

WORD AND WORK

WORDS IN SEASON.

R. H. B.

IS SATAN AGAINST BAPTISM?

The controversy centering around Baptism is so strange a phenomenon that no natural explanation of it seems possible. Only the presupposition of the special interest and activity of Satan, obscuring, perverting, deceiving the minds of men upon this special issue with particular intent, would seem to account for the state of the question in the minds of professed believers in Christ. For it is not a dark theme: on the contrary it is one of the very plainest. The simplest mind could gather from the New Testament what baptism is, and that it is commanded by the high authority of the Lord Jesus to all who would accept His claim; and that in the teaching of the apostles great weight attaches to the act, as a step that definitely brings men into new relations. These things, I say, are open and plain. Despite the fact that the word "baptism" has not been translated in our current versions of the Bible the common man can readily see, from the context, what the required action of this word is. It seems to me that the plainness of the subject leaves us without other explanation than that Satan has made this point a most particular object of attack; and this would show further that *he* at least recognizes a great strategic importance in baptism as the Divinely ordered test and proof of true faith in Christ.

NULLIFYING IT.

Think of it. There are multiplied thousands of ardent believers who have satisfied themselves that "water-baptism" is wholly unnecessary. Some of these believe that "the baptism of the Holy Ghost" is the all-important thing, and that they who have that are entirely safe; unmindful of the fact that the Lord Jesus upon the strength of His absolute authority, commanded His disciples to teach and baptize men in all the world and in perpetuity throughout the whole age. (Matt. 28:18-20). This could not be Spirit-baptism for it was to be performed by men upon men. They further forget that in the exceptional instance when the baptism of the Holy Spirit descended upon the first Gentiles, it did not even then do away with the necessity of water-baptism—nay, rather the supernatural baptism of the Spirit was granted to the Gentiles in this first, lone, and solitary instance, to convince the Jews that these were proper subjects for the one only baptism *commanded*. For the baptism of the Spirit is always referred to as a *promise* (Acts 1:4, 5), never as a command; but to be baptized in water was commanded by the Lord and His apostles, and there is no obedience in those who ignore and set aside the plain, outright command. So when the Spirit-baptized Gentiles

had thus been miraculously endorsed of God, the apostle "commanded them to be baptized in the name of the Lord Jesus." (Acts 10:48). This phrase, "baptized in the name of the Lord Jesus" refers to plain water-baptism (Acts 8:16; 19:5); and so does all other mention of "baptism" where it is not expressly indicated that other baptism is meant.

TO THE JEW FIRST AND ALSO TO THE GREEK.

I do not know all the arguments by which men have satisfied themselves that the world-wide and age-long commission of the Lord Jesus to His apostles (Matt. 28:13-20) has no application to themselves. Some have drawn imaginary dispensational lines, and contended that what was commanded to the Jews on Pentecost (Acts 2:38) had no application later when the Jews were nationally rejected and God had turned to the Gentiles. But the facts belie the theory. To the end of the record of Acts, wherever the particulars of apostolic practice are given, water-baptism is administered with undeviating faithfulness, as in the Gentile cities of Corinth, and Ephesus. (Acts 18:8; 19:5). In the letter to the Ephesians, written some years after "Acts" had closed, the apostle expressly insists that for Jew and Gentile, both alike, there is one and the same faith and baptism, just as there is one and the same Lord, Body, Spirit, God and Father, for both and all alike. (Eph. 4:4-6). And other epistles, as Romans, Galatians, Colossians, bear the same unabated testimony. The fact is that the Divine requirement of baptism for all who turn to Christ, cannot be denied except by violence to the word of God. But, from whatever cause and motive, this violence is done.

We will pass by the question of pouring and sprinkling—inventions and substitutes of men, even the while they must acknowledge in vast majority, that *immersion* is right beyond doubt. If, as they hold, baptism is itself negligible, what great difference can it make as to what is done for baptism? Then the strange anomaly of infant baptism—for which there is no command, nor example, nor any justified inference in all the word of God, but plain teaching that faith and repentance are required in order to baptism; which necessarily excludes infants and others who are not responsible. The strange thing is that those who put low value on baptism in case of adults, contend strongly for an application of water to an unconscious babe.

This by no means sets forth all the existing confusion on this subject. Surely a malignant power, more than human, has been at work here, darkening counsel, perverting truth, preventing men in a dozen ways from rendering the simple obedience of faith to the Lord Jesus Christ in this outstanding demand of His.

BAPTISM AND CIRCUMCISION.

It is a bad day when in order to uphold one doctrine of God's word, religious leaders and teachers of the gospel feel obliged to destroy another part of the same word. It is a poor method of fitting a shoe that requires the cutting off of heel or toe from the

foot. It were better to rip up the shoe and make room for the foot. In their endeavor to magnify the free grace of God (and it cannot be magnified too much) and in trying to hold up salvation by faith (and salvation indeed is ever and only by faith) many teachers have felt it incumbent to practically nullify baptism. It were better far to rearrange our theological ideas and make room for the commandment of the Lord. Take for example the following from the pen of so great and able a man as G. Campbell Morgan:

"Nothing other than faith is necessary to salvation. Therefore to affirm that men must be circumcised or baptized in order to salvation is to proclaim the most deadly heresies that can possibly be taught. To superadd anything to faith is to destroy the foundations of Christianity. Life is by faith.

Secondly, as to Law. Liberty is not license. When a man has life by faith he is thereby set free from all other bondage. . . . He is set free from the bondage of rites and ceremonies, because he has found life apart from rite, and without ceremony; and he is henceforward, so far as life is concerned, independent of all ceremony and of every rite. He is set free from bondage by life; but that liberty is not license. The liberty of this life is that of the capture and constraint of the spirit of man, by the Spirit of God. The capture of the spirit of man by the Spirit of God means that man is made able to obey, and no man was made able to obey by circumcision or by baptism. Man is made able to obey when that life becomes law, and he yields to it. The lust of the Spirit within is the law of the new-found life." (G. C. Morgan, Living Messages; Galatians.)

Here is mingled high truth and low error. Especially astonishing is Mr. Morgan's grouping of baptism with circumcision. Why put them in the same category? Circumcision never had any place in the gospel. It was commanded to the fleshly descendants of Abraham, and became a national sign. It obligated any Gentiles who received it to accept *the law* which had been given to Israel. Far from commanding it to Christians, or to those who would become Christians, the Lord, through His apostles, specifically and severely warned against it. (Acts 15; Gal. 5). But the Lord Himself and His apostles commanded and taught baptism, and incorporated it in the gospel. To the anxious enquirers on Pentecost, inspired Peter said, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Again when Philip "preached Jesus," baptism figured so prominently that his hearer spoke up and said, "See here is water what doth hinder me to be baptized?" (Acts 8:35, 36). Wherever the gospel was preached baptism was preached by the Lord's command and authority, and so was it practiced, whether among Jews or Gentiles. And this very epistle (Galatians) upholds it. (Gal. 3:26, 27). Now I say that, whether intended or not, Mr. Morgan's classifying baptism and circumcision together, as he does it, is a slap in the face of the gospel of Christ. If he or any man thinks he is helping along the interests of God and exalting *faith* by such a perversion as that, the mistake is great and fatal.

By way of pleasing contrast I will here quote sweet words from one greater than Morgan, to whom the doctrines of faith and grace were very precious, for he risked his life for them for many years, and who was far removed from "water-salvation."

MARTIN LUTHER ON BAPTISM.

"But the putting on of Christ according to the gospel consisteth not in imitation, but in a new birth and a new creation: that is to say, in putting on Christ's innocency, his righteousness, his wisdom, his power, his saving health, his life, and his spirit. We are clothed with a leather coat of Adam, which is a mortal garment, and a garment of sin; that is to say, we are all subject unto sin, all sold under sin. There is in us horrible blindness, ignorance, contempt and hatred of God: moreover, evil concupiscence, uncleanness, covetousness, etc. This garment, that is to say, this corrupt and sinful nature, we received from Adam; which Paul is wont to call the Old Man. This old man must be put off with all his works, that of the children of Adam, we may be made the children of God. This is not done by changing of a garment, or by any law or works, *but by a new birth, and by the renewing of the inward man: which is done in baptism*, as Paul saith: "All ye that are baptized, have put on Christ." Also, "According to his mercy hath he saved us by the washing of the new birth, and by the renewing of the Holy Ghost." (Tit. 3). For besides that they which are baptized and regenerated and renewed by the Holy Ghost, to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame: there rise in them new and holy affections; as the fear of God, true faith and assured hope, etc. There beginneth in them also a new will. And this is to put on Christ truly and according to the gospel.

"Therefore the righteousness of the law, or of our own works, is not given unto us in baptism, but Christ Himself is our garment. Now Christ is no law, no law-giver, no work; but a divine and an inestimable gift, whom God hath given unto us, that He might be our Justifier, our Savior, and our Redeemer. Wherefore, to be apparalled with Christ according to the gospel, is not to be apparalled with the law or with works, but with an incomparable gift; that is to say, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ Himself.

"This is diligently to be noted, *because of the fond and fantastical spirits, which go about to deface the majesty of baptism and speak wickedly of it*. Paul contrariwise commendeth and setteth it forth with honorable titles, calling it "the washing of the new birth, the renewing of the Holy Ghost." (Tit. 3). And here also he saith, that all they which are baptized have put on Christ. As if he said, Ye are carried out of the law into a new birth, which is wrought in baptism. Therefore ye are not now any longer under the law, but ye are clothed with a new garment; to wit, with the righteousness of Christ. *Wherefore bap-*

tisr is a thing of great force and efficacy. Now, when we are apparelled with Christ, as with the robe of our righteousness and salvation, then we must put on Christ also as the apparel of imitation and example."—Luther on Gal. 3:27.

GOOD DOCTRINE.

No man of his denomination has discerned the true place and significance of baptism more clearly than Dr. J. M. Stiffler, late professor of New Testament Exegesis in Crozer Theological Seminary, a Baptist institution. Commenting on Rom. 6:3, 4, ("Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" etc.) He writes as follows:

The question could not be asked if the Romans bethought themselves of what they assumed in their baptism. They were dead, as the verse above declares, for they were baptized into Christ's death. This third verse, then, is in the way of explanation that the Romans died to sin, the hour of that death being the time when they entered the waters of baptism. The meaning of their baptism was death.

But how did they die by means of baptism? Paul answers, to quote the Revised Version: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" They knew, of course, that they were baptized into Christ; but Paul insists on the one point that that baptism involved among other things oneness with him in his death to sin. By the ordinance or in the ordinance they declared their acceptance of him as Savior and so came "into" him. The nature of the union is not disclosed, but it is real. It is not effected by the baptism, but in it. In the baptism the believer virtually says, "I make Christ's death to sin my death to sin." It is the symbolic response of the heart to the teaching of the gospel that Christ's death is also the believer's.

But must it not be said now that Paul has abandoned his theme, salvation by faith, in substituting the word "baptism?" Why did he not say, "All we who believed into Christ," a common phrase in the New Testament (10:14; Gal. 2:16), "believed into his death?" The difficulty arises from the modern wrong conception of the New Testament meaning of the word "baptism," that it is a mere rite, an act to be done, at the best, because one believes in Christ. The New Testament writers never separate it from the faith which it embodies and expresses. It is the fixed sign for faith just as any appropriate order of letters in a word is the sign of an idea. The sign stands for the thing and is constantly used for the thing. Hence Paul can say that Christ was "put on" in baptism (Gal. 3:27), and Peter does not hesitate to declare that "baptism doth also now save us." (1 Pet. 3:21). It is referred to as the "laver of regeneration" (Tit. 3:5), and said to "wash away sins." (Acts 22:16). To refuse to be baptized is to reject God, and the opposite is to accept him. (Luke 7:29, 30). Everyone of these passages—and there are more like them—would teach salvation by a rite, salvation by water, but that the word for baptism is used as a symbol of faith. Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in him. . . . When Paul said they were baptized into Christ, they knew instantly to what hour and to what line of their multiform faith he referred—the faith that saw the man and not merely his sins on the cross and in the tomb, so that to show itself appropriately the whole man must be buried with Christ in baptism. The act of baptism is an exponent, first of all, not of the remission of sins, but of the death of the believer in Christ, so that his sinfulness is atoned for. He himself has died to sin.

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NEWS AND NOTES.

The best of all good wishes for the New Year!

The editor-in-chief has had an enforced vacation, caused by a case of pneumonia. Much concern was felt by friends, but their prayers prevailed.

Our holiday book sales were the largest we have ever had. We appreciate the patronage thoroughly.

Some brethren in Washington, D. C., are asking help to build a meeting-house, and we would like to see them have it. Send to J. W. Gibson, 2500 Pa., Ave., S. E., or to T. F. Colvin, 2536 Eleventh St., N. W.

"All are ill with influenza except Brother Martin. All some better." McHenry.

Many subscriptions expire with this issue. Since we are now operating at Government request on the cash-in-advance basis (except to those who *cannot* pay) we cannot send them the next issue unless they renew during this month. Do it now.

The Neal articles on Romans are high-standard writings. Read them.

"I closed at Eubank, Ky., with six baptized. The work there is growing." J. Scott Greer.

"Closed at Forest Hill on account of 'flu' there." Stanford Chambers.

S. O. Martin supports four children by personal gifts. They help him much in his work in India.

We would like to know who sent us the poem, "Starless Crown."

H. L. Olmstead is back from religious work in camp, to the Gallatin church. We hope he will find time to write regularly again.

WORD AND WORK for 1918, bound and indexed, \$1 postpaid. We do not bind sets sent in by subscribers.

From Nashville: "Your Magazine is worth \$1 to me, so I am enclosing that amount." From Indiana: "I send \$1 because it is worth that and more." From Texas: "I don't feel that it would be right for me to read such a good Magazine for less than \$1 a year." Many renew with a dollar bill, which helps to hold the rates down low for those who cannot pay that much.

Don Carlos Janes is on an extended lecture trip north and west. He writes: "There is a very encouraging response to the missionary needs so far in the journey. Mission funds keep coming in good volume from the south. The weather is lovely, audience good last night, my health is good." Address Brother Janes as usual, Buechel, Ky.

We are having some calls for David Lipscomb's "Queries and Answers" edited by J. W. Shepherd. It is a splendid volume. \$2 postpaid.

"Claude Neal and I just closed a meeting of fourteen services at Windham Center, twelve miles out from Portland—a good start for some future work." Chas. Neal.

New tracts now ready: "Jeremiah," by R. H. Boll, 10c, 75c the dozen. "The Sermon on the Mount," by C. C. Merritt, same prices. New and improved edition of "How to Understand and Apply the Bible," by Boll, same prices. Larger quantities at lower rates.

Orders for any worth-while paper or magazine on earth handled by this office at regular rates. And for any good song-book also.

M. L. Moore, of Franklin, Ky., has been helping D. H. Friend, and the Green's Chapel church near Horse Cave, in a meeting.

The editor's Bible Classes have been well attended and very helpful. The second six-week's term of the winter begins January 7. Leviticus, Numbers, Thessalonians, and the last half of Acts are to be covered this term.

We have on hand a small lot of O. D. Maple's book, The Maple Lectures, for sale at one dollar each.

F. B. Shepherd, of Amarillo, Texas, reports funds forwarded to Forest Vale Mission, Africa: W. T. Fierbaugh, \$4; N. L. L., \$5; By Christian Leader, \$34; Scottsboro Church of Christ, \$7.85; A. K. Ramsay, \$1; Garrett Avenue Church of Christ, \$5; J. Paul Hanlin and wife, \$5; Mrs. Pearl McCuiston, \$1; G. S. Ratliff and wife, \$4; C. W. Sewell, \$1; Beauchamp, \$22.15; Charleston Church of Christ, \$10. Total, \$100.00. Brother Shepherd adds: "This is the last remittance of the year and, as befits the season, the largest. I look forward to next year's work with greater confidence than ever in the willingness of my brethren to DO now that they KNOW. Brother Sherriff sends Christian love and sincere thanks to all contributors. *Omnia ad Dei gloriam.*"

OUR OWN ASSEMBLING TOGETHER.

Heb. 10:25, R. V.

STANFORD CHAMBERS.

"Where two or three are gathered together in my name there am I in the midst of them." Our Lord made the matter of our assembling so simple and easy in order surely to meet our need of fellowship. Separated from the world, the heart craves for association with those who know the Lord. This craving is to be satisfied. If we should be located where no disciple of Jesus could be found we could go to work according to the great commission and make disciples and thus fellowship would result.

Sustenance of the new life in Christ Jesus is provided in the New Testament assembly. Those who were "added" on Pentecost "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). The first day of the week is set apart in the New Testament for the assembly and this exercise in the Lord (Jno. 20:1, 19, 26; Acts 2:1; 20:7; 1 Cor. 16:1-2), and lest some neglect their spiritual health, it is written, "not forsaking our own assembling together, as the custom of some is, but exhorting one another and so much the more as ye see the day drawing nigh." (Heb. 10:25). "As the custom of some is!" How strange that any one once convicted of sin and brought to a realization of their utter ruin therein, but for the Lord's deliverance, should be so careless of the life begotten anew within them by the Spirit of God as to neglect its nourishment and forsake the assembly ordained of the Lord for this purpose! Yet we observe such neglect on every hand and for every form of exercise. With many, bodily care is placed above care for the soul. "I must husband my strength," says one, "for my heavy responsibilities," and on his part there is no manifest sense of responsibility for lost souls, for the preaching of the gospel, or for the building up of God's cause. "Let others do it or let it go undone."

With many, business is first. They go to the house of God if it does not interfere with their business to do so. If it were a question of giving up a lucrative job or the church of God the church would have to go. They are surprised that anyone should think of their putting the kingdom of God first of all, or of their ever going out of their way to serve God at all. Religion may be chosen to help business; it must never be allowed to interfere with business!

Many others make Sunday a holiday but observe it not as the Lord's day. They are "lovers of pleasure rather than lovers of God." "We must have recreation," they tell us. Pity the people who cannot find recreation in the Lord,—whose recreation must be fleshly rather than spiritual. When will they learn that "we are debtors not to the flesh,"—that we do not owe the flesh one solitary thing? Their "custom is" to live and act as though we

owe everything to the flesh and nothing to the spirit. Rom. 8:13.

Some who are not in the habit of "forsaking our own assembling together as the custom of some is" are nevertheless sharers of the responsibility of encouraging others to stay away from the house of God, and to use the Lord's day as a day of merchandising. A man cannot sell without a buyer. Every penny Christians spend on the Lord's day encourages others to sell on that day, and so to regard it not as the Lord's day but as a day to make money. Otherwise they could be and possibly would be at a place of prayer. In principle we may as well keep open shop on the Lord's day as to patronize and encourage it, may we not? The butchers in our city recently petitioned their Sunday customers to give them their Sundays. Had all their church member customers been observing the principle above set forth there had been no need of such a petition. A downright interest in the souls of others should make one far more willing to observe meatless Sundays than to contribute toward Christless Sundays.

Many have often disqualified themselves for service in any enjoyment of the Lord's assembly by over-eating. Who can be fully in the Spirit with misery in the middle regions or drowsiness in the upper regions? Over-eating invariably causes one or the other. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." It is a sin any time to be intemperate in eating, making a god of the belly (Phil. 3:19), and the more so on the Lord's day.

Over-sleeping is another great interference of worship. It keeps many from the assembly altogether. It makes others late. It causes a nervous rush on the part of others, who, when they do arrive, are unprepared in mind and heart for worship. The little margin of time was spent in dressing and trying to make a vile body seem presentable, instead of giving a wider margin that there might be a quiet hour for meditation and prayer. Over-sleeping on Lord's day morning is a sin and all the more so if occasioned by Saturday night dissipation. Sunday entertaining, how many are absent from the Lord's house on account of that! "Why were you not in the worship?" "Oh, I couldn't leave home. I had company." Yes? How do you come to have company at the hour of the worship of your Lord? Not long since you excused yourself from receiving company on account of having an engagement with a friend. Why do you not let your company know you have an engagement with your Lord every Lord's day? It won't take them long to understand. You are not treating your friends right by staying away from God's house to entertain them. They need your good example, sister, far more than they need your good Sunday dinner. Better grieve your worldly friend by setting a godly example than to grieve the Spirit of God by an example of disobedience to His word. "Not forsaking our own assembling together, as the manner of some is, but exhorting one another, and so much the more as ye see the day drawing nigh."

FAITH—WHAT IS IT?

E. L. JORGENSON.

Faith is not opinion. "Opinion is belief stronger than impression, less strong than knowledge. It is the assent of the mind based on probable but not positive evidence, which inclines it to one view rather than another, but not without an element of doubt and uncertainty."

Faith is not first-hand knowledge. "Knowledge is clear perception of facts." It is based on evidence absolutely satisfactory, and comes through the physical senses. What we have seen, heard, handled, tasted or sensed with the organs of smell, these things *we know*, for instance that fire burns. But faith does not come so. We believe that God is; but we have not seen, heard, handled, or otherwise sensed Him by these outward senses.

But there is another kind of knowledge, we may say historical knowledge. It is based, not on what we have seen, heard, handled, tasted or smelled, but on what we have read (or heard from others, which is the same thing). If the historical record is fully accepted as genuine and true, the mind yields assent to the facts of history as readily as to the facts of experience; and so I am as confident that Washington, Napoleon, Cæsar and Alexander were real men, not myths, as I am of the existence of those men of my own day whom I know. Now apply this in the realm of religion, and you have the foundation of faith: intellectual assent to, or a mental knowledge of, the facts of the Bible.

The mind however, does not assent to what one reads unless the record is firmly believed to be true. This is fundamental. I have read those fascinating tales about the gods, demi-gods and heroic characters of mythology—Jupiter, Apollo, Pluto, Orpheus, Ajax and Achilles, and the others; but I take no stock in those stories, and no one claims that they are true. But the evidence concerning Cæsar for example is so convincing that I can say *I know*. And concerning the Bible the time comes when, overwhelmed by the evidence internal and external, a man can say, "*I know*"—"I know that God is, that He is great and good, that Jesus is God's Son, that He came to earth, died for our sins, was buried, was raised for our justification, ascended, poured forth the Spirit on the church, and is coming again." The testimony of those witnesses who *did* see, hear and handle (1 Jno. 1:1, 3) becomes convincing.

Someone will say, There are many people who assent to these facts of religion who are not saved. That is true; *mental assent to Bible truths therefore cannot be the same as saving faith*. Whatever terms we may use—"historical faith" for the one and "saving faith" for the other perhaps—well, *the terms* can be criticised; but *the distinction* is drawn in the scriptures themselves, James 2:14-21. The faith that saves (for faith *does save*, because everything else grows out of it) is more than men-

tal assent; the demons have that and tremble. Faith is that, and more too.

"Faith is that Divine virtue by which we firmly believe the truths which God has revealed"—so reads the Catholic Catechism. Faith is more than that.

"Faith is the recognition of spiritual realities and moral principles as of paramount authority and supreme value"—so says Webster's Dictionary. Faith is more than that.

"Faith is assurance of things hoped for, a conviction of things not seen"—so scripture describes it. It is assurance and conviction. It is assurance, not of what we have, but what we hope for, assurance that those eternal things which we need, long for, and feel that our souls must have, shall be ours. It is conviction, not of what we see but of what we do not see, the unseen things of the eternal regions. Hebrews 11:1 is a great description of faith.

This is it: Faith believes the truth *and treats it as truth*; faith assents to the facts of the Bible *and acts accordingly*. Abraham and Noah are cases: "By faith Abraham when he was called,"—went on to sow and plant in Chaldea; no, he "obeyed to go out." "By faith Noah, being warned of God," answered, "yes, I believe you will bring the flood"—and then went on about his business just as he had before; No, By faith he "prepared an ark." What good is it to say, "I believe there is a God" and then live as if there were no God! What good is it to say, "I believe that Jesus is God's Son and the world's Savior," and then act as if He were a base impostor! What good is it to say, "I believe the Bible is true," and then live as if it were a bundle of lies! What good is it to say, "I believe that Jesus will come again," and then live as if He would never come! "What doth it profit my brethren if a man *say* he hath faith," when nothing comes of it.

Many lost men have gone out from gospel services saying to the preacher at the door, "I agree with you." If you agree with the preacher, why don't you do as he says? You do not hesitate to pack your grip, buy your ticket and board the train for a city you have never seen. In secular things men act as they believe, and treat what they believe to be truth *as* truth; why not in religion? Will you, to escape the demands which true religion makes on the life, belie your beliefs and act contrary forever to what you know is so?

The record upon which the Christian's faith rests, God's word, is the safest, surest, soundest, securest, most substantial thing in all the universe, except God himself, and it is just as sure as God is. It is surer than material things—gold, silver, precious stone, for it is *back* of all material things and called them forth—not out of that which already existed, but out of that which had no substantial existence. "By faith we understand that the worlds have been framed *by the word of God* so that what is seen hath not been made out of things which appear."

THE "MUCH MORE" OF THE GOSPEL.

CHAS. M. NEAL.

A Study of Romans 5:12-21.

"For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." (Rom. 5:15 R. V.)

"Where sin increased, grace overflowed: in order that as sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway bestowing a righteousness which results in the life of the ages through Jesus Christ our Lord." (Rom. 5:20, 21 Weymouth Translation). *"But before carrying out the comparison between Adam and his work, and Christ and His work, note certain differences. The grace of God is more than a match for the sin which began with Adam and spread itself over all mankind. Man's condemnation issued from one trespass, but God's restoring grace has more power than many trespasses even, since it saves from the power of many."* (Paraphrase by George Barker Stevens).

NOTE THE CONTEXT.

Since salvation from start to finish is discussed in Rom. 1:18 to 8:39 it is very necessary to the understanding of any certain section to keep in mind the whole. In Rom. 1:18 to 3:20, Paul shows the blackness of sin and that all have sinned and come short of the glory of God and are therefore under "The wrath of God which is revealed from heaven." In Rom. 8, we find that some have gotten from under this wrath. This wonderful chapter begins with "no condemnation" and ends with "no separation." Such security is possible because they are "in Christ Jesus." So much for the more distant context. Drawing a smaller circle about the text we find Rom. 3:21 to 4:25 showing the Divine method of rescue from the penalty of sins by our acceptance of Christ as our Savior who paid the debt in our stead. Romans 7 shows a common but perhaps unnecessary struggle because of the mistaken idea of how the enemy is conquered in our lives. The immediate context preceding our section shows "the riches of the Rescued" Rom. 5:1-11), while that which follows deals with the manner of our release from the dominion of sin.

LET US LOOK AT THE TEXT.

This section of scripture (Rom. 5:12-21) is the pivotal point in the whole discussion. Looking backward it shows how that God "might himself be just, and the justifier of him that hath faith in Jesus." Looking forward we see how it is a broad, solid foundation for the glorious truths about, not only freedom from the penalty of sins, but freedom from the dominion of sin here and now. What does it say? Let the reader turn to the passage and mark verses 13 to 17 as a parenthesis. Now read the section without the paranthetic verses. This will give a clear statement of the thought. The paranthetic passage elaborates the statement. The argument is that Adam as head man of the race did

one act of sin (a trespass) and thereby "all sinned." The proof of this is that death reigned even over those who did not commit personal sins. We are children of a bankrupt father and are lost in him. The only way out is by death. If we could die out of this family and be born again into a new one we could thereby avoid not only the personal sins done while alive in that family but be rid of the bankruptcy of the old family as well. This very thing is possible. The telling out of this is "the good tidings" which Paul was not ashamed to preach.

He who was prefigured by Adam (Ver. 14; 1 Cor. 15:45) came—and by one act of righteousness settled for the one act of sin by Adam. He died for that one sin—and since "all sinned" in Adam "all died" in Christ. (2 Cor. 5:14, 15). The death of Christ, however, was more than a match for Adam's trespass. (Here is the "much more" of the gospel). Christ's death atones for Adam's "one trespass" and thereby deals with sin at the very root. It is also sufficient to cover all trespasses of all people for all time. Christ not only put away "sin" by the sacrifice of Himself (Rom. 8:3) but also died for our "sins" according to the Scripture. (1 Cor. 15:3). The Scripture leading up to this section, deals with that phase of Christ's work which gives freedom from the penalty of our "trespasses." (Rom. 4:25). That which follows presents that aspect of His work by which we are freed from the dominion of sin. (Rom. 6:7, 12, 14, 17, 22). Of this we shall speak in our next.

CHRIST AND THE CHURCH.

H. N. RUTHERFORD.

"Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Christ's relation to the church is summed up in one word, even in this: "Christ also loved the church, and gave himself up for it." (Eph. 5:25). That love has manifested itself in the past in one way. It is manifesting itself in the present in another way. It will manifest itself in the future in still another way. Thus we may clearly distinguish three eras in the ministry of the Lord Jesus Christ, that is in the service of love which He undertook to accomplish for God His Father as the "Servant" of Jehovah. These three eras or divisions in the ministry of the Son of God, and for which He became the Son of Man, are indicated in several passages in Hebrews. Christ's love for the church in

the past has manifested itself by His giving Himself for it. What matchless love has Jesus shown in the "yesterday" of His lowly service as God's Apostle who "existing in the form of God" or "Who being the effulgence of His glory, and the very image of His substance" He emptied Himself (as said in Hebrews, "was made lower than the angels"), and took the form of a servant, and was made in the likeness of men. Yes, what matchless love did Jesus manifest in view of what He was made for the Church in becoming the Apostle of God; and being so found, He humbled Himself, becoming obedient unto death, yea, the death of the cross. It took the cross for our Lord to become the owner of the Church. He must give Himself up for it and purchase it at the cost of His precious blood. Stupendous fact, wonderful thought! Jesus loved the Church and gave Himself up for it. Consider my fellow member of the Church of the Lord, what a pearl of great price the Church must be which Jesus gave His all to purchase to Himself.

The love of Christ is manifesting itself in the present in sanctifying the Church and cleansing it; in separating it from the world unto God, and in cleansing it from sin. In the era now present Jesus is High Priest of the type of Aaron, who sat down on the right hand of the throne of the Majesty in the heavens, acting as minister of the sanctuary, and of the true tabernacle. Jesus' service in the heavenly sanctuary is to bring many sons unto glory and this He is doing by His word and own personal indwelling in hearts of faith, thus sanctifying and cleansing His Church by the Word that He may lead her to Himself not having spot or wrinkle or any such thing; a glorious church holy and without blemish. God's purpose for His Son and those members of His body whom He has purchased is that we know Jesus in His present ministry before the face of God for us. Jesus' work at the right hand of God for us who are in the world but not of the world, being merely passengers through it, is to make these pilgrims to see that the only rightful possession they have in this world is a way out of it. Jesus' love is manifesting itself in the present in purifying unto Himself a people for His own possession, zealous of good works and in instructing to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present age; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ. (Tit. 2:12-14). Christ manifested His love for us in the past in giving Himself for us, and He is manifesting His love to us in the present by giving Himself up to us till we all attain unto a full grown man in Christ Jesus and by bringing us unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

Christ's love has not completely manifested itself even yet. It has a future manifestation. This same epistle tells us that the great manifestation of His love lies in the future. That it is "in the ages to come" that God is to "show the exceeding riches of

His grace in kindness toward us in Christ Jesus." Eph. 2:7. What is to be the future manifestation of Christ's love for the Church? Verse 27 is descriptive, "That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Oh, stand and contemplate the Bride of Christ as Christ Himself, shall make her in the future manifestation of His love at His coming—"A glorious Church!"

Let us not love the world, neither the things in the world. Let us hate the garments spotted by the flesh, walking in Sardis without defiling our garments that we may walk with Jesus in white. Behold He cometh; "Blessed are those servants, whom the Lord when He cometh shall find watching." What love of our Savior is yet to be manifested in the ages to come when He shall present His Church to Himself a glorious Church, when He shall come to be glorified in His saints, and to be marvelled at in all them that believed in that day!

THE EARLY CHRISTIANS AND PRAYER.

J. EDWARD BOYD.

In days of old the men of God believed in prayer; and without exception, we may say, those whom He used as vessels of honor in His house were men of prayer. Abraham, father of many nations and friend of Jehovah; Moses, "faithful in all His house as a servant," through whom came deliverance from Egypt, and the law; Elijah, the man of God in Israel; Jeremiah, the faithful prophet during Judah's decline and fall; Daniel, fearless and faithful in captivity, greatly beloved of the Lord; Nehemiah, zealous reformer of post-captivity days; these, and others, men of power for God, were pre-eminently men of prayer. In time of discouragement or distress, in time of difficulty or peril, they turned to Him as to a friend tried and true; and they were not disappointed. Right ready was He to cheer and comfort, to help and deliver; and they had no doubt that theirs was a God who hears and answers prayer.

How was it with the early Christians? Did they, also, have this confidence? And was it rewarded as in former times? Jesus taught them to pray. He had given them an example; for He Himself prayed often and earnestly. Perhaps no lesson had been more carefully inculcated or more forcefully emphasized, by example, by parable, and by plain teaching. It is not surprising, then, that after they had returned from the ascension scene, with the happy assurance that He would come again ringing in their ears, they should be found in an upper room continuing steadfastly in prayer; or that, when the question arose concerning the appointment of one to take the place of Judas, they should appeal to the Lord to "show of these two the one whom thou hast chosen."

The day of Pentecost came. The church began to grow.

Three thousand were added on that day. The Apostles continued to preach and to pray; presently the number of men came to be about five thousand. Then came trouble. The clouds of persecution began to arise. Peter and John were imprisoned, brought before the council, and with threats charged "not to speak at all nor teach in the name of Jesus." It was a critical time. Much depended upon the course pursued. And what did they do? Having been released, they returned to their own company, reporting "all that the chief priests and the elders had said unto them. And they, whom they heard it, lifted up their voice to God with one accord,"—they considered it an occasion for special prayer. Like the soldier whose chief fear is that he will lack courage and prove a coward when the supreme test comes, so they felt that boldness was their pressing need; and their petition was, not that the conflict might be averted, but that the Lord would grant unto them to speak the word with all boldness. Promptly the Lord answered, "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

More persecution followed. The blood of martyrs began to flow. Stephen, dying at the hands of an enraged mob, with his last breath uttered a prayer. How many others suffered death at this time we know not; but we read that later Herod killed James with the sword. "And when he saw that it pleased the Jews, he proceeded to seize Peter also." His intention was to put Peter to death also. Thus another crisis had arisen; one apostle had been slain, and another was awaiting execution. "So Peter was kept in the prison,"—behind locked doors, guarded by four quarternions of soldiers, detailed for that special service, bound with two chains—"but"—there was something mightier than locks and chains, and that was being used on Peter's behalf—"prayer was made earnestly of the church unto God for him." Yet for a time it seemed unavailing. The days of unleavened bread had passed, and Peter was yet in prison. Perhaps the delay made them think that the time must have come for Peter to make the "supreme sacrifice;" yet there was no relaxation. At almost the last moment, there was a well attended prayer meeting at the home of John Mark's mother; and it was then and there that the joyful news—too good for belief—was announced, "Peter is standing before the gate."

Thus we may see the important place which prayer occupied in the early church. God was still a God who answers prayer; He had not changed, nor has He yet. The epistles likewise abound in exhortations concerning prayer. "Continuing steadfastly in prayer," wrote Paul to the Romans. "With all prayer and supplication with thanksgiving let your requests be made known unto God." Have you tried that, when cares of life upon you press? Then comes peace, "the peace of God, which passeth all understanding."

DEATH, OR THE SECOND COMING.

R. H. B.

It is a prevalent impression and a common saying that a man's death is, *to him*, the equivalent of the second coming of the Lord. That statement needs a good deal of adjustment and allowance before it can pass as correct. First of all is the significant fact that the word of God does not say just that thing in any instance. It is simply one of our inferences, which, however plausible, is faulty because it fails to take account of all the facts in the case. Then the practical conclusion we draw from the faulty inference is, "See that you are prepared for death;" whereas the New Testament carefully and utterly avoids that particular exhortation. It never tells us to prepare for death, but often exhorts us to be in readiness for the Lord's return.

The reasons are more or less evident. Death is of course, liable to happen at any time; nevertheless, the probabilities are not great. The length of a man's life is subject to reasonable calculation, as the insurance companies will testify. A man does not expect to die any day and every day. And it is notable that the men who are most exposed to sudden, accidental death care least about it, and are apt to be of the most careless and reckless turn in reference to it; which, in its way, is an evidence that the consideration of possible and near death is a poor motive and has little or no real sanctifying power. There is, in fact, something inferior in a righteousness that rests for its motive on the approach of death. God does not set it forth to us as a good and valid consideration.

The Lord's coming, on the other hand, is not to be calculated. It is not only possible, but increasingly probable, that He will return, and that it may be at any time. We are exhorted to be in constant readiness, and in a waiting, expectant attitude. And the expectation of Christ's coming has nothing cowardly, debasing, degrading in it. It lifts up. It purifies. It weans our affections and hopes away from the earth and places them where they belong. (Col. 3:1-3; Phil. 3:19-21). It is the hopeful and glad anticipation of a Savior whom we love, and who will, if He finds us watching and waiting, come to us in grace and love, to save us completely, not to condemn. (1 Pet. 1:13). We shall be like Him when He shall appear. Furthermore, death is not, to us, the same thing as the coming of Christ, inasmuch as the saint who falls asleep in Jesus does not enter in upon his salvation and reward. He is "present with the Lord;" he is in a condition "very far better;" it is a "gain" to him to go. But he does not receive his new body, his complete redemption, his salvation which is "to be revealed in the last time," that final "grace" (1 Pet. 11:13), nor the reward nor the crown, until the Lord comes. About the most that can be said for the Christian's death is that it puts him in a position from which he cannot change or fall any more till the Lord comes. But that is not the same as death being the com-

ing of the Lord to us. If we are ready for the Lord's coming, it goes without saying that death, should it occur before the Lord comes, would find us prepared. The preparing for death subdues and crows, as it were; but the anticipation of the speedy return of Christ fills with enthusiasm and sets us to faithful, joyful effort. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

Let us insist upon the constant earnest expectation of the Lord. It disturbs the worldly and easy-going contingent in the church. They are well content to be reminded that they are going to have to die "sometime;" and they comfort themselves that before that "sometime" will come around they will be prepared, though now they be not. But to look for Christ, to stand daily with girt loins and lamps trimmed and burning, to gaze forward and onward to Christ's salvation and deliverance, that demands present righteousness. That also prepares us for any emergency; that makes the present world with its goods and pleasures seem paltry; that makes us Christians indeed.

IT IS A BLESSED HOPE.

The man who cherishes this hope at once throws himself open in the popular mind to the charge of pessimism. Men say he looks upon all things with sober, sombre view. There are no sun-tipped mountain peaks of promise for him: all is shrouded in darkness and gloom. But there could be no greater mistake. For the Word of God calls the hope of the Lord's return a "blessed hope." That is a "happy" hope, as the word literally means. It gladdens the soul of him who cherishes it. For there is no truer optimist than the man who is looking for his Lord to come. True, he, as none else, realizes that dark and perilous times are coming. His Guide Book warns him there are breakers ahead for this old world of ours. He knows that Jesus Christ's statement about it is not that it is growing better, but that "the whole world lieth in the evil one" and is rapidly nearing the fiercest crisis of all its history. But none of these things move him. Being forewarned he is forearmed. And being forearmed he knows no discouragement because of conditions or circumstances. For back of all the sombre shadows of coming days, looms up the glorious figure of his coming Lord and King, whose victory is as certain as the eternal Word of God can declare, and the eternal love of God bring to pass. His hope therefore is indeed a blessed hope. It is sure and steadfast. It steadies his heart amid the most trying and desperate circumstances. And it inspires him to service too, with new zeal and fidelity. For that this blessed hope of the Lord's return "cuts the nerve of service" is but another one of the manifest fallacies which find birth in the theories of its critics instead of the lives of its lovers. Nothing could be farther from the truth. It stimulates to fervent zeal and earnestness for lost souls as they who cherish it know.

JAMES H. MCCONKEY.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Africa is big enough to contain Europe, India, China and the U. S.—big enough to contain that American teacher and preacher they have been needing for years.

Protestants send out one foreign missionary for each 5,000 members at home; Moravians send out one for each hundred (and less); and "Apostolic" churches have out one for about each 100,000 of membership!

The Japanese keep all religions, their own as well as ours, out of the public schools. * * The 315,000,000 in India speak 147 languages. * * "If Jesus had visited one Indian village a day throughout the 1900 years since his resurrection, he would not yet have visited them all."

Hans Egede toiled amid the ice and snow of Greenland for fifteen years without making a single convert. Frederick Beck spent eight years in the same field before his first convert was made, but twenty-five years after Egede landed, the first church (for three hundred members) was built. * * It took Richards seven years to win out at Banza Manteke, Africa. * * The first hundred years in China produced about 100,000 converts; the next six years, another 100,000; and the next three years, still another 100,000. Robert Morrison worked there seven years before he baptized his first convert.

China has about 400,000,000 people. How many missionaries of the true gospel does she need? * * "It is said that one Chinese province gave more for heathen religions than all the Protestants of all America for missions in all the non-Christian world.

In one year the American bill for chewing gum was \$16,000,000; for soft drinks, \$26,000,000; for amusements, \$800,000,000; tobacco, \$900,000,000; liquor, \$2,000,000; and for missions in the world, \$15,000,000. You might think about that some.

"We are trying to preserve our health. It is worth more than money."—S. O. Martin. * * "Am booked to sail Jan. 25, if all goes well. Am anxious to go and anxious to stay here."—J. M. McCaleb. * * "If am not at all afraid to trust it to the Lord to put it into the hearts of His people to supply my needs if I am faithful to Him. I appreciate your efforts and the great interest you have taken in my support more than I can tell, but please don't worry about it. If it is little, I shall be happy and thankful just the same, and shall remember Matt. 6:33, and Rom. 8:26."—Lillie Cypert. * * "I believe our brethren are waking up to the possibilities of the great work which may be done on foreign soil for the cause of Christ, and I also feel that we can support as many missionaries as we can send to this work."—Nellie Straiton. In October and November she handled over \$650 without charge to the donors.

“PROVING THE SINCERITY OF YOUR LOVE.”

W. HUME MCHENRY.

“And there stood up one of them named Agabus, and signified by the spirit that there should be a great famine over all the world: Which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: Which also they did, sending it to the elders by the hand of Barnabas and Saul.” Acts 11:28-30.

Notice the brotherly feeling that stirred them to prompt action in ministering to the relief of their suffering brethren. Concerning the churches of Macedonia, Paul could point with pride that out of their deep poverty they had given according to their power and even beyond their power, and this of their own accord, even beseeching the Apostle with much entreaty to accept their fellowship in ministering to the saints. See 2 Cor. 8:1-6. Paul in writing to the Corinthians, admonished them to abound in this grace also, and further addressed them as follows: “I speak not by way of commandment, but as proving through the earnestness of others (Macedonians) the sincerity also of your love. For ye know the grace of the Lord Jesus Christ, that, though He was rich yet for your sakes He became poor, that ye through His poverty might become rich.” 2 Cor. 8:8, 9. Did you notice how the Lord exchanged His position for us and why? If the poverty stricken Macedonians had contributed so liberally for the relief of the famine stricken saints, Paul would prove the sincerity of the love of the Corinthians by this worthy example. It stands on record today to test the sincerity of our love when faced by such circumstances. Will our brethren today forget their poverty and famine stricken brethren in India? The rains have been almost wholly lacking in large areas this year. In many districts there is no sign of anything growing. In many other large areas the rains have been far below normal. The last season was far below normal. All this coupled with the effects of the war brings things to a crisis when a severe famine, at least in many districts, is inevitable. Our brethren are in districts which have been struck hardest. They have suffered for a year. They must suffer, and perhaps perish if aid is not immediate. We have helped them according as we were enabled by the generosity of a few who have responded to our former appeals. The Government realized the situation and recently issued an order prohibiting the export of grain except to Mesopotamia. Grain, the real staff of life of the brethren, is so high now that for 33 cents they receive little more than enough for a day where the family is not too large. For their labor they receive from 10 to 12 cents per day, if they receive work, and this they do not do especially in famine times. Brethren, there is the situation. Will you not extend your heart in sympathy, and contribute liberally and regularly until God smiles upon us and relieves us. Please send your aid at once.

FIRST LORD'S DAY LESSON OF JANUARY.

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

Lesson 1.

January 5, 1919.

PHARAOH OPPRESSES ISRAEL.

Golden Text: 'He will save the children of the needy, and break in pieces the oppressor.' Ps. 72:4.

Lesson Text: Exodus 1:8-14; 21:1-8. Read the first two chapters of Exodus.

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 fall eth 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 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. 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 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

Verse 8. On whose account were the Israelites first given a place in Egypt? See Gen. 47:11, 12. How much did Egypt owe to Joseph? What is said about this new king?

Verses 9, 10. Why had Israel multiplied so greatly? Gen. 46:3; 48:4. Did Pharaoh's counsel seem wise from the world's standpoint? Why was it not wise? Prov. 21:30. Read Ps. 33:10, 11.

Verses 11, 12. What was the first plan for reducing and controlling Israel? How did that result? Why did it not succeed?

Verses 13, 14. When they saw their failure, how did they retaliate upon the Israelites? (For the second and third plan to diminish Israel see Exodus 1:15-22).

Chapter 2, Verse 1. The names of this man and his wife are found in Exod. 6:20.

Verse 2. What induced the mother to disobey the royal edict and hide her babe? Heb. 11:23. What is specially told us about the attractiveness of the little one? Comp. Acts 7:20.

Verses 3, 4. When forced by circumstances to abandon the child to the River, how did the mother do it?

Verses 5, 6. Was it a mere accident that Pharaoh's daughter came just then, and saw the little ark? What further appealed to her heart when she saw the babe?

Verses 7-9. How did it come to pass that the mother received her babe again, and was even paid wages for nursing it? Can God make the wrath of men to praise Him? Ps. 76:10.

Verse 10. Where did Moses get his name? What do we know about the education Moses received (a) from his mother (b) from the Egyptians? (See Notes.)

wept. And she had compassion on him, and said, This is one of the Hebrew 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.

NOTES ON LESSON 1.

The first eight Lessons of the New Year cover the Book of Exodus. If we make these lessons a help to the study of the whole book of Exodus it will richly repay us.

THE BOOK OF EXODUS.

This is a book of Divine deliverance. Its key-word is **Redemption**. It is an Old Testament book but, when understood, becomes a New Testament picture lesson. For Israel's redemption from their land of bondage was a foreshadowing of our deliverance from the bondage of Sin and Satan.

THE BONDAGE.

Whenever we speak of "deliverance," or "redemption," or "salvation," we always presuppose some evil condition from which people are delivered, or redeemed, or saved. Israel was in such a bad plight: They were in bondage in the land of Egypt, and the Egyptians had made slaves of the whole people, and set task-masters over them, and afflicted them very much. The king of Egypt had set himself to diminish Israel; but God had determined to multiply them. Whose counsel and purpose will stand in such a case? So the more they afflicted them, the more Israel spread. That has been a notable fact in Israel's history until this day. Then Pharaoh became murderous and tried to kill them off. It must be especially noted that Israel's condition was absolutely hopeless and helpless; a bondage which they could by no means break, nor retrieve themselves—no more than we when we were "dead in trespasses and in sins," could have designed and executed our own redemption. (Eph. 2:1-3).

THE DELIVERANCE.

Israel's deliverance, like ours, began in God's heart. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of their bondage. And God heard their groaning." And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry. . . . for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians." (Exod. 2:23, 24; 3:7, 8). So the first step was in God's compassion and pity for them. The Book of Exodus reveals God to us as a merciful compassionate God, who knows the suffering of the helpless and oppressed and regards their cry. That was not then only, but that is His way always. "From heaven did Jehovah behold the earth, to hear the sighing of the prisoner, to loose those that are appointed to death." (Ps. 102:19, 20). If you are burdened and oppressed, remember this trait of God's character, and if you know of people in such trouble, point them to the God who hears the cry of the helpless, and rises up for their help.

GOD'S METHOD OF SALVATION.

Instead of breaking into the course of things by stupendous miracles (which would have been just as easy to Him) God chose to work through instruments. He first selected and prepared a **Deliverer**. He must have given the babe's parents some intimation of His purpose regarding the child, for it says that it was by **faith** that they braved Pharaoh's persecution, and hid the child three months. (Heb. 11:23). For faith always comes by God's word.

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 12, 1919.

MOSES THE LEADER OF ISRAEL.

Golden Text: "Moses indeed was faithful in all his house." Heb. 3:5.

Lesson Text: Exodus 3:1-12. Read Exodus 3.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 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 that mountain.

Verse 1. Where and at what business do we find Moses here? How did that come about? (Exod. 2:11-22). How long had he kept sheep there? (Acts 7:30) Why was this good training for him?

Verses 2, 3. Who appeared to Moses? How? ("The angel of Jehovah" is not just any angel, but a specific Being who is God's perfect Representative, and speaks and acts as God Himself. Gen. 22:11, 12, 16, 17.) What drew Moses' curiosity?

Verses 4-6. Who saw that Moses turned aside? Who called to him? Why pull off his shoes? Why was this "holy ground?" Comp. Gen. 28:16-18. (Any thing, place, person, which God takes possession of for Himself is "holy," and must be regarded as separate and distinct from what is "common"). How did God identify Himself to Moses? (See how Jesus used this scripture: Matt. 22:31, 32.) What shows Moses' great reverence?

Verses 7-9. Had God's eyes been open to the misery of Israel? Did His ears hear their cry? May it not have seemed to them that He did not know nor notice? (Isa. 63:9; 40:27). For what two ends had God come down?

Verses 10, 11. What tremendous task did God lay upon Moses in these few words? Was Moses staggered? If you compare his answer, "Who am I?" with what once he "supposed" as a matter of course (Acts 7:25)—what change had come over Moses during his 40 years' exile?

Verse 12. How did God meet Moses' doubt and shrinking? What is the only encouragement He offers to any "worm?" Isa. 41:10, 14. What tremendous task has He laid on our shoulders? Matt. 28:19. What encouragement did He give us? Matt. 28:18-20. What did He say to Moses, would be the final token of his mission?

12 And he said, Certainly I will be with thee, that I have sent thee: when thou shalt serve God upon this mountain.

NOTES ON LESSON 2.

MOSES' RELUCTANCE.

Though forty years previous Moses was ready to undertake the liberation of his people on his own initiative, without special commission from God, his long wilderness training had so humbled his spirit and taken the self-confidence out of him, that now he staggered to assume the task even at God's bidding. First he raised four difficulties, and last of all tried to get out of it entirely.

First Objection: "Who am I?" God's answer: "Certainly I will be with thee." (Ex. 3:11, 12).

Second Objection: "Behold when I come unto the children of Israel and shall say unto 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?" God's answer: "I am that I am . . . Thus shalt thou say unto the children of Israel, I am hath sent me . . . 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 forever, and this is my memorial unto all generations." (Ex. 3:13-15). This was followed by a renewed command, with more particular instructions (Ex. 3:16-22) and predictions of the results.

Third Objection: "But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah, hath not appeared unto thee." In answer to this God gave him three signs, that he might exhibit them before Israel as Divine credentials of his mission: (1) The rod turning into a serpent; (2) The leprous hand. (3) Water turned into blood. (Ex. 4:1-9)

Fourth Objection: "Oh Lord I am not eloquent." God's answer: Who hath made man's mouth? or who maketh a man dumb or deaf or seeing or blind? is it not I, Jehovah? Now therefore go, and I will be with thy mouth and teach thee what thou shalt speak." (Ex. 4:10-12).

Finally: Moses tries to beg off: "Oh Lord I pray thee send by the hand of him whom thou wilt send." Which means either, "Lord send anyone you please, only not me;" or else, "Lord, you will have to send a better man at any rate before the work can be done—send him in the first place and let me off." This displeased the Lord; and it was in His displeasure that He appointed Aaron as Moses' helper. Moses should and could have performed the whole task. Aaron was a help; he also proved to be a drawback and a disadvantage in some ways. (Ex. 4:13-17).

In all this Moses was not wise. But there was this redeeming feature, the man Moses was truly poor in spirit, emptied of self-confidence and human conceit. He was ready to hang absolutely upon God.

In his first forty years Moses tried to be somebody; in the next forty years God showed him that he was nobody; and in his last forty years God showed what He could do through a man that was nobody."

THE FIRST APPROACH, RESULTING IN FAILURE.

The first visit to Pharaoh met with flat refusal, as God had foretold. (3: 19). Moreover Pharaoh immediately increased the burden and affliction of Israel. The people who had received the word of the coming deliverance with faith and gratitude, (4:29-31) now were disheartened and accused Moses and Aaron of their new misfortune. (5:20, 21). Those were trying days! God sent a new message to Moses, but when he delivered it to the elders of Israel "they hearkened not unto Moses for anguish of spirit, and for cruel bondage." (6:2-9). Then follows a renewed commission to Pharaoh, in which Moses showed his sign of the rod. Pharaoh's magicians duplicated the feat, but Moses' serpent swallowed up the magicians' serpents. However, Pharaoh's heart was hardened, and he hearkened not; as Jehovah had spoken. (7:1-13). Then followed the contest of the Ten Plagues.

MOSES LIKE CHRIST.

As He did to Moses, so to His Son, God gave the credentials of supernatural works. Read carefully: Matt. 9:6; John 5:36; 7:31; 10:37; 15:24; and Acts 2:22. (Continued on page 29).

THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 19, 1919.

THE PASSOVER.

Golden Text: "For our passover also hath been sacrificed, even Christ."

1. Cor. 5:7.

Lesson Text: Exodus 12:1-14. Read chapters 11-13. See Notes.

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 shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but, that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. 12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague

Verses 1, 2. What re-arrangement of the calendar did Jehovah command? What made this month so important in God's sight? From what does our life before God date? (2 Cor. 5:17; Eph. 1:7).

Verses 3-6. Who designed and appointed this sacrifice? Where was this lamb to be set apart? When was it to be killed? What sort of lamb must it be? Why unblemished? 1 Pet. 1:19. How many were to partake of one lamb? Who is our Passover? See Golden Text.

Verse 7. What were they to do with the blood? Must all the houses where the passover lamb was eaten be thus marked with the blood? May any feast upon Christ except those who are sheltered behind His Blood?

Verses 8-10. What must they eat with it? What sort of herbs? What do the bitter herbs signify? Jas. 4:8-10. What the unleavened bread? 1 Cor. 5:7.

Verse 11. In what array and attitude were they to eat it? What do the girded loins signify? Luke 12:35, 36; 1 Pet. 1:13. Why "in haste?" (Exod. 12:29-34). For what do we wait while we eat behind the blood-stained doors? 1 Thess. 1:10.

Verse 12. Who would go through Egypt that night? On what errand? Did God mean just that, and do it like He said? Will He fulfill all the judgments He threatens in His word?

Verse 13. What would the blood mean to the Israelites? What would God do when He saw it? Was that true of all who were sheltered behind the blood, no matter how unworthy they had been? What would certainly befall all those who were not behind blood-sprinkled doors? What does the blood of Christ mean to those to whom it has been applied? Rom. 5:9.

Verse 14. Why did God want them to keep this day, and the passover feast forever after? Did He leave us a memorial also, of the Body and Blood that was sacrificed for us?

be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you for a memorial, and ye shall keep it a feast of Jehovah: throughout your generations ye shall keep it a feast by an ordinance forever.

NOTES ON LESSON 3.

THE TEN PLAGUES. Exodus 7-12.

This slaying of the first-born was in view from the very outset of Gods' contest with Egypt. See Exod. 4:22, 23. But this final judgment was preceded by nine minor afflictions: (1) Water turned into blood; (2) Frogs; (3) Lice. (At this point the magicians had to give up. (4) Flies. (From this plague and forward the Israelites were exempt). (5) Murrain of Cattle, (6) Boils. (7) Hail. (8) Locusts. (9) Darkness. In these plagues was the pride and power of Egypt judged and laid low; and their objects of worship on which they had rested their hope were held up to scorn. (The Nile; frogs, beetles; the calf, or sacred bull; were some of their idols). (Thus shall all false gods be brought to nought, and those who trust in them put to shame). The tenth plague takes up nearly as much space in the record as the other nine. There is (1) A solemn announcement. (2) Instructions concerning the Passover-lamb. (3) The execution of the judgment. (4) Institution of the Passover as a perpetual feast. Immediately upon the execution of this last judgment the Israelites depart, laden with their goods; with families, flocks and herds, the riches of Egypt.

BLOOD-REDEMPTION.

Here we learn the value of Blood—of the only Blood, of which that used at the Passover was only the type and shadow. The death of the first-born was a Divine sentence upon all Egypt, including all that dwelt in that land without respect of persons. For then as now, between Israel and Egyptian there was "no distinction: for all have sinned and fallen short of the glory of God." But God made a provision. His believing people should not perish along with Egypt. So He appoints a lamb—spotless and without blemish—to take the place of death instead of the first-born in the home of the Israelite. By its death (and only so) the lamb became their salvation. Its blood (and "blood" stands for life violently surrendered), the evidence that this death had been suffered, was to be applied to the lintel and doorposts of the house. The family behind the blood-sprinkled door was safe from the judgment. Why? Not because they were personally better, worthier, stronger than other men—perhaps they did not compare well on the average. It was for no personal reason, but because God had provided a Divine substitute for them. The perfect lamb, the sacrifice of His appointing, had surrendered its unforfeited life on behalf of the doomed Israelite. When then Jehovah passed through the land of Egypt executing impartial judgment, He would see the door sprinkled with the blood. Here judgment has already fallen—it cannot fall again. Where that blood was seen sentence had already been executed upon the innocent, spotless victim of God. To execute sentence again in that home would be to ignore that sacrifice, to disown the outpouring of the blameless life freely given for ransom. God could not have done that. "When I see the blood, I will pass over you." Those within had peace, not in any goodness or desert of their own, but solely in that blood which to them was a token and the most inviolable security. There was no room for doubts and fears. That is what the Blood of Jesus Christ is to those who have obeyed the gospel. (Eph. 1:7).

BLOOD-SAVED, BLOOD-BOUGHT.

The next chapter (Exod. 13) leads us further into God's marvellous ways. Because He had redeemed Israel's first-born by the blood, God now claims them as His own peculiar property. What He saves by blood is His. So with us. The church of the Lord is purchased with His own blood. (Acts 20:28). It is His. And not collectively only, but each several man or woman redeemed by blood He claims as His own. "For ye are not your own; for ye were bought with a price; glorify God therefore in your body." (1 Cor. 6:19, 20).

(Continued on page 29).

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 26, 1919.

ISRAEL CROSSING THE RED SEA.

Golden Text: "Thus Jehovah saved Israel that day out of the hand of the Egyptians." Exod. 14:30.

Lesson Text: Exodus 14:21—15:2. Read Exodus 14 and 15.

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. 23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25 And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians. 26 And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. 31 And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in

See Notes on how this situation came about.

Verse 21. What did Moses have in his hand? What did Jehovah do? Has He control of winds and waters? Ps. 135:6.

Verse 22. In what attitude did Israel enter into the Red Sea? Heb. 11:29. What is said about the waters and the ground?

Verse 23. In what spirit did the Egyptians go into the Red Sea?

Verses 24, 25. Where was the pillar of cloud now? Vs. 19, 20. From where did Jehovah look forth upon the Egyptians? Ps. 34:16. Did they realize that something was going wrong? What did they think it was? Were they right about it? Should they not have realized that sooner?

Verses 26-29. For what purpose was Moses to stretch forth his hand now? Did it come to pass so? How much of Pharaoh's army escaped? Were the Israelites endangered?

Verse 30. When did Jehovah save Israel finally out of the hand of the Egyptians? Was Egypt's power over them completely broken thenceforth? With what step of the gospel does this passing through the Red Sea correspond? (1 Cor. 10:1, 2). Does baptism make any difference in a man's relation to the world and to sin? Rom. 6:2-4; Gal 3:27.

Verse 31. Whose great work was all this? Did they have anything to do in it? What? Heb. 11:29. Was it any the less God's work because they had to obey in faith?

Chapter 15, Verse 1. Was this a good time to sing? To whom did they sing this song? Does that please God? Ps. 69:30, 31. Have those who are saved in Christ Jesus good cause to sing to the Lord? To whom did Moses and the children of Israel give credit for the triumph? Did it belong altogether to Him? Does the glory and honor of the Christian's salvation belong to Him also? 1 Cor. 1:31.

Jehovah, and in his servant Moses.
 15 Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying,
 I will sing unto Jehovah, for he hath triumphed gloriously:
 The horse and his rider hath he thrown into the sea.
 Jehovah is my strength and song,
 And he is become my salvation:
 This is my God, and will praise him;
 My father's God, and I will exalt him.

Verse 2. Who did they say was their strength? Without Him would they have had any strength? Would they have had any song? What had God become to them? What acknowledgment of Him did they make? When will Israel take up this song again? Isa. 11:11; 12:1, 2. Where did the apostle John hear it? Rev. 15:2-4. What other song was added to it then?

NOTES ON LESSON 4.

HOW THE SITUATION CAME ABOUT.

The Lesson opens in the midst of a great distress and emergency. Israel is hemmed in between the waters of the Red Sea and Pharaoh's chariots pursuing from behind. Pharaoh and his servants certainly thought the people had fallen into a trap; and Israel themselves thought so. The outlook was absolutely hopeless. Why did God permit it? He not only permitted it but designed it so. Can any mishaps and unlooked-for accidents befall God's people? Trace on your map the course of the people of Israel from Goshen and Rameses to Succoth, Pithom and Etham. They could have gone straight ahead into the wilderness. But at Etham they made a sudden turn southward to Migdol and Pi-hahiroth and along the western shore of the western prong of the Red Sea. It looked for all the world as if they had lost their way. Pharaoh, like all other unbelievers, having never been quite able to get it into his head that Israel's God was the living God who could do all. He pleased was now convinced anew of the folly of believing that their God was anything to be reckoned with. Full of chagrin and fury he started after them with his chariots (most terrible of fighting-machines) to retrieve his prestige after all, and punish those haughty slaves. The people hear of his swift approach. There is no possible escape. In their despair they (like some of us) forget all God had done for them. They forget His part entirely, and cry out bitter reproach against Moses, who reassures them, and bids them "Stand still and see the salvation of Jehovah." But Jehovah commands that they march ahead and orders Moses to stretch out his rod over the sea. At this point the lesson begins.

THE SALVATION OF ISRAEL FROM EGYPT: A TYPE.

Here is the place to discuss Israel's salvation as a picture and type of the greater salvation by Jesus Christ. The correspondence is very close.

1. Israel's condition of helpless bondage.—The sinner's lost and helpless condition. Note especially the utter helplessness and hopelessness of Israel's estate. So the sinner could never redeem, retrieve, or free himself. The salvation must come from God if it comes at all. (Eph. 2:1-4). This is important.

2. The Deliverer. For Israel Moses was the Divinely chosen instrument, the type of Christ, who is our Savior and Deliverer. Moses himself said, A prophet like unto me shall the Lord your God raise up unto you of your brethren. (Deut. 18:15; Acts 3:22). What God did for Israel's redemption He did through Moses; and without Moses there was no salvation for the people. Likewise there is no salvation for us except through Jesus Christ. Acts 4:12.

3. Egypt and Pharaoh were to Israel what the world, sin, and Satan is in the case of the sinner. When it became evident that Israel would be freed, Pharaoh offered four different compromises.

- (a) Sacrifice to your God in the land. (Ex. 8:25).
- (b) Go, but do not go very far away. (Ex. 8:28).
- (c) Let the men go, but the wives and children remain. (Ex. 10:8-11.)

(d) Let all go, but leave your flocks and herds behind. (Ex. 10:24.)

These offers of compromise are still made by the devil to those who would escape from the corruption which is in the world.

4. Blood. The salvation of Israel could not be effected without blood. The blood of a lamb without spot or blemish must be shed in order that they might be saved from the judgment of Egypt and a way might be opened to them to depart. So for us also the one only hope and chance is through the blood of Jesus Christ, God's spotless Lamb (1 Pet. 1:19), which was shed freely for many, for the remission of sins.

5. Baptism. "They were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1, 2). In that act the power of Egypt over them was forever broken. They were thenceforth wholly separated from Egypt, and thrown wholly unto Moses for government, sustenance, guidance. In like manner the baptism of a penitent believer serves him forever from the world and the domain of sin, and transfers him into Christ. It puts the distance of death between him and his former existence. This is the act that completes and expresses faith, and makes it valid. (Rom. 6:1-4; Col. 2:12; 3:1; 2 Cor. 5:17).

MOSES AND CHRIST. (Continuing Lesson 2.)

In our deliverance also did God work through a Deliverer, whom He had promised long before, and who finally, in the fullness of the time, was sent for our redemption. (Gal. 4:4). There is no salvation except through Him. (cts 4:12). Moses was a type, foreshadowing the greater Deliverer, Jesus Christ our Lord. Moses himself said, "A prophet shall the Lord, God raise up unto you. . . like unto me; to him shall ye hearken in all things." (Acts 3:22; Dept. 18:15). See now if we can see some traits of likeness thus far between Moses and Jesus. When Jesus was born, was He also delivered from the hand of a murderous king? (Matt 2). Did Jesus, like Moses renounce great glory in order to identify Himself with His people? (Phil. 2:5-8; Heb. 2:16, 17). Did His brethren also reject Him at His first coming? (John 1:11; comp. Acts 7:35). Did our Lord as well as Moses, during his absence and rejection, find a Bride? Eph. 5:22-32). More of these resemblances will appear in future lessons.

THE JUDGMENT-NIGHT. (Continuing Lesson 3.)

Israel was solemn and expectant that night. They stood, shod, loins girt, staffs in their hands, eating the lamb with unleavened bread and bitter herbs, watchful, ready for the summons. Egypt went to bed as usual, thoughtless, careless, their minds occupied with the great concerns of this world; eating, drinking, buying, selling, planting, building, marrying and giving in marriage; and they knew not what was impending that fateful night, until a great cry arose throughout the whole land of Egypt. At one stroke their first-born, the chief of their strength, perished from the first-born of Pharaoh upon his throne to the first-born of the maidservant at the mill. There was not a house in which there was not one dead. It's certainly strange that those who were sheltered safe and secure, whom the impending judgment could not have touched by any possibility, should have been watchful and alert, their hearts filled with awful anticipation; but those who were fully exposed, destined to the full force of the wrath to come, were at ease and slept. So will it be again. "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. . . so then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:2-9). We, too, are standing through the night, eating our Passover, loins girt in readiness, waiting for the signal which will sound our final deliverance. (1 Thess. 4:16, 17)

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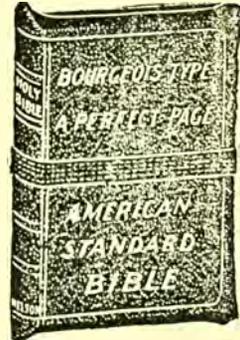
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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.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

1 Pt. 31. 30
 ver. 32, 47;
 1 Pt. 32. 4,
 37; 18. 2,
 2; Pa. 31.
 3; 71. 3
 4 Ps. 91. 2;
 144. 2
 5 Gen. 15. 1;
 6 Dt. 33. 29
 7 Dt. 33. 17;
 8 I. k. 1. 69
 9 1's. 9. 9; 14.
 6; 40. 7, 11;
 71. 7; Jer.
 16. 10
 10 1's. 43. 1;
 11 Ps. 4.
 12 Ps. 93. 4;
 13 Jon. 2. 3
 14 1's. 69. 14,
 15
 16 1's. 114. 3
 17 1's. 116. 4;



18 And it came to pass after

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WORD AND WORK LOUISVILLE, KY.