

JULY, 1932.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
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A MISUNDERSTOOD SUBJECT

The following is copied from the Author's Preface:

"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterances on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expunging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom teaching of the Bible. We shall not go astray in so doing.

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WORDS IN SEASON

R. H. B.

THE RAPTURE OF THE SAINTS

If anyone should prefer to use the term "catching up," or "snatching away" instead of the word "rapture," he is at liberty to do so, since either and both are the English equivalent of the Greek word "harpazo." This verb "harpazo" occurs thirteen times in the New Testament. In Matt. 11:12, John 6:15, and Acts 23:10 it is translated *take by force*. In Acts 8:39 it is *catch away*; in 2 Cor. 12:2, 4; 1 Thess. 4:17; Rev. 12:5, *catch up*; in Matt. 13:19; John 10:12, 28, 29, *snatch*. The King James Version renders it, "catch," "pluck," "pull" in some of these passages. The idea for which the word stands in every occurrence is that of a quick and forcible action, such as we generally mean by our word "snatch" and since this "snatching" or "catching away" is a "rapture," it is proper and scriptural to speak of "the rapture of the saints." "For the Lord himself shall descend from heaven with a shout; with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be *caught up* in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) That is the rapture of the saints.

THE MYSTERY OF THE RAPTURE

This revelation must be taken in connection with that of 1 Cor. 15:51, 52—"Behold I tell you a mystery, We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This, Paul tells us, is *a mystery*; by which is not meant something inscrutable and incomprehensible, but something that had never before been revealed. In itself it is a very simple fact. We may wonder indeed how God might do a thing like that, but the mystery does not lie in that. It is called a mystery because it had been previously kept secret.

But now it is revealed, "by the word of the Lord" that "we who are alive, who are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." (1 Thess. 4: 15)—for the dead in Christ having been before raised incorruptible, the living ones are suddenly changed and clothed with immortality, both are together caught up in the clouds to meet the Lord in the air. This is the secret which had never before been divulged. It throws new and additional light on the doctrine of Christ's Coming, and helps us to get a more consistent view of the whole.

THE HARMONY OF FUTURE EVENTS

Some have felt a difficulty in the teaching concerning the Lord's Return and the Last Things. The German commentator Meyer, and some others (so Alford informs us) expressed the opinion that the prophecies of the Last Things ("Eschatology") in the gospels are inconsistent in their teaching with the prophecies given after the ascension, and again with the "chilastic" prophecies of the Apocalypse. "Certain it is indeed," remarks another, "that if the conventional doctrine of the advent be right, the prophecies on the subject are hopelessly at variance. But scripture is divine and its harmony is perfect." Now it is this new touch added to the picture—the doctrine of the rapture of the saints—that blends some seemingly conflicting statements. It bridges the gulf between certain teachings which otherwise might have seemed irreconcilable. If there is to be a rapture of the saints then the coming of the Lord becomes a composite event. There is this first stage or act of the great drama—Christ's saints being caught up to meet Him in the air. This is the phase of it which concerns *us* primarily. Necessarily it is first of all the rapture, the coming of the Lord to receive us to Himself, on which our hope and expectation centers. Nothing so far as we know needs to come to pass first before *that* happens. It might quite possibly have happened in Paul's day, so far as Paul knew. His language in 1 Thess. 4:15, 16, as well as elsewhere, shows that. And it *may* happen today, tonight, this week, this year. We are hidden to look for it, always and intently.

TWO STAGES IN CHRIST'S COMING

But if there is to be a rapture of the saints in which the saints are taken up to Christ, there will also be a coming down of Christ accompanied by His saints. We read of the "coming of our Lord Jesus Christ *with all his saints.*" (1 Thess. 3:13.) This certainly is not the same occasion as when the saints are caught up to meet Him. This coming of Christ with His saints is bound to come *after* their being caught up to Him. We are not told how short or long a while after—but when the Lord Jesus is manifested to the world His saints too are with Him, manifested *with Him* in glory. (Col. 3:4.) And when the great Day breaks and He comes to execute judgment on

the Beast and the False Prophet, and on their antichristian forces Christ's saints are seen following in His train as "the armies of heaven," as His "called, chosen and faithful." (Rev. 17:14; 19:11f.) The fact of these two distinct stages of Christ's return affords room and opportunity for a number of things connected with that great event, which, without this information we would not be able to place at all.

MUST SOMETHING COME TO PASS FIRST?

It must have been a puzzle to the careful student how the Lord could ask His people to look for His coming, to expect it, watch for it, be constantly ready for it, while at the same time He foretelling things which must come to pass *first*, and of which there was no sign at any time in the apostles' days. Yet the apostles urge the impending nearness of the Lord's coming, and exhort Christians to watchfulness and readiness because of the constant possibility of Christ's return.

For example there is the prediction of the Day of the Lord, the day of wrath and vengeance which is to break in upon the world. It will come as a thief. It will take the world unaware. Nevertheless it cannot be except the falling away come first and the man of sin be revealed. Now we know that the Day of the Lord breaks when the Lord is revealed in power and great glory, "in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus"; so that the Day of the Lord is the same as the Coming of Christ. If then "the falling away must come first, and the man of sin be revealed"—how could Paul and the Christians of his day have expected the Lord? There is no doubt that they did and were taught to do so. According to some, of course, they were all laboring under a mistake. Paul had taught so much on the subject at Thessalonica, and the Thessalonians had taken to it so eagerly, that they quit their daily work and became disorderly. At least that is what the doctors say about it. So Paul (they tell us) then sets about to dampen their ardor, and inform them that there is no use of looking for the Lord *yet*. With other words, Paul goes back on all his former teaching, and tells his converts now *not* to expect the Lord—all for fear that their eager expectation might cause disorder and disturbance. That vicious falsehood fitted in so well with current general thought that the great bulk of Christendom swallowed it whole.

A FALSE THEORY

And there is not a word of truth in that whole theory. The Thessalonians were not "shaken from their mind" or "troubled" because they thought Christ would come soon. *That* would not have troubled them at all, for that is what they were waiting for and desiring. It was their blessed hope. It might have frightened some of *us* out of our wits, but we must

not make the mistake of measuring the Thessalonians' corn with our halfbushel. Nor is there the slightest vestige of proof of any connection between the idleness of some of the Thessalonians and their hope of Christ's coming. Rather the opposite. I say this in open defiance of those unfounded opinions of the learned commentators who originated that ingenious idea, and of all the great host who have repeated it after them. There is not the least proof to sustain that. Again it is not said that they believed the day of the Lord was "*just at hand.*" That is not translation at all, but a high-handed piece of *interpretation* inserted by the translators. No version known to me gives it so except the King James, American Revised, and the Douay. What by bogus prophecies and forged epistles the Thessalonians had really been made to believe was that the day of the Lord had already broken in on them, and that they had not been delivered out of it as they had hoped to be. For the promise was that the Lord would deliver them from the wrath to come (1 Thess. 1:10), and that they would obtain "salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him." (1 Thess. 5:9, 10.) Some designing men had tried to rob them of this hope and confidence by false prophetic utterances, and by letters pretending to have come from Paul. *That* is what troubled the Thessalonians, and that is the point to which Paul replies. Someone may wonder how the Thessalonians could have believed such a thing. *That is* a wonder; but after all, people are sometimes easily confused and bothered. It was not that they had not been told. This teaching Paul now gives them to correct their error was *not an afterthought*. "Remember ye not," he says, "that *when I was yet with you I told you these things?*"

LOOK UP AND LIFT UP YOUR HEADS

So Paul shows the Thessalonian brethren that several things must precede the day of the Lord. But these things do not necessarily precede the event of 1 Thess. 4:15-17, the rapture of the saints. The "rapture" precedes the day of the Lord; and the rapture of the saints is their promised deliverance. When the Lord comes to execute vengeance those caught-up saints are already with Him and they *come with Him*. They are "manifested with him in glory" (Col. 3:4) and He is marvelled at in them in that day. (2 Thess. 1:10.) So it is not for "the falling away" that we look and wait, nor for the rise of the man of sin, but first and only for that call from above and our gathering together unto Him, which precedes the day of the Lord, by how long no one knows. But if even the falling away is already seen and the shadow of that world-dictator is already falling on the earth—how near must he our redemption! (Luke 21:28.) Truly, the night is far spent and the day is at hand; and now is our salvation nearer than when we first believed.

"HOW PETER BECAME POPE"

(The following is a book-review taken from the "Evangelical Christian", but is such a good and instructive little article in itself that we here give it to our readers.

The book referred to consists chiefly of statements backed by standard historical works, all very much to the point.—Editor.)

How Peter Became Pope. By William Dallmann. Concordia Publishing House, St. Louis. \$1 (order of this office.)

This book gives the history of the Popes of Rome. It waives the argument as to whether Peter was or was not the first Bishop of Rome, simply pointing out his character as a humble elder who wrote to his fellow-elders not to be "lords over God's heritage, but ensamples to the flock."

A great many of the authorities quoted are Roman Catholic writers and historians.

While in the beginning the later tremendous claims of Rome were unheard of and unthought of, its Bishops quite early assumed an air of superior authority over the Bishops of other churches. But for centuries their claim was challenged.

But their arrogance and their corruption kept pace. The greater their pride the deeper the depths into which they sank. Occasionally a Pope sought to turn the tide, but they were a minority in the long chain.

How anyone can read the simple facts of Papal history and cling to the fiction and figment of "Apostolic Succession" through this line of ecclesiastics is a mystery. That anything spiritual could be transmitted through some of them who were immoral monsters no one who knows the Scriptures could admit.

The writer of this volume quotes Cardinal Boronius, Rome's official historian. This learned divine was appointed by the Vatican to turn back the assaults of the Reformers. His works are deposited in the Vatican Library. Writing of the conditions existing in the Papal Church in the tenth century he says:

"Before commencing this unhappy century, the reader must allow me to warn him lest his very soul should be scandalized when he sees the abomination of desolation in the very temple of God. How deformed, how hideous, was the aspect of the Church of Rome when it was governed solely by shameless prostitutes, who at their pleasure changed and changed again the Popes, disposed of bishoprics, and what is still more terrible, placed in the holy seat of St. Peter their paramours and their bastards. . . What unworthy, vile, unsightly, yea, execrable and hateful things the sacred Apostolic See, on whose hinges the universal Apostolical Church turns, has been compelled to see! How many monsters, horrible to behold, were intruded . . . into that seat which is revered by the angels. The Holy See is bespattered with filth, infected by stench, defiled by impurities, blackened by perpetual infamy! . . . Thus lust, relying upon the secular power, and mad and stimulated with rage of dominion, claimed everything for itself. Then as it seems, Christ evidently was in a deep sleep in the ship, when, these winds blowing so strongly, the ship itself was covered with the waves."

The Holy Seat of St. Peter! The Sacred Apostolic See! The Universal Apostolic Church!

And this is the testimony of a Roman Catholic historian written in the Vatican. If an apologist makes such a confession what must the true condition have been.

When on such foundations the succession of Popes claim to be the successors of Peter and head of the universal Church we unhesitatingly brand it as the Harlot Church and not the "bride of Christ. Moreover, instead of listening to the invitation of its present head (however circumspcct his life may be), to come back to "Rome", we would reply with the words of the Lord and Head of the true Church, Jesus Christ, "Come out of her my people that ye have no fellowship with her sins, and that ye receive not of her plagues, for her sins have reached unto heaven."

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R. H. Boll, Editor-in-Chief

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NEWS AND NOTES

Due partly to absence of both Editor and Publisher, and partly to shortness of funds, our issue this month is of 24 pages only. We hope that each delinquent subscriber may do "his bit" by August issue. "Pennies make dimes and dimes make dollars," and that isn't all: dollar subscriptions make clubs and clubs make a mailing list. Every one counts one.

R. H. Boll and E. L. Jorgenson were in a tent meeting in Dallas (Mt. Auburn) June 5-19. The Mt. Auburn church, newly planted in a virgin field, is a group of earnest believers, unfettered by creeds written or unwritten, lovers of the truth and of the Lord, faithful and zealous of good works. The interest in the tent meeting was excellent. The teaching and example of Frank Mullins, their preacher, have made an impression in the community.

From Dallas Brother Boll went eastward to Glenmora, La., for a meeting, and Brother Jorgenson westward to Los Angeles to conduct two weeks of Song Rallies in that district, beginning at Central Church on June 26.

From Corcoran, Calif.: "I have been here since May 22 in a meeting. There have been six baptisms so far. It has been harvest time in the valley and the people all very busy, but we have had a good meeting.

"I will be in California until June 20. Then I go to Livingston, Tenn. for a month's work, beginning July 10. And after that, two meetings in Kentucky."—J. Scott Greer.

The Camp Taylor church, Louisville, has been greatly refreshed through D. H. Friend's preaching during a meeting. About 40 additions to the congregation from various sources, and the whole church led to deeper consecration.

From Dallas, Texas: "I believe the deep spirituality of 'Great Songs of The Church' has lifted our worship here to a higher plane. We are thankful to God that we have them."—Frank Mullins.

"I plan to begin traveling among the churches in July after concluding a meeting with my home congregation, Woodgreen, Ont. This meeting begins June 19."—Roy Whitfield.

This office can bind up and supply the following years of our magazine, fully indexed: 1916, '18, '19, '20, '31. Price \$1.50 each

From Gallatin, Tenn.: "From April 18 to May 1, I was with Brother E. H. Hoover and the congregation at Johnson City, Tenn., where Bro. Hoover now lives and labors. The congregation numbering about forty members meets in a fine location in the auditorium of one of the school buildings. Johnson City is a beautiful town of 25,000 population in the mountains of East Tenn., with State Teacher's College, Business College,

and large government hospital located there. It is a strategic point for the gospel, being close to both the Virginia and North Carolina lines, and in the midst of a fine system of highways. Brother Hoover and the faithful there are already making themselves felt while Bro. Hoover is constantly making contacts by personal visits and cottage meetings.

"Five mature people were baptized and 14 other baptized believers took their stand with the church. Nearly all of this number were heads of families. It was a delightful meeting and prospects are bright there for greater work. The Gallatin church made the meeting possible."—H. L. Olmstead.

From Gary, Ind.: "On Tuesday evening, April 5, a special business meeting was conducted by the Central congregation, at which time two of our most noble and worthy brethren were selected as elders. The selection, made by the entire congregation, was not one that speaks of rashness nor hurry as these two men were considered for more than two years. Bro. Carl Thomson and Bro. Earl Blaylock, the two selected are men of the most honest and upright characters, their families being the most faithful examples in this congregation. Most of the members of the congregation were present and all voiced their praise of these two humble disciples.

"We desire the prayers of all for the church in Gary and its congregations, and sincerely ask that the disciples here be not forgotten in your supplications."—Robert Lester, Lloyd Blake.

From Ormsby Ave. Church, Louisville: "Since the first of the year 24 have been added to the Body at the Ormsby Ave. Church. Eleven of this number were baptized, among them two old men 74 and 67 years of age respectively, the one 74 having since gone on to his reward. The interest continues high, attendance of 126 having been reached in the Sunday school. We are expecting a great meeting when Bro. Cauble comes to begin a revival July 24."—Sterling L. Yeager.

From Pulaski, Tenn.: "Our new building is completed and we need a few more song books to supply all of the pews. God has richly blessed us in rebuilding. The brethren gave willingly and freely. Everything is paid for. We are free from indebtedness. It didn't seem possible last fall. Truly the Lord enables us when we are willing to give. I am praying and pleading with the brethren to continue this grace of giving. We could support a missionary on the field if they would. We have all talked about being poor, but not one of us gave until it hurt. We didn't go without a meal.

"We shall meet each night this week for song practice. Everyone seems pleased with 'Great Songs of The Church.' You have an attractive book at an attractive price. I believe you will have many new orders because of the reduction in price. Churches can hardly afford to pass up such a wonderful opportunity.

"We have recently had two restorations. Yesterday, at our first service in the new building, a young lady came forward and made the confession."—M. C. Clymore.

The Longfield Ave. Congregation, Louisville, is now engaged in a protracted meeting with W. H. Allen and son of Horse Cave, Ky., as evangelist and singer.

The Unknown God

Sin has interposed such a barrier between God and man that to man in the condition in which he is found by nature God is not only unseen, but unknown. Hence at Athens, the very centre of human wisdom, an altar was erected "to the unknown God" (Acts 17:23). To know God is the highest and deepest of all knowledge, and the wisdom of the Greek only brought him to the infinite unknown. There he stood, after all his researches, conscious that whatever knowledge he had acquired he knew not God.—Selected.



HARRY FOX FAMILY RETURNING

For various reasons, including the health of his wife, Bro. Harry R. Fox, our very successful missionary at Ota, Japan, is soon returning for a season in the home land. Speaking of Sister Fox, the mother of seven children and one of the loveliest of women, he says: "Her pulse is very irregular, running from around 84 to above 100 every day. * * * It seems she cannot get entirely healed as long as she remains in the work here." Send gifts for the travel fund to B. D. Morehead, 145 Fifth Ave.N., Nashville, Tenn., or to Bro. Janes.

MOREHEAD'S MISSIONARY MEETINGS

J. Roy Vaughn

During the Week of May 15-22 Brother B. D. Morehead visited the following churches in Mississippi: Booneville, Baldwin, Ripley, Fulton, Maben, Columbus, Grenada, Charleston, and Tupelo. Most of these churches are weak numerically and financially, struggling to hold up the light in this neglected field, however they all gave Brother Morehead a warm welcome and splendid response. It was my privilege and pleasure to be with him in most of these appointments, and I was delighted with the good work accomplished. Brother Morehead reports these churches responded to his appeal nearer a hundred per cent than any same number of churches visited.

While these churches are located in a mission field, we do not feel that the support they give to the work in foreign fields will hinder the work to be done at home, but rather will stimulate more interest and zeal among the members to do even more work at home. Surely something

is wrong with the church that is not interested in mission work.

Brother Morehead reports having visited a total of 15 churches in May, receiving \$377.11 for all purposes.

THE DIGNITY OF BAPTISM

EARL C. SMITH

Baptism is put in three connections in the New Testament that indicate its high office:

1. Baptism is put in the great commission in such an association with faith and salvation as nothing else ever is. (Matt. 28:19, 20; Mk. 16:15, 16.) On this connection Mr. Spurgeon remarked, "The Lord might have said, He that believeth and comes to the Lord's supper shall he saved, but He never so says," and "Suppose you could be saved without being baptized; it is essential to obedience." In a message like the great commission, where the whole work for a people empowered by God for a whole age is put into one sentence there is no place for unnecessary words. Baptism is one of those words. The dignity of baptism is revealed by its being a part of such an order.

2. The epistle of Paul to the Romans is a profound treatise on the theme of salvation by grace through faith, not of works. It proves that the only way to have salvation is to take it as the free gift of God on the ground of the atoning blood of Jesus Christ. In the fifth chapter he explains the phrase "in Christ." That phrase is the most blessed in all language. Now, immediately following the explanation and in immediate connection with that great phrase, in the heart of that profound treatise, is baptism. (Rom. 6:1-3. See also Gal. 3:26, 27.) How greatly honored is baptism to be put in such a connection!

3. In the fourth chapter of Ephesians Paul mentions, as a reason for the brethren's holding together in peace, seven unities: "one body, one Spirit, . . . one hope, . . . one Lord, one faith, one baptism, one God and Father." See what a grand company baptism is in! Who would dare call any one of the company non-essential? How baptism is honored to be put in such company! John Wesley in preaching from this passage makes two arguments against interpreting baptism here as referring to the baptism of the Holy Spirit: (1) It is a violation of the rule of interpretation that words are to be understood in their literal sense unless the context indicates that they are to be taken figuratively. (2) If the "one baptism" here is baptism in the Holy Spirit there is a repetition of the thought expressed above in the "one Spirit" which is very unthinkable in such a passage.

These passages stand as a reproof to all those who make little or nothing of baptism.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

If Modernism is infidelity in a religious form; if the modernist is an unbeliever who sometimes poses as a religious teacher or leader, then it is the most subtle and dangerous form of infidelity. It is a form of infidelity that is to be watched as we watch for the suspected rattlesnake near about our home.

The preacher or elder or Sunday school teacher that refers to any statement or promise of God to weaken its force or to make it mean less than it says should be avoided as a dangerous teacher. Late reports of an elder in a prominent church saying he couldn't quite believe the plain promise of Jesus in Luke 6:35, and of a Sunday school teacher of a class of grown young people saying to the class that God was too loving and good to punish sinners eternally (as in Matthew 25: 41-46), and of an elder and prominent leader in a church that claims to be of the New Testament type, in a public meeting saying that the death of Christ was a natural happening—the outcome of a chain of circumstances that might have been avoided, and of a famous preacher of the church that claims New Testament authority for all teaching and practice speaking in a special program at a Christian College saying that the book of Revelation should be let alone by the Bible student on the plea that it cannot be understood—such teaching should arouse all faithful people as to the terrible danger of this subtle form of unbelief that may be detected in almost any church.

AGAIN THE FARMER

STANFORD CHAMBERS

This article takes for granted that the Christian farmer, as every Christian ought, seeks opportunities for doing good; that he desires and delights thus to glorify his Lord. But there is shortage of money, and this shortage will not be overcome for months at the best. Many thousands will yet be unemployed when winter comes, and suffering may prove far greater than last winter. What can we do to prevent suffering among those of the household of faith? "Labor to have to give." That is divine instruction. Let those who are employed and earning wages remember it and prayerfully practice the same. And farmers, who are receiving little cash for what they raise, can nevertheless "labor to have to give" of corn and wheat and fruit and meat, and thus keep many a child from having to go to bed hungry. For the name of our Master, for the sake of our neighbor or brother, and for conscience toward God, let us systematically save and then systematically distribute. "He that giveth to the poor, lendeth to the Lord." Again, "the liberal soul shall be made fat." Even until now "it is more blessed to give than to receive."

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

These are no times to waste money, nor to withhold from God his rightful due. * * "It will be a pleasure again to resume work in China."—*Geo. Benson*. * * Far greater risk of life is taken by missionaries in Brazil, predominantly Catholic, than in any other known field. * * "Busy getting out a song hook for Northern Rhodesia."—*W. N. Short*.

Our hard times have not gone nearly as far as they may and not so far as in some other lands. * * "I have nine men out making bricks and Robert and two men are plowing with the oxen."—*W. L. Brown*. * * West Side Central church, Detroit, Claude F. Witty the hustling preacher, sponsors Roy Whitfield for the China work. * * "Still living with the Brazilian family unable to rent a house on account of the persecution. Our hearts would fail us entirely if it were not for the promises the Lord keeps constantly before us. We would not be more despised and shunned by many if we had the small-pox."—*O. S. Boyer*. * * Scotts and Browns are repairing mud houses on the new station near Kalomo with bright prospects for the future. * * "We have to pay a 25¢ clearance fee, 12¢ dock dues and 25 per cent on valuation of our boxes."—*Dollie Garrett*.

Do we Christians think enough of our religion to do very careful spending and in certain instances refrain from spending so we shall have more to give to the Lord for home and abroad? * * "If Africa is ever properly evangelized, it will be by native evangelists."—*Addie Brown*. * * Bro. Rhodes is glad to be back in Japan and the brethren were delighted to receive them. Native Christians and missionaries gave them a splendid welcome. * * "The washing machine is a beauty and works perfectly."—*H. G. Cassell*. * * Let us complete the fund for sending the Simpsons to Africa. * * "The chapel is too small for the crowds."—*Chas. Gruver*. * * A serious defect among many Christians is to treat their religion too lightly. Our giving to God is a fine index of our appreciation of His wonderful love. * * "Nine white sisters are in the dining room tonight making things for the poor."—*John Sherriff*. * * Harding McCaleb, worthy son of a worthy sire, J. M. McCaleb, of Japan, is doing fine church service in Chicago. * * "It is great to be out of jail—I mean in a house to ourselves."—*N. B. Wright*. * * Note the Harry Fox family is coming home and travel funds are needed promptly. * * "Glad to see the Rhodeses again."—*O. D. Bixler*. * * "Caught 50 big fish, dried 44 for the boys and put six in brine for our own use."—*Margaret Reese*. * * "My printer has more than he can do; having to ask another press to do part of my work."—*E. L. Broaddus*.

BROTHER ROY WHITFIELD TO GO TO CHINA

CLAUD F. WITTY

All lovers of the kingdom of God will rejoice to know that another true man of God is preparing to join Bro. George Benson in his great mission field in China.

Bro. Whitfield grew to manhood in Ontario, Canada. His father, Bro. Sam Whitfield was a faithful preacher of the gospel. Also some of his brothers are preaching the word.

Bro. Whitfield came to Detroit some years ago and was a faithful worker in the West Side Central Church. Later he went to Harding College, Morrilton, Ark., where he graduated this spring.

In the meantime he has preached in a number of places in the South as well as in his home territory. Personally I think Bro. Whitfield is well fitted for this work in China. No one who knows him will question for one minute his pure life, deep consecration, and unbounded zeal.

Bro Benson saw the material for a real missionary worker in Bro. Whitfield and asked him to join him in the publishing work in his mission.

The West Side Central Church here in Detroit is delighted to have Bro. Whitfield as one of its members, and they are glad to take the oversight of his work, and assist him in raising funds for his traveling expenses and personal support. I am glad to act as his treasurer and help him in every way I can as I am sure he will fill a large place in the Lord's work in the fine mission field Bro. Benson and Bro. Oldham have so successfully opened in and near Canton, China.

Brethren, pray for Bro. Whitfield and take a personal interest in helping him get the necessary funds to enable him to begin his work in the late fall or early winter. Address all communications to me, or to Roy Whitfield, Box 44 Grand River Sta., Detroit, Mich.

 PHILIPPINE MISSION NOTES

H. G. Cassell

The Philippines has been a Christian nation in name for hundreds of years, but many are realizing that the religion they have is lacking in some way and they are often asking to know about the Church of Christ.

We are receiving more and more calls for teaching and preaching all the time. This year has brought far more opportunities than any previous year since we have been here, and from a much wider field. Up until the first week of this month (April) we were making our plans to answer them as fast as time and strength would permit.

Till that time we had been receiving from the Southwest Church of Los Angeles sufficient to enable us to go when called and to live without taking any thought for temporal provisions. On the 11th of April we received word that conditions are so serious with the brethren there that it had become necessary to advise us not to count on regular support in the future as we have done in the past, and also to look for some kind of work to help take care of our personal needs. This word has completely changed all our former plans. We have cut down every occasion for spending that is possible, even to closing the chapel and meeting in private

homes. Business firms in the Orient are retrenching the same as they are in America, and they require help that is highly trained in business methods for their foreign positions. Having given the best of the past twenty years to the church I have not the necessary business training to fit me to compete with specialists in their line.

Some might suggest our returning to the States, but that does not seem wise. It would not be less difficult to find work there than it is here and would mean much expense for travel. Besides, we are wholly unwilling to abandon the field so soon. Conditions are far from being serious enough to warrant such a move. The thing really needed is more complete trust in the Head of our own House (Christ the head of the Church) and a more determined purpose to push His business in season and out of season. **We dare not quit now.**

In the next few years Jesus Christ will need many men and women who are especially fitted for trusted places and the times we are passing through is His means of selecting them. What we do in this crisis will determine what we will be trusted to do in the future. You who have willing hearts send your gift to Box 1981, Manila. All will receive our receipt in return.

Los Angeles is unable to carry us farther without some aid from sister congregations, or individual brethren. We are saying this simply to let the brethren know the facts.

NORTH CHINA NOTES

N. B. Wright

An Execution

It doesn't pay to be a thief in China, especially if one is caught. A procession, which consisted of the police and a motley crowd accompanying the culprit on his last earthly journey, passed by our house on its way out of the city. Soon the mounted guard came galloping back. I had heard no discharge of the rifle. But when I passed out of the city four hours later, I saw that the instrument of death had done its work. The man had the appearance of a beggar. The prison life and care must have been terrible.

We, too, were worthy of death. But the Lord paid the death penalty for us. He died in our stead. We go free and are given the standing as sons of God through His grace.

Building a House with Song

A yard is alive with workmen. After loose earth is thrown into a trench, the tamping process is begun. A large tamping instrument four feet tall and of 300 pounds in weight is manipulated by six workmen, four of whom are at the ropes attached to the bottom of the tamper. A seventh man sings, these answer. They repeat. Thrice the tool is lifted and let down with a thud, then moved forward.

It is our privilege to build the structure of our life and work on the solid rock of Christ Jesus. Let us build on Him and not on the sands.

Wages

An expert bricklayer receives 30 cents a day. That is about seven cents in American money. Common workmen get 2 cents a day (American) and boys who carry mud receive less than one-half cent.

"Cheap wages!" Yes, but there are wages worse than that. "The wages of sin is death." One goes into debt by wages received from sin.

Mud Mortar

Most of the bricks are laid in mud. No wonder the Chinese do not expect the houses to last long!

Friend, if you are constructing your life and work with the mud-mortar substitute of self-righteousness and natural worthiness, how can you expect to stand in the judgment of God?

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Ningtsinhsien, Hopei, N. China.

FIRST LORD'S DAY LESSON OF JULY

Lesson 1.

July 3, 1932.

CHILDHOOD AND EDUCATION OF MOSES

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

Lesson Text: Exodus 2:1-10; Acts 7:20-22.

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 goodly child, she hid him three months.

3 And when she could not 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 riverside; 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.

Study Questions and Brief Comments.

Verse 1. When was that? (See Notes.) What were their names? (Amram and Jochebed. Exod. 6:20.)

Verse 2. Why did she have to hide the child? Where is this referred to in the New Testament? (Acts 7:20; Heb. 11:23.)

Verse 3. What is the basket called here? How was it made watertight? In what part of the river was it laid?

Verse 4. Who kept watch? Who else watched over the little ark? (Ps. 121:4.)

Verses 5, 6. Who found the ark? What touched the heart of Pharaoh's daughter? What did she say?

Verses 7-9. What did the child's sister suggest? Who was engaged and paid to nurse the child?

Verse 10. Into what family was he adopted? (The royal family of Egypt.) What name did Pharaoh's daughter give him, and why?

Acts 7:20, 21. From what is this passage taken? (From the speech of Stephen, Acts 7.) What special thing does he tell us of the little babe? (It was very beautiful.)

Verse 22. How much education was given him? Was that considerable? (The highest then known.) Did Moses show ability?

Acts 7:20 At what season Moses was born, and was exceeding fair; and he was nourished three months in his father's house:

21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

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

NOTES ON LESSON 1

"EXODUS"

Today's lesson begins another book of the Bible: the book of **Exodus**. The name means a "going out," a "departure." Why this name? (Exod. 13:14.) We remember from last quarter's lessons how Joseph brought his father Jacob and all Jacob's sons and their families to Egypt. Joseph

was much honored in Egypt, for he had been the means of saving the whole country from death by famine. So Joseph's people were welcome in Egypt. They settled in the district of Goshen. Joseph died at the age 110 years, and dying reminded his people that God in due time would bring them up out of Egypt and charged them to take his bones with them. (Gen. 50:22-26.)

Note how the first words of this book link it up with the story of Genesis. In Exod. 1:7 we are told that now in Egypt, the descendants of Jacob ("the children of Israel") began to multiply very rapidly. The king (and the line of kings) that favored them for Joseph's sake was followed by a new king who felt different toward this growing people in the midst of his land, and took steps to suppress them. First he put them under taskmasters, but they multiplied all the more. At last he issued an edict charging his people to cast all the male Hebrew children into the Nile. (Exod. 1:22.) It was in those troublous times that Moses, God's chosen deliverer, was born.

"AS THE TIME OF THE PROMISE DREW NIGH"

"But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, who knew not Joseph. The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end that they might not live. At which season Moses was born . . ." (Acts 7:17-20.) This time of trouble was the dark hour before the dawn—"the time of the promise drew nigh." What promise? See Gen. 15:13, 14. This promise was renewed to Jacob as he was about to go into Egypt to his son Joseph (Gen. 46:3, 4), and again by Joseph himself (Gen. 50:24). Now the time had drawn nigh. The book of Exodus tells the fulfilment of that promise. The babe of which we learn in our lesson was to be God's chosen man to lead Israel out of the land of bondage.

MOSES' FAITH

Moses was instructed in all the wisdom of the Egyptians. That was the very highest education obtainable in all the world. But he was more than a highly educated man. He had something that many educated folk have not: **faith**. When he became of age he made a far-reaching choice: he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God . . . esteeming the reproach of Christ greater riches than the treasures of Egypt." (Heb. 11:24-26.) This strange choice was prompted by **faith**. By faith he perceived that the honors and pleasures and treasures of Egypt were but trifles compared with the honor of belonging to God's people and sharing their inheritance. On that conviction he acted, although at the time it seemed utterly foolish to do so. But he looked not at the appearances of things seen: he looked unto the promise of God and unto the recompense of reward.

TRAIN UP A CHILD

How did Moses come by such faith? It did not spring up out of nothing. It did not come of itself nor by accident. Faith (that is, what the Bible calls faith) comes always from the hearing of the word of God (Rom. 10:17.) Where did Moses hear God's word? There is just one answer: his mother who had the training of him for the first few years of his life instilled it in his young heart. The mother of Moses was a woman of faith. (Heb. 11:23.) Compare the instance of the mother and grandmother of Timothy, women of "unfeigned faith" who transmitted it to the young boy. For from a babe he was taught the scriptures, (2 Tim. 1:5 and 3:15.) Contrast 2 Chron. 22:3.

QUESTIONS FOR CLASS

1. What book of the Bible are we taking up now?
2. What is the meaning of "Exodus"? (See Notes.)
3. In what land are the children of Israel now?

4. How came Jacob's family to be living in Egypt? (Notes.)
5. Why did the king of Egypt persecute the people of Israel?
6. What orders did he give concerning the male children?
7. Of what special child do we hear in this lesson?
8. Of what tribe were its father and mother?
9. How long did they hide it?
10. What did the mother do when she could hide it no longer?
11. Who watched near by?
12. Who came and saw and opened the little ark?
13. What did Pharaoh's daughter decide to do about the babe?
14. Who was engaged to nurse the child?
15. What did Pharaoh's daughter name the child? Why?
16. What do we learn of Moses' education?
17. Did Moses make good with his education?
18. Have you read Heb. 11:24-26? What choice did Moses make?
19. What influenced Moses to make such a choice? (Faith.)
20. Who instilled that faith in his heart? (See Notes.)
21. What purpose did God have with this child?

SECOND LORD'S DAY LESSON OF JULY

Lesson 2.

July 10, 1932.

THE CALL OF MOSES

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

Lesson Text: Exod. 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 unto them, The God of our 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.

4:10 And Moses said unto Jeho-

Study Questions and Brief Comments.

Verse 10. (By whom was this spoken? To whom? Where? What were the circumstances? Find answer to these questions in Notes.) To whom did God propose to send this old shepherd? For what purpose?

Verse 11. What did Moses answer? What did he mean by saying, "Who am I?" Consider what a change had come over Moses in forty years. Read Acts 7:23-30, especially v. 25.

Verse 12. What assurance did God give him? Compare Judg. 6:15, 16; and Matt. 28:20. What token did God appoint? Did that come to pass? (Exod. 19.)

Verses 13, 14. What did Moses know the children of Israel would surely ask him? What name of Himself did God give?

Verse 15. What fuller instructions did God also give him? What is His memorial name for ever? (**Jehovah.** Ps. 135:13; Hos. 12:5. Comp. also Exod. 6:2, 3.) The printed lesson here jumps to chapter 4:10. See Notes.

Chapt. 4:10. What objection did Moses raise? (This is the fourth difficulty Moses raised. There was a fifth one later, v. 13.) Was Moses too reluctant?

Verse 11. What answer did the Lord make to this objection? Has He power to enable a man to use his facul-

vah, 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 blind? is it not I, Jehovah?

ties?

Verse 12. What promise did God make Moses as to this point? (Comp. Luke 21:15.) On the final outcome of all this, see Notes.

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

NOTES ON LESSON 2.

THE SETTING OF THE LESSON

About 80 years have passed since Moses was born—forty since he left Egypt. He is in the land of Midian now, and he is keeping sheep. He is near to the mountain of God, Horeb, which is Mount Sinai, as our lesson opens. How came he there? In the preceding lesson we saw Moses at the royal court of Egypt, the adopted son of Pharaoh's daughter, highly educated, renowned and honored. Now he is a poor old shepherd, pasturing somebody else's flock in the wilderness. How did this change of circumstances come about? There were two steps:

1. Moses renounced his high position—his name and standing as the son of Pharaoh's daughter, and with it the treasures and pleasures of Egypt. He did this "by faith," for the high privilege of being counted with the people of God, though these were at the time miserable slaves under the lash of Pharaoh's taskmasters. (Heb. 11:24-26.)

2. Moses, when about forty years of age, took an active interest in his people, and on one occasion avenged the mistreatment of one of his brethren by killing the oppressor. According to Acts 7:25 Moses must have had some knowledge of God's purpose to deliver Israel by his hand. But this act was premature and unauthorized. There was as yet too much of human strength and self-confidence in Moses.

Rejected by his brethren and in danger of his life (Acts 7:23-29) Moses now fled to the land of Midian. There he fell in with the family of Jethro, married one of Jethro's daughters, and kept Jethro's flock forty years. It was while so engaged that he saw the burning bush, out of which God spoke to him. **Read Exod. 3:1-9.**

THE GAP IN THE LESSON

This omission extends from v. 15 of the third chapter to the tenth verse of the fourth. Read that. In the rest of the third chapter God gives Moses instructions how to proceed, and also foretells Pharaoh's refusal and his wonders with which He would smite Egypt, and how Israel would despoil the Egyptians. Then, (chap. 4), Moses expressed his fear that the children of Israel would not believe him. God gives him three signs, as **credentials of his Divine mission**: 1, the rod turning to a serpent and becoming a rod again; 2, the hand becoming leprous and whole again; 3, water turning into blood. Here begins the printed text again.

THE OUTCOME OF MOSES' CALL

Five times did Moses object—the fifth time (4:13) almost flatly refusing. That was too much. In displeasure the Lord appointed Aaron as a helper to Moses. The after-history shows that Aaron was rather more trouble than help. But Moses agreed at last, and begging permission of his father-in-law set forth on his mission. How Aaron met him; how they conferred with the elders of Israel; their unsuccessful first attempt with Pharaoh; and the story of the Ten Plagues—is told in chapters 4 to 12. The next lesson concerns the Tenth Plague, and the Passover.

TEACHING POINTS

Moses' schooling and preparation for his task. Three periods of 40 years—the first, in which Moses became somebody; the second, in which he found out that he was nobody; the third, in which God showed what He

could do with a man who was nobody.

The story of the Burning Bush. Chapter 3:1-9. Comp. Acts 7:30-35. See what lesson the Lord Jesus drew from the Bush. Mark 12:26, 27.

Moses' Five Objections, and God's answers.

1. "Who am I?" Answer: "Certainly I will be with thee."
2. "They shall say, What is his name?" Answer: Tell them, "I Am hath sent me unto you . . . Jehovah, the God of Abraham, and the God of Isaac, and the God of Jacob, hath sent me unto you."
3. "They will not believe me nor hearken to my voice." Answer: Three signs. Chap. 4:2-9.
4. "I am not eloquent." Answer: "I will be with thy mouth."
5. "Send by whom thou wilt." Answer: Aaron appointed to be a helper to Moses.

Personal application. "I will be with thee." On this assurance the servants of God of old went forth and did their great work. Apply to the **missionary-task**, Matt. 28:18-20. And personally, see 2 Chron. 15:2.

QUESTIONS FOR CLASS

1. Where was Moses when God called him?
2. How came he there? (Notes.)
3. What strange thing did Moses see? (Exod. 3:2.)
4. Who spoke to him out of the bush?
5. On what mission did God order him to go?
6. Mention some of Moses' objections.
7. Did God answer all Moses' objections?
8. What name did God give of Himself? (V. 14.)
9. What is God's memorial name?
10. How did He answer the difficulty about the lack of eloquence?
11. Did Moses go at last?
12. What helper did God appoint for him? (Notes.)
13. Did God promise to be with us in any matter? (Matt. 28:18-20.)

THIRD LORD'S DAY LESSON OF JULY

Lesson 3.

THE PASSOVER

July 17, 1932.

Golden Text: For our passover also has been sacrificed for us even Christ.—1 Cor. 5:7.

Lesson Text: Exodus 12:21-28.

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

Study Questions and Brief Comments.

Verse 21. (On what happened between the lessons and on the setting of this, see Notes.) What orders were given to the elders of Israel? What is meant by "kill the passover"? (Exod. 12:3-5.) Why call it "passover"? (Vs. 23, 27.)

Verse 22. What is "hyssop"? (A little brush-like herb.) How were their doors to be marked? Where must they stay during that awful night? Has this any meaning for us? (See Notes.)

Verse 23. Who will pass through the land? What will He do when he sees the blood-marked doors? What houses only will He pass over?

Verses 24, 25. How often must this be kept? Is there a difference between a **memorial** (chapt. 12:14)

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

and the original occasion? Where shall this memorial be regularly observed?

Verses 26, 27. What should they tell their children when they inquire the meaning of this observance?

Verse 28. Did they comply with these orders?

the head and worshipped.

28 And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

NOTES ON LESSON 3.

BETWEEN THE LESSONS

We saw Moses only setting out to go to Egypt in last lesson; but here we see him almost ready to leave Egypt and all Israel with him. Between this lesson and the preceding one much has happened—the bitter struggle against Pharaoh and the power of Egypt; and the first nine plagues (Water turned to blood, Frogs; Lice; Flies; Murrain; Boils; Hail; Locusts; Darkness). During this conflict Pharaoh was several times forced to his knees, as it were; yet, on the whole, there was a steady and progressive hardening of Pharaoh's heart. Note the expression, "Pharaoh's heart was hardened" (marg. "heavy"); "Pharaoh hardened his heart"; "Jehovah hardened Pharaoh's heart." Now all was ready for the tenth Plague, which was to be the great stroke of judgment.

THE TENTH PLAGUE DIFFERENT

The first nine plagues were afflictions sent from God upon Egypt, to induce them, if they would, to let His people go. At first comparatively light, they became more severe toward the last. From the third one on (at least) the people of Israel were exempted from these afflictions (Exod. 8:22.) But now comes the tenth. It was of the nature of a Divine judgment. **Jehovah Himself** was coming down to execute it. (Exod. 11:4; 12:12, 23.) Israel could not be delivered from this except by a special God-appointed salvation. For the judgment was pronounced upon all the land of Egypt, and every firstborn in it must die. For the judgment of God knows no human distinctions. For Israel, however, God made the provision that a lamb should die instead of the firstborn. So all the firstborn in the land of Egypt died—the firstborn of the Egyptians in person, the firstborn of Israel in their substitute, the Lamb which was sacrificed for them, and whose blood appeared on the doors of their houses.

WHAT MUST THEY DO

This was the first time that Israel must do something to be saved. They must follow out exactly God's directions by Moses—namely: a lamb must be taken, a year old, without blemish; the same to be kept from the tenth day to the fourteenth, and on the evening of the fourteenth it must be killed, and the blood must be applied to the doorposts and lintels. The rest of the night Israel must remain behind the blood-stained doors, eating the passover-lamb. Only the blood stood between them and the judgment that night; but that, slender though it might seem to man's eye and thinking, was the all-sufficient protection; even as God had promised: "When I see the blood I will pass over you." But when He saw the blood, He saw not only the blood, but also the faith and obedience that had put it there. If that had not been done, Israel would have perished with all the rest, without distinction. Even that far back already it was true, just as it is today, that those only are counted as Israel who are not only of Israel, but who also by faith and obedience accept the Blood.

CHRIST OUR PASSOVER

"For our passover also hath been sacrificed, even Christ." (1 Cor. 5:7.) He is the Lamb without spot or blemish which was slain on our behalf, and His blood applied by acceptance of the gospel, stands between us and the wrath of God. (Rom. 5:9.) "For in Him we have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace." (Eph. 1:7.) Some peculiar details show the likeness of the type to the antitype. For example Moses charged them to see that no bone of the Passover lamb should be broken. (Exod. 12:46.) John refers the fact that no bone of Christ's body was broken to this, as a prophecy. (John 19:36.) Just as Israel put away all leaven and feasted on the lamb that fateful night, so do we feast on Christ, putting away the leaven of malice and wickedness. (1 Cor. 5:7, 8.) The correspondence runs further. They ate with girt loins, and staffs in their hands, waiting for the summons to depart from Egypt. Thus also in like figure stands the Christian, feasting on the Lamb, his loins girt, and his hope set perfectly on the grace that is to be brought to him at Christ's coming. (1 Peter 1:13f.) Also we have the continual memorial feast of Christ's sacrifice in the Lord's Supper, until He come. It is not a repetition of the sacrifice (as Rome vainly teaches) but the memorial of it. This do in remembrance of me." (1 Cor. 11:24.) And it is by faith, not materially, that we participate of His body and His blood in it. (1 Cor. 10:16.)

QUESTIONS FOR CLASS

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|---|--|
| 1. Can you mention the first nine plagues? (Notes.) | Israelites and this judgment that night? |
| 2. What was the tenth and last plague? | 15. What is a memorial? |
| 3. Was it different from the others? (See Notes.) | 16. What memorial did God command? (Exod. 12:14.) |
| 4. Who was coming to execute it? | 17. How often must it be observed? (Exod. 13:10.) |
| 5. How only could Israel's first-born be saved? | 18. What must they tell their children about it in the days to come? |
| 6. What kind of lamb must they take? | 19. Of what was the Passover a type? (Golden Text.) |
| 7. What must be done with the lamb? | 20. In what respect was Christ our Passover? |
| 8. What must they do with the blood? | a. Was He a lamb without blemish? |
| 9. Where must it be sprinkled, and with what? | b. Was He sacrificed for us? |
| 10. Where must the children of Israel abide till the morning? | c. Does His blood stand between us and judgment? |
| 11. What would Jehovah do? | d. Does His blood have to be applied by faith and obedience? |
| 12. Why is this called the Passover? | e. Do we also observe a memorial of this Sacrifice? |
| 13. What houses would Jehovah pass over? | |
| 14. What only stood between the | |

FOURTH LORD'S DAY LESSON OF JULY

Lesson 4.

July 24, 1932.

THE DELIVERANCE AT THE RED SEA

Golden Text: Jehovah is my strength and song, and he is become my salvation.—Exod. 15:2.

Lesson Text: Exodus 14:10-16, 21, 22.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the chil-

Study Questions and Brief Comments.
Verse 10. How Israel left Egypt on the Passover night and how and why the Egyptians pursued after them—see Notes. What did Israel see? If

dren of Israel cried out unto Jehovah.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

12 Is not this the word that we spake unto thee in Egypt, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 Jehovah will fight for you, and ye shall hold your peace.

15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

they (like Moses, Heb. 11:27) had seen the Unseen, would they have been so afraid?

Verse 11. Was this a very strong faith or a great gratitude? On whom did they cast this reproach? (Moses.) For whom was it really intended? (God.) Read Ps. 106:7, 8.

Verse 12. What does this show? (That they were not so anxious to be saved out of Egypt. They would have been content to live and die in slavery there.) Is that very much like the case of the sinner today?

Verse 13. Did Moses answer them as they deserved? What kind, good words did he speak to the panicky people? Was this promise true?

Verse 14. Would they need to fight? Who would fight for them?

Verse 15. To whom (evidently) had Moses cried? What did Jehovah say to Moses?

Verse 16. What did God command Moses to do? How should the children of Israel go through the midst of the sea? (Be sure to read vs. 17-20 also.)

Verse 21. When Moses stretched out his hand (with the rod) over the sea, what did Jehovah do? (Ps. 148:8; 135:6.)

Verse 22. What did Israel do? (Note here verses 19, 20.) Read Heb. 11:29. What does Paul say about this in 1 Cor. 10:1, 2? Read also the account of the destructions of the Egyptians and final, complete salvation of Israel, Exod. 14:23-31, and their song of deliverance on the other shore, 15:1-21.

**"Sound the loud timbrel o'er Egypt's dark sea:
Jehovah hath triumphed, His people are free!"**

NOTES ON LESSON 4.

"BAPTIZED UNTO MOSES"

This was Israel's typical baptism. They were "baptized unto Moses, in the cloud and in the sea." "Not the adults only," says a learned commentator; "nor yet by immersion, whether in the raincloud or the surf." That is an example of the strange blindness of "wise" men; also of the dark prejudice and opposition to God's plain teaching concerning baptism. No, it was not "adults only" that were baptized unto Moses; but if that proves "infant baptism" it proves also the baptism of sheep and oxen, yea, and of all the household furniture and utensils, for all Israel's belongings went through the Red Sea. And though there was no "immersion" in any "rain cloud" or "in the surf"—certainly there was a burial, for it says that they "all were **under** the cloud," and "all passed **through** the sea" (the waters being a wall to them on the right hand and on the left) and they were "all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1, 2.) So the type shows even the form of baptism.

The great lesson of the baptism of Israel, however, lies in the fact that it was their final severance from Egypt, and their absolute committal from thenceforth to Moses; and that on that day the Lord saved them out of the hand of the Egyptians. (Exod. 14:30.) This answers to Christian baptism in which there is the death to the old life and self, a burial with Christ, and a resurrection with him to newness of life; an absolute committal to Christ, and our deliverance and salvation from the world and its god. (Rom. 6:3, 4; 2 Cor. 5:17; Gal. 3:26, 27.)

EGYPT'S MADNESS

Egypt had yet one more hard lesson to learn. When people harden their hearts up to a certain point, then God in righteous retribution hardens their hearts. "Thou wilt give them hardness of heart, thy curse unto them." (Lam. 3:65. Compare the world-wide delusion of the last days. 2 Thess. 2:11, 12.) Israel went forth out of Egypt by the guidance of the pillar of cloud (Exod. 13:21, 22.) Jehovah sent them on in the direction of "the wilderness of the Red Sea" (13:18), then deliberately changed their route back to the seemingly impossible way of Pi-hahiroth, between Migdol and the sea. The Egyptians, not yet convinced and converted by all the experiences with Jehovah, now supposed that Israel had lost their way and were wandering aimlessly and helplessly in the wilderness. Then all the wrath and hatred of their wounded pride flared up once more, and with incredible madness (for Jehovah had hardened their hearts, vs. 17, 18) they plunged in their insane fury after them—even down into the gaping chasm of the Red Sea, never asking or wondering how it could be that the sea opened for Israel's fleeing multitude—to their own destruction. And they never sobered nor realized until suddenly it came to them that "Jehovah fighteth for the Israelites against the Egyptians," and they turned to flee back. But—too late! The waters returning overwhelmed proud Pharaoh and his hosts, horsemen and chariots; and Israel saw them in the morning dead by the seashore. This is a prophetic picture also of the world's last madness and doom.

THE SONG OF TRIUMPH. Exodus 15.

Only the redeemed can sing. Israel sang their song of deliverance on the other shore of Egypt's sea. Note that all through it the praise and glory goes to God alone. In the latter half of it (vs. 13-18) the final glorious issue of God's work is anticipated. There was indeed great rejoicing. But there was one man at least in that happy throng who knew what it would mean for that vast multitude to make their way through "that great and terrible wilderness" which lay before them—a barren, waterless, foodless desert. Only the God who had brought them thus far could make it possible. And in Him only could Moses trust. So are God's people wholly cast on Him.

USE STUDY QUESTIONS FOR CLASS

FIFTH LORD'S DAY LESSON OF JULY

Lesson 5.

July 31, 1932.

THE GIVING OF THE MANNA

Golden Text: Every good gift and every perfect gift is from above, coming down from the Father of lights.—Jas. 1:17.

Lesson Text: Exodus 16:1-5, 14, 15, 35.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

Verse 1. What experience did they have after leaving the Red Sea? (Read Exod. 15:22-27.) Where had they now come? Where is the Wilderness of Sin? (This has nothing to do with our word "sin".) When did they arrive there? How long now since they left Egypt? (One month.

2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:

3 and the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground.

15 And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they

See Exod. 12:6, 51.)

Verses 2, 3. Had they murmured before this? (14:11, 12 and 15:24.) What was the trouble now? (Hunger.) What did they say they wished? What wicked purpose did they charge Moses and Aaron with? Were they really murmuring against Moses and Aaron or against God? (See vs. 7-9.)

Verses 4, 5. What did Jehovah propose to do? How much should they gather? How much on the sixth day? Why? How would God "prove" them with this? (To see whether they would keep His regulations about this; also whether they would trust God and cease murmuring. But they failed in every test. Ps. 78:40.)

Verse 14. When did this new bread appear? Only in the morning? (16:21.) See v. 31 and Numb. 11:7, 8 as to the appearance and taste of it. (Note, God gave them meat also. Vs. 12, 13.)

Verse 15. When Israel saw it what did they say? (Heb. Man-hu from which probably came the word "manna".) What did Moses tell them? (Read also Ps. 78:23-25.)

Verse 35. The intervening verses (16-34) should be read. How long did Israel eat manna? See also Josh. 5:12.

did eat the manna, until they came unto the borders of the land of Canaan.

NOTES ON LESSON 5.

THE MANNA

"Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat." (John 8:31.) This "bread of heaven" was God's marvellous answer to the need of His people. God had led them into the barren wilderness, and therefore He undertook their support. When man is under God's orders and guidance he may look to God for the supply of every need. (Matt. 6:30.) Where there was no earthly prospect or human possibility, God knew how to feed His people. His lovingkindness was new every morning: "great is thy faithfulness." (Lam. 3:23.) This came so plainly from His hand that all men could see. But no matter how it comes, "every good gift and every perfect gift is from above, coming down from the Father of lights." (Golden Text.)

THE TRUE MANNA

But this was not the true bread as yet, nor was it God's perfect gift. "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world. . . . I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that cometh down out of heaven that a man may eat thereof and not die. I am the living bread which came down out of heaven: if any man eat of this

bread he shall live for ever." So spoke the Lord Jesus. (John 6:32, 33, 48-51.) We eat of Him when we come to Him and believe in Him (John 6:35, 47); we eat His flesh and drink His blood (John 6:53-58) when by faith we appropriate His sacrifice. For to "eat" anything is to appropriate it, to take it into ourselves, to assimilate it and to make its substance our own. It is in this sense, spiritually, that we eat Jesus, the living Bread, the true Manna which came down from heaven; whom Israel and the world knew not when He came, but who is our life and sustenance.

TEACHING POINTS

From the Red Sea to the Wilderness of Sin. The "Pilgrims' Progress." In preceding lesson we left Israel rejoicing by the Red Sea. Now began the wilderness-journey. First three day's journey—and no water! Then Marah, where there was water, but not drinkable. Moses, at God's direction, heals the water. Then Elim—a very pleasant place. How were they guided in their march? (Exod. 13:21, 22.)

Israel's Murmurings. This was the evil habit of this slave-people. No matter how great things God had done for them, at every new difficulty they murmured against Jehovah. Their language was in the highest degree insulting to God. Here we have the **third** instance. (See first, Exod. 14:11, 12; second, 15:24.) We shall see many more. See 1 Cor. 10:10; Phil. 2:14. Have I that wicked habit?

The Manna. Its appearance and taste (Exod. 16:31; Numb. 11:7, 8.) When it must be gathered. (Thus the Lord made them get up of mornings.) No one could get more than his share (vs. 16-18). It could not be hoarded (vs. 19, 20). On the sixth day they gathered twice as much, for on the sabbath they must rest. It could be boiled, or ground and baked. A pot of it was kept for a memorial; and Israel lived on it forty years, till they entered Canaan. (V. 35. Josh. 5:12.)

The Power, Love, Care, Faithfulness, and Patience of God toward His people. Show how each of these attributes appears in this history.

Christ the true Manna. See Notes, second paragraph.

QUESTIONS FOR CLASS

- | | |
|---|--|
| 1. What is the theme of this lesson? | 11. Did it come in large pieces? |
| 2. Where is it located? | 12. When must it be gathered? |
| 3. How long since they left Egypt? | 13. What did Israel say when they saw it? |
| 4. Can you follow Israel from the Red Sea to Wilderness of Sin? | 14. How much should they gather every day? |
| 5. What was the trouble at this latter place? | 15. On what day twice as much? Why? |
| 6. What attitude did they take toward Moses and toward God? | 16. How long did Israel eat the manna? |
| 7. Was this the first time they had murmured? How often before? | 17. What is the true Bread out of heaven? (Notes.) |
| 8. What did God say He would do for their hunger? | 18. In what important respect does that differ from the manna? |
| 9. When did the manna appear? | 19. How can we eat it? |
| 10. What did it look like? | 20. Why this Golden Text? |

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