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ORDER OF

The Word and Work

LOUISVILLE, KENTUCKY.

JULY, 1926.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

One Dollar a Year.

In Clubs of Four or More, Seventy-five Cents.

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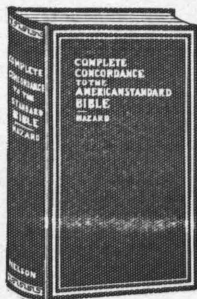
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THE WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

IN MEMORIAM

Our hearts go out in tender sympathy and compassion to our beloved friend, brother, and co-worker, E. L. Jorgenson, whose home was bereaved in the departure of his little daughter, Martha Jane, his only child.

May I ask of our readers that they remember him and his wife at the Throne of Grace, praying that God may comfort him in his sorrow, and give him strength and peace for the coming days? May the day hasten when our Lord shall wipe all tears from our eyes!

R. H. B.

FAITH AND ASSURANCE.

(Sent to Brother and Sister Jorgenson by Brother D. H. Friend)

"I cannot say

Beneath the pressure of life's cares today,

I joy in these;

But I can say

That I had rather walk the rugged way

If Him it please.

"I cannot feel

That all is well, when darkening clouds conceal

The shining sun;

But then I know

God lives and loves; and say, since it is so

"Thy will be done."

"I do not see

Why God should e'en permit some things to be,

When He is love;

But I can see

Though often dimly through the mystery

His hand above.

"I do not know

Where falls the seed that I have tried to sow

With greatest care;

But I shall know

The meaning of each waiting hour below

Sometime, somewhere."

WORDS IN SEASON.

R. H. B.

THE MARK OF LOVE.

The outstanding mark of Christ's people is LOVE. "By this shall all men know that ye are my disciples if ye have love one to another." (John 13:35). In this we also have the ultimate assurance "that we have passed from death unto life, because we love the brethren." (1 John 3:14). For the children of God are thus outwardly distinguished from the children of the devil:—"Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:10). It is the world's mark that it hates. It is the characteristic of the fleshly, the unregenerate man—"hateful, hating one another." (Tit. 3:3). This hate is manifest toward anything that crosses the will of the flesh, and is most especially aroused against the Divine truth and holiness which reproves and hinders the way of the flesh. The Lord Jesus Christ, in whom this righteousness and holiness of truth was most perfectly embodied, had to say, "Now have they both seen and hated both me and my Father"; and, "They hated me without a cause." (John 15:24, 25). And to His disciples he said, "If the world hateth you ye know that it hated me before it hated you. If ye were of the world the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:18, 19). In this therefore lies the distinguishing marks of Christ's own, that like their Lord they meet the world's hate by love, loving all men, and one another fervently.

THEREFORE LOVE ONE ANOTHER.

The Christian's love is a spontaneous thing, springing up in his heart as the fountain fed from a source on high bursts forth in the desert below. It is also voluntary. It is spontaneous because it is implanted in our hearts through the new life and nature we received from God in the new birth ("love one another . . . having been *begotten again*") through faith in the great fact of God's love toward us. "We love because he first loved us." (1 John 4:19). It is voluntary because He *commands* it. Having the power and principle of love in the new life in Christ, it is our responsibility to foster it, cultivate it, practice it, follow it up with purpose of heart. "Follow after love." "A new commandment I give unto you, that ye love one another even as I have loved you." (John 13:34). In fact the whole will of God toward us in Christ Jesus is summed up in these two commandments: "that we should believe in the name of his Son Jesus Christ, and love one another even as he gave us commandment." (1 John 3:23). And both aspects of it, the voluntary and the spontaneous are brought together into one in 1 John 4:7—"Beloved let us love one another; for love is of God; and every one that loveth is begotten of God and knoweth God."

LOVE HINGING ON FAITH.

The two elements of "His commandment" (as given in 1 John 3:23) that we should believe in the name of His Son Jesus Christ, and that we should love one another, are intimately connected. No one can do the latter in a true sense, without first doing the former. The faith *must* be that the love *may* be. Therefore when the devil wants to destroy the Christian's love (which is evermore his aim) he rarely attacks it directly: he goes about to overthrow or to vitiate his faith. Now upon the faith that God so loved us, even when we were in our sins, even when we were enemies, that He really gave up His Son, His Only Begotten and Beloved, that through His sacrifice we might be redeemed—upon the understanding and apprehension of the marvellous love that did such a thing *for me*, hangs and hinges *my* love, the response of my heart. If Satan can cloud this truth or rob us of it, our love, undermined, must go too. Hence it is that John denounces so fiercely the Gnostic heresies that would distinguish *the man Jesus* from *the Christ*; or deny the Deity of the Lord Jesus. For if God has only swapped off one creature (however lofty and exalted) to retrieve another from perdition—it may have been a very kind and noble thing in God, a piece of wise and benevolent management, but the real *love-story* of the gospel is gone. That is the condemning feature of every heresy that denies the Deity of Jesus. Or if Jesus was but a good man, and (as Gnostics taught) a Christ-principle—some Divine Spirit—took possession of Him, and again deserted Him on the cross—the love message of God is blotted out and replaced with a miserable and puerile human philosophy. "Who is the liar"—the chiefest of all liars—says John, "but he that denieth that *Jesus is the Christ*! This is the antichrist, even he that denieth the Father and the Son. Whosoever [in this fashion, as in any other] denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." (1 John 2:22, 23). The Gnostic, the "Christian Scientist," the Russellite, the Christadelphian, the Unitarian, the Arian, the Socinian—are really *without God* in the world. They have not the Son; therefore they cannot have the Father.

SAFEGUARDS.

In the first six verses of 1 John 4, the apostle warns specially against the Satanic inspirations of that day. In the Christian assembly when "spiritual gifts" were exercised, Satan could often intrude his falsehoods. It was not always easy to distinguish the utterance of the Spirit from the oracles of evil spirits. Some had a special gift, and endowment of the Spirit, which enabled them to discern the spirits (1 Cor. 12:10). For a further safeguard, Christians were furnished certain tests. One was the confession that *Jesus is Lord* (1 Cor. 12:3). Another is the confession that *Jesus Christ is come in the flesh*—the truth of the "Incarnation"—that He actually became man, and took upon Himself our nature. (1 John 4:2, 3; compare 2 John 7). Final-

ly, the unfailing test is the acknowledgment of the authority of the apostles' message—the faith once for all delivered to the saints (Jude 3); the gospel which neither man or angel can alter, Gal. 1:8, 9—the original apostolic word. "If any man thinketh himself to be a prophet or spiritual," says Paul (and in a connection that challenges serious attention)—"let him take knowledge of the things which I write unto you, that they are the commandments of the Lord." (1 Cor. 14:37; Comp. v. 34). "He that is of God heareth us," writes John; "he that is not of God heareth us not; by this we know the spirit of truth and the spirit of error." (1 John 4:6).

This is a day of many delusions, of peculiar Satanic activity. All the closer should we cleave to the truth. "*As for you, let that abide in you which ye have heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Father, and in the Son.*" (1 John 2:24).

"A WARNING TO AMERICA."

The following, clipped from the people's forum department of the *Dallas News* is well worthy of our serious attention. The tide of worldliness and self-seeking has reached a record point, and the people are heedless and careless to the last degree, and have forgotten God. Such things are precursors of judgment. Says this scribe of the common people:

"The recent storms and hails throughout Texas have caused enormous damages. Many do not know the causes of these destructive visitations of nature. God uses nature, the elements and even other nations to chastise and punish sin and sinners, both individual and national. These are just one of the plagues of Egypt and more will follow unless the people and Nation change from their sinful ways.

"When Noah preached righteousness to the people they called him an old fogey, but the flood came. When Lot went out to beg the people to fly from the impending danger they mocked him, but the cities of the plain went up in smoke. The Roman Empire became corrupt and many reformers tried to turn the tide and to check her destructive and sinful ways, but God sent the Teutonic savages to overrun and to destroy the empire. The Middle Ages witnessed many incidents of Jehovah's punishing sin. Modern times bear testimony that God does not change, nor does His immutable law change. The soul or the nation that sins shall die unless he repent. . . .

"This scribe sat in the old John Bunyan Church in London on the first Sunday in July, 1914, and heard the faithful old minister warn the people and nation to change their sinful ways or God would punish them by one of the most destructive wars the world ever has witnessed. A man sitting beside this scribe remarked: 'That old preacher is cranky.' That very man and his family were blown to pieces later by a German bomb. The World War was a punishment sent on sinful people and nations.

"Fair Texas and America need not be fooled. Unless the Nation and the States change to a more just rule; unless the business world quits extorting the last 'pound of flesh' from the needy masses; unless the religious organizations quit making our churches commercial institutions and simply places for amusement and riotous living, and, lastly, unless the rank and file of the common people, the laborers, the farmers and the tradesmen quit their extravagant roving, stay at home and build more homes and rear their families to fear God and obey the laws of God, of nature and the State and Nation, the worst plagues of Egypt will be visited upon this fair land.

"God will stir up the European and Asiatic peoples against us, and they will swarm over both our shores like wharf rats in high tide. Our elder people will be massacred and our younger will be put in bondage and the later ends of their American war debts will be paid in blood.

"Those Old-World people do not like America now, and, as they never learn anything nor ever forget anything, the next generations will go into frenzied hatred toward us and America will go the way of all the Nations that forget God. Cut this out; it will be prophetic reading for your grandchildren."
D. M. Smith.

Many among the thoughtful and well informed are sensing the approach of a crisis, which in magnitude will overshadow everything that has ever befallen this old world. What will it be?

THE STIRRING OF DRY BONES.

The "Vorwaerts," a Yiddish journal, states in a recent issue that "twenty thousand persons have abandoned Judaism and become converts to various Christian sects in Hungary since the end of the war, according to statistics published here [Budapest] by the Hungarian Statistical Review." The news item goes on to say that "The conversion epidemic is a cause of great concern to Jewish leaders in Hungary." It may well be, for it is the beginning of much more.

Immediately following this item, in the same paper, is another, of profound significance: "Jerusalem, June 5.— Jewish immigration to Palestine continues and increases. 1750 immigrants have entered Palestine during May." Another dispatch has it that the immigrants are coming in at the rate of a thousand a week.—Even now the remnant that has returned number many more than those who came back from the seventy-years' captivity under Ezra and Nehemiah.

PERILOUS TIMES.

Year by year the pleasures of the rising generation are becoming more shameless, and the modesty of womanhood in dress and deportment is less set by. Year by year the creeping paralysis of indifference and unbelief is making itself more felt in the churches, and the spirit of the age becomes more brazen and defiant. It is harder to reach consciences. The number of those who sneer increase on every side. Penitence, reverence, and godly fear, are rarer. I speak not of the world alone, but of the professing church. Insensibly the standard of morals is being lowered, and a spirit of compromise is settling upon churches. What a few years ago some were yet ashamed of and they apologized for, they now defend and justify. He who does not approve is behind the times. It is not those who practice evil, but they who protest against it that are "evil-minded." They think it a mark of moral excellence in themselves that they cannot tell the odor of decay from the fragrance of purity. The hardening of the moral sense, in the presence of the light, comes side by side with the blinding of the heart. "Because they received not the love of the truth. . . . God sendeth them a working of error that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10, 11). "O Lord revive thy work in the midst of the years, in the midst of the years, make known; in wrath, remember mercy." (Hab. 3:2).

WORD AND WORK

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

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

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No. 7.

NEWS AND NOTES.

From Jacksonville, Fla.: "I have been in two great tent mission-meetings here of late which resulted in the establishing two new congregations, namely, at Leesburg and Bronson, Fla. A congregation of 25 or 30 is meeting at Leesburg, Fla., and a small congregation of a dozen or more at Bronson."—H. N. Rutherford.

From Hayden, Colo.: "The meeting here is gaining in interest each day. Our meeting at Turpin, Okla., was fine. Nine precious souls were led to the Lord. The attendance represented six different congregations. The zeal of these Western Oklahoma folk has the sky for its limits."—J. F. Smith.

From Toronto: "We had a splendid June meeting at Meaford. Good fellowship, a fine missionary spirit exhibited for both Home and Foreign work. Twenty-four churches represented. Among them a number of Detroit brethren. The hospitality of Meaford folks was wonderful. Bathurst Street is enjoying Brother Cauble.

"We in Toronto surely enjoyed the visits of Brothers Boll and Olmstead, and I feel they have done much good.

"The work at Niagara Falls, N. Y., is very encouraging. The meetings are well attended, and the brethren have a mind to work. If you hear of any brethren tourists who are visiting the Falls and want to meet their brethren, I am sure they would be welcome. The address is 2228 East Falls Street, Niagara Falls, N. Y. Meetings 11 A. M. and 7 P. M. Pine Orchard, Ont., also is working well."—Alex. M. Stewart.

Frequently churches wire us to ship song books, asking us to "send the bill": in such cases, we always ship promptly. But as song books are customarily "cash," we request that remittance be prompt—unless special arrangements have been made. Please!

From New Albany, Ind.: "Our tent meeting will begin on July 11 this summer, and will be conducted by Brother H. H. Adamson. Brother Davis will begin the meeting July 11 and Brother Adamson takes charge on the following Wednesday night. The tent will be located where it was last year, Vincennes and Beeler. We extend the brethren in Louisville and sister congregations a cordial invitation to attend these services from time to time. We want the prayers of the brethren everywhere for the work here and especially during the special services."—J. M. Hottel.

This came from the Merritts, as they were sailing from New York:

"Arrived safely in New York. Sailing immediately. Like accommodations fine. We are surely happy, not to leave America, but to work for the Master."—Mr. and Mrs. J. D. Merritt.

"The meeting at Clifton, with two baptisms, closed May 23. Many fine people live here. May 30 I spoke on Missions at Oxford and the tent of the churches working together in Central Florida was turned over to me for evangelistic work in Florida. All money and all requests for meetings are to be sent to me.—J. Madison Wright, care Mrs. E. C. Jackson, Box 147, Palatka, Fla."

"Just closed a fairly good meeting at Iago. Plan to hold several others while here.

"Dasher Bible School has completed plans for the next session, with an enlarged and superior faculty and considerable improvement in its equipment. Consequently it offers superior training and accommodations. Catalog is now ready. Write G. B. Dasher, Valdosta, Ga., Route 4."

From Palatka, Fla.: "J. Madison Wright has been tendered the tent for Mission work in Florida, and he is now in Palatka. This is indeed a mission field. May this notice enter many homes, that prayers may be given, and your fellowship may come to further the difficult work, and that the true Church may give light. Hold up his hands and write him. Address, Box 147, Palatka, Fla."—Mrs. E. C. Jackson.

"A twelve day tent meeting conducted by N. H. Rutherford, Jacksonville, who did the preaching, and A. T. Hamiter, Gainesville, who led in the song services, came to a close June 4. The New Testament order of worship was preached here as perhaps never before in the history of Leesburg. Two who made the confession, four who came out from denominations, and sixteen who were already members of the church, were organized into a congregation to stand up for Jesus and the New Testament order of worship at this place. We will meet in a home for the present. God has wonderfully blessed our efforts here, and we feel that He will continue to bless them in providing a permanent place of worship. Brother Hamiter and Brother Rutherford will watch over the little band at this place. Pray for us in our work here.

"We extend a Christian welcome to tourists who may come to Florida for the winter; also to any of the Faith who contemplate coming to Florida to make their homes. We need you.

"Leesburg is a city of about five thousand, in the citrus fruit part of the state, situated between Lake Harris and Lake Griffin, two of the largest lakes in the state."—Lelia V. Homan.

From Strathmore Blvd., Toronto: "We have had good meetings since Brother Boll left us. One brother has taken his stand with us as a Christian only."—Earl C. Smith.

The King's Business, of Los Angeles, in reviewing our hymnal says:

"Great Songs of The Church," E. L. Jorgenson, Compiler, alphabetical arranged. Here are 450 hymns, including the largest number of the good old hymns ever contained in one song book. One could sing nine different hymns every Sunday in the year without repetition, if desired. The index is remarkable, consisting of 'Index of Hymn Tunes,' 'Scripture index from Genesis to Revelation,' 'Index to Titles,' 'Index to First Lines,' making it unusually easy to find the particular hymn desired for any occasion. It is without question the most desirable and satisfactory hymn book ever prepared for general Church and Sunday School services. Send for a copy and see if you do not fall in love with it."

"You have done the church a great service in compiling the song-book. Next, encourage learning the songs so well that singers will not need to look at the book during worship."—O. D. Bixler.

R. H. Boll is with Peak and Main St. Church, Dallas, in a good meeting. Seventeen responses to date in D. H. Friend's Longfield Avenue Meeting, Louisville.

O. D. Boyer and Philip Bornwasser are in a meeting at Louisburg, Mo.

From Kenedy, Texas: "I am here in a good meeting. We meet at 10 A. M., and have half-hour song service; then half-hour Bible instruction; followed by a half-hour sermon on a portion of Philippians. At night we have an hour's Song Drill by Brother H. Teddie, then the Gospel Meeting at 8:15. Have a tent most suitably located. The congregation here is small but very active. Brother H. B. Gist is their evangelist and he is a good, wide-awake worker. Pray for us."—G. A. Klingman.

In some way we failed last month to mention the good meeting recently conducted by Ormsby Avenue Church, Louisville, in which there were a dozen responses or more. Brother M. L. Moore, of Bowling Green was the preacher.

From Columbia, Tenn.: "Some of the Tennessee Orphan Home children have already gone to family homes for a summer vacation visit, and those remaining in the Home are anxiously awaiting for invitations, so they can make a summer vacation visit. It is beneficial and uplifting to the children to get a visit for a short while in a family home, and we trust that each and every one of them will get the opportunity and invitation. We wish those taking a child or children for short visits in their homes only knew how favorably the children are impressed with family home life, and the visits will remain green in their memory as long as they live."—John W. Fry.

The following churches have purchased "Great Songs of The Church" in quantities since our last report: Galveston, Texas; West, Texas; Winter Haven, Fla.; Albion, Me.; Arcola, La.; Pulaski, Tenn.; Greenville, S. C.; Bloomfield, Ky.; Old Union (Gallatin) Tenn.; Oklawaha, Fla.; Obion, Tenn.; Nashville, Tenn., (Joseph Avenue); Dubuque, Iowa; Zanesville, Ohio; Bloomington, Ind.; Coal City, Ind.; High View, (Buechel), Ky.; Martinsburg, Ind.; Smedley, Ind.; New Orleans, La.; Paris, Texas; Newmarket, Ontario; Burnett Avenue, Louisville; South Tunnel, Tenn. Also the following Publishing Houses have purchased in quantities: Pentecostal Publishing Company, Louisville; Los Angeles Bible Institute Book Room; Japan Book and Tract Society, Tokyo.

THE ONTARIO JUNE MEETING.

This meeting was held at Meaford on June 12 and 13. We had good attendance, about 475 being present at each of the three services on Sunday. There was dinner and supper for all, and to spare. All visitors were made to feel comfortable by the hospitality here, which reminded me of our Southern hospitality. The plans for the meeting were well executed—everything working smoothly, due to faithful work beforehand, and all co-operating. The program as planned was carried out with few exceptions, most notable of which was that Bro. Rowe was unable, for good reasons, to be present. We were fortunate in securing the services of Bro. John T. Smith who gave us a fine address on "The All-Sufficiency of the Church," leaving no doubt about the church, even today, being all-sufficient. All the addresses were inspirational and well received. A good spirit was shown throughout the meeting. All came and stayed in a good humor.

Two young ladies were baptized and much done otherwise to strengthen the work. Over \$400 was given for all purposes, and a strong missionary note was struck. The work here generally is encouraging.

E. Gaston Collins.

The Word and Work has in stock a number of excellent tracts, published to sell almost at cost, for the sake of the Cause. Some of them have sold by the ten thousands, and are especially suitable for use during, or preceding, protracted meetings. A notice of your gospel meeting may be printed on a space left blank for that purpose. In thousand lots, we print this notice without extra charge. A quarter will bring a sample set of seven best tracts.

THREE-FOLD APOSTASY—THE ERROR OF BALAAM.

H. N. RUTHERFORD.

The reader will recall "The Way of Cain," my former article. The way of Cain is purely and simply the pride of the human heart which substitutes the notions of the unregenerate mind for the revealed truth of the Word of God.

"THE ERROR OF BALAAM."

Of the false prophet who taught Balak to cast a stumbling-block before the people of Israel, we read three times in the New Testament. Peter wrote of "the way of Balaam" (2 Peter 2:15). The glorified Christ in the Apocalypse (2:14), speaks of "the doctrine of Balaam;" and Jude here mentions his error. That the three are most intimately related is self-evident. Out of his errors sprang both his way and his doctrine. He was a striking example of those who suppose that the object of godliness is to make gain, and who consider it a right and proper thing that religion should be used to minister to one's personal advantage. Leo the Tenth was a true disciple of Balaam when he exclaimed to his Cardinals, "What a profitable thing this myth about Jesus Christ has been to us!" How like Simon the magician of Acts 8:18, 19. And every person of whatever sect or system, or perchance outside of all such, has followed after the error of Balaam, who enters upon the dispensing of religious mysteries with a view to financial or other emolument.

Balaam's history, as recorded in the book of Numbers, is an intensely solemn one. He "loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet." While professedly a prophet of God, he endeavored to prostitute his sacred office to the accumulation of wealth. He persists in the effort to either curse or seduce the people of God for his own advantage. Balaam stands before us branded on the page of inspiration as one who, for temporary profit, would stifle his own convictions and lead astray those directed by him.

It appears from observation that the same dreadful error that characterized Balaam is at the bottom of a vast majority of sects and evil systems being at present propagated by zealous workers and preachers.

Let us beware, my fellow-preachers, lest we follow the way of Balaam in going where "the pot boils," and let the baneful influence of gold determine in our minds the conclusion that we can do more good at the place where the "long green" glares up the more plentiful. Let us take heed and keep ourselves from all covetousness. The golden spell of mammon is upon the whole host of orthodox and heterodox sects.

This is what leads to the effort to please not God, but men. Smooth things are prophesied; truths offensive to ticklish ears are scarcely touched upon, or altogether avoided, and all in order

that the purse of the ungodly may be loosened and the ministry be made a profitable and honorable occupation.

Of old, Christ's servants went forth in simple dependence upon Himself, for His name's sake, "taking nothing of the Gentiles." Elisha-like, they refused anything that looked like payment tendered for the gift of God. Abraham-like, they would not be enriched by Sodom's king. Peter-like, they spurned the money of the unworthy that no evil taint might be upon their ministry, nor a salve be put upon the sinner's conscience. But it is far otherwise with the popular apostles of a Christless religion. Gehazi-like, they would run after every healed Naaman and beg or demand a fee. Lot-like, they pitched their tent towards, and then build a house in Sodom and under Sodom's patronage. Like Simon Magus, they think that the gift of God can be purchased with money. But the dark clouds of judgment are gathering overhead, and soon they will learn, as Balaam did, the folly of pursuing so evil a way.

Jacksonville, Fla.

AGONY FOR SOULS.

The overheard closet supplications of Knox were, "Give me Scotland or I die!" and those of Whitefield were, "Give me souls, or take my soul!" Of Alleine, it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." John Bunyan said: "In preaching I could not be satisfied unless some fruits appear in my work." Said Matthew Henry: "I would think it a greater happiness to gain one soul to Christ, than mountains of gold and silver to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work."

When the attendants around the dying bed of David Stoner thought that his spirit had taken flight, he raised himself up in bed and cried: "O Lord, save sinners! save them by the scores, save them by hundreds, and save them by thousands!" and his work on earth was finished. The ruling passion was strong in death.

Brainerd could say of himself on more than one occasion: "I care not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I awaked the first thing I thought of was this great work; all my desire was for the conversion of the heathen, and all my hope was in God."

John Welsh was often in the coldest winter nights visiting for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."—*Selected.*

THESE THREE.

STEPHEN D. ECKSTEIN.

When God, in the fullness of time, sent the Redeemer to his chosen people, they had drifted far away from the true spirit of worship. The law, which had been given them as a safeguard against the pernicious influences of the Gentile nations around about them, and to guide them in the paths of righteousness and turn their hearts to God in a true spirit of humility and sense of need, had become instead a cruel taskmaster in whose meshes they were hopelessly entangled and held in abject servitude. With religious freedom had also gone civil liberty, so that they were groaning under a foreign power whose sole interest in them was to enhance their own pecuniary profit and lust for power. These people were longing for freedom, and were anxiously looking for a Savior, who should help them throw off the yoke of Roman rule and set them up as a free and independent people. They were awaiting the coming of a great military leader sent of God and endowed with superhuman power. Under such leadership they expected, some day, to rally their forces and become a great, or perhaps the greatest world power. The real cause of their decline and fall they were not able to perceive. They failed to see that they were the bondservants of sin and were in a state of rebellion against the living God, whose free grace they were rejecting. A Savior from sin and spiritual bondage they did not need. Were they not the children of Abraham, and heirs of the promises? Had God cast away his people and broken his covenant with Israel? By no means. Our God is unchangeable and his covenant is built upon the Rock of Ages. "Heaven and earth shall pass away, but my word shall not pass away." Jesus came not to do away with the law, but to fulfill it; not so much to initiate a new religion, but to give expression to the Father's love. He established a more intimate relationship between God and man. His death rent the veil between the Holy and the Holy of Holies. He stood forth as the one mediator between God and man. Through him were all the nations of the earth to be blessed. He taught us to know God as the Father of all believers.

This new idea of a more intimate relationship was especially set forth in his discourse on regeneration, when He told Nicodemus of the necessity of a new birth. "Flesh and blood cannot inherit the kingdom of God." "That which is born of the flesh is flesh; that which is born of the spirit is spirit." When a man is born of water and the spirit, God becomes a real factor in his life. He is henceforth in vital touch with the infinite. "Old things have passed away, behold all things are become new." True, our tenement of clay is still this mortal body, but we mortify the deeds of the body that we may live that new life, the spirit life, which is hid with God in Christ Jesus by whose redemption we are set free from sin and death.

In this brief consideration of this very important subject, we shall mention three manifestations of this inner spiritual life.

First, it is a life of faith. "We live by faith, not by sight." "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared Him." Jesus knew the Father intimately. Already at the early age of twelve he was about his Father's business. His physical eyes and ears could have no direct communion with the Father, but to His Spirit he was an ever present reality. After a very busy day, doing the Father's will, he would seek solitude that he might in the quiet night watches commune with the Father and receive added strength and inspiration for more difficult service. He sought constantly to know more of the Father's will and to subject his own will to the supreme will of the Father's. This was an act of faith, which was well pleasing to the Father. He never rebelled against the Father's plans and purposes in his life, but quietly and faithfully went about his work, although his best efforts often bore no immediate or apparent fruits, and although his work met the most severe opposition and the most intense hatred and persecution from those whom he sought to befriend and help.

Again, he never sought his own glory, but ever sought to increase the Father's glory. His words were the words he had heard of the Father and his works were such as his Father had sent him to do. "I can of my own self do nothing; as I hear, I judge, and my judgment is just, because I seek not my own will but the will of the Father which sent me." Thus Jesus developed his spiritual life and finished his difficult life-work. We may do our part in carrying out God's plan in our life, if we walk in the Master's footsteps. Our faith will grow stronger, our spiritual life richer, and our walk with him although as yet by faith and not by sight, will reflect his glory and fill our hearts with joy unspeakable.

Secondly, our spiritual life is a life of hope; not as the hopes of this world, which are daily dashed to pieces on the rocks of human experience, often just as they give the best promise of realization. The Christian's hope is built upon the impregnable rock of God's holy word, and cannot fail. Now, we do not hope for those things which we have already realized, but for that which is yet to come. Our redemption is past, our salvation is present, but our glorification is yet to be accomplished. We who have been with Jesus here, who have suffered with Him, fought His battles, and gained His victories, shall some day be glorified with Him, with the glory He had with the Father before the world was. O glorious hope! O blessed promise, which shall be realized and fulfilled in that day! We long for the appearing of our Lord and Master, when He shall come to bring us home with Him. He is now yonder making intercession for us, and making all things ready. When He comes again, we shall meet Him and go in with Him to the great marriage feast where we shall be forever with Him.

Now, this is that blessed hope, and the glorious appearing

of our Lord and Savior, Jesus Christ, for which we are looking. Having this hope of the realization of God's blessed promises, we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." We do not know the day, nor the hour of His appearing, but having this hope in us we purify ourselves as He is pure. It is the one great concern of every child of God that he may be ready to meet his Savior when He comes. It is a glorious truth from the other world which detaches our thoughts and interests from the fleeting things of this life, and sets before us a glorious prospect which so far exceeds in beauty and loveliness anything that this world can offer that the most dazzling splendor of these present things fades into insignificance in comparison.

If those who have given little thought to the second coming of Christ, and who lack interest in God's promises of a future reward and glorification at the time of His appearing will give special attention to this matter, and note carefully what the Lord and His apostles have to say about it, they will find that it was the very heart of their teachings. It was a source of unspeakable joy in the early church and gave zest and power to their testimony which it otherwise would not have had.

Thirdly, the Christian life is a life of love. What a world of meaning is included in that little word, LOVE. What tragedies have been enacted in its name. What suffering, what sacrifice, what devotion has been laid as a tribute upon its altar. Life, fortune, position, honor—none has been considered too precious when devotion to love has demanded it. He who truly and unselfishly loves is developing the noblest and best there is in him. Love is a gift of God. Cultivate it as his most precious gift to you and thereby glorify Him and receive a double portion of his blessing in your soul.

But, alas, not all that passes for true love is divinely inspired and divinely directed. Much of it is selfish, degraded and entirely unworthy the name of that noble passion of the soul. True love is known by its kindness, its longsuffering, its meekness, its forbearance, its truthfulness, its gentleness, and its helpfulness. It rejoices the heart, it ennobles the soul, it enriches the life and scatters joy and blessing where it goes. But such love in all its richness and beauty does not grow spontaneously in the human heart. It can only emanate from God Himself who is the source of all true love. God is love and He has manifested to us in the gift of His Son, who, while we were yet sinners, died for us that we might live eternally with Him.

Now, if we would live this love life; if we aspire to ever greater heights in our devotion to our Lord and to our fellowmen, we must be in constant communion with Him, who is the greatest lover this world has ever known. An hour daily spent on our knees before the Lord in sacred meditation and prayer and in a

spirit of meekness, faith and self-surrender, will flood our souls with His superhuman love, and the whole aspect of our lives will be very materially changed. God's gift to us in answer to our prayers will abide with us, and will fill our hearts with faith, hope, love; these three, but the greatest of these is LOVE.

"MEN LOVED THE DARKNESS RATHER THAN THE LIGHT."

The following article is an extract from John Lord's "Beacon Lights of History," and is in the judgment of the Editor very remarkable. John Lord, judging from certain other utterances, was not an "orthodox" Christian; perhaps not a professing Christian at all. All the more remarkable are these utterances, as representing the observations and conclusions of even a clear-sighted man of the world of wide opportunities and learning.—The extract is taken from his chapter on Mohammed. The historian moralizes on the well-known fact that in his teaching after his famous flight Mohammed compromised some of his former standards. The reference in this article to Mohammedanism may be ignored; the universal application of the principle of compromise to all the world's teachings and religions here pointed out, vindicate the words of Jesus Christ our Lord: "This is the judgment that the light is come into the world, and men loved the darkness rather than the light; for their works were evil." All italics in the article are mine.—R. H. B.

If, in comparison with Christianity, it [Mohammedanism] is a corrupt and false religion, as many assume, then what deductions must we draw from its amazing triumphs? For the fact stares us in the face that it is rooted deeply in a large part of the Eastern world, or, at least, has prevailed victorious for more than a thousand years.

First, we must conclude that the external triumph of a religion, especially among ignorant or wicked people, is not so much owing to the purity and loftiness of its truths, as to its harmony with prevailing errors and corruptions. When Mohammed preached his sublimest doctrines, and appealed to reason and conscience, he converted about a score of people in thirteen years. When he invoked demoralizing passions, he converted all Arabia in eleven years. And does not this startling conclusion seem to be confirmed by the whole history of mankind? How slow the progress of Christianity for two thousand years, except when assisted by direct supernatural influences! How rapid its triumphs when it became adapted to the rude barbaric mind, or to the degenerate people of the Empire! How popular and prevalent and widespread are those religions which we are accustomed to regard as most corrupt! Buddhism and Brahmanism have had more adherents than even Mohammedanism. How difficult it was for Moses and the prophets to keep the Jews from idolatry! What caused the rapid eclipse of faith in the ante-diluvian world? Why could not Noah establish and perpetuate his doctrines among his own descendants before he was dead? Why was the Socratic philosophy unpopular? Why were the Epicureans so fashionable? Why was Christianity itself most eagerly embraced when its light was obscured by fables and supersti-

tions? Why did the Roman Empire perish, with all the aid of a magnificent civilization; why did this civilization itself retrograde; why did its art and literature decline? Why did the grand triumphs of Protestantism stop in half a century after Luther delivered his message? What made the mediæval popes so powerful? What gave such ascendancy to the Jesuits? Why is the simple faith of the primitive Christians so obnoxious to the wise, the mighty, and the noble? What makes the most insidious heresies so acceptable to the learned? Why is modern literature, when fashionable and popular, so anti-Christian in its tone and spirit? Why have not the doctrines of Luther held their own in Germany, and those of Calvin in Geneva, and those of Cranmer in England, and those of the Pilgrim Fathers in New England? Is it because, as men become advanced in learning and culture, they are theologically wiser than Moses and Abraham and Isaiah?

I do not cite the rapid decline of modern civilized society, in a political or social view, in the most favored sections of Christendom; I do not sing dirges over republican institutions; I would not croak Jeremiads over the changes and developments of mankind. I simply speak of the marvellous similarity which marks the spread and triumph of what is corrupt and wicked in all institutions and religions since the fall of man. Everywhere it is the frivolous, the corrupt, the false, which seem to be most prevalent and most popular. Do men love truth or readily accept it, when it conflicts with passions and interests? Is any truth popular which is arrayed against the pride of reason? When has pure moral truth ever been fashionable? When have its advocates not been reviled, slandered, misrepresented, and persecuted, if it has interfered with the domination of prevailing interests? The lower the scale of pleasures the more eagerly are they sought by the great mass of the people, even in Christian communities. You can best make colleges thrive by turning them into schools of technology, with a view of advancing utilitarian and material interests. You cannot make a newspaper flourish unless you fill it with pictures and scandals, or make it a vehicle of advertisements, which are not frivolous or corrupt, it is true, but which have to do with merely material interests. Your libraries would never be visited, if you took away their trash. Your Sabbath-school books would not be read unless you made them an insult to the human understanding. Your salons would be deserted, if you entertained your guests with instructive conversation. There would be no fashionable gatherings, if it were not to display dresses and diamonds. Your pulpits would be unoccupied, if you sought the profoundest men to fill them.

Everything, even in Christian communities, shows that vanities and follies and falsehoods are the most sought, and that nothing is more discouraging than appeals to high intelligence or virtue, even in art. This is the uniform history of the race, everywhere and in all ages. Is it darkness or light which the world

loves? I never read, and I never heard, of a great man with a great message to deliver, who would not have sunk under disappointment or chagrin but for his faith. Everywhere do you see the fascination of error, so that it almost seems to be vital as truth itself. When and where have not lies and sophistries and hypocrisies reigned? I appeal to history. I appeal to the observation and experience of every thoughtful and candid mind. You cannot get around this truth. It blazes and burns like the fires of Sinai. *Men left to themselves will more and more retrograde in virtue.*

What, then, is the hope of the world? We are driven to this deduction, that if truth in itself is not all conquering, the divine assistance, given at times to truth itself, as in the early Church, is the only reason why truth conquers. This divine grace, promised in the Bible, has wrought wonders whenever it has pleased the Almighty to bestow it, and only then. History teaches this as impressively as revelation. Christianity itself, unaided, would probably die out in this world. And hence the grand conclusion is, that it is the mysterious, or as some call it, the supernatural, spirit of Almighty power which is, after all, the highest hope of this world.

Thus it would appear that Mohammed, after his flight, accommodated his doctrines to the customs and tastes of his countrymen, blending with the sublime truths he declared subtle and pernicious errors. The Jesuit missionaries did the same thing in China and Japan, thinking more of the number of their converts than of the truth itself. Expediency—the accepted Jesuitical principle of the end justifying the means—is seen in almost everything in this world which blazes with success. It is seen in politics, in philanthropy, in ecclesiasticism, and in education. There are political Jesuits and philanthropical Jesuits and Protestant Jesuits, as well as Catholic Jesuits and Mohammedan Jesuits. What do you think of a man, wearing the livery of a gospel minister, devoting all his energies to money-making, versed in the ways of the “heathen Chinese,”—“ways that are dark, and tricks that are vain,”—all to succeed better in worldly thrift, using all means for that single end,—is not he practically a Jesuit? I do not mean a Catholic Jesuit, belonging to the Society of Jesus, but popularly what we mean by a Jesuit. What would you think of a college which lowered the standard of education in order to draw students, or selected, as the guardians of its higher interests, those men who would contribute the most money to its funds?

This spirit of expediency Mohammed entertained and utilized, in order to gain success. Most of what is false in Mohammedanism is based on expediency. The end was not lost sight of,—conversion of his countrymen to the belief in the unity and sovereignty of God, but it was sought by means which would make them fanatics or pharisees. He was not such a miserable creature as one who seeks to make money by trading on the religious

capital of the community; but he did adapt his religion to the passions and habits of the people in order that they might more readily be led to accept it. He listened to that same wicked Voice which afterwards appeared in the guise of an angel of light to mediæval ritualists. And it is thus that Satan has contrived to pervert the best institutions of the world. The moment good men look to outward and superficial triumphs, to the disregard of inward purity, that moment do they accept the Jesuitical lie of all ages,—“The end justifies the means.”

PRAY FOR REVIVAL.

Every thousandth man in the Nation at large is an unpunished murderer; every sixth person (the Chicago Health Institute says every fourth) is socially diseased; two children out of every three are growing up totally uninstructed in spiritual things.

America, says the “Literary Digest” (July 19, 1924), is threatened with a “revival of Paganism.” Quoting another it declares that “we are on the brink of that corruption and sensualism which preceded the crash of the Roman world and the emptying of her temples.” Suicide, passion, hoodlumism, social immorality, divorce, leniency of juries, are among the “appalling increase” of evils mentioned.

Said the World’s Christian Fundamentals Association at its annual meeting in May:

“All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking down of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival.”

“*We must seek a heaven-sent revival.* It was the revival under Wesley that saved England from the blight of Materialism in the Eighteenth Century. It was the sweeping revival of 1800 that saved America from the open infidelity that threatened the young republic at that time; and *only a Heaven-sent revival can cleanse the church of today from the blight of rationalistic modernism, and can stem the rising tide of lawlessness in the world.* If the evangelical churches are content with a cold, dead, non-combatant orthodoxy, the present apostasy will rapidly ripen, and ere long the dark shadow of the Anti-Christ will fall athwart the world. *The call of the hour is a call to prayer. Let every evangelical church become a red-hot furnace of spiritual fire, and the Lord that answereth by fire, let him be God.’”*

The great classic work of refutation of Seventh-Day Adventism is a book entitled “Seventh-Day Adventism Renounced,” by D. W. Canright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through **Word and Work.**

THE SCRIPTURAL-MEASURE LIFE.

E. GASTON COLLINS.

Jesus said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

He gave the highest ideals of life known to man. Here He is giving the changeless principle, "Whatsoever a man soweth, that shall he also reap." He is telling us how some get so much out of life, and why others get so little, and that is because some use a big, full measure in measuring what they do, and others a small, scant measure.

He put it in another way when he said to turn the other cheek: to give our cloak also if they take away our coat or if they compel us to go one mile, go another. He says the ordinary man loves and salutes those who love and salute him—sinners do that. But if we would be perfect and order our lives by the principle of our text, we must "love our enemies (to say nothing of our brethren) and pray for them that persecute us." Fill the measure full.

The ideal life is the Christian life, for the Christian will do this. Only the Christian can live the fullest, best possible life, howsoever full and good one's life might be out of Christ. "Thou shalt love the Lord thy God with all thy heart. . . . all thy soul. . . . all thy mind, and thy neighbor as thyself," is the way to love by the scriptural measure.

Peter once asked Jesus how often he should forgive his brother in sinning against him. "Seven times?" Jesus said, "No, but, until seventy times seven." Peter, don't limit it—keep on forgiving till the measure is full, then press it down, shake it together, and even run it over—thus you will be forgiven—"Give, and it shall be given unto you." How foolish then it appears when we begin to argue about whose place it is to confess, and to hesitate in forgiving. See James 5:16.

So with giving of our means, (rather the Lord's, for the earth is the Lord's, He lets us use it, we are but stewards) if we should give by the above principle, our treasuries would be in a healthier condition, our souls would be too, and we could do more commendably the work of the church.

"He that soweth sparingly shall reap also sparingly and he that soweth bountifully shall reap also bountifully. . . . And God is able to make all grace abound unto you that ye, having always all sufficiency in everything, may abound unto every good work." God "shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." Solomon adds: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. And he that watereth shall be watered, also himself." "Give, and it shall be given."

We should "seek for the fruit that increases to your (our) account," for, "He that seeketh shall find" grace, mercy and refreshing from God.

If in obeying God, to become Christians, we should measure our obedience by the above measure we would not question any of God's commands. For instance, it is contended that baptism is not essential to salvation. The scriptural measure life will rather say, "Lord, I'll believe, and gladly repent of my sins, and if you say so, and if it takes that to show my faith and to complete my obedience, I'll gladly be baptized—I'll go the second mile—I'll fill the measure full—and—and—what more, Lord? I want to do it all." It seems strange that the only thing that is really a test of the sinner's faith, and only an act of faith the majority refuse to do. Baptism is not connected with salvation, only by faith. How can one be "saved by faith" and refuse to do the first act of faith he is asked to do?

So, with prayer—the full-measured prayer is "fervent" and "earnest" and "without ceasing" in "everything."

So, with the Lord's Day worship—we'll be glad to "do this in memory of" Him. When the day comes, we'll not make excuses, nor other plans, but rather, gladly attend "our own assembling together," as the custom of the faithful is. So, we'll do everything with our might, for, "things done by halves are never done right." Let us "work heartily, as unto the Lord." I pray we may shake off our indifference and neglect, by being "hot" instead of "lukewarm"; by filling the measure full. For, there is no satisfaction like that which comes from doing one's duty gracefully, generously and well.

"HOW MUCH OWEST THOU MY LORD?"

The faithful steward's offering will be:

(a) Unostentatious.

"When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father who seeth in secret shall recompense thee."—Matt. 6:3, 4.

(b) Cheerful.

"God loveth a cheerful giver."—2 Cor. 9:7. (Literally a hilarious giver).

(c) Liberal.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again."—Luke 6:28.

(d) Sacrificial.

"Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing."—2 Sam. 24:24.

(e) Systematic and proportionate.

"Upon the first day of the week let each one of you lay by him in store, as he may prosper."—1 Cor. 16:2.

"Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."—Deut. 16:17.

While no hard and fast proportion is fixed under the New Covenant, certainly the obligation cannot possibly be less under the gospel than under the law. The Jew, before ever his free-will offerings began to be reckoned, paid:

(a) A tenth for the support of the Levitical service. (Num. 18:21-24).

(b) A tenth for the maintenance of the temple feasts. (Deut. 14:22, 23).

(c) A tenth every third year for the poor fund. (Deut. 14:28, 29).

Indeed, long before the Mosaic Law was formulated the tithe had been recognized as an obligation of universal application for the support of religion. The spade of the archæologist keeps adding to the proofs that the law of the tithe was in earliest times applied in Babylonia and Egypt, while hoary records of India and China attest the same to have been the practice in those lands as well. So Abram (Gen. 15:28-20) "gave a tenth of all to Melchizedek, King of Salem . . . priest of God Most High," and Jacob followed in the steps of his grandfather in devoting the tenth to God's service (Gen. 28:22). Did not our Lord distinctly endorse this sacred obligation Himself, when He said to the Pharisees, who boasted how careful they were to tithe everything, even to the garden herbs, "This ye *ought* to have done?" (Matt. 23:23) and shall the Christian, redeemed not with corruptible things, with silver or gold, but with precious blood, as of a lamb without blemish and without spot (1 Pet. 1:19), being no longer under the compulsion of law, but impelled by God's free grace, be content with a lower standard than that of the Jew? That were a cheap, low type of Christianity, indeed, which could content itself with giving less than one-tenth. While our circumstances are somewhat different nowadays, and we pay to the State in taxes part of what the good Hebrew of old, under theocratic government, paid into the temple treasury, yet the principle remains the same that a *certain fixed proportion is to be set aside in recognition of God's ownership of the whole*. Instead of repudiating the obligation on the low ground, that we "must be just before being generous," should we not rather be *both* generous and just? Charity may begin at home and pay all its tithes, but it is only when it refuses to remain at home, and reaches out to the regions beyond self-interest, that it enters the region of free-offerings.

Is it possible that fear is a mightier motive than love? Zaccheus, upon his conversion, gave "*half* of his goods." Barnabas sold his estate in Cyprus, and gave away *the whole* of the proceeds. On that principle is the twentieth century Christian to act? There is perhaps no better proof of genuine Christian living than that of generous, God-like giving. "Suffer her, to *keep* it against the day of my burying," said our Lord of the precious

ointment which Mary *had already unstintingly expended* upon Him, and so had deposited in the best of savings banks at highest rate of compound interest.

"Whatever, Lord, we lend to Thee,
Repaid a thousand fold will be
Then gladly will we give to Thee,
Who givest all."

We have his word for it that it will all come back abundantly in blessing, both spiritual and temporal.

"Honor Jehovah with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine."—Prov. 3:9, 10.

"There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."—Prov. 11:24.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive."—Mal. 3:10.

In all giving, it must be ever remembered that stewardship cannot possibly be fully discharged by any giving of money merely. "First they gave their own selves," was the encomium won by the Macedonian Christians of Paul's day, who were most liberal likewise in their giving of their means.

"In all things I gave you an example, that so laboring ye ought to help the weak and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

A PRACTICAL APPLICATION.

I ought to give systematically, proportionately and cheerfully. What better system can I adopt than that of laying aside regularly, whenever I receive my income, a certain proportion to be administered as a sacred trust-fund for the Lord?

What this proportion is to be, must be settled between the Lord and me, but as I am not willing to adopt a lower standard than Pagan or Jew, I may *start* with at least a tithe of my net income, adding such freewill offerings as I may find possible with His blessing.

As a *constant* out-go of sympathy in giving is sure to bring a continuous inflow of joy in living, I will make it a rule to give *every week*. In order to be perfectly true in my dealings with God in this matter, I will *keep an accurate account* of all that I give, balancing the amount with my income at least once a year.

And in order to put this purpose into practice without longer delay, I covenant to commence doing this NOW.—David McConaughy, in *Evangelical Christian*.

This issue of The Word and Work will be sent to all whose time expired within the last three months—April, May, June. Please renew!

CATECHISM ON THE BOOK OF ACTS.

Chapter I.

Question. By whom was the Book of Acts written?

Answer. The Book of Acts was written by Luke.

Q. To whom was the Book of Acts written?

A. The Book of Acts was written to Theophilus. (Acts 1:1).

Q. What other book of the New Testament was addressed to Theophilus?

A. The Book of Luke. (See Luke 1:3).

Q. What then is meant by "former treatise"?

A. The Book of Luke.

Q. With what does that "former treatise" deal?

A. "All that Jesus began both to do and teach until the day that he was received up."

Q. Where does the Book of Acts begin?

A. The Book of Acts begins with the story of the resurrection of Jesus.

Q. For how many days did Jesus appear to His disciples before he was received up?

A. "By the space of forty days." (Acts 1:3).

Q. Of what was He speaking during the forty days?

A. "The things concerning the kingdom of God." (1:3).

Q. What promise did He make the apostles?

A. The promise of the Holy Spirit. (1:4-5).

Q. When were they to receive the promise?

A. "Not many days hence." (1:5).

Q. What commandment did He give them?

A. The "Great Commission." (Matt. 28:19-20; Mark 16:15-16; Luke 24:47).

Q. On what day was the ascension?

A. On the fortieth day.

Q. What occurred immediately after the ascension?

A. Two angels appeared to the disciples. (1:10).

Q. What did the angels say?

A. "Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Q. What then did the disciples do?

A. They returned to Jerusalem to the upper room and continued in prayer? (1:12-14).

Q. What had Jesus told them to wait for?

A. The promise of the Holy Spirit. (1:4).

Q. While they were waiting what work did they attend to?

A. The choosing of one to take the place of the traitor Judas. (1:15-26).

Q. Who made the selection?

A. The Lord Himself, and Matthias was "numbered with the eleven apostles."

(During the past school year our Grammar and High School grades of the Portland Christian School studied the Book of Acts. The study was both interesting and profitable. At the end the book was reviewed and summarized in the form of a catechism which each pupil was required to make for himself. It occurred to me that sections of the work by different ones might be interesting and profitable reading in Word and Work and so the Catechism on chapter one by Miss Edna Lee Green, one of our graduating eighth grade pupils, is offered for this issue. Children, and children's classes might profit by this study.—S. C.)

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

It is not too late yet to double the number of our foreign missionaries in 1926. ** A thousand million are waiting for the light we have received.

Sister Hettie Lee Ewing, of Los Angeles, sails for Japan on the thirteenth of August—and her transportation is all provided. ** That popular pamphlet, "Where Christ Has Not Gone," is almost sold out, but copies may yet be had at a quarter each, or five for a dollar. Put them into service. ** Two million five hundred thousand are dying in heathendom every month *without hearing the gospel*. ** Passage to China is booked for Sister Ethel Mattley, but not all of her funds are yet supplied. What person, group or church wishes to have \$1.00 a month or more fellowship in her work among 440,000,000 people?

There are 16,000 Jews in Dallas where Bro. Eckstein seeks "the lost sheep of the house of Israel." ** A good response has been made toward bringing the Bixlers home for a rest. Please let other gifts follow promptly. ** As Bro. John Sheriff is now devoting himself to gospel work apart from his trade, a full support should be immediately supplied. He is training a class of natives to be public workers. ** Sister Sarah Fox reports they have been having good meetings in their tent in Japan. ** On account of sickness of his wife, Bro. Geo. Benson, of China, has gone to the coast. Other workers of Kwai Hsien left temporarily on account of the very bad conditions resulting from the strike against the Christians. A full page could only very briefly tell of the terrible things in this devil-ridden land. ** Max Langpaap, of Honolulu, writes hopefully of clearing the debt on his property this summer. ** Pray for Bro. and Sister Desha, our missionaries in India. ** Harry Fox is working on a zealous Buddhist school teacher whom he thinks would be a power for good if converted. ** Take heart. Bro. S. H. Hall has received \$10,000 mission money in a single remittance. Part of it will be applied on a building for the Japanese work in Los Angeles. ** The Moody church in Chicago, which has nearly 100 foreign missionaries in its membership, raised in cash and pledges \$43,000 for this work on April 11, which was \$9,000 increase over their previous year. ** The old dormitory in Tokyo is being remodeled and repaired so as to afford a comfortable and sanitary abode for Sister Cypert in her work among the girls. Perhaps Sisters Kennedy and Ewing will abide there also. ** Bro. and Sister Dow Merritt should be in Africa before this is in print. ** Here's a reminder of the Rhodeses, the Moreheads, Sister Andrews, and Bro. McCaleb, of Japan; and of the Shorts and Lawyers in Africa. ** Pray God to send more workers.

SINDE MISSION LETTER.

The wet season is over and we are now having some very nice sunny weather,—real hay weather. We are hoping to get some buildings up again this year. As most of you know we are all living in the same house—Lawyers and ourselves. Then the Merritts are coming—well, all three families can hardly live together. So we must have more buildings, and we want to get them up this summer. Send all contributions to F. B. Shepherd, 420 Euclid, Abilene, Texas.

Just last week Brother Lawyer and myself returned from a two-weeks' trip among the villages. We had a profitable trip, and one that we hope will bring honor and glory to God, and save many souls. Three stepped forward to show their faith in the Lord Jesus. We made over 200 miles, with the boys carrying our luggage. It is a great life to be out among people who have never heard of the Gospel plan of salvation, and who are eager to learn—learn anything. Out in the open with our families at the Mission by themselves! We were out of communication with them for over a week. But we had a Comforter, the Lord Himself, who cares for us all.

We saw the tracks of all kinds of deer, Hyena, zebra, and lion—and crocodile! All these kept something exciting for us to talk about, as we tramped along one day after another. We had one mule for riding while the other carried a load. But the one mule gave us much rest, except where we had to leave it behind on account of the tsetse fly. The people in this territory want a teacher very much. Really the people everywhere want a teacher and we have none to give. These trips are all that we can do without taking a teacher away from one place and putting him at another, which might be profitable after some years at each place.

The people are calling, the Lord is calling; who will answer, "Lord, here am I, send me." Who is on the Lord's side?
W. N. Short.

BIXLER LETTER.

I feel that there is a certain slow growth in our work here. Some of the neighbors are concerned about Jesus in view of their soul's welfare. This is better than to be concerned about education and morality only, as so many are. If we are allowed to work long enough, it seems to me there will result a more or less permanent self-supporting work. The church now pays for its special evangelistic efforts, and there are only six or eight members besides us. We support Bro. Ebine in the main as our contribution to the work.

The doctor in America said I'd live three or four years in Japan if we came. It has been over eight years since he made that prophecy. It will be eight years next January since we landed. I don't see how the Lord can put up with so unworthy a servant, but I pray that He will help me to be more worthy, and lengthen our days. As to health, Anna stays about the same—only troubled when she overworks. The children are fairly strong I think—normal size and weight. I have had spells of nerves and afflictions once in a while, but have held out thus far by God's grace.

We hear some talk of a furlough for us. Be that as God wills. I suspect it would be better all around now than later for our spiritual, mental and physical benefit and for consultation about the work. All the missionaries are well and busy. Miss Andrews seems to be recovering nicely, thank the Lord.
O. D. Bixler.

"Speak a shade more kindly
Than the year before;
Pray a little oftener
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 4, 1926.

ISRAEL ENSLAVED IN EGYPT.

Golden Text: For Jehovah will not cast off His people.—Psa. 94:14.

Lesson Text: Exod. 1:1-14.

1. Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob); 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already. 6 And Joseph died, and all his brethren, and all that generation. 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there arose a new king over Egypt, who knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigor: 14 and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

(First of all read Note on the Book of Exodus).

Verses 1-4. How many sons had Israel (Jacob)? How many are mentioned here? Which is omitted? Why? (See v. 5.)

Verses 5, 6. How many altogether? (The seventy souls are enumerated in Gen. 46:8-27). How old was Joseph at his death? (Gen. 50:26).

Verse 7. What fact is told with five-fold repetition in this verse? Was that merely natural, or was God's promise and purpose back of it? (Gen. 35:11).

Verse 8. What reason had the old king to appreciate Joseph? What is said of this "new king"?

Verses 9, 10. Did he see a danger in this rapidly multiplying people? What was the danger? Did he want them to get out of the land? Can you think why not? But did he want them to become so numerous? What did he propose to do? How "deal wisely"? Was it really a wise thing he proposed to do? See Prov. 21:30.

Verses 11, 12. What was the King's first plan? Did he think hard labor would reduce them? Did this fail? Why? See Prov. 19:21 and Ps. 33:10, 11. How did they feel over their failure?

Verses 13, 14. Did they then give up their plan? What did they do? What different kinds of forced labor did they exact of the Israelites? Were they hard masters?

NOTES ON LESSON 1.

THE BOOK OF EXODUS.

The lessons of this quarter (except Lesson 12) are in Exodus. Exodus is the second book of the Bible. It links closely with the first book (Genesis) and forms one continuous narrative with it.

The key-word of Genesis is Beginning. The key-word of Exodus is Redemption.

In the latter chapters of Genesis we saw Jacob and his family brought into Egypt through Joseph, where they were gladly received for Joseph's sake (who had done Egypt, and indeed for all the world, an inestimable service) and were settled in the district of Goshen. There God began to form the family of Jacob into a nation.

Up to this time the growth of the chosen people had been very slow. To Abraham there was but the one son of promise, Isaac; and the latter was sixty years old when the twins, Esau and Jacob were born. The race of promise was to come through Jacob, yet when Jacob was 130 years old his tribe numbered only seventy, plus Joseph and his family, seventy-four. So the 215 years from the call of Abraham to the settling in Egypt saw only a small increase. But now the time of the promise had drawn nigh, which God had spoken to Abraham ("multiplying I will multiply thy seed as the sand of the seashore") and to Jacob (Gen. 35:11). With fear and dismay did the "new king" of Egypt who "knew not Joseph" and felt under no obligation to Joseph's race, see the phenomenal increase of the people. He took three measures to stop it:

1. The Bondage of Forced Labor.
2. The Orders to the Midwives to destroy the new-born male children of the Hebrews.
3. The Orders to all people of Egypt to cast all male Hebrew infants into the Nile.

All these measures failed—as all human plans that run contrary to God must evermore do. But the failure enraged and embittered the enemy, and the lot of the Israelites became pitiable indeed.

The book of Exodus tells the story how God redeemed his people and delivered them from the land of Egypt and entered into covenant with the new nation of Israel. The name "Exodus" means "Going Out"—referring to Israel's departure from the land of bondage.

TEACHING POINTS.

1. **The Book of Exodus.** See Note above. The connection of this book with Genesis. The key-word, Redemption. The story it tells of Israel's condition and God's dealings. The book is typical of the spiritual situation and God's work in salvation, as revealed in the New Testament.
2. **The Multiplying of the People.** How slow had been their growth in numbers up till their settlement in Egypt. Was their present rapid increase natural? Yes. But was it merely natural? Was God's purpose and plan and promise back of it?
3. **Man Against God.** "If God be for us who is against us?" Can man or devil, or all the hostile powers of the universe overthrow the purpose of God? The king proposed to "deal wisely"? Is there any wisdom against Jehovah? Prov. 21:30. See also Prov. 19:21. Compare Ps. 2. Note the failure of the King's power as described in v. 12 of the lesson.
4. **The Bitter Bondage.** This is typical of the sinner's bondage in the service of the world, the flesh, and the devil. Note how perfectly helpless they were under the oppressor's hand. If any deliverance comes to them it must come from above—it cannot come from themselves. "Salvation is of Jehovah." See Ps. 102:19, 20. Eph. 2:1-9.

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 11, 1926.

CHILDHOOD AND EDUCATION OF MOSES.

Golden Text: Train up a child in the way he should go: and even when he is old, he will not depart from it.—Prov. 22:6.

Lesson Text: Ex. 2:1-10; Acts 7:22.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son; and when she saw him that he was a

Verses 1, 2. Who was this child? Of what tribe were his parents? Why did they have to hide him? (Exodus 1:22). What gave them courage to dare this? (Heb. 11:23).

goodly child, she hid him three months. 3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. 4 And his sister stood afar off, to know what would be done to him. 5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. 6 And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

22. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.

NOTES ON LESSON 2.

THE PREPARATION OF A DELIVERER.

God does His work through men. When Israel had sunk into grievous bondage God set about to deliver them. His first step was the preparation of a Deliverer. God's sovereign choice for this purpose was the child Moses. (Possibly God had given some intimation of this beforehand (Amos 3:7), which would account for the faith of Moses' parents as to this matter, Heb. 11:23; and explain Moses' own premature effort to deliver his people (Acts 7:25). Satan, always jealously watchful to frustrate God's purpose concerning His people was using this Pharaoh as an instrument to destroy them. But we see that under God's providential management, Pharaoh must himself become the nourisher, and his court the shelter, of God's chosen child.

TEACHING POINTS.

1. **Man's Need and God's Help.** As human need arises God takes steps to meet it. This is illustrated many times in Scripture. "Man's extremity is God's opportunity." Especially see how God wrought from the first to bring redemption to our ruined race.
2. **Preparation of a Deliverer.** God's method of salvation is always to work through a man, His chosen instrument. (See, for examples, Judges 2:18; 3:9, 16; 6:11, etc.) His first step in the deliverance of Israel was to prepare a deliverer. In the "great salvation," which was foreshadowed by this deliverance of Israel from the bondage of Egypt, our deliverance from sin and the power of Satan—did God prepare and send a Deliverer? Who was He?
3. **God's Providence.** When God works miraculously He "makes bare His holy arm" and shows His might in wonderful works. But when He works providentially He manages men and forces good and bad so as to bring

Verses 3, 4. When the child could no longer be hid, what other steps did his mother take? Why daub it with slime (asphalt)? Where did she place the child? Who kept watch?

Verse 5. Who was first to come and see the little Ark? Was this providential? (What is God's providence? See Notes).

Verse 6. Was the little ark covered? Who opened it? What did she see? Was it a very beautiful child? (Acts 7:20; Heb. 11:23). What especially touched her heart?

Verses 7-9. What did the little sister offer to do? Whom did she get as nurse for the babe? Did the mother even receive wages for nursing her own child?

Verse 10. What name did Pharaoh's daughter give him? What is the significance of the name? For what was Moses distinguished in later life? (Heb. 11:24, 27, 28). Where, likely, did he get his faith? (See Golden Text. Comp. 2 Tim. 1:5 and 3:15).

Acts 7:22. What additional education did Moses receive? Did he benefit by what he learned?

about His purpose, while His hand remains hid from view. He does not seem to interfere—He leaves all things to their natural course, apparently; the wicked to do evil, the righteous to do right, as they choose; yet He overrules all to His end. No direct evidence of God's activity is traceable in this story—the keeping of the child three months, the mother's care and resource in committing him to the river in a little ark; the coming of Pharaoh's daughter; her seeing the little ark and ordering it brought; the babe's weeping ("in the bosom of the little tear upon the babe's cheek was wrapped up the destiny of a nation," says Brother Elam); the woman's compassion; the little sister's timely offer and shrewdness—all was perfectly natural, and some of it quite accidental. Yet every item of it was controlled by One of whom it is said that all things are His servants (Ps. 119:91) and worked into His plan. This providential management of God goes on all the time. (Rom. 8:28).

4. **The Faith of Moses' Parents.** They acted not only by human motive but by faith toward God. Heb. 11:23. What did they do "by faith"?

5. **Moses' Earliest Training.** The first few years of the child's life were under his mother's hand. Was she a woman of faith? Does that fact offer some explanation of the faith of Moses in his later years? Comp. the faith of Timothy's grandmother and mother, and the training they gave the child. (2 Tim. 1:5 and 3:15).

6. **Moses' Later Education.** This is summarized in Acts 7:22. The learning of the Egyptians was in that day unrivaled. Moses' education comprised all there was to be got. As some woods do not take polish, some young people do not take education even in the midst of opportunity. What shows that Moses took education?

QUESTIONS.

1. Of what tribe were Moses' parents?
2. Why did they hide the infant?
3. What motive had they? (Heb. 11:23).
4. When this was no longer possible what was done next?
5. Who kept watch? Who else?
6. Who was first to find the babe?
7. Was this mere accident?
8. Why was the child named Moses?
9. Who nursed him?
10. How did that come about?
11. Who paid Moses' mother?
12. How long did she keep the child?
13. Did he have to go to school?
14. Did he have to go through much schooling?
15. Did he take to his education?

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 18, 1926.

THE CALL OF MOSES.

Golden Text: Certainly I will be with thee.—Ex. 3:12.

Lesson Text: Ex. 3:10-15; 4:10-12.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say un-

Read first "Events Between the Lessons."

Verse 10. Who said that? Where? (Give the circumstances leading up to this. (Exod. 2:11—3:9). How old was Moses at this time? (Acts 7:23, 30). On what errand was God sending Moses? Was that a tremendous undertaking?

Verse 11. What was Moses' first reply to God? What great change had come over him during forty years? (See Acts 7:23-25). Did he feel sufficient for this task?

Verse 12. What assurance did God give him? If God is with us, need we stagger at anything? (Rom. 8:

to them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

10. And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. 11 And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

31). What token did God give him? Verses 13, 14. What difficulty did Moses foresee? What Name did God give of Himself? (See also Rev. Version margin).

Verse 15. Who, should Moses say, had sent him? Who is Jehovah? Will God ever abandon this name? (On portion from chapt. 3:16 to 4:9 see Notes).

Chapt. 4:10. What other objection did Moses make? Was that really such a great obstacle, or was Moses shrinking from the task and seeking an excuse?

Verses 11, 12. What answer did God give Moses? What promise?

NOTES ON LESSON 3.

EVENTS BETWEEN THE LESSONS.

The preceding lesson closed with the reference to Moses' education. The opening of today's lesson sees him an old man of eighty years (Exod. 7:7) keeping sheep in the wilderness. Much has happened between the two lessons.

1. Moses' Choice.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." (Heb. 11:24-27). No young man could have had more promise of a worldly career than Moses. He was the adopted son of Pharaoh's daughter, and thus a member of the royal family of Egypt. Riches, honors and pleasures might have been his. But he renounced all, together with his name and station, in order that he might identify himself with the people of God, who at that time were an oppressed slave-nation. It was by faith that he counted it a greater honor to be numbered with God's people, and that even to bear their reproach was more valuable than all the glory of Egypt. His thought was,

"I'd rather be the humblest one the Lord would call his own,

Than wear a royal diadem and sit upon a throne."

Who similarly gave up glory and greatness? (Phil. 2:5-8).

2. Moses' Attempt to Help his People.

This was well-intentioned, but premature and ill advised. See Exod. 2:11-14 and Acts 7:23-28. It resulted in

3. His Flight to Midian. (Exod. 2:15; Acts 7:29).

He fled for his life to the wilderness of Midian where he fell in with the family of Jethro, the priest, whose daughter he married; and he became a keeper of sheep. For forty years God kept him in this post-graduate school of training.

4. The Burning Bush.

At the end of forty years God appeared to him in a burning bush, and gave him his commission to go down to Egypt and bring up the people of Israel from thence. (Exod. 3:1-9). At this point begins our printed text.

THE OMITTED PORTION. Exod. 3:16 to 4:9.

This portion does not appear in the printed text, but it should be studied and read out in class. It continues the conversation between God and Moses—the commission of Moses, more fully; (3:16-22), and Moses' third

objection ("they will not believe me") in answer to which God gives him three signs, for credentials (4:1-9). Moses' fourth objection (4:10-12) is printed in the lesson text. At Moses' fifth objection (which was really a refusal) God was displeased, and appointed Aaron to be a helper and spokesman to him. (4:13-17). It would have been better if Moses had not demurred, and shouldered the task alone, for Aaron proved to be a hindrance as well as a help.

TEACHING POINTS.

1. **Moses' Choice**—the Great Renunciation. Study Heb. 11:24-27. How did faith enable Moses to make such a choice. Every man must make the choice for or against Christ (Matt. 12:30) for the broad or the narrow way (Matt. 7:13, 14), for God or the world.

2. **Moses' First Attempt.** Acts 7:25 may imply that Moses acted too much in self-confidence. Certainly he acted without specific orders and commission from God. He failed and had to flee for his life. When God did commission him forty years later Moses was so humbled that he had no self-confidence left.

3. **The Forty Years in the Wilderness.** Consider this in the light of God's purpose, as a further training and preparation of the deliverer. What qualities of character would this long and humble work of caring for the sheep tend to develop in Moses?

4. **The Burning Bush.** Tell the story of the burning bush as found in Exod. 3:1-9.

5. **God Sends Moses.** Moses' five objections and how God meets each of them.

(a) "Who am I?" (3:11).

(b) "What is His name?" (3:13).

(c) "They will not believe me." (4:1).

(d) "I am not eloquent" (4:10).

(e) "Send by the hand of him by whom thou wilt send"—that is, practically, "Please send somebody else." (4:13).

6. **God's Name.** "I am that I am"; and "Jehovah". Comp. Ex. 6:2, 3.

7. **Moses a Type of Christ.** In the light of Deut. 18:18 (and Acts 3:22)—what typical resemblances do we find in Moses?

QUESTIONS.

- | | |
|--|--|
| 1. Where is Moses at the opening of this lesson? | 10. If God is with a man will he succeed? |
| 2. How came he there? | 11. What other objection did Moses make? |
| 3. How long since he left Egypt? | 12. What name did God give? |
| 4. Who is talking to him? | 13. What objection did Moses make in chapter 4:10? |
| 5. How did God appear to him? | 14. How did God answer that? |
| 6. What errand did God send him on? | 15. Did Moses at last surrender to the will of God and go? |
| 7. Was that a terrible task for an old shepherd-man? | 16. What is the greatest lesson you have got in today's study? |
| 8. Did Moses want to undertake it? | |
| 9. What assurance did God give him? | |

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4. July 25, 1926.

THE PASSOVER.

Golden Text: Our passover also hath been sacrificed, even Christ.—1 Cor. 5:7.

Lesson Text: Ex. 12:1, 2; 21-28.

1. And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it

Read Notes first of all.
Verses 1, 2. What has occurred since God's call of Moses? Can you enumerate the first nine plagues? What

shall be the first month of the year to you.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. 23 For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron,

was the tenth and last of the plagues? In what respect was it different from all the others? What month did God appoint to be the first of Israel? Why? (For all this see Notes).

Verse 21. What kind of lambs? (See Exod. 12:5, 6). Why was it called the "passover"? (Exod. 12:13, 23).

Verse 22. What were they to do with the blood? With what were they to apply the blood? (Comp. Ps. 51:7). Where must they put the blood? Where must they remain during the night?

Verse 23. Why all this preparation? Was it said in any of the preceding plagues that Jehovah was Himself coming down to execute judgment? When God comes to execute judgment what only can shelter man? (Eph. 1:7). What alone stood between Israel and destruction that night?

Verse 24. How long should they observe this for an ordinance? Is the term "for ever" here absolute, or relative to Israel's national existence under the old covenant? (See v. 25. Comp. Jer. 23:5-8). Of whom was the passover-lamb a type and foreshadowing? (See Golden Text). When Christ came and fulfilled it, did a new order begin? (Heb. 10:9, 10; 2 Cor. 5:17).

Verses 25-28. Where and when was this to be observed? What was one purpose of its observation? How did the people receive this announcement?

so did they.

NOTES ON LESSON 4.

THE TEN PLAGUES.

The lesson before this was on the Call of Moses. Between it and today's portion comes the account of Moses going forth to fulfil his mission—his first approach to Pharaoh, which seemed to end in failure and deeper distress for Israel, (Exod. 5). But the Lord renewed Moses' commission (Exod. 6). Then came the **Plagues:** (1) Water turned to blood. (2) Frogs. (3) Lice. (4) Flies. (5) Murrain of Cattle. (6) Boils. (7) Hail. (8) Locusts. (9) Darkness. (Exod. 7:10). Then the tenth plague was solemnly announced. (Exod. 11:4-10).

THE SLAYING OF THE FIRST BORN.

The tenth plague was to be vitally different from the first nine. Those were warnings and chastisements, but this was to be a judgment. Jehovah Himself was coming down to execute it. In the other nine plagues (or at least from the third onward, Exod. 8:22) the children of Israel were exempted by God's decree. But in this tenth one—as if to teach them that they were not in themselves better and worthier than the Egyptians, and must fall with them under the impartial judgment of a God who is no respecter of persons—they were not exempted except on the ground of faith, manifested in obedience.

The requirement was a strange one. A lamb without blemish, a year old, was to be slain on the preceding evening; the blood was to be applied

by means of a bunch of hyssop to the door-posts and lintels of their houses; and they must remain within the blood-sprinkled door that night. For Jehovah was going to pass through the land of Egypt to slay all the first-born; and "when I see the blood," said Jehovah, "I will pass over you."
"WHEN I SEE THE BLOOD."

What did Jehovah see when He saw the blood? That the judgment had already been executed—not on the first-born himself, but on the Divinely appointed substitute. This God-appointed substitute, the unblemished lamb, was the foreshadowing in a type of the Lord Jesus Christ, who "as a lamb without blemish and without spot" redeemed us with His "precious blood" (1 Pet. 1:19) by taking our judgment upon Himself. (Isa. 53:3-6). In Him all who avail themselves of His Sacrifice, are looked upon as having paid all the penalty, for that our Lord bore it for us, and are no longer liable to judgment.

But God saw something more than the blood on the houses when He passed by; He saw the faith (Heb. 11:28) and the obedience of faith that had put it there, to take shelter behind it. That was man's part of the great salvation—a very little thing in itself, but exceedingly important in its place: apart from that all God's provision would be in vain. So is the obedience of the gospel (Mark 16:16; Acts 2:38). "What shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17). And "how shall we escape if we neglect so great a salvation?" (Heb. 2:3).

TEACHING POINTS.

1. **The first nine plagues.** Enumerate them. What effect did they have on Pharaoh?

2. **The tenth plague.** In what respect different from the nine. (a) It was a judgment; (b) God Himself was coming down to execute it; (c) the Israelites were as liable to this judgment as the Egyptians; (d) God's provision for their salvation; (e) they had a part to perform.

3. **The Passover.** Why called that. What it was: what kind of lamb; what must be done to it; what must be done with the blood. Why would that deliver? (See Notes). Did they have to understand this, or was it sufficient to believe and obey,

4. **Christ as Our Passover.** (See Golden Text). A Lamb (John 1:29) without spot or blemish. (1 Pet. 1:19); must be slain (1 Cor. 15:3); and His blood applied to our souls (1 Pet. 1:2; Eph. 1:7). The lamb must afterward be eaten. So do we feast upon Christ, the Bread of life. John 6.

5. **The Obedience of Faith.** How would the blood on the door-posts and lintels show forth the faith of those who put it there? How do we put the blood of Christ upon us, as it were? (Acts 10:43; 2:38). How do we stay within the blood-stained doors? (1 Cor. 15:2; 1 John 2:28).

6. **The Beginning of Months.** God begins to reckon time with us from the hour of redemption. There is our new birth, and then all things become new. (2 Cor. 5:17).

7. **The Fact and the Memorial.** The first passover (and it alone) was the efficient sacrifice, once for all. All the passovers celebrated afterward were simply memorials. Compare the Lord's Supper: once for all the body of our Lord was offered up and His blood shed for the remission of our sins. All subsequent celebration is memorial. (Cor. 11:25).

QUESTIONS.

- | | |
|---|--|
| 1. Tell of the Nine Plagues, | judgment? |
| 2. What was the Tenth? | 9. What is our Passover? |
| 3. Was Israel in danger as well as the Egyptians? | 10. In what is Christ our Passover? |
| 4. What provision did God make? | 11. How was Israel to count their months? Why? |
| 5. What did they have to do? | 12. Were they to observe the Passover afterward? |
| 6. What did God say He would do if He saw the blood? | 13. For how long? |
| 7. What stood between Israel and judgment that night? | 14. For what purpose? |
| 8. What stands between us and | 15. What similar feast do we observe? |

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