Journal, \$5; Etude, \$1.50; Hoard's Dairyman, 1; McCalls, \$2; McClures, \$2; Mother's Magazine, \$3; Motor Age, \$1; National Stockman and Farmer, \$1; Poultry Success, 50c; Review of Reviews, \$3; System (the magazine of business), \$3; Woman's Home Companion, \$2; Youth's Companion, \$2; Ladies' Home Journal, \$1.75. Any other paper at the regular rate. Add a half dollar for WORD AND WORK.

David Lipscomb's great book, "Queries and Answers," edited by J. W. Shepherd, can be had from this office at \$2, and is worth every cent of it.

C. C. Merritt's writings on "The Sermon on the Mount" are very excellent, and will be issued in tract form. They are bound to be a help and a blessing to those who read them. 10c each.

Reporting a protracted meeting one evangelist writes: "One evening after service I told them of Word and Work—such a journal as one delights in handing to a neighbor, clean and helpful from beginning to end. As a result you have the following list." The list was fourteen yearly subscribers. Let other evangelists help this way.

REDEMPTION.

H. L. OLMSTEAD.

The first chapter of Genesis begins with the statement "in the beginning God created the heavens and earth." When this was done no one knows. He looked down upon the earth waste and void, covered with darkness. How long it had been in this condition or why no one knows. Whether it had always presented such an appearance or whether, as the Hebrew verb might be translated, it "*became*" waste and void, we cannot tell unless the statement in Isaiah 45, 18, "God did not create the earth "in vain" (Heb. "waste and void" same word as Gen 1:2) means to teach that it was not so created at first. (See also Isa. 24:1, 14:18; Jer. 4:23-26). One thing, however, is certain; Before light was or God had begun the great work of Gen. 1, the earth was here, waste, void, chaotic, dark—the six days of labor all follow this. Back of these six days is time enough for the so-called geological ages and all prehistoric life, if such things are.

Out of the *chaos* came order, system, organization. Into these came life in all its forms, from the lowest to the highest, and last of all, mankind. Of it all God said it was good. But not long did creation remain undisturbed, for through man, the highest of God's creation, "Sin entered into the world." As a result of sin, creation was subjected to vanity. (Rom. 8:20, 22. R. V.) But it was subjected to vanity "*in hope*," and is to be delivered into the glorious liberty of the children of God. The natural creation, without will, was thus subjected. For the manifestation or "revealing of the sons of God," creation unconsciously waits. When the mystery of God is finished, when the last member of the body of Christ is glorified with the Head and with him revealed, the universe itself will be born into a glory as yet undreamed of. It is groaning in travail (birth-pangs), and from the awful and convulsive throes of nature itself, as described in the apocalypse, shall be born the time concerning which the prophets have sung.

In the light of the far reaching results of redemption, is it any wonder that all creation exults when the slain Lamb takes the seven-sealed book from the hand of Him who sitteth upon the throne? The final issue of the judgments contained in that book is the redemption of creation. The cherubim, the four and twenty elders and ten thousand times ten thousand angels and thousands of thousands unite in singing the praise and worthiness of the slain Lamb. The four and twenty proclaim his worthiness to open the book, while the angels proclaim his worthiness to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing. It is a seven-fold exaltation of the Lamb and as a mighty heavenly chorus bursts forth in this paean of praise, earth itself joins in the grand harmony. The redemption of the purchased possession is about to be realized and the title deeds of earth revert again into the hands of the second Adam. (Rev. 5:14). Therefore all creation rejoices.

HOW GOD MAKES PEACE.

E. L. JORGENSEN.

Some of us know that our sin-account is fully settled, that there is not one thing between ourselves and God, and that our case, having been up before the Highest Court, is settled beyond all reopening. "Being therefore justified by faith, we have peace." But it was not always so. We were once at war with

God, seeking to enthrone ourselves over the universe—for all sin means just that—"alienated and *Peace* *With God* enemies" by evil works. (Col. 1:21). If God had taken the same bitter attitude toward us in those days that we took toward Him, the gulf could never have been bridged, for there would have been no one to take the initiative. But while we were His enemies, He was our friend, He loved us notwithstanding all, and His love followed us everywhere to do us good. At last, when we could hold out no longer, we inquired about an armistice, we sent, so to speak, an ambassage asking conditions of peace (Luke 14:32), and so we yielded to the mighty Conqueror, who, by His love had kept open the road to reconciliation. Looking up into our Father's face, we said with all our hearts,

"O love that will not let me go,
I rest my weary soul in Thee—"

From this we may draw the practical parallel, that if we take the same bitter attitude toward friends and brethren who "fall out" with us that they take, the gulf will never be bridged; for then we will never go to them to settle the trouble, and they will never come to us—not even if they repent of their wrong; for if we have wronged them in the meanwhile, and if they know we have bitter feelings toward them, the courage to come will doubtless be lacking. Let us learn from the Lord how to keep the road open to "a just peace" with those who may have wronged us.

* * * *

Equally interesting and instructive with God's way of making peace between Himself and men, is His way of making peace between man and man at the outset of their Christian experience. When the time came that in the promised seed, Christ Jesus, "all nations of the earth" were to be blessed, God faced the problem of reconciling men, not only to Himself, but to *each other*. Men "out of every nation under heaven," with all their varieties of thought and custom—how can they ever co-operate and "get along" together? And this was God's answer: With a single stroke he took out of the way the main cause of enmity and differences, the law, which after all consisted only in *shadows* of the true spiritual realities (Heb. 10:1), and which was not of universal application. That was the first step.

When we disagree we usually ask a man to come right across all the way to *our* side, and we will have peace only on *our* terms. But God did not ask the Jews to turn Gentile nor the Gentiles to become Jews; but He built a *new institution*, the church, in which to reconcile "both in one body through the cross." That was the second step. And to this day God is reconciling and harmonizing the dissonant, inharmonious elements of men "out of every nation under heaven" in the church. There the races are reconciled—for *He* undertook the race problem long ago; there the classes are reconciled—rich and poor, high and low, educated and illiterate. There all racial, social, financial, and educational lines obliterate so far as our standing in Christ and our love for one another are concerned. God's church is neither white nor black, nor red nor yellow, nor brown; neither Jew nor Greek, bond nor free, male nor female, but we are "all one man in Christ Jesus." The cliques and classes and special exclusive circles in our churches may as well break up now—unless they do not wish to stand before the throne with that innumerable white-robed, palm-waving, praise-singing multitude which is to come "out of *every* nation, and of *all* tribes and people, and tongues." (Rev. 7:9).

ERRORS OF SEVENTH DAY ADVENTISM.

R. H. B.

"In your October number you printed an article on Seventh-Day Adventism. Would you kindly give me the references proving the statements you make in same. I am a member of the Christian Church here, and knew nothing of Seventh Day Adventism until on a recent trip to Miami, I attended their church once, visited their school, and attended several Bible Studies. They appear to me to be very earnest Bible students, and give reference for everything they believe. This question of right Sabbath keeping seems a very vital one to me, and I am very earnestly seeking for the truth on the subject. I will consider it a very great favor indeed if you will furnish me the references."

It was stated in the October WORD AND WORK that the peculiar teachings of Seventh Day Adventism regarding Sabbath keeping gain their force from a prevalent error concerning the Christian's relation to the Law, especially the Ten Commandments. It is popularly taught that the "Ten Commandments," being the Moral Law, are unalterable and binding on Christians as on all men in all ages; that, however, the Sabbath requirement demands not the keeping of a specific day, but merely the setting aside of one day out of seven as a day of rest and worship; that under the Old Dispensation the day designated was Saturday, but that in the Gospel Dispensation it was changed to Sunday, which thus is to be kept as the Christian Sabbath. This is absolutely unfounded and untenable. No wonder the Sabbatarian teachers can make a plausible showing against so foolish and unscriptural a position! The short article on Seventh-Day Adventism in the October WORD AND WORK was intend-

ed to disown this popular error, and to point out by way of contrast what the true Christian position, which the Seventh-Day Adventist cannot face, is. We simply stated the case then. Now comes a request for Scripture-proof, with which are gladly complied. The statements are given again, with Scripture proof.

CHRISTIANS INSTRUCTED IN THE GOSPEL OF CHRIST.

1. *Deny that they are required to keep the Sabbath. Never* in the apostolic teaching are Christians told to keep the Sabbath. Take the following, "One man esteemeth one day above another: another esteemeth every day alike: Let each man be fully persuaded in his own mind." Rom. 14:5. If the apostle had sought for language to show that no such requirement as the keeping of the Sabbath day was bound upon us, could he have found better? If the Sabbath had been binding could Paul have said this? A Seventh Day Adventist would *never* make such a statement. If Paul had been a Seventh-Day man he could not consistently written these words. The whole context shows that Paul is teaching of matters of *indifference*; certain practices concerning which a man might have personal scruples, but which were of no importance. He shows, however, that they who have scruples about meats and days are *weak brethren*. In Galatians he expresses alarm: "Ye observe days and months and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4:10, 11). In his fourteen epistles Paul makes one direct reference to the Sabbath; *and then he says we are not bound to it*. "Let no man therefore judge you in meat, or in drink, or in regard of a feast day, or a new moon, or a sabbath day: which are a shadow of things to come; but the body is Christ's." Col. 2:16, 17. The objection is raised to this by the Adventists, that it says "a sabbath-day," and not "the sabbath-day;" and that there were various other sabbath days in the ceremonial laws. But "a sabbath-day," being indefinite, comprises any and every sabbath day. The apostles would not have so misled the people if there had been a sabbath-day that must be kept.

2. *They deny that Sunday is to be kept in place of Sabbath.*

This they deny because the Lord nowhere made such a statement or regulation. We do not "keep" any day in the Old Testament sense. The Lord gave us no orders to keep any day in place of the Old Testament Sabbath.

3. *They deny that Christians have any relation to Mount Sinai, or to the Old Covenant.*

The S. D. A. teachers make a distinction between the "moral law," and "ceremonial law;" between "the law of Moses" and "the law of God." Whether such distinctions are proper we pass by now. Here it suffices to note that *The Law as a whole*, and ESPECIALLY the Ten Commandments, came from Mount Sinai. Now read Gal. 4:21-31. Abraham's two wives, the bond-woman and the free-woman, represent *two covenants* respectively. Ha-

gar, the bond-woman, typifies *Mount Sinai*. The covenant of Mount Sinai included all the Law; particularly the Decalog; for, speaking of what occurred on that Mount Sinai, it is written, "He declared unto you his covenant which he commanded you to perform, even the Ten Commandments." (Deut. 4:13). So this is that covenant of Sinai, typified by the bond-woman Hagar, "Howbeit what saith the Scripture? *Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the free-woman.*" We do not want to be cast out, nor will we suffer ourselves to be brought under the Covenant of Mount Sinai. "We are not children of the handmaid, but of the free-woman." (Gal. 4:30, 31). Just so it is seen that the Old Covenant, written and engraven on stones under Moses' ministry, was a ministration of death ("the letter that killeth"), and a ministration of condemnation. (2 Cor. 3:7-9). Its glory passed away, eclipsed by the glorious gospel. (vs. 7, 9, 10). It itself passed away. (v. 11). How then shall we let the false teachers of the Seventh Day Adventism bring us under its deadly bondage? "Take heed that no man make spoil of you!" (Col. 2:8). Moreover we are plainly told that Christians are *not under the law* but under grace (Rom. 6:14); and that for this very cause it is that sin shall not have dominion over us. If we were under the law then sin could hold us in bondage, for "the power of sin is the law." (1 Cor. 15:56). And if that were not sufficient, we are told that we are *dead to the law*. (Rom. 7:4. The correction there shows that the Ten Commandments are in view). The law has dominion over a man only so long as he lives; but *we died*—died in Christ (Rom. 6:3, 4), died to the law. To have been joined to Christ before that death took place would have been spiritual adultery (Rom. 7:1-4). It is not possible for a man to "live unto God," until he has died to the law (Gal. 2:19). If then we died with Christ to that earthly code, why, as though we were still living in the world, should we be subject to the fleshly ordinances concerning meats or drinks or sabbaths? (Col. 2:16-22).

4. *They deny that the Sabbath commandment is a "moral commandment."*

"Moral commandments" are requirements right in themselves—absolutely and eternally right, which can never be suspended, superseded, or altered. The time never was, nor will be, for instance, when it would be right to lie; when God could command or countenance lying. This is what is meant by a "moral commandment." Now it is claimed that the Ten Commandments are all moral commandments. We deny it. The Sabbath Commandment is not a moral commandment. It could be rescinded at the Divine pleasure, for the benefit of man or beast, and for the sake of the temple worship (Matt. 12:5-12). That would be impossible and unthinkable in the case of a "moral commandment" Could God permit lying, for example, in order to benefit man or beast, or to further His worship? The Sabbath-

commandment is therefore not a moral commandment, but subject to suspension and alteration. If we "keep the other nine commandments" and other requirements of the old law, it is not because they are in the Law, but because the Lord's inspired apostles have made the requirements. We are not under the Law at all, but solely under the direction of our risen and ascended Lord.

5. *They deny that the Sabbath was ever the specific day of meeting of the church of Christ.*

We can find instances enough where the apostles went into Jewish assemblies on the sabbath and taught; but not so much as one case where *the church of Christ* met on the sabbath. This is significant. There is no command or example of such a thing. From the S. D. A. teaching one might be led to think that the New Testament was full of injunction and admonition to the church and its members to meet on, and observe the sabbath; but there is not so much as one command, or example, or necessary inference sustaining such teaching; but rather (as we have seen) solemn warning to the contrary.

The one day specified for celebration of the Lord's Supper, and for contribution is *the first day of the week*. (Acts 20:7; 1 Cor. 16:1, 2). The items enumerated concerning the first day of the week need no comment. The discussion of the Seventh Day Adventist teaching on Prophecy, we will reserve for another time.

The Seventh Day Adventists are an earnest people, and diligent Bible students, as our sister says. But they are *terribly* misled, and earnest to mislead others; and they study their Bibles to justify and bolster up their false theory. I would venture that if a Seventh Day Adventist would study even so much as the Epistle to the Galatians with an open mind, he could be saved from his fatal error.

LESSONS FROM JACOB'S LIFE.

J. EDWARD BOYD.

In studying the life of Jacob we find illustrations of many divine principles, some of which we shall here consider briefly. While he was yet unborn, when as yet he had done nothing "good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth," Jehovah made choice of him in preference to his brother Esau, and announced the fact to his mother that "the elder shall serve the younger." According to human custom it would be expected that this special honor would be bestowed upon Esau, inasmuch as he was the first-born; but often in the purposes of God man's preferences are set aside. Perhaps we shall never in this life be able to understand fully just why the Lord made this choice. Of one thing we may be sure: it was not because of Jacob's goodness. For he was not good—not until he had had many years of experience

with God. Jacob in his later years is in marked contrast with the Jacob of his youth; and we behold what a great change can be brought about when a soul is under the power of God.

A MAN REAPS WHAT HE SOWS.

Jacob grievously wronged Esau, first in taking advantage of his weakness and folly to get from him the birthright, then in practicing deception upon his father to gain the desired blessing. There is no need to attempt a justification of Jacob or his mother for this trick. It is nowhere intimated that they did right in the matter, or that the Lord approved of their course. On the contrary, His *disapproval* becomes evident as we read of the sufferings and disappointments which follow, revealing the chastening hand of Jehovah, and furnishing us with a clear illustration of the principle, "Whatsoever a man soweth that shall he also reap."

Reaping time comes soon. Jacob becomes an exile from home. His mother is deprived of the companionship of her favorite son—she must reap also. Seven years he works for Laban, with the promise that he shall receive his daughter Rachel; Laban deceives him, giving him Leah instead,—he is reaping what he sowed. What other things he suffered we may learn from his angry speech to Laban. (Gen. 31:36-42). And even in later years he must reap again—his own sons deceive him with the bloody coat, making him think that his favorite son has been devoured by a wild beast. Indeed, we cannot sin with impunity. The Lord is good and His grace is boundless; right readily does He forgive; yet chastisement must come if we are not willing and obedient.

THE GIFTS AND THE CALLING OF GOD ARE NOT REPENTED OF.

Jacob had proved unworthy of his high calling. Will God reject him now? Not so. As if to keep him from feeling that all was lost, the Lord appeared to him in a dream at Bethel and repeated the promise which he had made to Abraham and to Isaac. In spite of his faults and his sins, Jehovah was with him to keep him, and it was still true that in his seed should all the families of the earth be blessed. God's purposes had not been thwarted.

As it was true of Jacob, the individual, so is it true of Israel, the nation. They, too, have been disobedient, and the rod of chastisement has often been upon them, and is even now. They are in exile from their own country, even as was Jacob; yet as surely as the Lord said to Jacob, "I will bring thee again into this land," He has said of them, "Behold, I will take the nations, whither they are gone, and will gather them on every side, and bring them into their own land," (Ezek. 37:21) assuring them that none of them would be left any more among the nations. (Ezek. 38:28). Indeed, it was in view of their future restoration, made even in times of disobedience and punishment, that God promised; and the promise will be fully performed.

THE RICHES OF THE RESCUED.

CHAS. M. NEAL.

COLORS OF THE RAINBOW.

Looking back over our brief expositions on Romans we see the cloud of sin wearing the Rainbow of promise. Both center about the cross of Christ. On the cross He has borne our sins and every promise has its sure foundation in a crucified and risen Christ. In this brief study we shall concern ourselves with the colors of the bow. The light is from God, the prism is Paul's inspired intellect and the screen is the justified life where the colors should be plainly visible. (See Romans 5:1-11.)

SEVEN RESULTS OF JUSTIFICATION.

1. "*Peace with God.*" (verse 1). This peace comes through our Lord Jesus Christ" and is more than a calm and tranquil heart in repose. It is the condition arising out of a "cessation of hostilities." The sinner who has been at war with God has laid down his arms and become reconciled to God (2 Cor. 5:18-21). It is well illustrated in Acts 12:20. The Great King was displeased with His disobedient citizens and through His Chamberlain who is also their Friend they have sought and found peace. With this cessation of hostilities should come and abide the tranquility of heart. But, alas! many Christians do not have settled peace because they have it founded in themselves and not in God. We hope this study will tend to help to that blessed condition. Before passing on in this study read and meditate on Phil. 4:4-9.

2. *A new standing.* (Verse 2 with 1 Cor. 15:1). Our old standing was in *dis-grace* (Eph. 2:3). But now we stand in grace and "grow in grace" and look forward to the giving of "more grace" which is to be "brought" to us at the coming of Christ (1 Pet. 1:13). This standing is that blessed and secure standing of Christ Jesus our Lord. For truly, "As he is, even so are we in this world," and this gives us boldness for the day of Judgment (1 John 4:17; Eph. 1:6). Before we stood facing a throne of Judgment (Rev. 20:11, 12) but now we face the "throne of grace" and to which we have free "access" and before which we may "boldly come" (Heb. 4:16). This "standing" makes our "peace" abiding and leads to overflowing "rejoicing."

3. "*Rejoicing*" (Verses 2-4). This rejoicing is "in hope of the glory of God." The glory of God is yet to cover the earth completely and all nations shall see it. (Num. 14:27; Isa. 66:18, 19) but such a time is ushered in by the coming of Christ and judgment. In our old standing we trembled at the thought but in the boldness of our new standing we rejoice and pray for it to hasten (2 Pet. 3:12). Even tribulations bring rejoicing, for it is through such that we are to "enter into the kingdom of God" (Acts 14:22; Rom. 8:18-25).

4. *Hope*.—(Verse 5). We were once without hope and without God but now we have God and therefore we rejoice in hope. Hope is made up of forecast, expectation and desire. As we look out into the future we are led to expect many things. Out of these many things which we expect we desire only those things that are pleasing, and for these things we hope. The great and blessed hope of the Gospel of the coming of our Lord Jesus Christ, because of that comes the filling up of every hope. (Titus 2:11-13).

5. "*The Love of God*"—(Verse 5). This is not the love to or from God but God's love put into or "shed abroad" in our hearts by the Holy Spirit. This love of God enables us to love as expressed by Paul in 1 Cor. 13. Such love cannot be worked up from the flesh but must be brought down and diffused by the Spirit. The reason why our hearts are not flooded with such love is because the Dispenser has been locked out of so many rooms.

6. *The Holy Spirit Given to Us*.—(Verse 5)!. Upon our being "justified by faith" the Holy Spirit is given to us and we become His dwelling place. (Acts 2:38; 1 Cor. 6:19). And while Jesus is our Intercessor on the throne the Holy Spirit intercedes from His temple here (Rom. 8:26, 34). It should bring us unspakable joy to know that two Divine Personages are interceding on our behalf and should give us assurance and consolation and peace.

7. *Joy in God*.—(Verse 11.) This joy in God is a step in advance of "rejoicing in hope"—a step as it were from things to a person and that Person is God, and why should we not rejoice in God? He is our Father and loves us dearly, and by His great grace is bringing us to Himself and proposes to take us into His own likeness and Divinity (John 1:16); (R. V. margin) 1 John 3:2, 3; Phil. 3:21).

THE PARENTHETIC NOTE.

In our dealing with this section (Rom. 5:1-11) we have omitted verses 6 to 10 which for sake of clearness let us consider as parenthetical. This parenthesis teaches the safety and security of the believer and forms the basis of the seventh item which is the climax of our paragraph and presents a relation beyond which the riches of the rescued can never measure. Let the reader study these verses carefully. If while we were sinners Christ died for us, certainly since we are now justified and reconciled, and have therefore laid down our arms, He will save us from wrath to come. If a dead Christ reconciles a living Christ will keep us safe. This gives us "the full assurance of hope unto the end." Put with this the plain teaching of John 10:28, 29; Phil. 1:6 with 2:12, 13; 2 Tim. 1:12; Jude 24; 1 Cor. 10:13; and we are persuaded that we shall be, indeed, "More than conquerors through him that loved us." To be "more than conquerors" is to be unconquerable. How wonderful is the justifying and keeping grace and power of God! (Rom. 8:31-38).

THE SERMON ON THE MOUNT.

C. C. MERRITT.

THE BELIEVER AND RICHES.

Treasuring Earthly Riches versus Heavenly Riches.

Our Lord spake some very "hard sayings" and we might add with His disciples: "Who can hear them?" Professed followers of Christ are living in just such a way as if Christ had said, "Lay up treasures upon the earth!" Nothing that God ever commanded for any people at any time seems to be more "abolished" than does this teaching of Christ concerning riches. Wills made to distribute these hoarded-up treasures after the disobedient one is dead will not suffice to amend this broken commandment. What excuse can one offer for setting aside this plain and simple teaching? Nothing but distrust in the Lord is the cause, For

All flesh is as grass,

And all the glory thereof as the flower of the grass.

The grass withereth and the flower falleth.

(1 Pet. 1:24).

"Thou foolish one, this night is thy soul required of thee: and *the things which thou hast prepared, whose shall they be?*" (Luke 12:20, 21. "Thieves break through and steal" even after one is dead. How often do we hear of some one's will being destroyed or set aside even by the court? But suppose I should, by patient, hard labor, lay up treasures intending some sweet day to break into it and use some of it unto the glory of God, but some ingenious thief should break into it before I do and take it away. Who is responsible? The answer is, "Lay not up for yourselves treasures upon the earth, where thieves break through and steal." Earth-treasures are things that destroy our trust in God alone and our eye soon becomes "evil,"—"double-minded,"—and an effort is made to serve both God and Mammon. "They that *trust in riches*" cannot enter the kingdom of God." (Luke 18:24). We are entirely too weak to run the risk of riches. See that ruler who was willing to do anything Christ should ask of him that he might "inherit eternal life." But when Christ touched his riches that they might be used unto the glory of God his heart failed him. (Luke 18:18-34). And may not you, beloved, be one in whom the tragedy of his choice in destiny is repeated. Riches easily become one's master and "no man can serve two masters; for either he will hate the one, and love the other; or else (as it may be in your case) he will *hold* to the one and despise the other. *Ye cannot serve God and Mammon.*" Call to remembrance, have you ever heard or seen such a thing as a camel going through a needle's eye? Then may they also, who trust in riches enter into the kingdom of God. (Luke 18:25). Yea, even this is possible "with God." If that "certain ruler" had done as Christ told him he could have enjoyed the blessing of an eternal life. And in this way only can those who trust in hoarded treasures enter the kingdom of God.

They are dying by millions, brother,
 All over the world's wide land;
 In Africa, India, and China,
 While in cold indifference you stand.
 Dying while you are speaking,
 Of hoarded treasures today;
 Yes, dying, while you look and cater
 To what the great possess'd say.

And why are ye anxious?—Anxiety for the things of this life has destroyed many a life that was given to be “hid with Christ in God.” It is like the seed that fell among the thorns and they grew up and choked them; for “the cares of this world and the deceitfulness of riches choke out the word, and it becomes unfruitful.” (Matt. 13:22).

“The birds of the heaven” and “the lilies of the field” fulfil the purpose for which God created them, and “*He careth for them.*” So then, as He hath made of one every nation of men to dwell on all the face of the earth *that they should seek God*, if we are seeking first the kingdom of God and His Righteousness, why be anxious “Behold the birds” they sow not, nor reap, nor gather into barns; behold the lilies of the field, “they toil not neither do they spin,” yet, God careth for them—they are fed and they grow, and that without the least anxiety on their part. Why then should we be anxious? for, anxiety for the things of this life—food, drink, clothes—will not add one cubit unto the measure of our lives. God alone can do that and our business is to seek first the kingdom of heaven and His Righteousness and all these things will be added unto us.

This does not mean that we may cease to labor, for “he that works not neither let him eat,” but it does do away with anxiety. “Be not anxious for the morrow for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.” When we get anxious and say, “What shall we eat? or, what shall we drink? or wherewithal shall we be clothed?” we leave off from the purpose for which we were made; namely, “to seek after God” and turn to the things the world seeks for. And how, pray tell me, may the “poor have the gospel preached unto them,” if we, the gospel messengers, become anxious for the morrow? Can the *message* be upon our *lips*, if *anxiety* fills our *hearts*? “Ho, everyone that thirsteth, come ye to the waters, and he *that hath no money*; come ye, buy, and eat; Yea, come, buy wine and milk *without money and without price.*” (Isa. 55.)

How many already have become seekers after money while they pretend to be seekers after souls! The time is upon us when the blessed gospel of the Son of God has been so greatly commercialized that men have come to think evangelism is a trade. The pork-barrel, the flour-sack, and the ward-robe does indeed characterize the “loaves-and-fishes” disciples of today.

"Fishers of men" was the title Christ gave unto His disciples and only once did they yield to the temptation to turn back to become fishers of the things of this world. We cannot "fish" for both and make a success any more than a dog can run two rabbits at once.

EXHORTATION TO THE BELIEVER.

"Judge not. . . with what judgment ye judge ye shall be judged." Christ has left His disciples in the world, not to judge the world, but that the world through their preaching the gospel might be saved. They have absolutely nothing to do with "judging them that are without." (1 Cor. 5:12). God is "the judge of all." (Heb. 12:23; 1 Cor. 5:13). Should we judge, our judgment will not affect the destiny of any man. Paul says, "With me it is a very small thing that I should be judged of you, or of man's judgment." (1 Cor. 4:3). This judging is like a boomerang which returns to the one who throws it. "With what judgment ye judge ye shall be judged." "But thou, why dost thou judge thy brother? Or thou again, Why dost thou set at naught thy brother?" (Rom. 14:10). What reason can you give for your practice of judging? The only way the one who judges can clear himself from the consequence of his own judgment is for him to be absolutely perfect: for, as Paul says, "Thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same thing"—sin. "For all have sinned." (Rom. 3:23). "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8). In judging others we show that we say, "We see." Therefore our sin "remaineth" (Jno. 9:41), and we have no excuse for our sin. Nor can we ask for mercy on our own behalf as though we did it "ignorantly in unbelief." (1 Tim. 1:13). "For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons." (Col. 3:25). But if, under the temptation of Satan, we thus sin in judging others; let us not deceive ourselves in thinking that God does not know the sad condition of our own heart. for:

"Doth not He that weigheth the heart consider it?

And He that keepeth thy soul, doth He not know it?

And shall not He render to every man according to his work?"

Yes indeed, beloved, we are "hypocrites," if we judge one another. Let us then "cast the *beam* out" of our own eyes that we may be able to see clearly as we are clearly seen.

We that are left in the world to be the "light of the world," why should we set ourselves about to judge? The "*True Light*" came not to judge, else He could not have been the Savior of the world. So neither can we, if we turn from *mercy* unto *judgment*. A special characteristic of "ambassadors on behalf of Christ" (2 Cor. 5:20), who cry, "Be ye reconciled to God," is that they themselves are the recipients of mercy and are therefore merci-

ful. Let us then bear the message of the King ("for the King's business requires haste").

"This is the message that I bring,
A message angels fain would sing:
Oh, be ye reconciled,
Thus saith my Lord and King,
Oh be ye reconciled to God."

The sixth verse is set in here to show the great necessity of our having the "wisdom which is from above" (Jas. 3:17), and of being "wise as serpents." (Matt. 10:16). So let us ask it earnestly of God, "Who giveth to all liberally and upbraideth not." (Jas. 1:5).

"*The Golden Rule.*" It has almost been forgotten that this is the foundation upon which the five preceding verses rest. Taking it in the connection in which it is found, we are to "do unto others" the very things we would have others do unto us—*even what we would ask of our Heavenly Father.* God says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." To this we would add the words of the apostle Paul: "In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your request be made known unto God." (Phil. 4:6). But will God in very deed answer our prayers? We answer, "Ask, and ye shall receive." "Everyone that asketh receiveth." But lest we should be asking in doubt and, receiving not, murmur, let us call to remembrance the words of the apostle James: "But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed, For let not that man think that he shall receive anything of the Lord." (Jas. 1:6, 7). Jesus says, "And all things whatsoever ye ask in prayer, believing, ye shall receive."

But a real desire in us for the things we ask, is the Lord's wish, so He at times withholds the answer that He may develop in us the spirit of importunity—And He said unto them, which of you having a friend, and shall go unto him at midnight to ask a loaf: and he shall answer, I cannot arise and give you for I am in bed, and my children: Yet, I say unto you, though he will not arise and give him because he is his friend to get rid of him he will arise and give him "so much as he needeth." "And I say unto you, ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." So He speaks again unto us in a parable to the end that we "ought always to pray and not to faint;" in substance as follows: There was a wicked judge in a certain city, and a widow of that same city came unto him often asking him to avenge her of her enemies, but he would not at the first. But the widow came again and again unto him and when he saw that she would not let up on the matter he said, "Though I fear not God, nor regard man:

yet because this widow troubleth me I will avenge her, lest she wear me out by her continual coming." Now, said the Lord, if a man would do thus for even the weakest of reasons, will not God answer the prayers of His elect, who make prayers and supplication unto Him day and night? He will. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things unto them that ask Him." The "widow indeed" being "desolate" hath her hope set on God and "continueth in supplication and prayers night and day" (1 Tim. 5:5); wherefore Paul says, "Pray without ceasing." (1 Thess. 5:17).

One of the blessed privileges the fishers of men have is that of intercessory prayer. A privilege, I say, and yet a command: "Confess therefore your sins one to another, and pray one for another, that ye may be healed." (Jas. 5:14-16; 1 Tim. 2:1). Our blessed Lord sets before us one of the most beautiful and helpful examples in this when He made known unto Peter the fact that Satan had asked for him: "But I made supplication for thee, that thy faith fail not." (Luke 22:31, 32). Other examples are given by Him (Luke 23:34; Jno. 17:9-24), and it would be well that we begin anew to live and pray for others—preach to and pray for them "that they may be saved." (Rom. 10:1).

The Two Ways. These verses need very little comment. It is too evident to the opened eye—to the eye that has not been blinded by "the god of this world"—that the Broad Way is still broad, and that they be many that find it. They are not fewer, however much Satan may try to have us believe that the world is getting better every day. They are even crying for the Broad Way and despising the Narrow Gate! Yea, and how many so ever we may persuade to turn to the Lord, they still be few that find the Narrow Gate.

Concerning False Prophets.—Oh, if men were not "deceiving and being deceived," then should we be so much safer! If Satan were not Satan! And if he had no servants, transforming themselves into "angels of light"! If there were none to come unto us in "sheep's clothing" while within they are "ravening wolves," then were the sheep not scattered and destroyed! But as it is, we are taught to "*beware of false prophets.*"

Do you think it is an easy matter for you to detect the false, always? Then Satan would not be so cunning after all. "And no marvel, for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness. (2 Cor. 11:14, 15). And just in the verse previous to this Paul says, "For such men (as had been working among the early Christians to turn them away) are false apostles, deceitful workers, *fashioning themselves into apostles of Christ.*"

But how may we know the false from the true? Ah, here lies the failure of those who know not the word of God. It is "by their fruits" we tell: fruits, not the good we see on the sur-

face, not what they claim: for they "fashion themselves into ministers of *righteousness*," but what they do and say, whether it is, or not, in harmony with what God has taught. Jesus says, "He that is of God heareth the words of God." (John 8:47). Again John says, "We are of God. He that knoweth God heareth us: he that is not of God heareth us not. *By this we know the spirit of truth, and the spirit of error.*" (I John 4:6). Many other passages might be cited here but these are sufficient for us to get the lesson intended: Namely, that there are *false* prophets and that we are to be on our guard against them. (Deut. 13:1-3; 18:22; 2 John 9, 10; Gal. 1:8-10).

What could Jesus have done toward gaining the victory over the devil, if He had not known the word of God? What if He had that weapon in hand? But Jesus was able to say, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written, thou shalt not make trial of the Lord Thy God." Again, "It is written thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:1-11).

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, *did we not prophesy by Thy Name, and by Thy Name cast out demons, and by Thy name, do many mighty works?* And then will I profess unto them, I never knew you; depart from Me, ye workers of iniquity." "Therefore, by their fruits ye shall know them"—"And they shall be burned,"—but, beloved, let us do all we can to "snatch out of the burning" those that are being deceived by these false prophets. Let us teach God's word in its purity—just as God gave it unto us (Gal. 1:6-10).

The Parable of the Two Foundations. (7:24-29).—Let the wise take wisdom—wisdom that is "from above"—and build upon the Foundation: but let them take heed what they build thereon—gold, silver, stone; not wood, hay or stubble—by true deeds, doing "these sayings of Mine."

The foolish will not build but in pretension and in disobedience to the blessed teaching of our Lord in this "sermon." The wise virgins or the foolish? Take your choice. But let me beseech you, *be wise. Help us, O God, to know Thy will and to do it. Amen.*

NO GROWTH OUT OF SIN INTO HOLINESS.

The teaching about Growth must not be used for a false comfort. It is true that babes in Christ are more likely to fall into carnal ways, and they must be tenderly and patiently helped out of their weak and dangerous state. (1 Cor. 3:1-3). But it is not necessary for even babes to be guilty of a carnal walk. It is always a loss and a hindrance when they do so. Let no man comfort himself with the thought that he will "grow out of such things." Such things stop growth, and must be definitely put away before growth can go on. (1 Peter 2:1, 2; Jas. 1:21). And to remain a babe overtime is even more serious in spiritual life than in the physical. Stunted Christians have no hope, no joy, no power, no influence for God. Such should repent quickly and begin again with God, lest they be castaway.

PRAYER AND THE WORD OF GOD.

(Andrew Murray, quoting George Muller.)

We have more than once seen that God's listening to our voice depends upon our listening to His voice. We must not only have a special promise to plead, when we make a special request, but our whole life must be under the supremacy of the word: the word must be dwelling in us. The testimony of George Muller on this point is most instructive. He tells us how the discovery of the true place of the word of God, and the teaching of the Spirit in it was the commencement of a new era in his spiritual life. Of it he writes:

"Now the scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant about that precious book which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus, and being led by my ignorance of the word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace. In knowledge, I say; for all true knowledge must be derived, by the Spirit, from the word. And as I neglected the word, I was, for nearly four years, so ignorant that I did not clearly know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For when it pleased the Lord in August, 1829, to bring me really to the Scriptures, my life and walk became very different. And though ever since that I have very much fallen short of what I might and ought to be, yet by the grace of God I have been enabled to live much nearer to Him than before. If any believers read this who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss. I shall consider these words to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference which they have hitherto bestowed on the writings of men.

Before I leave this subject, I would only add: If the reader

understands very little of the word of God, he ought to read it very much, for the Spirit explains the word by the word. And if he enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.

We find in his journal frequent mention made of his spending two or three hours in prayer over the word for the feeding of his spiritual life. As the fruit of this, when he had need of the strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father's living voice speak to him, and which he could now bring to the Father in living faith. He continues:

"The power of our spiritual life will be according to the measure of the room that the word of God takes up in our life and in our thoughts. After an experience of fifty-four years, I can solemnly declare this. For three years after my conversion I used the word little. Since that time I searched it with diligence, and the blessing was wonderful. From that time, I have read the Bible through a hundred times in order, and at every time with increasing joy. Whenever I start afresh with it, it appears to me as a new book. I cannot express how great the blessing is of faithful, daily, regular searching of the Bible. The day is lost for me, on which I have no rounded time, for enjoying the word of God.

"Friends sometimes say, 'I have so much to do that I can find no time for regular Bible study.' I believe that there are few who have to work harder than I have. Yet it remains a rule with me never to begin my work until I give myself heartily to the business of the day. That is, to God's word, with only intervals of some minutes for prayer."

THE LOGIC OF EVENTS.

A man who professed to be an authority on taxidermy stopped in front of a shop window to point out to his friends the defects of a stuffed owl which was there on exhibit. "This, for instance, is a very poor piece of work," he said; "the wings do not hang right, the shoulders are not prominent enough, the head sets unnatural, that beak looks like it was glued on——." Just then the owl gravely turned his head toward the critic, blinked his eyes, and snapped his bill. It was a live bird, and the little man had presumed to criticise nature herself.

Just about the time some of our preachers get done showing, by logic and scripture(?), that Israel will never go back to the Land, and that Christ cannot come for a long while yet, and that the prophecies must be spiritualized, all they have so logically and conclusively disproved will be likely to transpire before their eyes in actual, literal fact.

BIBLE STUDY COURSE.

R. H. B.

SURVEY OF JEREMIAH.

The book of the prophecy of Jeremiah is one of the very richest in the Bible. In its pages we have

- I. The fullest picture of an Old Testament Prophet.
- II. A wonderful revelation of God.
- III. A Divinely-drawn picture of sinful man.

These three themes furnish a plan for a very helpful review of this great book. Go over each chapter and mark down what you find on each of these three points.

I. THE PROPHET JEREMIAH.

As to his call and commission (Jer. 1), verse 5 is very important, showing that God had foreknown, and of course afore prepared him, as a chosen vessel for the heavy task. His humility, sensitiveness, gentleness, his aching heart, his tears for the doomed people, his affliction (for he was pre-eminently the prophet of suffering) were all in the plan of God. We mistake if we count him a *weak* man. That he was not. Tender, shrinking, gentle, simple, he was; but at the same time a man of tremendous strength—an “iron pillar” and “brazen wall” indeed. “So far as we have data for judgment,” says W. G. Ballantine, “Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history.” Consider (1) what his task was; (2) how unsuccessful, humanly-speaking. “Never for one single moment during the forty or more years of his ministry did Jeremiah arrest the downward progress of his people; never by anything he said, never by anything he suffered, never by anything he did was he able to check that deterioration . . . Jeremiah watched the ruin of his people, saw them rush headlong to the final calamity, constantly uttering the word of God to them out of a heart filled with despair.” (G. C. Morgan). (3) His sufferings. On this point see Chapters 9, 11, 13, 14, 15, 16, 20, 23, 28. It has been suggested that Jeremiah closely resembles the Lord Jesus Christ. Can you see how? John 1:11; Isa. 50:4-7; 53:7 with Jer. 11:19; Luke 4:29; John 15:25; Isa. 53:12 last clause; 1 Pet. 2:23; Luke 10:41-44. Note in this review how often you find the claim that these words were God’s, not Jeremiah’s own.

II. THE REVELATION OF GOD.

In this prophecy God is revealed both through the prophet’s message, and person. Jeremiah’s agony of heart in his firmness and faithfulness; his sorrow and compassion while denouncing terrible retribution, portrays God’s attitude. We have here (1) God’s longsuffering—delaying the catastrophe to the last possible moment, as if hoping against hope that some change might come. (2) His tender pleading and forgiving attitude toward backsliders. (3) His inexorable judgment upon sin. (4) The ultimate triumph and victory of God’s work of redemption in the visions of the great Restoration.

III. THE PICTURE OF SINFUL MAN.

The pride, wickedness, stubbornness, hardness of heart; the folly and hypocrisy and meanness of the flesh appears from first to last, in strong contrast with God's noble, patient, merciful dealing. Two things are very evident; (1) "The heart is deceitful above all things and it is exceedingly corrupt who can know it?" Jer. 17:9. (2) Man's inability to change his nature. (13:23) or to find his way (10:23) without God's merciful intervention.

FALLACIES EXPLODED.

Pres. Ballantine, in his valuable work on Jeremiah (quoted by W. W. White) calls attention to the popular fallacies which are contradicted in the life and message of Jeremiah, and the history of his times.

"First Fallacy: That one should always look on the bright side.

"Second Fallacy: That all things are for the best.

"Third Fallacy: That truth is mighty and will prevail.

"Fourth Fallacy: That great crises always produce great men.

"Fifth Fallacy: That revolutions never roll backward.

"Sixth Fallacy: That if religion is rightly presented people will always welcome the preacher.

"Seventh Fallacy: That in politics we may rely on the sober second thought of the people."

HISTORICAL STUDY.

The prophecies of Jeremiah are not in the order of time in which they were delivered.

Read again the historical background in 2 Chron. 34-36 with Jer. 1:2, 3.

To Josiah's time belong chapters 1-6; 11, 12.

To Jehoiakim's—7-10; 13; 14-20; 22, 23, 26, 35, 36; 45-49.

To Zedekiah's—21, 24; 27-29; 30-34; 37-39; 59, 51.

To Post-Captivity times—40-44.

This is not absolutely exact, but sufficiently so. Important predictive prophecies occur in chapters 1, 23, 29, 30-33, 46, 50, 51.

TRIBUTE TO T. A. DUNAGAN.

Horse Cave, Ky., Oct. 30, 1918.

I have just been looking over the November WORD AND WORK some today. First, let me thank you and Brother Jorgenson for the tender, touching and true tribute you paid our dear Bro. Dunagan. No one, except his immediate family, knows the greatness of this loss as I myself. Throughout nearly ten years he has been my friend faithful and true. He helped me to bear every burden, shared with me every joy and every sorrow. He was pure and good and strong, and his goodness and strength was simply filled with works of faith and labors of love—and this with never a thought of gaining any praise for himself, but

that the name of his Savior might be glorified among men. Surely the Master will say to him: "well done, good and faithful servant, enter thou into the joy of thy Lord."

"We who have worked beside him know that he
 Could laugh and joke and listen tenderly.
 We always felt his strength, his latent power,
 Yet we have seen him bend above a flower
 With smiling eyes. And we have seen him go
 To any length to ease another's woe!

"We who have worked beside him knew that when
 He suffered most he still helped fellow-men,
 And held the reins of business in his hands,
 And heard the wistful call of other lands.
 We know that, with his gaze fixed straight ahead,
 He filled his place. And now that he is dead,

"We who have known him have no word to say,
 We only feel a heavy loss, this day—
 We only feel a bitter loneliness
 That he himself, perhaps, would never guess,
 We only feel the tears begin to start—
 For we who worked beside him knew his heart!"

We have been under the shadows here of late. So many deaths. Think I have spoken at seven funerals within the past few days. But may we not expect along with wars and tumults, pestilence and famine? Thanks be to God that in these sad and solemn days we may "look up" realizing that "our redemption draweth nigh."

D. H. FRIEND.

W. C. BREWER.

Our young brother Will Brewer died over a month ago at Camp Pike, Arkansas. Last winter, before he was drafted into the army, he spent several months in Louisville, and endeared himself to the church at Portland Ave., where he attended worship and the Bible classes, and helped us much in our song-service. He was a sweet singer in God's house. Many friends and brethren here and elsewhere mourn his loss.

W. H. BAXTER.

A great and good and worthy man of God, a faithful elder of God's church at Celtic, Tex.; a man full of years, honored and honorable, upright, clean, true, loving; a helper of many, a peacemaker, a servant of the Lord, went to rest when Brother Baxter fell asleep in Jesus. He lived in the fear and love of God and in the peace and hope which are in Christ Jesus he died. I have known Brother Baxter for many years, and my esteem and love for him has always been great. May God bless his memory and make it an inspiration to the sorrowing family he left behind and to the bereaved church.

R. H. BOLL.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"The indifference of Christians concerning missionary work (the chief work of the church) is appalling. People are selfish and fleshly and this is a worldly age."—R. C. Bell.

Our brethren in the British Isles, though much fewer than we, issue a 12-page paper (illustrated) in the interest of their foreign missionary work in Burmah, Siam and India. They wanted about \$5,000 in the October collections. They can do a work of this magnitude while their nation is in the greatest war of all history simply because they *want* to.

India is a land of famines, 88,000,000 people having been carried away by twenty-two famines in fifty-two years. ** One-fifth of the human family lives there; 90 per cent of the male population and 99 per cent of the female are illiterate. ** The poorer classes have no chairs, tables, knives or forks and take their meals with their fingers from one large brass plate while sitting on the floor. ** It is a land of the poverty-stricken.

Florence, Ala., gives quarterly to missions and has increased the gifts each time this year. ** The church at Buechel, Ky., meeting in a small rented hall, has increased its regular missionary gift, sent a nice purse for famine relief, and recently contributed over \$100 to its building fund, in addition to what it gives to its preacher. Like the church at David Lipscomb College, it is alive. ** The church at Harper, Kansas, after giving as churches seldom do to Bro. Metlob some time ago, sent \$50 for relief of our poor famine-afflicted brethren in India.

The Moravians for every fifty-eight communicants at home support one foreign missionary, and for every member in the home land they have 2 3-5 members in the congregations among the heathen. They can do this because they *want* to. ** It has been said: "A church which shirks any of its duties because of a serious world situation will not be the type of church which can face the wonderful opportunities which will come at the close of the war."

A basket of opportunities—take your choice or make several selections if you wish to bank heavily on God's promises: \$1, more or less for free literature in India; \$7.50 and upwards for native helper; \$200 for building our first meeting house in India; \$250 for Bro. McCaleb's return to America; about \$200 for his support and a month's campaign in Honolulu as he returns; \$60 a month for the support of Bro. Ram and his family (three or four workers) in India; \$700 for a building site in Japan which should long ago have been supplied; personal support for all the workers and three new missionaries, one each for Japan, India, and South America.

"OVER THE TOP."

F. B. SHEPHERD.

The phrase, "The Brethren will do more Missionary Work when they are Taught more" is one which, though receiving wide publicity perhaps has not carried conviction to our hearts as it should. I for one confess not to have appreciated its force until the last few months. In August, when, at the solicitation of Brother Don Carlos Janes and another, I assumed as my special work, the task of securing funds in America for the support of the South African work, there was but one person on this side of the ocean sending a regular donation to that field, and but a few knew anything of its existence. On August 15, I forwarded a Draft to Brother Sherriff for \$22; September 15, \$22.25 (but a slight increase). By October 15 I had another \$32; and this month we break all records as I have forwarded today (Nov. 15) \$67. Additional to the one regular donor in August there are now four others; truly the brotherhood will "DO" when it "KNOWS." My part of the work entails some little time and money but the many encouraging expressions in the letters I receive would amply repay me were the outlay a hundredfold greater.

Following are the donations for the month : C. W. Sewell, Texas, \$1; Mrs. H. M. McRae, Georgia, \$1; Mrs. Dora Chandler, Arkansas, \$5; Mrs. Ella Lovell, Tennessee, \$5; By F. L. Rowe (previously reported), \$15; A "Sister," Florida, \$5; Mrs. J. J. Walker, \$1; O. A. Chrisman, Tennessee, \$10; Miss Lula Gammill, Arkansas, \$1; Scottsboro Church of Christ, \$2; Garrett Ave., Dallas, Tex, Church of Christ, \$5; C. W. Sewell, \$1; Lometa, Texas, Bible School, \$5; Beauchamp, Texas, \$10. To the regular and occasional donors and those who intend to become donors to this great work, I wish to announce my change of address from Lometa, Texas, to Amarillo, Texas.

"More money is spent every year by Disciples of Christ for gasoline for pleasure riding ** than it requires to finance the Foreign Christian Missionary Society for one year." ** A Kansas church with a membership of 175 gave above \$3,600 in a year, considerably more than half of it being for "others." That's unselfishness. Beware of covetousness.

"The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceptions and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out."—Leighton.

FIRST LORD'S DAY LESSON OF DECEMBER.

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

JOSEPH SOLD BY HIS BROTHERS.

Lesson 9

December 1, 1918.

Golden Text: "Hatred stirreth up strife, but love covereth all transgressions." Prov. 10:12.

Lesson Text: Gen. 37:18-28. Read all of chapt. 37. Read the notes below.

18 And they saw him afar off, and before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 21 And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. 22 And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. 23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; 24 and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26 And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. 28 And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

Verses 18, 19. Why did Joseph's brothers hate him so? Why did they call him "dreamer"? Give his dreams.

Verse 20. What was their first plan? Did they expect to disprove his dreams in this way? If the dreams had been from God, could they by any scheme or power of theirs make them null and void? What verse in the New Testament reads remarkably like this one? Matt. 21:38.

Verses 21, 22. Did all the brothers share in the murderous purpose? What was Reuben's suggestion? What did he intend to do?

Verses 23, 24. Who had given Joseph this coat, and why? Gen. 37:3. 4. For what purpose did they cast him into the pit? Which one of the brothers only had a different object?

Verse 25. What shows their perfect unconcern? How does this resemble Matt. 27:36? Was it a mere accident that this caravan came along just then? How many things has God control over to use them to His ends? Rom. 8:28.

Verses 26, 27. What plan did the passing of the Ishmaelite caravan suggest to Judah? Would there have been any profit in killing their brother? (Comp. Gen. 4:13). If he was their brother and their flesh, should they even have sold him into slavery?

Verse 28. What happened now that gave them an opportunity to carry out that plan? What other Brother of theirs did the later sons of Jacob sell for a few pieces of silver? Who really was it that brought Joseph into Egypt? Read carefully Gen. 45:7; 50:20.

NOTES ON LESSON 9.

THE STORY OF JOSEPH.

This is one of God's stories, natural, simple, true to fact, true to life, and yet more marvellous than tales of fiction penned by the art and device of man. It has a four-fold interest and significance.

1. On the surface it is a most entertaining and fascinating story, full of dramatic interest and literary beauty. Its background and setting accurately pictures historical Egypt in life, manners, customs, laws.

2. Beneath the surface, a lesson of personal trust, of God's guidance and deliverance and vindication of those who put their trust in Him, of His discipline in the case of obedient Joseph, and in the case of the wicked brothers and the loving chastenings of Jacob. It teaches the truth of the first Psalm and of Rom. 8:28.

3. As a Revelation of God's Providence. What is more marvellous than God's miracles, is His quiet, unforeseen, but ever active providential workings. Without employing any supernatural agencies (so far as man can perceive) God works out all His bright designs with never-failing skill, fulfilling His promises, carrying through His plan, "Whatsoever He hath pleased." Leaving every man free to act as he chooses, and in no wise interfering with the working of natural laws, He makes every act and circumstance contribute to His ends; so that, when all is finished it is seen that all factors, good and bad, have worked together like the wheels of a clock to accomplish His sovereign will. (Acts 4:27, 28). This is manifestly seen in the story of Joseph. Old Jacob's partiality; the brothers' hatred and wickedness; Reuben's opposition; Judah's counsel; the Midianite traders; Potiphar's purchase of a slave; Joseph's wisdom, efficiency, faith and honor; the vileness and malice of Potiphar's wife; the dungeon of Egypt; the forgetfulness of the butler, and his later remembrance of Joseph; Joseph's modesty and wise bearing before Pharaoh—all these were factors contributing directly to God's aim. In the whole story there is but one touch of the supernatural: the dreams sent of God, and Joseph's Divinely given power to interpret the same.

And when we ask what God's aim was, the marvel grows. To say that He meant to reward and exalt Joseph would hardly be a step on the way. That was certainly His purpose, but far from being all of it. There was a famine on the way, and one which, for reasons not known to us, could not be wisely averted. Egypt was in great danger; other nations likewise; for Egypt was the granary of the world. God's tender mercy watched for the good of them all (Gen. 45:5). Above all else there was the chosen family, the sons of Abraham, Isaac and Jacob, to whom God had sworn, and with whom the hope of the final world-wide blessing rested. To preserve them through the famine Joseph was sent before. (Gen. 45:7). Moreover, the time had come that the family of Jacob must be separated from the defiling surroundings and associations of Canaan, and brought under the shadow of a protecting power during their critical passage from the state of family, into that of nation. In the bosom of that powerful and civilized nation, which though surrounding and influencing Israel, would not associate or mix with them (Gen. 44:32 and 46:34), God reared His people as in a cradle, until they were a fully grown nation. This also brought to pass through God's dealings with Joseph. Finally, in the same stroke God arranged for the fulfillment of His word to Abraham that his seed should be sojourners in a strange land four hundred years, the while the Amorites (the occupants then of the promised Land) should fill up their cup of iniquity against the day when they should be cast out before the victorious advance of returning Israel. (Gen. 15:16).

4. A wonderful Type and Foreshadowing of the Lord Jesus Christ. But the space of these notes will not permit this to be taken up now. The rest of this month's lesson are on the story of Joseph, and we shall have opportunity to point out the typical teaching later. (Continued on p. 430.)

SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 10.

December 8, 1918.

JOSEPH MADE RULER OF EGYPT.

Golden Text: "He that is faithful in a very little is faithful also in much." (Luke 16:10).

Lesson Text: Gen. 41:33-44. Read all of chapters 39 to 41. Read the Notes.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. 36 And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shown thee all this, there is none so discreet and wise as thou: 40 thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. 44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

Verses 33-36. Where was Joseph when he spoke the words found in these verses? In what connection were they spoken? See notes on the "Turning Point," or read Gen. 41:1-32.

Verse 33. What kind of man did Joseph think was needed? Are such men plentiful?

Verses 34-36. What proportion of the increase of the land was to be taken by the government? For what purpose?

Verse 37. What did Pharaoh and his counsellors think of the suggestion?

Verses 38, 39. How did Pharaoh get the idea that "the spirit of God" was in Joseph? Gen. 41:16; comp. Dan. 2:30. Did Joseph's humble attitude in this matter cause his exaltation? (Luke 14:11). If he had taken the glory to himself is it likely that Joseph would have been preferred above all the Egyptian officials for this high place? Did Pharaoh reason well?

Verse 40. How much power was intrusted to Joseph's hands? How much power was given to Him of whom Joseph was the type? 1 Cor. 15:27.

Verses 41-43. What four marks of royal dignity did Pharaoh bestow upon Joseph? How did God exalt Jesus? Phil. 2:9-11.

Verse 44. Why does he say, "I am Pharaoh"? Would Pharaoh let any man act independently of Joseph? Could they obtain food and sustenance when the famine had come, in any way except through Joseph? Consider the following passages concerning the Lord Jesus: John 5:23; 14:6; Col. 1:19 with John 1:16.

NOTES ON LESSON 10.

CONNECTION.

This lesson is in Genesis 41; the preceding one was in chapter 37. The connection is, of course, very important. Chapter 38 has nothing to do with

the story of Joseph. It shows however, that it was high time that the family of Jacob be isolated from the corrupt environment of Canaan if they were not to perish morally. The chapter also furnishes a link in the Savior's genealogy. In chapter 39 Joseph's humiliation and suffering is narrated. That was the preparation for his exaltation and glory. "Joseph was sold for a servant: his feet they hurt with fetters, he was laid in chains of iron, until the time that his word came to pass. The word of Jehovah tried him." (Ps. 105:17-19.) Moreover Joseph's sufferings were for the salvation (from death by famine) of his own people and of the multitudes of Egypt and surrounding countries. In all these things Joseph is the type of Christ.

JOSEPH IN POTIPHAR'S HOUSE.

The key-note and secret of Joseph's life is that God was with him. That fact is repeatedly mentioned (Gen. 39:2, 3, 21, 23; Acts 7:9) for it is very important, and there is no other explanation of Joseph's extraordinary career. When God is with a man his success and victory is certain. So Joseph prospered everywhere and in spite of everything Satan and the world could do against him. (Ps. 1:3). Joseph's temptation was one of the turning points. Every temptation that comes our way is an opportunity as well as a danger; if it is overcome our lives will ever after be on a higher plane and in a truer direction. That is why James says we should count it all joy when we fall into divers temptations. (James 1:2, 3, 12). But we must not court temptation, nor put ourselves in the way of it if it can be avoided. Joseph was about his business when the tempter came to him, and he did not loiter in the range of the evil suggestion. He overcame by refusing and running away. God will not suffer us to be tempted above that we are able, but will with every temptation make a way of escape for us. But we must take that way of escape and get away at once. The ground on which Joseph refused to do wrong was that he could not afford to sin against God. Every wrong done on earth is also (and chiefly) a sin against God. (Ps. 51:4). Joseph knew that God was present; and he believed in God and loved God. Such faith and love will enable us to overcome also. (1 John 5:4).

JOSEPH IN PRISON.

The immediate result of Joseph's faithfulness to God was more suffering and shame. This is what is meant by suffering "for righteousness' sake." (Matt. 5:10-12.) Many dread such suffering more than they dread to disobey God; and many foolishly murmur against God when, despite their faithfulness, they have great trouble. (See Ps. 73 and Mal. 3:13-17). Suppose that Joseph had complained behind his prison-walls and said, "I have all my life served God and tried to be faithful to Him; and here is where, at last, I have landed-" But Joseph had not "landed" as yet: he was only on the way. His suffering was the prelude to his glory. So it is in our case also. See Rom. 8:17, 18; 2 Tim. 2:12.

In prison also God was with Joseph and gave him favor and honor. God never forsakes His faithful ones; and every circumstance, good or bad, must co-operate to their final blessing. (Rom. 8:28).

The incident of Joseph's interpreting the dreams of Pharaoh's officials, the Butler and the Baker (Gen. 40) marks an important link in the chain of God's workings. God has been known in times past to communicate with men by dreams. (But see the warning of Jer. 23:25-29). The dreams of the Butler and the Baker were from God and had a prophetic significance. The Baker was hanged according to Joseph's prediction, and the Butler restored to favor and office; but though Joseph had charged the latter to present his complaint before Pharaoh, the Butler forgot Joseph until two years had passed. This little circumstance also, though we can see how it could have embittered Joseph's heart, was one of the links in God's chain. Martin Luther said, "God's ways are like a Hebrew book; they have to be read backward to be understood." Do not murmur at what may seem to you a hard and unjust lot; but, "commit thy way unto Jehovah; trust also in him and he will bring it to pass." (Ps. 37:5). (Cont. nued on p. 430.)

THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 15, 1918.

JOSEPH FORGIVES HIS BROTHERS.

Golden Text: "If ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matt. 6:14).

Lesson Text: Gen. 45:1-15. Read chapters 42 to 44. Read Notes First.

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5 And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. 7 And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. 8 So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10 and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11 and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12 And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father thither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Verses 1, 2. When did Joseph become unable to refrain himself? See 44:18-34. Who only was present when Joseph revealed himself to his brethren? But what did the Egyptians hear?

Verses 3, 4. Why were they "troubled at his presence"? How did Joseph reassure them? Compare our Lord's invitation to "Come near." Matt. 11:28-30.

Verse 5. Why not be grieved? Is it good for men to be angry at themselves for their failures and sins? What is better? Luke 15:17, 18. Who really had planned Joseph's career? What for? But did that release the brothers from their guilt? What can do that? Ps. 51:1, 2, 7.

Verses 6, 7. How many years of dearth were yet ahead? Would the famine therefore have destroyed all men? For what then did God send Joseph ahead? Does he always preserve "the remnant" of Israel? (Isa. 1:9; 10:21, 22; Rom. 11:5). Incidentally who else was saved? (Comp. Acts 27:24).

Verse 8. How and by what means did God send him? What high position had God given him? (Ps. 105:21, 22).

Verses 9-13. The commission to Jacob. What should they haste to tell Jacob? What proof did they have that it was Joseph indeed? What two commands in v. 13?

Verses 14, 15. Did Joseph naturally put distinction between Benjamin and the rest of the brothers? Was that anything more than right? But did he refuse forgiveness, love, and fellowship to his penitent brothers?

NOTES ON LESSON 11.

CONNECTION.

Between this lesson and last lies the latter part of Gen. 41 and all of 42, 43, and 44 more than three chapters of great interest and importance. First of all there is the marriage of the exalted Joseph. His bride of foreign blood was the daughter of the Egyptian priest. This was a great honor, for in Egypt the alliance between the royal family and the priestly caste was maintained by intermarriages; and thus spiritual and civil rulership was consolidated in the hands of the government—a most powerful combination. The first thing Joseph, the new prime minister of Egypt, did was to make a personal survey of the land. During the seven years of plenty he ordered food to be laid up in quantities immeasurable, "like the sand of the sea." During this time two sons were born to him of which he named the elder Manasseh ("Making-to-forget") because God had allowed him to forget all his sufferings, his wicked brothers and (as it seemed to him) the indifference of his father—all, all was past now. The second son was Ephraim ("fruitful") for God (said he) hath made me fruitful in the land of my affliction. When the seven fat years were over, and the famine was on, the Egyptians came to Pharaoh asking for supplies from the bursting granaries. Not a handful could they get except through Joseph. Thus no blessing of salvation can come to perishing souls today except through Jesus Christ. (Col. 1:19; John 1:16).

THE VISIT OF JOSEPH'S BRETHREN. Gen. 42.

Old Jacob, having heard of Egypt's food-stores, sent his ten sons (keeping Benjamin at home) to buy provisions there. They were brought before Joseph, and did not recognize him, though he knew them instantly. As Joseph had long before dreamed (37:5-8) it came to pass: they bowed themselves to the earth before him. Joseph made himself strange to them and spoke roughly to them, accusing them of being spies. They protested their innocence, and told him something of their history, mentioning the younger brother (Benjamin) whom they had left at home. Joseph demanded, as proof of the truth of their story, that they send one of their number to fetch Benjamin, while the rest were to be kept in prison. He imprisoned them all for three days; then released nine of them to carry food to their home and to return with Benjamin, and one he retained in prison for a hostage, to make sure of their return. Had it not been for their conversation which Joseph overheard, he would have kept Reuben; but having caught the fact that Reuben had tried to save his brother Joseph from the rest, he imprisoned Simeon, the next oldest, and let the others go. All the while Joseph's heart was wrung with unspeakable emotion, and he had to turn away to weep. The nine brothers returned to their father and reported their experiences. With great distress did Jacob receive the news. "All these things are against me," he said (42:36). He lived to see that it was all for his good (Rom. 8:28).

THE SECOND VISIT OF JOSEPH'S BRETHREN. Gen. 43, 44.

When hunger pinches men will yield; but Jacob held out stubbornly against Benjamin's going to Egypt. But there was no other way, and when Judah had promised to stand security for the lad, Jacob with heavy heart resigned himself. It is not possible in these notes to tell the story of their second visit in detail. It is essential to understand Joseph's view of the whole matter. Joseph was entirely estranged from his kindred—from his ten brothers because of their cruel and wicked deed to him; from his father because he never turned a hand to find and rescue him out of his misery. No wonder he only wanted to forget. But there was one left at home to whom he yet clung in love; Benjamin, who was his full brother, and who had had no part in the wrong done to him. Joseph intended to bring him and keep him with himself, and rid himself of the others. But several things happened that compelled a change of mind in Joseph. The first light he saw was when he learned that Reuben had not consented to the brothers' wicked plan, but had tried to deliver Joseph. (42:21, 22). Next he learned that his father had all along believed him dead. (Continued on p. 430.)

FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 22, 1918.

JOSEPH CARES FOR HIS KINDRED.

Golden Text: "Honor thy father and mother." Eph. 6:2.

Lesson Text: Gen. 47:1-12. Read Gen. 45:16 to end of Gen. 50.

1 Then Joseph went in and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2 And from among his brethren he took five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4 And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9 And Jacob said unto Pharaoh. The days of the years of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12 And Joseph nourished his father's household, with bread, according to their families.

Verse 1. Was Joseph ashamed of his old shepherd-father before Pharaoh and Pharaoh's magnificent court? Was he even ashamed of his brothers? Is Jesus ashamed of us? Heb. 2:11, 11. Of whom is he ashamed? Mark 8:38.

Verses 3-6. Who had instructed them to answer as in vs. 3, 4? Gen. 46:33, 34. Did Pharaoh grant them the land of Goshen? Did he give to them himself, direct or through Joseph? How do we get all our blessings? Rom. 6:23; Eph. 1:3.

Verse 7. What does Jacob's blessing of the King show? Heb. 7:7. According to worldly rating, which was the greater, Jacob or Pharaoh? But how was it really?

Verses 8, 9. How did Jacob speak of his life? Was that only a common figure, or did it mean something? Heb. 11:13-15. How did Jacob estimate his 130 years?

Verses 11, 12. Is it a right and good thing in God's sight to provide for, nourish and care for parents and kindred? Why was it especially good in Joseph to make such provision for his ten brothers? How does God want us to recompense those who have wronged us? 1 Pet. 3:8, 9; Luke 6:35.

JOSEPH THE TYPE OF CHRIST.

1. Joseph—chief beloved of his father. Gen. 37:3. Jesus—John 3:35.
2. Joseph—hated by his brethren. Gen. 37:2-11. Jesus—John 7:7; 15:25.
3. Joseph—sent to his brethren. Gen. 37:13. Jesus—John 3:17.
4. Joseph—sold by his brethren. Gen. 37:28. Jesus—Matt. 26:14, 15.
5. Joseph—suffering and cast into the dungeon. Gen. 39. Jesus—suffers and goes down into death.
6. Joseph—suddenly exalted. Gen. 41:41-44. Jesus—Phil. 2:5-11; Eph. 1:20-22. Next to Pharaoh. Gen. 41:40; 1 Cor. 15:27.
7. Joseph—becomes bread-lord. Gen. 41:55. Jesus—Col. 1:19. John 6:35.

(Continued on p. 430.)

FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 29, 1918.

FAITH'S VICTORIES.
(REVIEW)

Golden Text: "This is the victory that hath overcome the world, even our faith." 1 John 5:4.

Reading Lesson: Heb. 11:8-22.

2. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God.

13. 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. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 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.

17. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

REVIEW OF THE QUARTER'S LESSONS.

LESSON I. ABRAM LEAVING HOME. Gen. 12. How did Abraham become a pilgrim, and a sojourner on the earth?

LESSON II. ABRAHAM HELPING LOT. Gen 13, 14. What sort of a man was Lot? How could Abram afford to be so generous?

LESSON III. ABRAHAM GIVING ISAAC TO GOD. Gen. 22. Why did God ask that of Abraham? Did Abraham lose anything by it?

LESSON IV. ISAAC AND REBEKAH. Gen. 24. Why was it so important that Isaac should get the right wife? Will God take a like interest in any of His people who look to Him?

LESSON V. APPETITE AND GREED. Gen. 25:37-34. How highly did Esau value his birthright? How highly do you value yours?

LESSON VI. JACOB DECEIVES HIS FATHER. Gen. 27. Did God from the first mean the blessing to be Jacob's? But should Jacob have tried to get it in this way? Did God chasten him for it afterward?

LESSON VII. JACOB WINS ESAU. Gen. 33:1-11. Relate the meeting. What provision had Jacob made to win the favor of Esau?

LESSON VIII. JOSEPH SOLD BY HIS BROTHERS. Gen. 37. Why did the brothers hate Joseph? To whom did they sell him? Was God's hand in all this?

LESSON X. JOSEPH MADE RULER OF EGYPT. Gen. 41. What occasioned the sudden change in Joseph's condition? If a man is faithful to God can anybody or anything finally keep him from coming into his own?

LESSON XI. JOSEPH FORGIVES HIS BROTHERS. Gen. 45.

LESSON XII. JOSEPH CARES FOR HIS KINDRED. Gen. 47. Point out the resemblances between Joseph and Christ.

QUESTIONS ON THE NOTES OF LESSON 9.

What four aspects of the story of Joseph have been mentioned? 1. As to the value of it as a story? Is it natural or artificial? Does it hold the interest? What is the "local coloring" of it? 2. What lessons are there in it in Joseph's part? What Psalm, and what verse in Romans are strikingly illustrated? What lessons as to the wicked brothers—were they disciplined and punished? What chastening did Jacob have to endure? 3. How is the providential working of God distinguished from the miraculous? What various purposes did God accomplish through this affair of Joseph? What means and instruments did He use?

PHARAOH'S DREAM. Gen. 41:1-32. (Continuing Lesson 10.)

Everything turns upon the remarkable twofold dream of Pharaoh. His magicians and wise men were unable to interpret it. Even if the true interpretation might have been seen by some of them (for it was obvious enough) they would have been unwilling to risk their reputation on a prediction so very open to test. Then the Butler remembered Joseph, who was hastily summoned from prison to appear before Pharaoh. Joseph's shaving himself was not merely for the sake of better appearance, but because the etiquette of the Egyptian court permitted no beard. Joseph's handsome Hebrew features (for he was "comely and well-favored," 39:6) and his array in robes suitable to his entrance before the king, lent him added charm of personality, (this also was of God), while his humility, modesty and wisdom won him complete favor in the monarch's eyes. Finally the circumstance that Joseph disavowed superior wisdom of his own, but claimed to speak only for God, convinced Pharaoh of the invaluable work of this man's service to the kingdom. Thus God brought about the sudden exaltation of his faithful man, from the depth of the shameful dungeon to the dizzy heights of supreme ruler over the land of Egypt. Compare Phil. 2:5-11.

QUESTIONS ON THE NOTES OF LESSON 10.

What was the secret of Joseph's career? Is the fact that God is with a man guarantee that he will have no trouble? But what is it the guarantee of? How did Joseph conduct himself under temptation? Is there any evidence that he was embittered by the wrongs he suffered? Are a Christian's misfortunes really evils in the end? Repeat Ps. 1:3 and 37:5. Relate the dreams of Pharaoh and Joseph's interpretation.

(Continuing Lesson 11.)

Jacob all these years had mourned for Joseph; and Jacob's heart was now hanging upon Benjamin in Joseph's room. When, finally, he perceived the change that had come over all the brothers—what sorrow and contrition they felt over their evil deed, and what concern they had for their old father in his sorrow; and when Judah rose up and in a speech of marvellous force and eloquence pleaded to be taken as slave in his brother Benjamin's stead, that the lad might return to his father and that the old man might not be overborne in inconsolable grief—Joseph broke down and revealed himself to his brethren.

QUESTIONS ON THE NOTES OF LESSON 11.

Who was Joseph's bride? What were the names of Joseph's son, and what their significance? How only could the Egyptians obtain food? Was Joseph's dream of his brothers' bowing themselves to the earth before him ever fulfilled? Why did Joseph want Benjamin brought to him? Why did he retain Simeon in prison and not Reuben, the oldest? What promise did Judah make to Jacob to induce him to let Benjamin go? Was Judah true to that? What is your estimate of Judah's speech in chapter 44?

(Continuing Lesson 12.)

8. Joseph—rejected by his brethren, weds a foreign wife. Gen. 41:45. Jesus—rejected by Israel, takes out His bride, not from the Jews only, but also (and chiefly) from the Gentiles. 2 Cor. 11:2; Eph. 5:22-33.
9. Joseph—receives and forgives his penitent brethren, Gen. 45. Jesus—forgives penitent and believing Israel. Rom. 11:15, 25-27.

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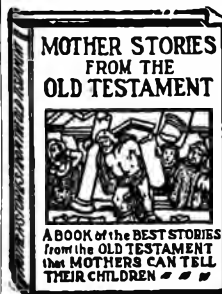


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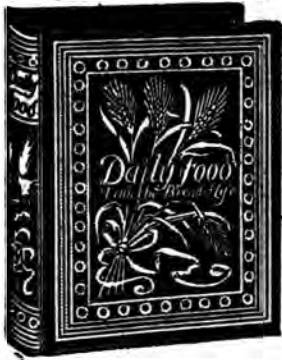
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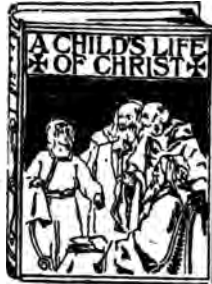
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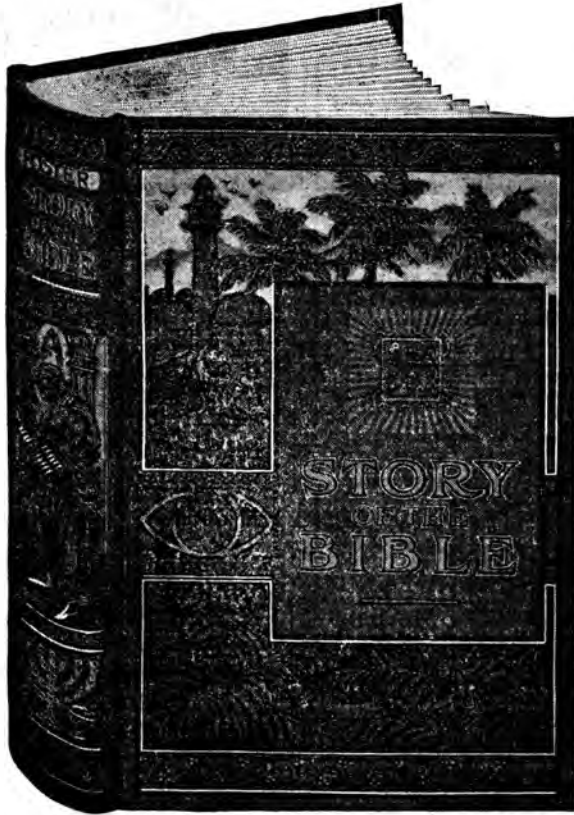
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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was of the sons of the ²giant, the weight of whose spear was three hundred *shekels* of brass in weight, he being girded with ³a new sword, thought to have slain David. 17 But ⁴Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, 'Thou shalt go no more out with us to battle, that thou quench not ⁵the lamp of Israel.

18 ⁶And it came to pass after

17c. 21. 30
• ver. 32, 47;
Dt. 33. 29;
Dt. 15. 2.
2: Ps. 31.
3: 71. 3
† Ps. 91. 2;
144. 2
• Gen. 16. 1;
Dt. 33. 29
• Dt. 33. 17;
Lk. 1. 09
• Ps. 9. 9; 14.
6; 40. 7, 11;
71. 7; Jer.
16. 19
• Ps. 43. 1;
90. 4
• Ps. 93. 4;
Jon. 2. 3
• Ps. 69. 14,
15
• Ps. 116. 3
• Ps. 116. 4;



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