

WORD AND WORK

THE END OF WARS.

Isaiah 2:1-5.

Behold the mountain of the Lord
In latter days shall rise
On mountain top, above the hills,
And draw the wondering eyes

To this the joyful nations round,
All tribes and tongues shall flow;
"Up to the hill of God," they'll say
"And to His house we'll go."

The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command.

Among the nations He shall judge;
His judgments truth shall guide;
His scepter shall protect the just,
And quell the sinner's pride.

No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To plowshares men shall beat their swords,
To pruning-hooks their spears.

No longer host encountering hosts,
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more.

Come, then, O house of Jacob, come,
To worship at His shrine;
And, walking in the light of God,
With holy beauties shine.

—Unknown.

"Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that take refuge in thee, before the sons of men! In the covert of thy presence wilt thou hide them from the plottings of man: thou wilt keep them secretly in a pavilion from the strife of tongues.

"Blessed be Jehovah; for he hath showed me his marvelous lovingkindness in a strong city . . . Be strong and let your heart take courage all ye that hope in Jehovah." (Psalm 31).

WORDS IN SEASON.

R. H. B.

BAPTISM AND CIRCUMCISION.

The question has been put whether the case of baptism is the same as that of circumcision, set forth in Rom 2:25, 26—

“For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?”

Here it is declared that circumcision avails a Jew only in the case he is also a doer of the law; but if he is not that, it is just as if he had never been circumcised. Then the apostle pushes the argument a step farther, to show the equality of Jew and Gentile before God in the point he is discussing. If the circumcision of a disobedient Jew becomes as uncircumcision, he argues, then ought not the uncircumcision of a Gentile, if he obeys God’s law, be counted as circumcision?

Now is not this reasoning equally applicable to baptism? Is it not true that baptism profits only if the baptized one lives a faithful life; and if he does not his baptism is nullified, and it is all the same as if he had never been baptized? And, if that is true, then would not an unbaptized man who lives for Jesus Christ be reckoned as a baptized man?

In answer it must be shown that while the two cases *seem* parallel, they are not really so. Circumcision was never commanded to the Gentile. It was the distinctive national mark of Israel and of Abraham’s descendants according to the flesh. So if the Gentile was not circumcised it was not because he had refused God’s command of circumcision; neither was it at all his fault that he belonged to a nation to whom the command of circumcision had never been given.

Far otherwise is the case of the unbaptized man. For the command of baptism was to all the world. It is the obedience of the gospel, which expresses the faith in the dying, buried, and risen Christ. A man might be innocent and justly uncircumcised. But no man can be innocently and righteously unbaptized. In the case of every responsible human being who has heard the gospel and is not baptized there is disobedience, or culpable negligence, or he has been greatly misled. A Gentile in the days of old might be obedient to all God’s will concerning him, without having been circumcised; and why, in such a case, should such a man be cast away? Nay, he shall be received along with the obedient Jew, for God is no respecter of persons. But what man can be obedient to the Lord Jesus Christ if he has refused the very first outward step and commandment the Lord has laid at his feet as the test of his faith?

WHAT IS THE PROFIT OF CIRCUMCISION?

It remains here to note another point. Paul did not mean at all that even in the case of a disobedient Jew, circumcision is of

no advantage. In fact he specially denies such a conclusion in the next chapter. "What advantage then hath the Jew? or what is the profit of circumcision? *Much every way*: first of all that they were entrusted with the oracles of God" (Rom. 3:1, 2). It was in any case an advantage to belong to that nation. To be uncircumcised was to be "cut off from among his people." And they were God's people. Theirs "is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" theirs are "the fathers" and of them, "as concerning the flesh came Christ who is over all, God blessed for ever." (Rom. 9:4, 5). With all their sins and awful chastisements, which his prophetic eye foresaw, how true was Moses' sum-up of Israel's high estate: "Happy art thou, O Israel; who is like unto thee, a people saved by Jehovah, the Shield of thy help, and the Sword of thy excellency." (Deut. 33:29). In the latter day ye shall know this perfectly. There was also temporal advantage in the mere possession of the oracles of God, which made for the hope and peace of the humble, and offered to the disobedient much opportunity and admonition to return, which fact, together with the special chastisement promised to this people of God's care, (Amos 3:2; Jer 30:11), rescued many of even the sinners among them. Moreover, for His covenant's sake, and for their fathers' sake, whom He loved, Abraham, Isaac, and Jacob, God does and will do many things for this people which He would not do otherwise (Rom. 11:28; Deut. 4:31).

WHAT IS THE PROFIT OF BAPTISM?

How then is the case with baptism? Is it really true that if a man does not live a true Christian life it is with him as though he had never been baptized? Not so. Barring the case of any who were not baptized in faith, that is with true motive and intent toward God, the step of baptism makes a tremendous difference in a man's standing before God. Since God elected that by this act *faith* should be expressed and made perfect and effectual, and since by faith we are saved and become children of God—it is manifest that true baptism transfers a man into Christ, and thus into remission of sins (Eph. 1:7) and into sonship. "For ye are all *sons of God by faith in Christ Jesus*: FOR as many of us as have been *baptized into Jesus Christ* have put on Christ." Gal. 3:26, 27. Now it is not true that God deals with His sons, when they are disobedient, as He deals with the unbaptized who are not His children—no more than a man would look upon his disobedient child as a stranger, and so deal with him. He may indeed be far more severe with his own child than he would be with a stranger; but the son stands in a peculiar relation, near and dear; and God's love watches over him, guiding, protecting, chastising, blessing, afflicting, as Love sees needful. If by wilful persistence and unbelief the son should pursue his way into the far country, and never return, if all the Father's' chastening and loving calls should be to no purpose, the one who has so spurned and trodden under foot his high calling in Christ Jesus will re-

ceive a judgment proportionately heavier, than do those who never knew God. But in any case the one who has once truly come to Christ is never again reckoned with the rest of men, but all God's dealings with him, even to judgment itself, is upon a different basis.

INTERDENOMINATIONAL ORGANIZATIONS.

To the Y. M. C. A. we are bound to give all due credit for the very efficient and helpful service rendered to the young men of this country during the war; and humanly speaking, the nation could give no praise too high, nor gratitude too great to this organization. What I shall have to say is not derogatory to the helpful work and splendid service of the Y. M. C. A., still less (as has been unwarrantedly done) to impugn the motive and the integrity of its methods. But I am writing to Christians, who are simply and only Christians; who professedly believe that sectarianism, and the whole system of denominationalism, even aside from the errors it holds, is displeasing to God. Now the Y. M. C. A. is an interdenominational institution; and being not merely an organization for secular ends, but also of a religious nature, it represents the varying sects and denominations of Protestant Christendom. It necessarily shelters under its wide wings all the creeds, names, customs, ceremonies, the beliefs and unbeliefs, the errors and worldliness, the follies and foibles, the truths and falsehoods, current in modern Christendom. I do not say that, as an organization, it stands for or advocates any one of these things; but it includes and accepts all without distinction.

It would probably not be true to say that no real, spiritual good has been done in it or through it. God overrules, and uses all sorts of instrumentalities to do good and to accomplish His purpose. But that does not prove that the instrumentality is good or pleasing in His sight. But this much seems clear, that those who have set their hearts to be God's simple people, and who are resolved to steer clear of sectarianism and denominationalism, and to keep themselves unspotted also from the world, can have no part in interdenominationalism, or interdenominational combine and enterprise. The way of God lies not in interdenominationalism, but the people of God are *un*-denominational. It has already been pointed out in these columns that there is today a strong tendency to religious amalgamation. The movement is gathering force continually, and will issue in a Babylon in which every unclean bird of modern denominationalism will find its hold and nesting. Under the plea for unity, a combine is created which inevitably compromises the good while retaining the evils of sectarian Christendom. Let us take heed lest in any wise we forget our position and help to pave the way to such an issue. If it is possible for us to live, unto God as simple Christians, free from all men, but servants and friends of all, and representatives of Jesus Christ to all; if we can work and worship and grow, by God's simple word, and without stereotyped human

creed, written or unwritten; if we can be free from all human ecclesiasticism open or concealed, and from all ties that would yoke us with those who are not Christ's—and thank God we can and may have all this—then so let us do, so let us walk and work, in fellowship with all that so walk and call upon the Lord out of a pure heart.

THE GREAT TRIBULATION.

Brother Boll: I would like to have an explanation of Matt. 24:19-21.

A Sister.

The *time* referred to is the beginning of the unexampled tribulation that is to break upon the world, upon Judah and Jerusalem especially, just before the glorious appearing of Jesus Christ. Matt. 24:29, 30. The ones to whom the Lord gives this counsel of immediate flight are those believers in Him who shall be residing in Judea at that time. When they shall see "the abomination" (the idol-image) that maketh desolate standing in the then re-constructed Temple, they must flee without delay. The country, being under control again of the Jews, regathered in unbelief (as we see them regathering today) would be under Jewish law: the sabbath day therefore would offer little chance for quick departure; so likewise the winter would be an unfavorable time for such sudden flight; and women who are with child, or have the care of infants at that time would be certain to be overtaken, because unable to flee as fast as others who have no impediments. A similar situation was predicted for the destruction of Jerusalem which occurred in A. D. 70, in almost identical language. (Luke 21:20-24). But that was only a type and foreshadowing of the last distress of Jerusalem in the great tribulation. This tribulation is referred to in the Old Testament in Dan. 12:1, and Jer. 30:7. It is the last stage of Israel's trouble, and is followed by their final and lasting deliverance. (Comp. Zech 14).

A DISTRESS CALL.

From Potter Orphans' Home, Bowling Green, Ky., comes the distressing word that 33 of the children, and Sister Oakley, wife of W. M. Oakley, the able Superintendent, are stricken with influenza. One of the children has developed pneumonia; several others are in danger. No help was obtainable. Brother Oakley, with one helper and the cook, has cared for the sick day and night for the past ten days; which was almost superhuman. On hearing of the situation, the Portland Ave., church (Louisville) at once sent two sisters; a first-class trained nurse; the other a very capable helper. The reports are a bit more encouraging.

Brethren, everywhere, these helpless, fatherless, motherless little ones, in their sickness need special help and comforts, which the slender resources of the Home cannot supply. And in their convalescence they will need specially nourishing food. They are *our* children, brethren, whom we are bringing up for the Lord Jesus Christ and in His Name. What will you do?

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

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

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

2605 Montgomery Street, Louisville, Ky.

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

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

VOL. XIII.

FEBRUARY, 1919.

No. 2.

NEWS AND NOTES.

Nothing gratifies us more than the interest which brethren in all quarters of the Canadian Dominion are taking in our paper. And we have noticed that a Canadian reader seldom fails to renew.

There is another indication which is "very full of comfort." Our readers have done a very unusual thing. Most publishers raised their subscription rates; we didn't; but our readers did it for us! Renewing with a dollar bill has become so general that we can afford to let the price stand at three-fourths of that—for the benefit of those who cannot or care not to send the over-size sum.

Stanford Chambers writes concerning the Editor's engagement in New Orleans: "Seventh and Camp St. church is looking forward to April. We are inviting our Louisiana preachers to come and study the Bible with us daily, and get the benefit of the preaching as well. We are praying and preparing."

E. H. Hoover, in reporting some additions to the Central Church, Chattanooga, adds: "The church has done better work this past year than any year since I've been here."

"I am located at Ames, Okla., to work with the church here." Earl C. Smith.

Alabama brethren who tried to locate D. H. Friend at Tusculumbia report: "Friend has been persuaded to stay with the Horse Cave church another year. He could do a big work at Tusculumbia." And from Horse Cave Brother Friend writes: "Our work is starting nicely this New Year. About 65 or 70 out at prayer meeting last night, bad night too. Our preaching services are well attended.

O. D. Maple's book, "The Maple Lectures," \$1. each.

From L. E. Carpenter, Itasca, Texas: "We have just finished paying for our new church building and lot. The work is growing in interest and influence, and the crowds are holding up well."

In the case of stamp remittances, 1c stamps are preferred.

If your subscription expires with this issue (see front cover-page for notice) we cannot furnish the March issue until you renew.

Don Carlos Janes is preaching and lecturing in Canada.

Tracts by Boll: "How to Study and Understand the Bible," "Isaiah," "Jeremiah," 10c each; "Why Not Be Just a Christian," "What the Church of Christ Teaches," these 5c each. Tracts by Jorgenson: "Thirty Years Triumph," "Use and Purpose of Unfulfilled Prophecy," 5c each. "Whole Counsel on Baptism," Chambers, 5c. "Sermon on the Mount," Merritt, 5c. Larger quantities at very low rates.

From an itemized report (intended for members of that congregation only) which we printed for the Green's Chapel church near Horse Cave, we learn that their offerings for 1918 exceeded \$2,200, and most of it for missions or charity. Green's Chapel is a great country church.

A paragraph from the Directory which the Highland church, Louisville, has just issued may also be of interest: "We have cause for encouragement in retaining so large a proportion of those added (since the last Directory was printed), 98 out of 109; and also that half of these additions have come in during the current year, more than twice our previous yearly average. Offerings for 1918 were \$800 more than in 1917, and \$1,000 more than in 1916, thus passing our record mark. The Sunday school has grown and the adult class, with over a hundred now enrolled, has doubled during the year. To God be all the praise!"

M. Keeble (colored) writes: "Four years ago I decided to give my entire time to preaching the Gospel of Christ to my people, and the Lord has blessed my efforts. During these years I have preached 1,161 sermons, baptized 453, restored to fellowship 86, and planted two congregations, and traveled 23,052 miles. I have accomplished this without the aid of any human organization. It is my aim as I enter this year to do more for Jesus and the establishment of His kingdom in the hearts of men. I want to thank all who have fellowshipped me in this work, and ask their continued fellowship and prayers."

About 100 copies of the 396-page book, "Reminiscences and Sermons" by Elder W. D. Frazee, (published by the *Gospel Advocate* in 1898) have been secured, to be used as "subscription pullers." While they last, one copy will be given away for every club of two new subscriptions, to those who ask for it. The "Reminiscences" are of Barton Stone, Campbell, John T. Johnson, Raccoon John Smith, Walter Scott, Ben Franklin, Knowles Shaw, Moses Lard, and others; and they are not only interesting but of some historical value.

WHERE THE CHRISTIAN BELONGS.

STANFORD CHAMBERS.

“Ye are Christ’s and Christ is God’s.” 1 Cor. 3:23. “Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot?” 1 Cor. 6:15. Every Christian then, belongs to Christ. Let him render unto Christ therefore that which is His.

“We are members of his body.” Eph. 5:30. “For in one spirit were we all baptized into one body.” 1 Cor. 12:13. “Now are ye the body of Christ and severally members thereof.” 1 Cor. 12:27. “Now are they many members, but one body.” 1 Cor. 12:20. His body is the church, of which He is the head. Col. 1:18. Every Christian therefore, belongs to the church of Christ. Any religious body, by whatever name, therefore, which does not include every Christian is not the church of Christ. No denomination is the body or church of Christ for no denomination even claims to embrace all who are Christ’s. Nor do all denominations put together constitute the body of Christ for there are many Christians who are undenominational. The church of Christ embraces every Christian, and a comprehension short of this is sectarian.

“And severally members one of another.” Rom. 12:5. Every member belongs to every other member of the body of Christ. Every Christian belongs to every other Christian. Every child of God belongs to every other child of God. And each is his brother’s keeper. A great defect of denominationalism is in ignoring this truth. It divides members of Christ from one another and hinders the unity of the Spirit. Men pray for and endeavor to “keep the unity of the Spirit in the bond of peace,” and have in mind only the members of their own party. For brethren not of their denomination they feel little if any responsibility. They easily pass them by on the other side.

Every Christian belongs in an assembly gathered unto Christ, in His name and on the ground of the unity of all His followers,” not forsaking our own assembling together as the custom of some is” for the sake of some denominational assembly which in its very nature is inclusive, at the best, of only a small part of the people of God. “Where two or three are gathered together in my name, there am I in the midst of them.” Brother, sister, right there on ground exclusive of none of God’s children, is where you and I belong. Nowhere else can we all enjoy our membership “one of another.” There, gathered unto Christ as our centre, thank God, everyone, unless he allows a sectarian spirit to hinder, can enjoy every other brother in the Lord. Every Christian in a given locality belongs in that one assembly. If he is not an integral part thereof, he is not where he belongs. If he is a part of some other assembly gathered unto some other name, he is where he does not belong. Let every Christian in any locality grasp this truth and a visible unity will result.

TEMPTATION.

E. L. JORGENSON.

Temptation is that mysterious, spiritual, subtle, evil influence which entices and seduces men to do that which is wrong. It never comes directly from God. He may send us into the place of testing, and so we pray, "Bring us not into temptation;" but He does not apply the evil influence to our hearts. "God cannot be tempted with evil, and he himself tempteth no man."

Temptation is due to an inward evil tendency which the Bible calls "lust." "Each man is tempted when he is drawn away by his own lust, and enticed." (Jas. 1:14). This tendency is universal, and is inherent in the flesh.

Temptation is aggravated and excited by circumstances and outward environment. For instance, the lack of root in the Word of God lessens and breaks down the power of resistance (Luke 8:13); and riches, or the desire to be rich, leads into "a temptation and a snare and many foolish and hurtful lusts."

But neither the inward tendency, nor the outward circumstance can account for the real power and secret of temptation. Nothing but the power and presence in the world of the devil can account for it. It is significant that never until he is bound at our Lord's coming is anything like a universal reign of righteousness predicted; but that *just as soon* as he is bound, the Word of God has free course and righteousness prevails; and furthermore, that just as soon as this evil being is released again, sin recommences on a big scale and continues until he is cast finally into the lake of fire. (Rev. 20).

The great test temptations are recorded in almost the same Old and New Testament chapters (Gen. 3; Matt. 4), the one ending in defeat, and the other ending in victory. In both cases the tempter's methods are the same: first, an effort to raise a doubt; and after that, an effort to set forth the advantages of yielding. His wiles, of which we are not to be ignorant, are the same today.

But the one blessed word about temptation is this: That even as Christ yielded not, so *it is never necessary to yield*. Naturally the devil hates this doctrine, but it is true. One verse of scripture (1 Cor. 10:13) makes three statements that are like heavenly music to every Christian who is not content to be washed from his past sins, only to fall back again into the mire. The first is that he never has had a temptation which he could not have borne. The second is, that he never *will* have a temptation above that which he is able; and third, that with every temptation, God will make a way of escape. If we will only *take* that way of escape; if only we do not stay to "try our strength," by which we always fail in the end; if only we make no compromise, for he who goes an inch with the devil goes a mile; if only we will practice to let temptation remind us of Jesus; if only we will pray; and, because temptation comes sometimes with a storm that takes men off their feet we must "watch and pray" much beforehand, that we "enter not into temptation."

WATER-BAPTISM AND GIFTS OF THE SPIRIT.

R. H. B.

At the beginning of the 19th chapter of Acts is a passage of scripture treating on Baptism and the Holy Spirit, which has been greatly misunderstood, and has been made the occasion of confusing the minds of many.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples; and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men."

Beginning with Paul's question to the disciples, "Did ye receive the Holy Spirit when ye believed?" let us note the following important facts:

1. *By the term "believe" Paul meant here the whole acceptance of the gospel, water-baptism included.* This is clear from his next question: "Into what then were ye baptized?" If they had "believed" in the sense in which Paul used the word, they had certainly been baptized. Paul does not ask them *whether* they had been baptized; but, realizing something must be wrong with their baptism, he asked what was the aim and significance of it. Neither could he have meant "the baptism of the Holy Spirit;" for had he meant that, how could he have asked them whether they had received the Holy Spirit when they believed? If their believing involved baptism, and it was then a question whether or not they had received the Holy Spirit upon their baptism, the baptism itself could not have been that of the Holy Spirit,

2. It is plain, moreover, that this receiving of the Holy Spirit, was not the *ordinary* reception of the Holy Spirit, granted to *every* obedient believer, and without which they would not have been the Lord's. (Rom. 8:9). If "he that believeth and is baptized shall be saved," (and Paul evidently regarded these men as baptized believers) then they had received *the indwelling Spirit*. All who are in the Body share in the Spirit. Everyone who is "in Christ" has "the Spirit of life in Christ Jesus." Everyone who is a son of God by faith in Christ Jesus (Gal. 3:26, 27) has also received the Spirit of His Son whereby we cry, Abba Father. (Gal. 4:6). Paul could not have doubted that, nor could he have asked them whether they had really received that which God's promise pledges to every baptized believer, and without which they would not be His own at all.

3. But when they answered that they had not even so much as heard whether the Holy Spirit was given, Paul grew suspicious

of their baptism. Not only were the converts to be baptized "into the name of the Father, and of the Son, and of the *Holy Spirit*," (Matt. 28:19) but to those who were baptized the Holy Spirit was promised as a gift. (Acts 2:38). If they had heard the gospel at all, they must have heard about the dispensation of the Spirit. So Paul asks, "*Into what then were ye baptized?*" That they were baptized he took for granted; but what sort of baptism was that which they received without one gleam of knowledge concerning the ministry of the Spirit of God? Their answer quickly cleared the matter up: "Into John's baptism." John's preparatory baptism was neither "into the Name of the Father and of the Son and of the Holy Spirit," nor was there any promise of the Spirit directly connected with it.

4. The grave importance of water-baptism in the apostle's eyes, now appears. Had he been as indifferent on the point as the great majority of modern teachers, he would doubtless have said, "Well, let it go: it does not matter about the water at any rate." There are many in these days who fancy that anything, everything, or nothing, is equally good for baptism. Not so Paul. First he explains to them that John's baptism was of a preparatory nature, looking forward to a Savior who was yet to come. If received in its proper day, before the Lord had come and done His atoning work, it was good, and need never be repeated, but stood valid forever, so far as the scripture shows. But if after the Lord's coming a man was baptized with this baptism which was professedly preparatory, and looked forward to a Christ who had not yet come—it was manifestly worthless and out of date. When they understood this, they were forthwith baptized "into the name of the Lord Jesus"—an expression which, wherever it occurs, has reference to *water-baptism only*. (Acts 2:38; 8:15; 10:48).

5. These disciples, having now been properly baptized, were now "in Christ;" sons of God by faith (Gal. 3:26, 27), and recipients of the Holy Spirit, who dwells in the hearts of all such as have accepted Jesus in obedience to the gospel. There is no question about that, nor can be. But there was a bestowal of the Holy Spirit, miraculous and extraordinary in character, not necessary to salvation, nor given to all, or even to many, of the first Christians, which carried with it a supernatural power to speak in tongues, prophesy, heal diseases, perform miracles. See these gifts enumerated, and the whole matter discussed, in 1 Cor. 12. So far as I have been able to find in the scriptures, these gifts were imparted *by the laying on of the apostles' hands*, and never in any other way, barring the two instances of the baptism of the Holy Spirit, in which there was no human intervention at all. (Acts 2 and 10). Paul, having the apostolic power to impart the Holy Spirit in this extraordinary measure, and desirous to bestow it upon the disciples at Ephesus, therefore first asked them whether they had, in this sense, received the Holy Spirit when they believed. That was what the apostle wanted to im-

part to them from the first. But finding that they needed fundamental teaching, and true baptism first, the apostle baptized them and when then he laid his hands on them, "the Holy Spirit came on them, and they spake with tongues and prophesied."

WORLD RELIGIONS.

D. M. PANTON, NORWICH, ENGLAND.

A cultured Japanese to whom I once spoke on the deck of the *Lusitania* expressed an objection which grows commoner every year. He said:—"Confucius, Buddha, Mohammed, and Christ are only rays of one Light—each saves." I opened the New Testament at Acts 4:12, and slowly read the words; and he walked silently away.

Both truth and kindness compel us to meet this error at the outset, as the Apostle does, with an uncompromising negative. He says:—"In none other"—here is absolute exclusiveness—"is there salvation"—in word which expresses the deepest need to which a human soul can ever awake: "for neither is there any other name under heaven"—Christianity is a world-faith in God's sight without a peer and without a rival—"that is given among men, wherein we must be saved." (Acts 4:12). The Christian Faith does not claim to be the best; it claims to be the only: it is the most terrific, imperative, challenging Faith in the world, radically distinct in kind and creed from all others. It utters the most astounding paradoxes:—God in a cradle; the Lord of Heaven, a Servant; the Creator on a cross: it has displayed the only supreme miracle in the world's history—the Resurrection: it alone offers a propitiation for the sins of the whole world, because of the Infinite Personality of the Victim. Such tremendous assertions are either the most glorious truth on earth, or the most awful lie: the one thing that we cannot logically do is mildly to tolerate the Christian Faith. The claim of Christ is so exclusive, so imperious, so urgent because it is true.

We find at once a startling distinction in which the Christian Faith and all other faiths are diametrically opposed. Sir Monier Williams says:—"In the discharge of my duties for forty years as professor of Sanskrit, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called Sacred Books, whether it be the Vedas of the Brahmans, the Pinanas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka, of the Buddhists—the one refrain through all is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings." Buddha, beside belief in himself, requires for salvation his "eight fundamentals" of right conduct: Mohammed, also beside belief in himself, requires prayer, almsgiving, washings, and fasting: "every

blessing that heaven can give," says Confucius, "is solely the reward of human effort." Now the Gospel says that the gift of God is everlasting life; "for by grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory." (Eph. 2:8). The Gospel does not eke out the dregs of man's righteousness into a precarious salvation: it says roundly and at once—and this is the very charm of the Gospel to a lost soul—that God has done all the saving or there could be no salvation. No compromise here is possible: the works of Buddha, the works of Confucius, the works of Mohammed, all stand together in one group—Christ crucified stands alone: and the gulf between is a gulf which no alliance, no compromise can ever bridge. "For if righteousness is through law"—Confucian, Buddhist, or Mohammedan, or even the Divine law of Moses—"then Christ died for nought." (Gal. 2:21).

A second radical distinction confronts us. While the Christian Faith has again and again been corrupted in its stream, as it has passed through the hands of sinful men, the other world faiths are corrupt in their source,—a most startling and decisive distinction. For example, the frightful immorality of Hindu temples, with their four millions of prostitutes, is not a corruption of Hinduism, but, as the Hindus themselves affirm, an essential practice of their creed, which they make no effort to abolish. "I have never seen a Hindu procession," say the Abbe Dubois, "which was not a picture of hell." "Confucius," says the Chinese Classics, "sacrificed to the dead." Polygamy and slaughter of the "infidel" Christians are inextricably embedded in the Koran. Whereas the Holy Scriptures regard only "those born again of the Holy Ghost as Christians at all; and the closer the adherence to the Book, the holier are their characters and their lives. Whatever good exists in heathen religion is identical in kind and degree with the good that survives in an unsaved soul—"having no hope and without God in the world." (Eph. 2:12). Now this is obviously vital to the whole question of salvation. There can be no salvation from a future hell unless there is salvation from present sin: sanctification through Christ, for ever happening throughout the world, is a miracle for ever proving the Divine origin of the Gospel.

The revival of the world religions makes it imperative for us to learn clearly what God thinks of heathen messiahs and gods; and by a single kindergarten action, God has, without the utterance of a word, forever solved the problem. We read:—"The Philistines took the Ark of God, and brought it into the house of Dagon, and set it by Dagon" (1 Sam .5:2)—enthroned it in a worship co-equal with Jehovah: Jehovah was admitted as a god, but so was Dagon. All non-Christian religions, except Islam, are idolatrous. Now the worship of idols is not always the stupid, senseless thing that we moderns imagine. "I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God." (1 Cor. 10:20). An English medium, Mr. W. W. Love,

tells of a seance he held in a Chinese temple with Chinese priests:—"I felt quite happy and at home in the company of the priests and Chinese who had gathered together. They seemed quite surprised that I, a European, should know so much about spirit manifestations. I was not looked upon as a "foreign devil" as the missionaries are, but was treated as a brother Spiritualist." (*International Psychic Gazette*, Sept., 1916). So it is the age-long struggle between the kingdom of light and the Satanic powers of darkness. Every vital of the Christian Faith—the exclusive Deity on earth of the God-man, His bodily resurrection alone among the world's professed saviours, the unique atonement through bloodshedding, His return on the clouds of heaven—all must be denied, and all are denied, to create a common pantheon.

Now we get the revelation of God. "And early on the morrow, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord." In the silent night-watches an invisible Hand had so smitten Dagon that he was not only fallen prostrate upon the ground, but prostrated in worship before the Ark: the Philistines learnt that their supreme deity—for he was their chief god—had been compelled to fall before the majesty of Jehovah. The Ark is throughout the Old Testament a type of Christ: the wood—the humanity, overlaid with the gold—the Deity; in His heart, the Law of God; the lid blood-sprinkled heavenward: God smites with His own hand all rival messiahs and gods that would enshrine themselves alongside Christ. A second time the miracle was effected, but now so as to convince that it was no accident, but Divine annihilation; for head and arms, severed with deliberate care, were not broken off, but cut off, in the silences of the midnight, and placed contemptuously on the threshold. One heart cannot hold two gods: all idols must fall, or else the Ark leaves the house forever: whereas if Christ be finally enthroned, He can and will smash all hell within. "In none other is there salvation." (Acts 4:12).

BAPTISM AND SALVATION.

CHARLES M. NEAL.

Studies in Romans.—Section for this study, Rom. 6:1-11.

Text.—"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?"

FOREVIEW.

Romans 5:12 to 6:11 are closely related. We dealt briefly with the first paragraph in our last lesson, but we must here see it again in relation to our present study. Adam was the Headman of the human family, and as such, his "one trespass" affected the whole family. Adam also had sins for which he must answer personally. This condition which began then and exists until this moment is represented by the words "sin" and "sins." In Romans 5:12-21 the sin of Adam as head of the Race is to the

front in Paul's' presentation. In the section for this study personal sins are more in view.

Escape from this ruined family, as well as our personal sins, is possible only by dying out of the old family and being born again. This death takes place, not in our own persons, but in the Person of another, in the Person of Jesus Christ. Paul tells us "our old man was crucified with him," that "we died with Christ" and we are "alive unto God in (the Person) Christ Jesus."

The death of Christ met the trespass of Adam and certain benefits come to the family of Adam regardless of their relation to Christ. His death in this sphere secures the physical life of every human being. It secures the resurrection of everyone from the tomb and the eternal salvation of all the irresponsible who, as such, have no personal sins. These benefits come to such without the co-operation or faith or even the knowledge of those benefited. Parents do not need to have their infants baptized to secure their salvation. Such teaching is not found in the Bible and not only does no good but is a positive harm to the child in that it hinders a proper obedience when grown up.

But many of the race have personal sins as a result of their disobedience. The cross answers for these also. (1 Cor. 15:3). To secure this benefit, however, the sinner must see in Christ his personal Savior. The Cross is more than a match for all of one's sins. It is in this connection that Paul introduces the subject of baptism. It is a strange thing that many religious people, who are otherwise good Bible teachers, put baptism where the Bible does not put it and fail to find it where it is so plainly taught.

OREYING THE GOSPEL.

1. One must understand that Jesus is the Christ, the Son of the Living God, and confess Him with the mouth as Lord. (Jno 20:30, 31; Rom. 10:9 R. V.)

2. One must believe in the heart the report of Isaiah as fulfilled in the death, burial and resurrection of Christ and as preached by the apostles. (Isa. 53; Acts 2:22-36; Rom. 10:9, 10-17).

3. One must obey the Gospel to be saved. (Rom. 10:16, A. V.; 2 Thess. 1:8; 1 Pet. 4:17).

All these statements are true. Simple faith will accept them as being all alike necessary. The Gospel of Christ is the good news about Christ. The essence of faith is the death, burial and resurrection of Christ. This is taught plainly from Abraham to Isaiah and Paul (Gen. 15:5; Rom. 4:19-25; Heb. 11:12; Isa. 53; 1 Cor. 15:1-3). The death of Christ is good news (the gospel) to a sinner because He died to procure the sinner's release and salvation. But the sinner must obey the gospel to be saved. The gospel is a fact. One cannot well obey a fact. We *believe* facts and *obey* commands.

That Jesus died for my sins and was raised for my justifica-

tion is a fact and I believe it. Rom. 4:25; 1 Cor. 15:3. Believing this I confess Him as my Lord. He is my Savior by His death and in resurrection He is my Lord (Master). As Master it is His right to command and my duty to obey. As a risen Lord He gave commandment. Acts 1:2. One of these commandments given by the risen Christ whom I have accepted as Lord is Baptism. Having *believed* the Gospel and *confessed* the gospel I am then enabled to *obey* the gospel by becoming obedient to "that form (or mold) of teaching whereunto I was delivered." Rom. 6:17. Baptism is the death of Christ in command and as such I obey the death of Christ—I "obey the gospel." In baptism I die with Christ, I am buried with Christ, I am raised with Christ and that "to walk in newness of life." Here is His death made effective to me in regard to my personal sins and I come into the new Headship of Christ and am dead to any claims on me in my old relation.

THE NEW TESTAMENT TEACHING.

There has doubtless been too much made of baptism and ordinances as means of salvation. But while this has been and is an error with many, there are many others who have run to the extreme in the other direction. Some seem fearful lest the mere twitch of a muscle should invalidate the blood of Christ. The blood of the Passover was not invalidated by the muscular activity of the Israelites in applying the blood. Neither is the blood of Christ invalidated by our expression of faith in the death, burial and resurrection of Christ by yielding our bodies to show forth His great work done for us. This also is in obedience to a command given by Him after His resurrection and made binding until the end of this present age. Matt. 28:18-20. Follow the inspired teachers with this Christ-given commandment and forever blast such fine distinctions as are drawn today by many teachers. Let us note a few passages:

"Brethren, what shall we do? . . . Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of sins . . . They then that received his word were baptized: and there were added in that day about three thousand souls." Acts 2:37-41.

Note this:—"Baptized . . . added . . . that day."

"But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

When were they baptized? "When they believed . . . they were baptized."

"And as they went on their way, they came unto a certain water; and the eunuch said, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water . . . the eunuch . . . went on his way rejoicing." Acts 8:36-39.

Note also—Baptized the same day and same hour in which he believed. "Baptized," then came "rejoicing."

"Believe on the Lord Jesus, and thou shalt be saved, . . . and they spake the word of the Lord unto him. . . . And he took them the same hour of the night, and washed their stripes; and was baptized. . . immediately, and rejoiced greatly . . . having believed in God." Acts 16:30-34.

When was he baptized? "Immediately. . . the same hour of the night." and the "rejoicing" came after baptism.

Do these inspired reports read like the reports of the over-careful teachers of today? By no means. The apostles were not afraid of mixing works and grace by thus associating baptism so closely with belief, why should we? The inspired account shows Baptism and Salvation closely connected. To separate them as done today is to vary from the Divine pattern.

Portland, Maine.

ACCUSER OF THE BRETHREN.

S. O. MARTIN.

I recently wrote an article on the important subject of the Advocate or Comforter. Now I wish to call your attention to the fact that there is another person interested in our souls—"The Accuser of the brethren."

In Rev. 12:10, 11, we have this language: "And I heard a great voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: for the *Accuser* of our brethren is cast down, who accuseth them before our God day and night." The accuser is the devil, the Calumniator. In his expression, "Doth Job serve God for nought," he insists that his conception of man is true. Let us always remember that we have an *Accuser* as well as an Advocate to plead our cause. Christ is the counsel defending and Satan is the accusing counsel. The accused are the brethren of Christ—those who do the will of the Father, "The same is my *brother* and sister. Proctor says, "Christians are called *saints* to indicate their holiness; *brethren* to indicate their *love*." He is not ashamed to call them *brethren*." We may rest assured that the Advocate in heaven, "Jesus Christ, the righteous." will plead our case and that all the accusations which Satan may bring against us will be refuted. And they overcame by loving "not their lives unto the death." "Be thou faithful *unto* death (not until death) and I will give thee the crown of life." Rev. 2:10 A martyr's crown is given for a martyr's death. As long as there is the Accuser there will be need for the Advocate in heaven and the Comforter on earth; but when the Accuser is cast down, "Then will come the salvation, and power, and kingdom of our God."

If the *Accuser* accuses us of sin, we have an Advocate with *the* Father, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. All these ac-

cusations are inferred from the remedy for cleansing, just as disease is inferred by the kind of medicine used in its cure. If he accuses us of sin, "They overcame by the blood of the Lamb." If he accuses us of unfaithfulness, "The sword of the Spirit" will conquer. If he accuses of selfishness, "They loved not their lives unto death." Let us remember that we have a curse for all that Satan may accuse us of, and that is in Christ our Advocate. There is coming a time when the Accuser of our brethren will be cast down. Let each one try to be one of the conquerors.

Aurangabad, India.

HOW TO DISCOURAGE THE PREACHER.

An unknown author offers pointed suggestions for discouraging your minister.

1. Hear him "now and then." Drop in a little late. Do not sing; do not find the texts in your Bibles. If you take a little sleep during the sermon, so much the better.

2. Notice carefully any slip he makes while you are awake; point out the dull portions to your friends and children; it will come around to him.

3. Censure his efforts at usefulness; deplore his want of common sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms of himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer meeting. Frequent no special service. Why should you be righteous overmuch?

7. Give him no intimation when you are ill. Of course he should know, and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

8. If he is always in his own pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

9. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for everyone—but the laity.

10. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or the other.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage but to ruin the usefulness and break the spirit of ministers; to send them off to other charges, and sometimes to their graves.—*Scl.*

THE WISDOM OF HUMILITY AND LOVE.

From the days of long ago come these thoughts of a pious man, who lived up to the light he had in his times, and knew the utmost need of the human heart. These words are of the precious fruit of a long, saintly, self-denying life. He says:

"I would rather feel compunction than to know the definition thereof.

"If thou knewest the whole Bible by heart, what would it profit thee without the love of God?

"Whoso knoweth himself is lowly in his own eyes, and delighteth not in the praises of men.

"If I understood all things in the world, and had not love, what would it avail me in the sight of God who will judge me according to my deeds?

"Cease from an inordinate desire of knowledge, for therein is much distraction and deceit.

"Learned men are anxious to seem learned to others, and to be called wise.

"If thou wilt know or learn anything profitably, desire to be unknown, and to be little esteemed.

"We are all frail, but do thou esteem none more frail than thyself.

"A humble knowledge of thyself is a surer way to God than a deep search after learning.

"Yet learning is not to be blamed, nor the mere knowledge of anything whatsoever, for that is good in itself . . . but a good conscience and a virtuous life are always to be preferred before it.

"Truly at the day of judgment we shall not be examined as to what we have read, but as to what we have done; not as to how well we have spoken, but as to how faithfully we have lived.

"Tell me where are all those great Doctors and Scholars with whom thou wast well acquainted whilst they lived and flourished in learning?

"Others occupy their places and perhaps do scarce ever think of those who went before them. In their lifetime they seemed something, but now they are not spoken of.

"How many perish by reason of vain learning of this world, who take little care of serving God. And because they rather choose to be great than humble, they become vain in their imaginations.

"He is truly great who hath great love.

"He is truly great that is little in himself, and that maketh no account of any height of honor.

"He is truly wise that accounteth all earthly things as refuse that he may win Christ.

"And he is truly learned that doeth the will of God, and forsaketh his own will."

To this I would add the words of God through His servant Paul:

"Knowledge puffeth up, but love buildeth up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him."
R. H. B.

BURNED OUT IN WINTER TIME.

Brother C. S. Osterhus has lost his home and a large share of the contents by fire. He was unable to extinguish the blaze, and the village fire department was also unsuccessful, and although a detachment from the Minneapolis city department went out their engine did not work properly and the fire continued. Records, the toils of many years, are gone—an irreparable loss. They are left practically without foodstuffs and very short on clothing. Brother Osterhus has a large family, eleven children, of whom all are Christians who are old enough. He is a preacher and one of his sons is a prospective preacher. Our brother is badly in debt and is behind in his taxes. Though his loss is great he is bearing it without murmuring and so far as I have learned is asking no help, though it is apparent that he is very much in need of it. The family is temporarily lodged in various homes. I inquired of a stranger about the family, and he spoke well of them. The little church in Minneapolis, a mere mission, is itself in need of help to locate an evangelist, but they are helping and will help more, but we feel like giving you an opportunity to help to re-establish them with good, clothes, etc. Send gifts at once to Wayne Taylor, Treasurer, 36 Spruce Place, Minneapolis, Minnesota. Think of yourself being burned out with a wife, eleven children, and plenty of debts, just at dark when the ground is covered with snow, and act according to Matt. 7:12.

DON CARLOS JANES.

BOOK NOTICES.

"How to Prepare Sermons," by William Evans, Ph.D., D.D., of the Bible Institute, of Los Angeles, is, as it is meant to be, a practical help to preachers and others who have occasion to make public addresses in the church. Dealing as it does with the text, the gathering and arranging of material, the sermon itself, illustrations, etc., with some outlines appended, the thoughtful reader will find much of value and little to criticise. It is a beautiful cloth-bound volume of 178 pages, issued by the Bible Institute Colportage Association, Chicago, Ill., at \$1.08, or sent from this office on receipt of price.
D. C. J.

WORD AND WORK—the two W.'s, you will soon get spiritually gorged if it is all word and no work, and you will soon be without power if it is all work and no word, if you want to be a healthy Christian, there must be both word and work."—D. L. Moody.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"We must be a missionary church if we are to be a New Testament church." * * Fifteen or twenty baptisms in India in September. * * Preacher, have you ever made a public appeal for workers to enter the foreign field?

"The two great forces in the New China are to be the Bible and Christian education." Dr. Sun Yat Sen. * * Bro. and Sister Orville D. Bixler sailed from San Francisco, Dec. 28, as missionaries to Japan. * * Bro. McCaleb writes that they are getting ready for the new missionaries "and are anxiously awaiting their arrival."

"It seems * * the only money worthy to be given for missions is that which has been sacredly laid aside * * and at some cost." A missionary. * * Sister Armstrong-Hopkins is now located at Aurangabad with Martin and the McHenrys. * * When Wm. Borden, a millionaire, was asked why he did not buy an automobile, he said: "Get thee behind me Satan. The money which I would spend for an automobile would build a hospital in China." * * Sister Cypert is delighted with her prospects for doing good in a school where she teaches.

"At the end of the second century there were two million Christians. By the close of the third century there were about 10,000,000, and at the opening of the fourth century Constantine found them a force which could not be ignored." * * One of the Americans who accompanied Bro. Hiratsuka to his native place in November, says: "It was good to see with what high esteem they all regarded him." In one place the missionary party met the people in the high school building, all of the teachers being present. This town has three or four thousand people with not a single Christian, "and the people seem anxious to learn."

Japan has about 39,000,000 who have never heard of Christ, and they are only about twenty days away from the U. S. A sister asks if their blood will be required at our hands. * * October word from India says the season for rain has passed with little probability of rain for a year. The poor, low-caste people must depend principally upon foreign aid as the high-castes are said to give them nothing. * * Word from Japan indicated the "Flu" was waning there. In Bombay, 500 died in a day. Some of the brethren have been victims. * * A brother writes that he will give some missionary support at harvest time as war investments have affected the exchequer. Another brother long ago ceased sending native helper money on account of funds laid out on account of the war. * * Griffith John spent fifty-six years on the mission field with but two trips home in the whole period. * * The church of Christ is essentially a missionary institution and it is so, with no organization other than that indicated in

the New Testament. In the thirty years between A. D. 34 and 64, the primitive church evangelized the whole creation and we have a missionary heritage both by precept and example. We have fallen very far short in our day of meeting our obligations on this line and I hereby issue an invitation and earnest call for men and women in God's church to co-operate with others "in Christ" to give missions their rightful place among those professing to be loyal disciples. Correspondence is invited. And let us pray.

SOMEWHERE ON THE ATLANTIC.

C. G. VINCENT.

After one week's strenuous training at the Columbia University, New York City, we, a large group of "Y" men, from all parts of the States and from all walks of life, find themselves aboard one of "His Majesty's" transports en route to France, via England. The voyage so far has been delightful. Fearing floating mines and possibly a sneaking "sub," our captain, (several times torpedoed) did not relax any of the precautionary requirements. These regulations occasioned some inconvenience to the passengers, but no one complained.

We congratulate ourselves because we are to pass through England.

While in New York it was my good pleasure to meet Brother John E. Dunn, a few days before he sailed for France. We all know something of the good work he did in one of our southern camps. Brother Dunn felt that he wanted to be near the boys at the front among whom is his own son.

Brother Moore Lynn, a member of the Peak and Main Sts., church, Dallas, Texas, is in our group. To meet and to know him was another happy surprise. We took the training course together and are companions in travel. For two days he was simply "down and out." But so far I have maintained my reputation as a good sailor.

We keep in touch with the big world by means of the wireless. Our ship is a very large one and takes the waves and swells gracefully enough, but there is no ship afloat that does not everlastingly roll!

One night, about ten o'clock, we received the S. O. S. call. It was from a burning vessel and we started toward her. However, another ship was nearer, so we passed on. We could see it quite distinctly. No life was lost. A sailor to whom I talked told me that he had been sailing the Atlantic for ten years, and it was the first time he had ever witnessed such a scene.

Just now I am thinking of the work in Japan. Brethren, are you standing by that good work? Let us not only support the work, but also have a share in that lot so much needed. Send to W. W. Freeman, Abilene, Texas, or to this paper and your offering will go forward in due time. More later.

FIRST LORD'S DAY LESSON OF FEBRUARY.

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

Lesson 5.

February 2, 1919.

THE GIVING OF THE MANNA.

Golden Text: "Give us this day our daily bread." Matt. 6:11.

Lesson Text: Exodus 16:11-18, 31-35. Read Exodus 11.

11. And Jehovah spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God. 13 And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. 15 And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. 16 This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. 17 And the children of Israel did so, and gathered some more, some less. 18 And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. 32 And Moses said, This is the thing which Jehovah hath commanded. Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your

Read the first two paragraphs of the Notes first.

Verses 11, 12. Who had heard the murmurings of the people? Does He hear ours also? Do Christians often murmur with less cause? (Read the note on murmuring). What did God say they should have? Was there any possibility of that in sight? After God had said it, was it certain to be so? Luke 1:37, Ps. 33:9. What would this prove to them?

Verses 13-15. How was the promise of the evening meal fulfilled? How did God give them bread? What did the children of Israel say when they saw it? What is the true Bread which came down from heaven? (John 6:49, 32, 33, 35). Did they know this Bread when they saw it? (John 1:10, 11; Acts 13:27). Of what other food (which is really not another) is the manna a type? (1 Pet. 2:2; Heb. 5:13, 14).

Verse 16. Did God let the manna fall in large pieces? What must the children of Israel do? Was that good for them? Can we gather up the word of God in big pieces at one time? For whom must each man gather manna?

Verses 17, 18. Were some able to gather as much as others? How did it pan out in the end?

Verse 31. Was the manna pure, clean, appetizing to behold? Was it pleasant to the taste? Read another description of its appearance and taste, and ways of preparing it, in Numb. 11:7, 8. What did David say about the word of God? Ps. 19:10.; 119:103. What did Jeremiah say? Jer. 15:16. If the word of God does not taste good to us is the fault with it, or is our appetite and heart wrong? Numb. 11:5, 6.

Verses 32-34. For what purpose was this omer-full of manna to be kept? What does God urge on our hearts concerning His past goodness to us?

generation. 34 As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. Ps. 103:2. Where was the manna to be kept? (Exod. 25:16; Heb. 9:4).
 35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan. Verse 35. How long did Israel eat of the manna?

NOTES ON LESSON 5.

"THAT GREAT AND TERRIBLE WILDERNESS."

Amid the songs and rejoicings of delivered Israel on the Red Sea shore, many of whom, in thoughtless joy may have fancied all trouble past, there was at least one serious, earnest heart, who could face the future only in the strength of Him who is invisible. (Heb. 11:27). No one knew better than Moses what lay before, and what the wilderness-journey meant; for he had sojourned in the wilderness for forty years. In its length and breadth was there sustenance for the vast host of Israel? Whence food, whence water for them all? "He cannot tell. One thing only he knows: that God has brought them there, and there is no other course but to trust and obey." It was indeed a "great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water,"—"a land of deserts and of pits, a land of drought, and of the shadow of death, a land that none passed through and where no man dwelt." (Deut. 8:15; Jer. 2:6).

MARAH, ELIM, AND THE WILDERNESS OF SIN. Exod. 15:22-16:3.

The first experience was very trying: a three days' march into the wilderness, and no water! Imagine the fears and distress of those who had no faith then! And Israel had little faith. At last at Marah the welcome sight of springs and pools. The people rush for the water—only to find it undrinkable! There the people murmured against God, and God patiently bore with them and "healed the waters." (Cp. 2 Kings 2:21). At Elim was rest and plenty of water. Marah was not the goal: God was leading to Elim. Like ourselves, they murmured too soon. "He maketh us to lie down in green pastures; he leadeth us beside the still waters." In the Wilderness of Sin the people famishing for food murmured against God, the lack of appreciation—even to deploring that they did not die among the slain of Egypt; the ignoring of God and God's hand in their departure from Egypt, as if Moses and Aaron had done it of themselves on their own plan and with evil design—was truly marvellous. But God bore their weakness and rebuked them not. He is slow to wrath, longsuffering and abundant in lovingkindness.—At this point the printed lesson begins.

MURMURING.

If there was one thing that marked Israel's conduct throughout all their wilderness-journeys it was their inclination to murmur on any and every occasion, for the slightest cause, and in spite of all the love and all the warnings of God. Read again the confidence expressed in their song, Exod. 15:13, 17. A people who believed that God was leading them, and would certainly bring them into their inheritance had no right to murmur. Murmuring is unbelief in God's promise, presence, power, wisdom, goodness. It is ingratitude, rebellion, insult upon God. Yet nothing is commoner. The people of the world in general, of course, grumble constantly at whatever does not suit them—weather, times, work, fellow-men, government, difficulties and inequalities, at God, God's word, ways, and God's arrangements. But, alas, Christians often do the same. In Phil. 2:14, 15, the apostle urges Christians especially to do all things without murmurings or disputings, that by such unusual conduct they may be seen and known as God's true children, and may so shine as lights in the midst of a dark and perverse world. Shall we not heed it? (Continued on page 63).

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 9, 1919.

JETHRO'S COUNSEL.

Golden Text: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

Lesson Text: Exodus 18:12-26. **Read Exodus 17.**

12. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. 13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. 14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto evening? 15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God: 16 when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws. 17 And Moses' father-in-law said unto him, The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: 20 and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them: to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: 22 and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for 'with thee. 23 If thou shalt do this

Read Note on Massah, Meribah, Rephedim.

Verse 12. Is there any evidence that Jethro, the priest of Midian, was ever an idolater? See Note on Jethro.

Verse 13. What extreme burden did Moses carry on his own shoulders?

Verses 14-16. For what purpose did the people come to Moses? And what did Moses do for them?

Verses 17, 18. What was Jethro's opinion of this arrangement? What fear did he express? Why?

Verses 19-22. What sort of organization did Jethro suggest? What was to be Moses part? How would this relieve Moses? Was Jethro an inspired man? Is the simple wisdom of a good man, who has long years gathered truth by experience, observation, and meditation, to be despised? What four essential qualifications did Jethro say these judges must have? Why must they be able men? Why God-fearing? Why "men of truth?" Why "hating unjust gain?"

Verse 23. Did Jethro seem to realize that God must be consulted before such arrangements are introduced? What did he imply Moses should wait for? Have all modern organizers the good sense to consider God in their schemes? Whose people was this? Who had the supreme and only right to pass on such a proposition as Jethro's?

Verses 24-26. Does it appear from this that God permitted and authorized this arrangement? (See Numb. 12:7). Generally, is it better for a man to do the work of ten men, or to put ten men to work? Is system, order, in the work of the church, and co-operation between the congregations well-pleasing to God? Is it necessary to create an unscriptural body, society, organization, in order to accomplish this end?

thyself, and they shall bear the burden thing, and God command thee so, then

thou shalt be able to endure, and all this people also shall go to their place in peace. 24 So Moses hearkened to the voice of his father-in-law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

NOTES ON LESSON 6.

MASSAH, MERIBAH, REPHIDIM. Exodusc 17.

We would rather have had this chapter, so rich in lessons, for our theme this Lord's day, than the Jethro chapter. However, we get to study this for connection. A great dearth of water in the wilderness of Sin! Why did God let them suffer for water? Could He not have supplied them plentifully all along? Surely. But men learn to know God through trials and adversities, not in plenty and comfort; and in distresses and needs God tries our faith and makes it to grow. Deut. 8:2, 3. The people murmur, more bitterly than ever, ignoring God, blaming Moses, and impugning his motives. The smitten rock of which they drank was symbolic of Christ. (1 Cor. 10:4). He is the Rock smitten for us (Isa. 53:4, 5, 8), and because He was so smitten we may come unto Him and drink the water of life. (John 4:10, 13, 14; 7:37).

The next trial was of another sort: Amalek, a people descended from Esau, the typical man of the flesh, came to fight with Israel. This portrays the Christian's conflict with the fleshly self, the 'old man"—a conflict which is not won by our own striving, but by the intercession of our Moses who has gone on high to plead for us. (Heb. 9:24; 7:25). The fight against "the flesh" is implacable. God will show it no quarter nor compromise. It must evermore be crucified and put to death.

JETHRO.

While there is no definite proof that Jethro's religion and priesthood was idolatrous, there is something like that implied, as is also his growing conviction, in view of all he had seen and learned of Jehovah's mighty work for Israel, that Jehovah alone was God of heaven and earth. "Now I know," he said, "that Jehovah is greater than all gods; yea, in the thing wherein they dealt proudly against them." And in this faith he "took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." (Exod 18:10-12). It is manifest from the whole record that Jethro was a true and noble soul, a good man, upright of heart. There were doubtless others like him, scattered here and there in those lands of darkness. God will know how to judge them in that Day—for "He is too wise to make a mistake, too good to do any man a wrong." He is faithful to all His promises also, and to all His warnings.

JETHRO'S COUNSEL.

There is more or less doubt possible as to the acceptableness with God of Jethro's counsel. Some think that God simply ignored the whole plan and arrangement, and set it aside, instituting another method to relieve Moses by appointing seventy elders. (Numb. 11:16, etc.) This together with the fact that there seems to be no reference afterward to Jethro's arrangements may indicate that God passed it by. However Jethro himself advised the introduction of his plan only upon condition that God command it so. (V. 23). Moses habitually referred all things to God, and there are a number of instances where God accepted and authorized what men requested and suggested. Moreover Moses, outstanding virtue was his faithfulness. (Numb. 12:7). We must conclude therefore that God did not repudiate the good plan of Jethro, but granted it.

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 16, 1919.

THE TEN COMMANDMENTS.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Luke 10:27.

Lesson Text: Exodus 20:1-17. Read Exodus 19.

1. And God spake all these words, saying, 2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, 6 and showing lovingkindness unto thousands of them that love me and keep my commandments. 7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labor, and do all thy work; 10 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it. 12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee. 13 Thou shalt not kill. 14 Thou shalt not commit adultery. 15 Thou shalt not steal. 16 Thou shalt not bear false witness against thy neighbor. 17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant nor his ox, nor his ass, nor anything that is thy neighbor's.

Verse 17. In what respect does the tenth commandment go deeper than

Read Note "At Mount Sinai" first.

Verses 1, 2. Whose name and authority stands at the head of this law? To whom is God speaking? Besides being Creator, what claim had He on the obedience of Israel?

Verse 3. What does Jehovah forbid in the First Commandment? Will He share with other gods the worship and devotion of His people? Can you name some of the false gods of our day? Matt. 6:24; Col. 3:5; Phil. 3:19. Verses 4-6. Would He allow them to represent Him in the form of an image? What trait of His character does He announce here? Is this a selfish jealousy? What will He do toward them that hate Him? What for those who love Him and keep His commandments? How can the curse of a bad heredity be broken up? Ezek. 18.

Verse 7. How do men take God's name in vain? Cp. also Lev. 19:12. What does "Hallowed be thy name" mean? How can we hallow it?

Verses 8-11. Which day of the week is Sabbath? Would the words "Remember the Sabbath day," necessarily mean that they had had the Sabbath before? But did they have previous ruling regarding this day? (Exod. 16:22-30). To whom was this commandment specifically given? Exod. 31:16, 17. Is there any instance where it was ever required of any except the nation of Israel, and those who came under Israel's jurisdiction? (There is not)

Verse 12. What is the first commandment regulating human relationship? Is that a very important point in God's eyes? What does Paul call this? (Eph. 6:1-3). What is the promise?

Verses 13-16. What commandment guards the sacredness of human life? What the sacredness of home and wedlock? What the right of property? Which safeguards a fellow-man's reputation?

the preceding? What reference did Paul make to this commandment? Rom. 7:7, 8. What is the sum of all the law? (See Golden Text.)

NOTES ON LESSON 7.

AT MOUNT SINAI. Exodus 19.

How long from the time they left Egypt till they encamped before Mount Sinai? (Ex. 19:1, 2). Remember the token, Exodus 3:13. Now Moses ascends the mountain and God sent him back with a message: a fair proposal to the children of Israel, that, seeing Jehovah had triumphantly delivered them from Egypt, if now they would engage to obey His voice, He would take them for His own special people, His peculiar possession above all the peoples of the earth, and they should be to Him a kingdom of priests and a holy nation. To this they lightly and readily agreed. (Ex. 19:4-8; Comp. 24:3, 7). Had they known themselves better they might have appealed to God and He would have put them on a basis of **grace** instead of **law**. But they did not know, and the law must be their school-master now to show them their weakness, that they may fly to God for mercy and refuge. God must now deal with them as Law-giver, in stern authority and in consuming fire.

WHAT THE LAW WAS FOR.

The law, of which the Ten Commandments, was a sort of brief epitome, was given for a specific purpose. It was not designed to save men, to make men righteous or good, nor to put an end to sin. It was indeed a perfect law, "holy, and righteous, and good." (Rom. 7:12). It was not weak in itself, but "weak through the flesh." Rom. 8:3. It would indeed have been "unto life," had men been right; but as things were, it became a "ministration of death." (Rom. 7:10; 2 Cor. 3:7). The law indeed was spiritual; but the men to whom it came were "carnal, sold under sin." (Rom. 7:14). Did not God know this? Surely. Why then did He give the law? It was to perform the function of a school-master until the promised Seed should come; that it might show men their utter condemnation and helplessness, and thus lead them to Christ. (Gal. 3:19, 24). Its work was as follows:

(1) By it came the knowledge of sin. (Rom. 3:20). Sin had existed in the world before there was a law; but the law brought it out in the shape of transgression (overstepping God's lines) Rom. 4:15, and thus it became manifest. "I had not known sin, except through the law; but I had not known coveting except the law had said, Thou shalt not covet." (Rom. 7:7). "Apart from the law sin is dead." (Rom. 7:8).

(2) It was to make sin the more sinful. (Rom. 7:13).

(3) It made trespasses more abundant. (Rom. 5:20). Far from restraining sin it became the occasion of its increase. "The power of sin is the law." 1 Cor. 15:56.

(4) It stopped every mouth, and brought all the world under judgment of God. (Rom. 3:19 20.)

WHAT THE LAW COULD NOT DO.

The law could make nothing perfect. (Heb. 7:19). By it no man could be justified. (Gal. 3:11). It could not give life. (Gal. 3:21). It could not make righteous. "For if righteousness is through the law, then Christ died in vain." (Gal. 2:21). It could not save. It was the ministration of condemnation, the ministration of death, written and engraven on stones. (2 Cor. 3:7, 9). All that are under it are under a curse (Gal. 3:10) and doomed to be "cast out." (Gal. 4:21-31).

THE CHRISTIAN'S RELATION TO THE LAW.

"Now that faith is come, we are no longer under a school-master." (Gal. 3:25). "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:4). "Ye are not under the law, but under grace." (Rom. 6:14). "I, through the law died unto the law that I might live unto God." (Gal. 2:19). We cannot live unto God until first we have died to the law. "Ye also were made dead to the law through the body of Christ, that ye should be joined . . . to him who was raised from the dead, that we might bring forth fruit unto God. . . . so that we serve in newness of the spirit, not in oldness of the letter." (Rom. 7:4-6).

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 23, 1919.

MOSES PRAYING FOR ISRAEL.

Golden Text: "The supplication of a righteous man availeth much in its working." Jas. 5:16.

Lesson Text: Exodus 32:7-14. Read Exodus 32, 33, 34.

7. And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: 8 they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 9 And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11 And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? 12 Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And Jehovah repented of the evil which he said he would do unto his people.

Read Notes for connection.

Verses 7, 8. Did they forget "quickly?" How long since God spoke to Israel amid the thunders of Sinai? Ex. 24:18. How had they corrupted themselves? Who saw it and told Moses? Whom did they intend to represent by this golden calf? Ex. 32:5. Which commandment did they violate?

Verses 9, 10. What had the people demonstrated themselves to be before Jehovah? What did He propose to do with Israel? What honor did He propose to Moses? On what condition would He do all that? But did Moses let Him alone? Why not?

Verse 11. What did Moses now do? If there had been no Moses to intercede for Israel, what would have happened? Ps. 106:23. Was Jehovah really glad that there was such an intercessor? Ezek. 22:30; 33:11. (Who is our Mediator and Intercessor?) Whose people did God say Israel was, in v. 7? Cp. Hos. 1:9. Whose people does Moses say they are?

Verse 12. Was Moses anxious only for the people, or was he even more zealous for the honor of God's good name?

Verse 13. Does God even until yet, and always, regard His oath and covenant with Abraham, Isaac, and Jacob? Lev. 26:44, 45; Rom. 11:28.

Verse 14. Does the right kind of prayer by the right sort of man avail with God? (Jas. 5:16). Will God show mercies and favors in answer to prayer which, without such intercession He could not and would not show? See Gen. 18; Isa. 59:16-18; 63:5, 6; Jer. 5:1.

NOTES ON LESSON 8.

BETWEEN THE LESSONS. Exod. 21-31.

Some very rich and beautiful lessons lie between the chapter we studied last, and the present chapter. Following the "Ten Commandments," (Ex. 20) we have three chapters of sundry laws, "ordinances," as they are called.

David said, God's commandments are right, rejoicing the heart. (Ps. 19). Even to read such passages as 22:21-27, or 23:1-9 fills our hearts with satisfaction, and admiration of the fairness, justice, and mercy of God's laws. The three annual feasts, Passover, Firstfruits, Ingathering, are prescribed in 23:14-17. In chapter 24, the Dedication of the Covenant takes place, an event impressively referred to in the New Testament, Heb. 9:17-21. The covenant ratified, Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel were given admittance to God's presence, where a vision of Him was granted to them, and they ate and drank in His presence. Then Moses ascended into the Mount to receive the two tables of stone. He abode in the Mount forty days. During this time God showed him the heavenly pattern of the Tabernacle, and gave orders to make, and instructions how to make, the various parts thereof, with repeated admonition to careful adherence to thee pattern. (25:9, 40; Heb. 8:5). Beginning from the innermost sanctuary, the place of His presence, God named and described the furniture and constructions of this wonderful tent, and the raiment and equipments of the priests who were to minister in it—"of which things we cannot now speak severally." They are worthy of loving and careful study, not overlooking the New Testament application. Heb. 9.

ISRAEL'S GREAT SIN. Exodus 32:1-6.

Can miracles change men's hearts? (Numb. 14:11; John 12:37). If they could, surely the awful demonstrations of Mount Sinai would have transformed the people for ever. But the immediate terror hardly forgotten, the people forgot also the power and holiness of their God, and the majesty of His law, and the binding obligations they had assumed. (19:8; 24:3 7). Moses tarried so long in the Mount that their blind unbelief fancied him lost, and with him they thought Jehovah's personal presence and care had also vanished. Feeling the necessity of some sort of God, they appealed to Aaron, who, weak and pitiful, dared not resist the popular clamor. If he thought they would stagger at his demand for their gold-ornaments he had miscalculated: they brought them readily, and Aaron, having compromised thus far, was now compelled to carry out their will. "Aaron let them loose for a derision among their enemies." (v. 25). As weak as his deed, so was his excuse contemptible. (vs. 21-24). He told Moses that he cast the people's gold into the fire and out came this calf! How like any sinner's excuses when he tries to justify his sin. Better, far to confess outright, humbly and penitently. (Ps. 51:4). It is worth noting that they meant the calf as a representation of Jehovah, not as a different god. But God specially forbade this. (Deut. 4:15, 16). See the reference to v. 6 in 1 Cor. 10:7. That might aptly describe some modern church-occasions.

MOSES PRESSES HIS INTERCESSION. Exod. 32, 33, 34.

Moses' anger and quick execution of judgment. (vs. 15-20). Despite God's concession, Moses understood full well that this sin must not go on, but must be quickly stopped and avenged, lest the wrath of God break in upon the people. Love (and how he loved the people!) suddenly assumed the attitude of wrath and stern judgment; nor did it stop until the evil was utterly rooted out and destroyed. Then Moses pleads again with marvellous boldness, (32:30-35) and obtains a further concession. With v. 32 comp. Rom. 9:3. A third intercession (33, 12-16) followed which succeeded in restoring God's presence; and, emboldened, Moses presses on and asks to be permitted to see God's glory. He did not ask it for his own sake, but for nearer access to, and better knowledge of God, which would give him yet more power with God for the people's good. (Ex. 33:13). This also God granted, with one important reservation: No man shall see my face and live. At an appointed place and time He passed by before him, and proclaimed His name before him. Moses immediately used the opportunity to intercede for the people again and, though himself innocent, identified himself with them, sharing their burden and guilt; as in a higher, fuller way, Jesus Christ our Lord, the spotless Lamb of God, took upon Himself our iniquities and bore all our sins. (Exodus 34:5-9).

THE MANNA. Exodus 13:19-30. (Continuing lesson 5.)

That the manna was typical, prefiguring the true Bread from heaven which giveth life (not merely sustains it), and the Christian's daily, spiritual food, was brought out in the questions; as also the necessity of gathering it by small bits, and the exclusion of competition, covetousness, and selfish accumulation. A few more points are to be noted: (1) It could not be kept over, vs. 19, 20. God's light and truth in Christ Jesus, which we live cannot be bottled, canned, or cut-and-dried. The attempt has often been made, and is constantly made, to preserve the truth of Jesus in dry tomes of theology, or in human creeds. The result is bad. Even if a man depends on what he has laid up within himself, it spoils for him. It must continually be gathered afresh. The water of life must be drawn direct from the Spring. The light cannot be boxed up and kept independent of the Sun. It is only by constant connection with the Lord Himself that we can have our spiritual sustenance. (2) It must be gathered early and with diligence. It melted with the dew. The first hour of the morning is still the best for communion with the Lord in prayer and the Word. (3) How faithful the picture of carnal Israel, who were disgusted with the pure, sweet, wholesome bread of God, and longed for the leeks, onions, and garlic of Egypt. That is the Christian who finds pleasure in newspapers, journals, novels, shows, and cannot give a serious hour's study to God's word; who like unfaithful Israel, has in his heart turned back unto Egypt. (Numb. 11:5, 6).

"First. I have joined the famous Bud Robinson in his daily prayer: 'Oh, Lord, give me a backbone as big as a saw-log, and ribs like the sleepers under the church floor; put iron shoes on my feet, and give me galvanized breeches, and give me, too, a rhinoceros hide for a skin, and hang a wagonload of determination up in the gable end of my soul, and help me to sign the contract to fight the devil as long as I have got a fist, and bite him as long as I have a tooth, and then to gum him until I die. All this I ask for Christ's sake. Amen!'"

"I am not joking about the devil. He is a real foe. He is not almighty, but he is mighty. I am against him because he is against my Jesus. If the devil is on the side of the dance, I am against the dance. When I know that 65 per cent. of all fallen women attribute it directly or indirectly to the dance, it is of the devil, and I am against it.

"The devil is for cards. When I know that cards are played in every dive, saloon, brothel, and other haunts of sin, then the devil has his stamp upon them. When some of the members of the church of which I am pastor have a card party, I wish they would please remember they are imitating a dive and not a prayer-meeting.

"Second. No one nor any set of members will domineer me. Eventually by underhanded methods they may run me out of town, but, praise God, they will not run me while I am here.

"Third. If this statement gets you hot under the collar, you are the one it is intended for.

"Fourth. The bootlegger, the drunkard, the gambler, or the officer who will not do his duty, are not my enemies. They are my friends. I am called of God to help them. My enemy is the traitor and hypocrite in the church. Something is expected of them."—*Clcm Hunt Linn, in Pentecostal Herald.*

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