

AUGUST, 1926.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

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CONTENTS—

Poem: "I Know Thy Sorrow"	225
Words in Season—R. H. B.	225
News and Notes	230

Articles—

First Love and Missions—S. C.	232
Is The Devil Bound?	233
The "Must" and the "May"	234
Saying Without Doing	235
A Day of Lawlessness	236
Bahaism: The Universal Religion	237
A Wonderful Visitor	241

Miscellaneous—

Financial Report—O. D. Bixler.	244
Catechism on Acts	245
The Lord's Day Lesson.—R. H. B.	246

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THE WORD AND WORK

LOUISVILLE, KY.

WORD AND WORK

I KNOW THY SORROW.

I know thy sorrow, child; I know it well,
Thou needst not try with broken voice to tell.
Just let Me lay thy head here on My breast
And find here sweetest comfort; perfect rest!
Thou needst not bear the burden, child, thyself;
I yearn to take it all upon Myself!
Then trust it all to Me today—tomorrow:
Yes, e'en forever; for I know thy sorrow.

Long years ago I planned it all for thee;
Prepared it that thou mightst find need of Me.
Without it, child, thou wouldst not come to find
This place of comfort in this love of Mine.
Hadst thou no cross like this for Me to bear,
Thou wouldst not feel the need of My strong care,
But in thy weakness thou didst come to Me,
And through this plan I have won thee.

I know thy sorrow and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So resting here, My child, thy hand in Mine,
Thy sorrow to My care today resign.
Dread not that some new care will come tomorrow:
What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,
If only thou wilt trust it all to Me.
Thou needst not stir, but in My love lie still
And learn the sweetness of thy Father's will—
That will has only planned for the best;
So knowing this lie still and sweetly rest.
Trust me. The future shall not bring to thee
But that will bring thee closer still to Me.

—Tract.

WORDS IN SEASON.

R. H. B.

HIS LAST WORDS ON EARTH.

"Ye shall be witnesses of me. . . . unto the uttermost parts of the earth." These were *the very last recorded words* the Lord Jesus spoke on the earth. The echo of them still rings in every faithful heart, and must ring on till the Lord comes again:

"Witness—of me—unto the uttermost parts of the earth." And what is a witness? Briefly, a man who knows something and tells what he knows. If we know the Lord Jesus Christ and tell men about him, we are witnesses of him. It was the Lord's parting request that *we* should testify of him—not in one place, one county, one State, one country or two, but unto the uttermost parts of the earth. It is his heart's great desire, and he depends on us to see to it. He knows there are many difficulties. First of all, there is the love of smugness. After the flesh, his disciples would naturally prefer comfort to hardship, home to exile. Then there is a home selfishness. We want to save our family, our town, our own country. And that, of course, is laudable and right; but just because it is both right and at the same time more convenient and profitable, it becomes one of the subtlest of subterfuges. So we testify at home—a hundred times, a thousand times over we do our duty at home—bringing the word within reach of all, so that who has not heard or read it has himself alone to blame; but to millions who have not heard and could not hear, we have testified not even once. The Lord's last words still linger: "Uttermost—parts—of—the—earth." But ears have grown accustomed to their pleading call. Christians will not go—they have "heathen at home," they say. And to his servants the Lord intrusted his goods. Many of them have houses and land. They have what they need and somewhat over; some have much over. But they cannot give adequately to send out the word—they have heathen at home, they say. They buy more land, they purchase more stocks, they enlarge their business and their wealth. They dig foundations for an abiding city here. They can spend freely—on present satisfactions, pleasures, recreations, comforts, luxuries, even foolish waste—all that seems reasonable and practical. But sending the missionary abroad—nay, they have "heathen at home." While if *each member* of the church had given a minimum of one dollar a year each—an amount which the poorest could meet—we should be financially able to multiply manifold the number of missionaries and the extent of the work. What will the Lord say?

THE FINAL CHANCE.

Of late the Lord Jesus made a move that appears final, for it leaves nothing to be wished for on that side. He has opened doors. He has opened ways—made it as easy as it could and should be made for his people to go. Japan has swung her gates wide; China, Africa, hidebound Russia, fanatical Muslim land, and priest-ridden South America have followed suit; and India and some other countries actually beg and entreat for the gospel. Meanwhile home conditions have in many places become such as well-nigh to thrust Christ's servants forth in search of better response. The dingdong of the gospel has grown monotonous to many communities—they find the moving-picture shows much more interesting. They have heard the precious things of God's word long and cheaply and are now trampling them underfoot.

Because their faith in the future age is gone, Christ's disciples have allied themselves with sinners in political schemes of present world betterment, which are no part of our Lord's program nor of our duty. Worldliness has become acute; covetousness rules the day; pleasure seeking has become an all but universal occupation. Faithful preachers hold meetings and present the gospel in power and purity, exhort, invite, plead, reason—and report a few straggling additions or none at all. But in India and Africa the lost throng overwhelm the preacher with petitions to come and teach and baptize them. All this means something. God is laying something upon our especial shoulders. He is challenging *us* to a work which has not been done as it should be since apostolic days. He appeals now—for the last time, it may be, before his return. How many of His virgins have now the oil to hold aloft a burning lamp of testimony until the Bridegroom comes?

MISSIONS NOT DESTRUCTIVE OF HOME WORK.

The work at home is not to be neglected; but the danger is not great that it will be. A hundred good workers could leave for the foreign field at once without any bad effects on the home work. In fact, such a development would beget a spirit of zeal and power that would build up the home work and evangelize the home district as never before. It has well been pointed out that one dollar sent forth abroad for the spread of the gospel is worth ten dollars for the home work, and that "the light that shines farthest shines brightest nearest home." And aside from all calculation of probable effects, the mere obedience of faith in sending forth the word "to the uttermost parts of the earth" will inevitably bless and strengthen those who so obey, whether they be individuals or congregations. How could a man or a church put time and sacrifice into doing Christ's expressed will and not be strengthened thereby? How could the church at home be ruined by doing the very work Jesus Christ has laid upon her? One might think, to hear some folks talk, that foreign mission work and the building up of the work at home are opposed to each other, so that to put energy and money into the former is to destroy or cripple the latter; whereas in reality the hearty engaging in the unselfish work abroad brings great returns of spiritual strength at home. Home affairs shall not fall short, even if we fill up the fullest measure of Christ's desire in spreading the gospel in heathen lands; not even if each church alone supported one or several missionaries. For there will always be a goodly proportion of Christian men and women left at home who are providentially hindered from going, whose situation is such that they cannot and ought not to go; and the home work will never be left without supplies of helpers, and that beyond anything the foreign fields will ever under the most favorable circumstances enjoy. There will be a hundred men obtainable at one time or another to do a needed work at home where even one would be difficult to obtain for a work abroad. When all has been done,

the dark places of the earth will not be as well off as we are in this land of freedom and Bibles. May our hearts be stirred for them in the tender pity of Christ.

UNDER ORDERS TO CHRIST.

When a soldier enlists in army or navy, he does so with the understanding that he is henceforth under the orders of the commanding heads and officers. Wherever they send him, he goes—at a moment's notice—to places far or near, pleasant or unpleasant; to comforts or hardships, for life or death; and that without question. Even employes in civil concerns stand ready to go wherever the house would send them, all else being secondary. Shall the soldiers of Christ consider their service as less important and compelling? Every Christian should wholly surrender himself to the mastery and Lordship of Jesus Christ, ready to go or stay, to fight or tarry with the baggage, to serve in any capacity whatever. The Lord can direct and use such a life as that; and evidently it is only the surrendered life that can be under his guidance, for where he cannot control he cannot direct. Every Christian should be *willing* to go to heathen lands or to anything else the Lord may desire. The chances are not many that he may have to go; but he should be ready to do anything. "Baffled missionaries make the best of home workers." And that for obvious reason: the very faith and submission that made them willing and even eager to go for the Lord to the ends of the earth makes them a power for God wherever their lot may be cast.

LETTING OUR CHILDREN GO.

Every Christian should be willing to do something even harder than the going itself: willing to let their loved ones go. It happens not infrequently that the chief obstacle the young man or young woman who would go forth to fulfill his Lord's will and commission has to encounter is the oppositin of his home folk. The godly father, the devout mother, who themselves have planted the seeds of faith and obedience in the young heart, suddenly turn back on all their teaching and principle and become the strong opposers of the Lord's will in this thing. That this is *natural* cannot be denied. But the natural man does not fulfill the righteousness of God; and even Christian parents and friends are in danger of being used by Satan as cat's-paw to tempt the Lord's children from the path of sacrifice. He used Peter so once—when Peter "took" the Lord and said to him: "Be it far from thee, Lord; this [suffering and crucifixion] shall never be unto thee." And the Lord, perceiving the tempter behind the unwitting, foolish disciple, addressed the tempter through the disciple: "Get thee behind me, Satan; for your suggestion is not according to the will of God, but of the mind of the flesh." It is a sacrifice to let our loved ones go. When Dan Crawford told of his home-coming after twenty-three years of absence in the wilds of Africa—how he slipped in unexpected and unannounced, on tiptoe, and found his mother sitting in her accustomed place by

the fire; how without a word he sat down on the floor beside her and laid his head in her lap, and how without sound or speech she stroked his hair for an hour as she had used to do long ago—it brought the tears to all who heard him tell it, and we felt that the work and sacrifice of those toilsome years in the Dark Continent had not been his alone. For “they also serve who only stand and wait;” and they also work and sacrifice for Jesus who remain and endure, as well as they who go and achieve. And the Lord keeps account. They who plant and they who reap shall rejoice together. Yea, and they who go and they who encourage and bid Godspeed and abide shall in that day share the crown.

HOW WE CAN REACH ACROSS.

There are two ways in which we at home can as partners reach across the seas and bring help to those who labor on the advance line of Christ’s gospel—by the prayer which availeth much in its working and the use of our substance to sustain the faithful missionary. Who aids a criminal in his crime is by law reckoned as being in complicity with the crime and subject to its penalty. By the same justice those who aid and abet with their means him who fulfills the Lord’s parting request and command in the foreign land are partakers with him. There are some who have not gone, but who are accounted in God’s sight as having lifted up their voice among the peoples in the dark places of the earth.

* * * * *

WHEN THE TREES ARE BUDDING.

It should be clearly understood that no one claims that the present returning of Jews to Palestine fulfills the restoration promises made to Israel in the Old Testament prophecies. All those promises are contingent upon the national *conversion* of Israel. It is a believing, obedient, regenerated people of whom those prophecies speak. But this is a preparatory move. It is the rustling of the dry bones, as they come together, bone to its bone. (Ezek. 37). According to the Prophets Israel’s national conversion and restoration takes its rise in the hour of their supreme distress. (Jer. 30:4-11; Dan. 12:1). But the hour is drawing nigh. “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled,” said the Lord Jesus; and, “Behold the fig tree and all the trees; when they now shoot forth ye see it, and know of your own selves that summer is nigh.” (Luke 21:24, 29, 30).

We are told of villages in Russia up to 1,000 houses with no Bibles; of whole churches with but one Bible and hymn book.

Cambodia, one of the 5 states of Indo-China, has a population of 1,640,000. The capital has 50,000. No missionaries there but Catholics.

The World War cost \$9,000,000 an hour. “If \$20,000 an hour had been paid from the birth of Christ until now,” said Sherwood Eddy, “the last war would not yet be paid for.”

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

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NEWS AND NOTES.

From J. E. Blansett, Dallas, Texas: The Peak & Main Street Church of Christ closed last Sunday night, the greatest meeting of its history. Brother Boll of Louisville, Ky., did the preaching, and to say it was well-done is to say it very mildly. This was his seventh meeting with us here. Better co-operation from the other congregations has never been had from the so-called 'lay-members.' There were 58 responses to the invitation, the most of which were renewals, and transferring of memberships. The local membership was increased by even 40. The meeting was blest with assistance from 32 preachers of whom I know. They were from Dallas, Commerce, Abilene, Gainesville, Irving, San Antonio, Thorp Spring, Galveston, Sherman, and Kaufman, Tex.; two from Tennessee, one from Kentucky, one from California, and two from Oklahoma. Elders, deacons, and song-leaders were here in attendance from many places in North Texas.

Leaving Dallas, Brother Boll preached Monday and Tuesday nights at the Celtic church, and Wednesday night at the Sherman church; thence to Oklahoma for meeting-work."

From Ashland City, Tenn.: "Brother George Graves will hold our meeting at Tillamay church of God commencing Sept. 12. Pray for us, for we are sadly in need of strong preaching and prayer.

Brother R. C. White commenced a meeting at Sams Creek church, July 11."—Mrs. J. L. Moore.

We have secured a stock of C tuning forks, and can supply at 50c each.

"Report of meeting at Pleasant Grove conducted by High View Church, near Buechel, Ky.: 12 additions, 6 by baptism. High View, less than one year old, has 26 members. 52 at Sunday School last Sunday."—Jonah D. Skiles.

"That commendation of 'our' song book by The King's Business is fine, true, and well-deserved."—Stanford Chambers. Here is what the K. B. said: "It is without question the most desirable and satisfactory hymn book ever prepared for general church and Sunday school services."

"The meeting with the little band on Longfield Avenue, Louisville, closed the evening of June 29th. From all sources, 18 responded to the invitations (nine by primary obedience) and we left them happy and hopeful."—D. H. Friend.

"Our recent meeting at Hayden, Colo., was a great success. Fifteen were baptized into Christ and two others that had been baptized were enlisted."—J. F. Smith.

From Thyatira, Miss.: "I am soon to begin a meeting at Antioch church, near Senatobia, Miss., then one at a mission point near here."—R. N. Gardner.

From Linton, Ind.: "Believing that our old friends and acquaintances would like to hear from us, will say we are still in the work, have preached every opportunity since leaving Louisville in 1915. Last year I received upwards of forty into the church by membership and baptism, besides establishing one new congregation. This year I have several calls to preach and hold meetings. I am trying to arrange my business to answer some of these calls, at least during July, August, and September. The only regular appointments I have at present are Orr Branch, near Bloomfield, Ind., and New Union church, near Spencer. This is our late Brother Wheeler's home church. Sister Wheeler and children are making their home with Grandpa Hinton and her father. They worship at New Union church. Pray for us that our labors may be enlarged. Would be glad to hear from old friends and to know we are remembered. Linton is expecting Brother Boll in September."—S. L. Pope.

From Toronto: "A very happy event in the history of Vaughn Road Church of Christ (Wychwood) took place July 8 when the cornerstone of new building was laid. This congregation has been loyal and true, and working for the Master nearly twenty years. Brother Colin Cameron was Chairman. Brother A. M. Stewart saw that the stone was well and truly laid. Brother McKlerie of Fern Ave., delivered an appropriate address on the reason for the existence of a church patterned after the New Testament order. This was followed by address from Earl C. Smith, of Strathmore Blvd., on 'Religion that will stand the Test.' Then Brother Cauble, of Bathurst Street spoke words of encouragement along the line of Living or Lively Stones. Brother Bennett thanked the speakers for their messages and gave some reports concerning the work. Brother Fletcher made an appeal to outsiders to think of their condition in the light of eternity. Brother and Sister Stephenson, the only remaining charter members, were present. This is a big undertaking for the few members, but it is taken in faith and with a desire to do more for the Master. They will appreciate any help in funds or otherwise. We can at least pray for them that our Heavenly Father may prosper His work in their hands."—A. M. Stewart.

"I am staying with Brother and Sister Clark, good people, and working the churches in this sector for increased interest in missions. Am to speak to Pleasant Grove tonight—just one night. They are supposed not to be giving to missions! Can I teach them to do it in one night? I don't like to fail on any. Three last big trips resulted in enlisting all but one. That church has lost more than it knows. Due in Linton Tuesday and Wednesday nights, and at the joint Linton-Dugger prayer meeting in Dugger Thursday night."—Don Carlos Janes.

"Brother Boll was with us yesterday at Granite (Okla.) speaking twice to good audiences. I am preaching on Lord's Days, and working some on the farm."—C. T. Clay.

Be sure to see a copy of our new alphabetical hymnal, "Great Songs of The Church," before ordering song books. Blue manila, 50c, cloth, 65c in quantities.

Louisville News:

C. C. Merritt and Tona Covey, the capable and indefatigable publishers of *The Living Message*, have both visited the Word and Work office recently. Both had business or relatives near here.

D. H. Friend is now at Henning, Tenn., in a meeting.

E. L. Jorgenson is in a meeting with Ebenezer Church, near Harrodsburg, Ky.

Stanford Chambers goes to Lynnville, Tenn., August 1, for a meeting. Brother Janes is on a missionary lecture trip up Indiana way.

FIRST LOVE AND MISSIONS.

S. C.

"Thou didst leave thy first love * * * I will move thy candlestick out of its place except thou repent." (Rev. 2:4-5).

Ephesus had much to her credit, much more than many congregations today have. She was an active church: "I know thy works and thy toil." She had splendid spiritual traits: she had patience, and more patience, and endurance without weariness. She was a "loyal" church: "thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false." And "this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." Her only lack was "a little bit of love"—"first love."

The Lord was quick to discern this. Likely the congregation was entirely unconscious of such lack, of course entirely without realization of the loss sustained. But "the greatest of these is love." People in general do not believe it. ("My thoughts are not your thoughts"); but the Lord sets the right value upon things. He sees things in their true setting and bearing and proportion. "Above all these things put on love which is the bond of perfectness." "Walk in love", "being rooted and grounded in love ye may be strong to apprehend. . . . and to know the love of Christ."

"Remember whence thou art fallen." A church which is active and patient and loyal, and which endures for His name's sake, and does not grow weary,—can such be a fallen church? "Remember whence thou art fallen." Then there are many fallen churches in the world, indeed there are! "Sounding-brass, clanging-cymbal" churches! Yes, and Christians and preachers, too! "*Nothing!*"

"I will move thy candlestick out of its place, except thou repent." What is the connection? This is not punishment arbitrarily decreed. First love is vital to the candlestick. The candlestick, whose sole purpose is to give light, is used to symbolize the light-giving function of the church. Activity, toil, patience, endurance, perseverance and such like are not sufficient to sustain the light which the church is to let shine. It takes love to do it and "first love" at that. Nothing will take the place of love. It has no substitute, however many its imitations.

But what is "first love" The Lord Jesus Christ. "For I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. 11:2). A church or a Christian "in its earliest love" is enamoured with Christ. He is the "all in all." "The sun rises and sets" in Him. He is continually in the thoughts and is continually the topic of conversation. He is "all the talk." That is missionary work. With the heart set upon Him, "from the abundance of the heart the mouth speaketh." "That Christ may dwell in your hearts" so Paul wrote to these Ephesians. Christless conversation means Christless hearts.

Missionary work is essentially telling of Christ. The effective telling of Him proceeds only from that enamour in the heart, that "first love." Ephesus once possessed and was moved by this love and thereby had part in the most thorough piece of missionary work recorded in the New Testament. It was in conjunction with this church that Paul so taught in the three years of his ministry there that "all they that were in Asia heard the word." So to Ephesus John is told to write, "Remember whence thou art fallen, and repent and do the first works." Epesus' "first works" were due to her "first love." This sustained the light of the candlestick and it shone out brightly to all Asia. "But thou didst leave thy first love. . . . I will move thy candlestick out of its place except thou repent." No love, no light; no light, no need of a candlestick, and the Lord takes it away. No missionary work, no love; no love, no candlestick; no candlestick, no church in the true scriptural sense. For a church to be unmissionary is for it to unchurch itself. How many churches there are without a candlestick! Lord, grant them true repentance.

IS THE DEVIL BOUND?

And yet the Devil is bound! Do I color the picture too deeply? Look, consider, and see for yourselves. Is not the world full of people, many of them your neighbors and personal acquaintances, some of them under your own roofs, in your own homes,—people with their apostles, male and female, on the rostrum everywhere with applauding crowds around them,—people to whom the Church is a lie; the ministers of the Gospel, a fraud; the sacraments, absurdity; prayer, a weak delusion; the Bible, a dull record of superannuated beliefs; special providence, an impossibility; a personal God or Devil, a superstitious conceit; moral accountability to a future judgment, a thing to be laughed at; society, marriage, and the body of our laws, mere faulty conventionalities; government a mere device of the ambitious and self-seeking; immortality, a mere fiction; and even life itself, something of an impertinent imposition, or a mere freak of Mother Nature! . . . Was there ever a more subtle, more specious, more potent, more Satanic deception and misleading of the race, than that which the wiseacres and savants of our time would thus palm upon our world? And yet the Devil is bound! By what eccentricity of the human intellect, or freak of human intelligence, or stultification of man's common-sense, could such all-revolutionizing and infernal falsehood find place on earth, and pass current for the true and higher wisdom, but for the living presence and effective operations of that old Deceiver who cheated our first parents out of Paradise, beguiled the early world to its destruction in Noah's flood, and is now engaged preparing the way for his favorite son to captivate all the great powers of the earth to their inevitable damnation!

No, no, my friends; the Devil, that old Serpent, is not bound. He is loose. He ranges at large, with his ten thousand emissaries, all the more active and earnest in his Satanic schemes as he seeth that his time is short. He has his nests and conventicles in every city, town, and hamlet all over the world, and labeled with all sorts of attractive and misleading names. Clubs, institutes, circles, societies, conventions, lyceums, and a thousand private coteries, under show of investigating science, improving knowledge, inquiring into truth, and cultivating the mind, free from the disturbing influences of sect, religion, tradition, and old foggy notions—these are among the common machinery through which he instils his deceits and subtle poisons. A broader philosophy, a more compliant church, a more active humanity disdaining theological dogmas and positive creeds, a larger liberality to take every one for a child of God who refrains from denouncing the devilish atheisms and heresies of the times—these are the flags he hangs out for the rallying of his unsuspecting dupes. And see how he induces men and women to usurp ministerial functions without ministerial responsibilities, and gives them power on the plea of breaking down denominationalism and making better saints without any church at all; how he prostitutes the pulpits to entertaining sensationalisms, defying all sense and sacred decency, or narrows them down to sweet platitudes which serve to bury the true Gospel from those whom it was meant to save; and how he stirs up Christian ministers of place and influence to say and make believe that all this attention to sacred prophecy is nothing but a stupid craze, that the holy writers never meant just what they said, and that all these ill-bodings touching the destiny of this present world are but the croakings of birds that love to fly in storms! And yet he is bound! O, ye people, on your way to the nearing judgment of the great Day, "Be not deceived; God is not mocked."—*Seiss*.

THE "MUST" AND THE "MAY."

When we turn to John, fourth chapter, to whom is Jesus talking? To a member of a very inferior race, ignorant, dull of comprehension, and of a shameful life. That is just at the opposite extreme from where Nicodemus stood. And what was His word to this poor woman? "If you would ask of Me I would give you living water, to satisfy your thirst forevermore, and to make you a fountain of blessing to others."

Now the meaning of this is not really different from what He said to Nicodemus. Both had equal need of being born again; and to both alike the Lord was willing to give that living water. But He must adapt the form of the truth to each one's special need. Think what would have been the result if He had said to Nicodemus, "Ask of Me and I will give you the living water." "Oh yes," all the selfrighteous Pharisees would have said, "such fine folk as Nicodemus can do that, but it is not for those outcasts." Or if He had said to the woman of Samaria, "You must be born anew"—the proud Jew would have said, "Of course such people as they must; but we have Abraham to our father." But, lo, the Lord holds out the necessity of a new birth and a better righteousness to the humanly great and righteous; and to the poor outcast He comes with the free and gracious promise of God.

SAYING WITHOUT DOING.

D. C. J.

"Talk is cheap," so it is said. Some of it is "cheap" indeed. It costs nothing and is worth nothing. It is easy to say without doing. Theory outruns practice. Many are long on advice and short on performance; full of promise, destitute in fulfillment. To make a wholesome profession and then fall down notably on practice, is one of the easiest of errors.

Humanity runs in circles. After the Conquest under Joshua, whose command to the sun to stand still was obeyed, there arose another generation that knew not Jehovah, nor yet the work which He had wrought for Israel. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim. * * * And Jehovah raised up judges, who saved them out of the hand of them that despoiled them. * * * When the children of Israel cried unto Jehovah, Jehovah raised up a saviour * * * Othniel. * * * And the children of Israel again did that which was evil in the sight of Jehovah." And so it goes: apostasy, oppression, the cry to God, his deliverance, and back again into sin. What else does the story of Ehud, Shamgar, Barak, and the whole line of Judges mean? In those few words we have the motion picture of man's doings down through the generations even until now.

Luther did a wonderful work in getting away from Rome, but the Augsburg confession crystalized his teaching into a church standard which could be appealed to where the Bible should have been consulted, and the last census listed twenty-one Lutheran denominations in the United States. Wesley and his noble colleagues did a great stroke for better things in their day, but their work also ran into a denomination which has subdivided into upwards of twenty bodies in this country. The Campbells, Stone and others of like kind raised a renowned trumpet when they heroically cried, "Back to the Bible." They would not bother to reform corrupt churches; they would *restore* the pure, primitive Christianity of the New Testament. "Where the Bible speaks, we speak; where the Bible is silent, we are silent" became a slogan. But ere long men were speaking where the Bible is as silent as the tongue of Belshazzar. In came the missionary, Endeavor and other societies. In came the artificial music with an ocean of protest, strife, contention, ill feelings, alienated friendships, divided churches, court trials and disgrace generally—from all of which a good number stood aloof for the most part, and were contented with being "sound" and "loyal."

But true to the human nature within us, we are running our circle even as others who do not say so much about "following the Bible." There is the newspaper corporation with power to kill and to make alive—which power is sometimes exercised. We have a number of eleemosynary institutions, though as yet no missionary society. We will debate our apostolic "origin,

doctrine and practice" though there are times and places where one cannot speak the whole counsel of God freely, and there are whole states where we have not *practiced* the Great Commission. Churches have been known to read up to a certain book of the Bible and turn away from it without effort to grasp its meaning or even to know its contents. We were not "reforming" like Wickliffe and Luther. We would "restore" the church of the New Testament, yet we have not restored "the Amen at (the) giving of thanks" and the close of prayers. 1 Cor. 14:16. Many will not pray in public and multitudes refuse to take the commonest of all indicated positions for public prayers. There are clans and parties and factions among us. About the worst thing some find to do battle against is simple, non-society teaching of the Bible in classes on Sunday before or after the time for "the whole church" to assemble for the breaking of bread and other acts of worship. Individual communion cups are a bone of contention for other sound and loyal brethren, while a billion souls—two-thirds of all mankind—abide in the darkness of heathen night and two and a quarter million of them die every month "having no hope and without God." Under such circumstances, many of us are like the scribes and Pharisees whom the Savior excoriated because—"they say, *and do not.*"

A DAY OF LAWLESSNESS.

This is a day of increasing lawlessness; and what the rapidly growing issue of it all will be none can foretell, except that serious minded men realize that undreamed of disaster lies ahead. More and more the spirit of disobedience, rebellion, and contempt, for authority permeates human society. It is seen in children, in the home, in schools; in all educational institutions; in religion; in the world generally. See the common and widespread disregard of the federal prohibition laws, involving in many cases and places the very men who are sworn to uphold and enforce the laws. See the crime flood, so much the order of the day that murders and robberies, and the like, cease to arouse attention. See the universal rebellion against the fundamental regulations of God for human society: the sacredness of the marriage-bond; woman's subordination to man; obligations of motherhood; man's obligation to labor—all of which date from Eden, and all of which are being very generally broken and evaded to the limit of ability; in short, how the sacredness of human life; of the home; of the rights of others, is more and more trodden under foot. Linked with that the common lack of reverence and respect (they "despise dominion," and "speak evil of dignities"); and the general failure of the courts of justice to adequately punish crime, and the increasing inability of the forces of law and order to cope with the situation. What will the end be? It is indicated in 2 Thess. 2:7-12.—R. H. B.

"And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises."

See the Tract and Pamphlet notice on the last cover page of this paper. For the month of August only.

BAHAISM: THE UNIVERSAL RELIGION.

Recently newspapers over the country and probably throughout the English-speaking world carried a little syndicated article by "Her Majesty Marie Queen of Rumania." It was entitled "A Book of Love," and told about a "glorious Book" (she spelled it with a capital and called attention to the fact) a "Book of love and goodness, strength and beauty." Thus she goes on extolling and commending and recommending that "Book." And what "Book" was it? The Bible? No—far from it. It was "a wondrous message that Baha U'llah and his son Abdul Baha have given us"—"the word of Abdul Baha, prophet of love and kindness, and of his father, the great teacher of international good will and understanding—of a religion which links all creeds." Quen Marie's little panegyric is a piece of pure Bahaistic propaganda, and through the newspaper syndicates will reach millions, and perhaps influence thousands in favor of the most ominous and vicious of all modern religious movements and developments. In order that our readers may get some idea of what Bahaim is we subjoin the following article by D. M. Panton, (from his magazine, *The Dawn*, published in England).

It is remarkable that Persia, the land of the forbidden prayer to any but the god-Emperor (Daniel vi. 7), has given birth to the supreme movement yet for a composite world-religion. Three Persians, of successive generations—the Bab, the Door! Baha Ullah, the Glory of God; and Abdul Baha, the Branch—all appropriating titles exclusively our Lord's have founded a sect now exceeding six millions. The Bahais number a third of the Persian nation, though at first 20,000 were massacred in that land; they include ten thousand Jews; they have adherents in every part of the Orient; and their chief organ, *The Star of the West*, together with a huge metropolitan temple now in course of construction, are lodged in Chicago.

A MESSIANIC FAITH.

The theosophical theology of the Bahais was latent in the creed of the Shia Moslems, out of which it sprang. "The Shia Moslems," says Dr. W. A. Shedd, of Persia, "claim that although Mohammed was the last of the prophets, after him there is an order of infallible Imams, beginning with his son-in-law Ali, and continuing in the line of Ali. The twelfth Imam is believed about the year 260 of the Mohammedan era to have disappeared, and to be still alive in some mysterious place. His return is looked for constantly. An instance of this expectation is found in the new Persian constitution, in which it is specified that a certain provision is valid perpetually till the appearance of the hidden Imam. The honor given to these Imams approaches in many cases deification, and the popular religion of Persia is largely connected with them. Besides expecting his appearance, there is also the attempt to maintain a connection with the hidden Imam; and there has been in some sects a belief in certain intermediaries between him and his followers. This intermediary was called the Bab, an Arabic word meaning "The Gate." "I am that person," said the Bab, "for whose appearance ye have waited a thousand years." For Bahaim accepts and absorbs all the Messiahs of the world, with the remarkable proviso, pregnant with hellish deceit, that each is greater than the last. "The

manifestations of universal prophet-hood," it says, "are Abraham, Moses, Christ, Mohammed, the Bab, and Baha Ullah. Know that the attributes of perfection, the splendor or the divine bounties, and the lights of inspiration are visible and evident in all the Holy Manifestations; but the glorious Word of God, Christ, and the Greatest Name, Baha Ullah, are manifestations and evidences which are beyond imagination; for *they possess all the perfections of the former manifestations, and more than that, they possess* some perfections which make the other manifestations dependent upon them." So Abdul Baha's claims logically soar into the fullest Messianism. "I am all these (earlier Messiahs) together. I supercede all previous teachers. Christ was the highest until I came, and now it is the duty of mankind to listen to me, instead of listening to the teachings of those who preceded me." Thus his followers apply to him the words of Isaiah (lx. 1).—"Thy light is come, and *the glory of the Lord is risen upon thee*"; (E. J. Rosenberg's Brief Account of the Bahai Movement, p. 12) and he himself described his advent as the fulfillment of our Lord's prophecy of the lightning out of the east shining into the west.

A UNIVERSAL RELIGION.

Now the one fundamental of Bahaim is the unity of all religions, culminating in a Supreme Teacher yet to come: a universal language, a universal calendar, a universal religion without atonement, priest, or ritual, are all to culminate in the world-worship of a Universal Imam—for there is no finality in these emanations of Deity. "The century has come," said Abdul Baha in San Francisco in 1913, "when all the religions are to be unified." The Mashrak-el-Azkar—"the dawning-place of the mention of God"—a huge temple nine-flanked, with nine approaches, and nine minor halls around the central marble temple, since nine (because it includes all preceding digits, and beyond it there is none) is the Bahai symbol—now rising on the shores of Lake Michigan, is the first temple ever erected since Babel by the combined efforts of many races and many religions. "I feel greatly interested in the Bahai movement," said Dr. Zamenhof, the inventor of Esperanto, "as it is one of the great world-movements which, like our own, is insisting upon the brotherhood of mankind, and is calling on men to understand one another and learn to love each other; and I feel certain that the Bahais will carry the language into many places where ordinary European propagandists would never have gone." Compounded of Mohammedanism, Buddhism, Brahmanism, Judaism and Zoroastrianism, together with such remarkably modern elements as compulsory education, sex equality, universal disarmament, and work for all, it claims to be "the universal religion of the world, and the basis of the great universal civilization that is to be."

A STUDIED COUNTERFEIT.

The daring Bahai counterfeit of the Christian Faith is most striking and studied. In the official organ, *The Star of the West*,

(Nov. 23, 1912), the Bahai creed is thus expressed:—"Know, O people, that upon the day when God, the Almighty—in the form of man, known as Baha' O'llah—declared himself (on April 21, 1863, in the Garden of El-Rizwan [Paradise] in Baghdad), and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, waves, and every storm comprising the earth, and all the ethers comprising the air; 'I AM GOD AND THERE IS NO GOD BUT ME!' the old heaven and the old earth passed away, and was no more, and from that moment all things became new, and that which was, was not!

"That day marked the era of a new creation, a new people, a new heaven and a new earth. And the secret Word—the word of Mystery, mentioned first by Adam, then by the Prophets, Messenger, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its power and glory was flashed from heaven to earth when BAHAI' O'LLAH stood up and declared: 'I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!'

"Then know, O ye who are seeking for knowledge, that the *first creature* of his new and extraordinary creation to come forth, recognize, and acknowledge, 'The-Word-Made-Manifest,' was his first begotten Son, in the form of Man, Abdul-Baha, who professed, testified, and confessed to the Appearance of God the Almighty, the Heavenly Father, by saying: 'Thou ART GOD! THOU ART WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF THAT WAS AND NOW IS! O GOD! HERE I AM. I AM READY!'"

AN EXCLUSIVE CREED.

So the universal religion distils at last into an exclusive and intolerant creed. "Whosoever desireth to come to God," said the Bab, "and to know the religion of God, cannot do so until he seeth me and receiveth permission from me." Professor E. G. Browne, a Cambridge professor of Arabic and lecturer in Persian, himself (I believe) a Bahaist, says:—"The only essentials in Bahai eyes are the love of Baha Ullah and his accredited successor, *the belief in their divine character*, and the eager desire to hearken to their words, the Bahai Tablets, or Scriptures." For the teaching of Abdul Baha is infallible and sacrosanct. "Whatsoever he says is correct. In numerous tablets, He (BAHA' O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of *The Branch* he explicitly states: *Whatsoever The BRANCH says, is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall any one utter.* This is an explicit text of the Blessed Beauty." Therefore refusal of the new deity is fatal. "Whosoever, in this day, turns unto Abdul Baha is of the people of the Kingdom:

whosoever turns away from Abdul Baha is one of the letters of hell." (Phelps' Abbas Effendi, p. 140).

THE BAHAI SPELL.*

A curious spell seems to weave itself about this new religion. "The spirit which pervades the Babis," says Professor E. G. Browne, "is such that it can hardly fail to affect most powerfully all subjected to its influence. It may appeal or attract; it cannot be ignored or disregarded. Let those who have not seen disbelieve me if they will; but, should that spirit once reveal itself to them, they will experience an emotion which they are not likely to forget." (A Traveler's Narrative, p. 39). For its origin is spiritistic. After two years spent in the solitudes of Mesopotamia, in 1863, Baba Ullah wrote thus to the Shah of Persia: "Know, O King, I was asleep on my couch, when the breezes of the Lord, the Merciful, passed over me, and bade me preach between the heaven and the earth: this was not my work, but the work of him who sent me."

So the fascination of a false Christ on the modern world, and even on deeply ignorant sections of the Christian Church, is almost incredible. Dr. John Kelman, presiding at a meeting in Edinburgh in 1913 at which Abdul Baha spoke, said:—"We recognize in this movement part of that great hope and promise of the Kingdom of God upon the earth, for which all true hearts in every nation pray." On visiting New York, Abdul Baha was placed on the right of the altar in the Episcopal Church of the Ascension: and Archdeacon Wilberforce, seating him in the bishop's throne in St. John's, Westminster, from which Abdul Baha spoke, addressed him as The Master, and, asking him to pronounce the benediction, said,—"I think we should take the benediction kneeling." (The Christian Commonwealth, September 20, 1911). So a disintegrated Christianity will find its ultimate home in a de-Christianized worship. Dr. Cheyne, of Oxford, one of the two foremost Higher Critics in England during the nineteenth century, died an ardent Bahaist. Nevertheless grace can call out of the universal religion into the Catholic faith. Dr. Robert Speer gives his testimony of a Persian, Mirba Khan:—"I was a Bahai because my father and grandfather and all my family were Bahais. But I have found nothing more perfect than the teaching of Jesus Christ. Whoever has ears to hear, can arrive at real happiness, and I think I have found this happiness in Christianity."

*A good while ago the Sunday School Times in several striking articles sounded a note of warning against this coming delusion; in which a liberated victim of Bahaism tells of that same weird spirit-spell to which Mr. Panton refers. The S. S. Times voiced its conviction that this thing would progress rapidly and become world-wide. We do not doubt it. The way is prepared for it. The unbelieving pragmatism of the Modernistic movements is in perfect accord with the Bahaistic principle. Satan robed as an angel of light will lead deluded millions captive. To those who wish to know more about this Satanic world-cult, its origin and character we would recommend "Bahaism and its Claims" by Wilson, published by Revell.—Ed.

A WONDERFUL VISITOR.

A DREAM—FOR PROFESSING CHRISTIANS.

After a very busy day, I experienced a delightful feeling of restfulness as I settled myself in a comfortable armchair, after having said "good night" to my children. Just before going they had sung their evening hymn. As their sweet childish voices had joined with that of their mother, one verse had made an impression on my mind. I was familiar with it, but it came to me with a new beauty and force. It was—

"Not a brief glance I beg, a passing word,
But as thou dwell'st with Thy disciples, Lord;
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me."

My wife went away with the little ones to see them into bed and I was left alone with this verse of the hymn repeating itself in my memory; and, the thought came to me,—Suppose He were to come as He came to His disciples, am I altogether prepared to receive Him into my house, to abide with me? And as I meditated on the subject I fell asleep and dreamed, and lo!—the door of the room opened, and in walked One whom I knew at once to be the Christ. Not the glorified Redeemer as seen by John in the Isle of Patmos. No, He had answered the prayer of our hymn, and had come into humble human form.

"Familiar, condescending, patient, free."

I knelt before Him, but He laid His hand on me and said, "Arise, for I have come to tarry with thee."

My recollection of my dream here grows somewhat confused, but I remember it again when the next morning seemed to have arrived, and I was gathering my children around me, and telling them that Jesus had come to stay with us in the house. The little ones clapped their hands for joy, and my dear wife's face beamed with a rapture that seemed to transfigure her.

Just then the Lord Himself entered the room, and we took our seats around the breakfast table. What language can I use to describe the wondrous peace which filled all our souls, or how our hearts burned within us as He talked with us.

But when the meal was over and we had had family worship, which to us that day was truly a foretaste of heaven itself, I was filled with perplexity. What should I do with my strange Visitor? It seemed disrespectful to leave Him behind me at home, yet it would mean serious loss to me to stay away from my place of business that day; but I could not take Him with me, that was certain: who ever heard of taking Christ to a counting house? The Saviour surely knew my thoughts, for He said, "I will go with thee. How didst thou ask Me? Was it not

'Come *not* to sojourn, but *abide* with me?'

So whatever thou art doing henceforth I will be beside thee. 'Lo, I am with you always even unto the end of the world.'

It seemed rather strange to me, but I could not of course

question what He said, so I started for the office with the dear Lord by my side.

At my counting-house I found a man awaiting my coming with a good deal of impatience. He was a stock and share broker who transacted a considerable business for me. To tell the truth I was not greatly pleased to see him there, as I was afraid that he might bring forward matters which I would scarcely feel inclined to go into with Jesus listening to our conversation.

It was as I feared. He had come to tell me of a transaction he had arranged which, whilst perfectly honorable according to the usual code of morals of the share market, meant the saving of myself from the fear of loss by placing another person in the danger of it. He laid the whole scheme before me, without taking the slightest notice of the Lord; I know not if he ever saw Him.

I cannot tell the bitter shame I felt. I saw how impossible it was to square such a transaction with the golden rule, but I could not hide from myself the fact that the broker told me of it with a manner and tone that meant that he had no doubt whatever that I would applaud him for his cleverness and eagerly close with the offer. What must that mean to the Christ? Would it not tell Him that I was in the habit of dealing with one thought only in my mind—how I could benefit myself?

The broker was astonished when I rejected his proposals on the ground that they would be prejudicial to the interests of the other party in the transaction, and left me abruptly, apparently thinking I had developed a mild species of insanity. Humbled, I fell at my Savior's feet, and cried to Him for forgiveness for past sinfulness and for strength for time to come.

"My child," said He, in tender accents, "thou speakest as if My presence were something strange to thee. But I have always been with thee. I have seen, and have seen with grief, the way thou hast dealt with thy fellows in business, and marvelled at thy unbelief of My promise that I would be ever with thee. Have I not said to my servants, 'Abide in me and I in thee.'"

Just as He had said these words another gentleman entered the office. He was a customer whom I could not afford to offend, and I had uniformly shown a cordiality to him which I was far from feeling in my heart. He was vulgar, profane, and often obscene in his talk.

He had not been many minutes in my office, before he made use of an expression which brought a hot flush to my cheek. I had heard him speak in a similar way before, and although I felt repelled by it, I had, for fear of offending him, met it with faint laughter. But now I felt as I should have felt had it been uttered in the presence of a lady, only this feeling was intensified by the realization of the absolute purity of the Divine One who had been a hearer of the speech. I gave expression to my feeling in a word of expostulation, and he exclaimed, "You seem to have grown very prudish," and left me in a rage.

Again I turned to the Christ with a cry for pardon, and again I had brought to me the thought, that though unseen by me the Lord had beheld all my former intercourse with this man.

I was now called into the adjoining office where my clerks were employed, and found that one of them had made a foolish blunder which would mean a considerable complication, and perhaps loss. I am naturally irritable, and at once lost my temper, and spoke to the delinquent in unmeasured terms. Turning my head I saw that Jesus had followed me out of my private office, and was standing close beside me. Again I was humbled, and had to cry for mercy.

Opening my letters, I found that difficulties had arisen of a very serious nature for me. I seemed suddenly hemmed in, and unless help came in a few hours, loss and even ruin threatened me. From what quarter the aid would come I knew not, but I just took the letter containing the news, and laid it on the table before the Master, and said, "Lord, if thou hadst not been here my heart would have been overwhelmed, but now I can with confidence and joy leave all in Thy hands."

Then He replied, "O thou of little faith. Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." Yet though He rebuked me for my want of faith, He showed me how the difficulty was to be met, and put a new song of gratitude into my mouth.

Through all that strange day similar incidents to these occurred, and the presence of the Master, which I thought would have been a joy, was a rebuke to me. It showed me as I had never dreamed before, that I had framed my life on the supposition that He had but little to do with it.

But on the other hand there were times during the day when my soul was filled with rapture; times when He smiled on me in loving approval, or when He spoke words of pardon and absolution, or when He opened out before my wondering gaze some fresh beauty of His character and person. Such a time was the moment when on our return to my home the children came crowding around Him and wanted to show Him their toys and their pigeons and a brood of newly-hatched chickens, and I rebuked them and said to them, "Run away, children! Trouble not the Master with such trifles."

And He seated Himself and took my curly-headed little boy on His knee and called my two little girls to His side and said to me, "Suffer these little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

He laid a pierced hand in tender blessing on the bright golden curls, and there came a joy to my heart which was as much as I could bear. Then the Saviour went with them to see their treasures and smiled graciously on them, as they told Him in their childish prattle of their love for Him who first loved them.

I awoke, and lo, it was a dream.

But the dream made me ask myself this question as I never did before: Must not our realization of the presence of the Savior be very poor, for it to exercise so small an influence upon our lives? Do not we contradict by our daily conduct what we often assert, that Christ is abiding in us? And the words spoken by Jesus when on earth, came to me with a new and intenser meaning, "Blessed are they that have not seen, and yet have believed."
—*Tract.*

FINANCIAL REPORT—JANUARY-JUNE.

O. D. Bixler.

Received \$719 during the six months. Of this amount special gifts were: Worthington Church, Ky., \$50 for our fence. A brother at Douglas, Kan., \$50. Regular contributors are: Martinsburg church, South Louisville church, Portland Ave., church, Beckwith, La., church, Winchester, Ky., church, Worthington, Ky., church, Lamine, Mo., church, Davenport, Neb., church, Ripley, Okla., church, Waldron, La., church, Jennings, La., church, Mackville, Ky., church, Sister Wiley, Sister Davis, Bro. H. E. Moore; besides others who have given once and again to the work.

Expenditures: We try to give at least \$25 a month directly to the work in supporting Brother Ebine, etc. Of the \$719 we expended \$150 for evangelizing, \$50 for the fence, \$50 house payments, and the balance for living.

We are beginning to learn the necessity for patience in dealing with this people who have for ages been content in their ignorance of the True God. They are content to disbelieve that Jesus Christ died for their sins. We and you can be thankful that there are exceptions among them who do turn to the Lord for remission of sins. We do not want to be weary in what we believe is well doing, namely, "preaching the Gospel."

This spring we have held several very interesting private and public meetings, and have had some apparently earnest inquirers, in whose hearts we hope the seed of salvation may not be snatched away but spring up into eternal life instead.

Night before last we held a meeting in our nearest town with a fine children's meeting and a fair assembly of adults. Brother Fujimori preached.

From now the farmers are busy, and our assembly work for evangelizing purposes must suffer a vacation until fall in this vicinity. We hope for some meetings in the mountains this summer.

We were rather surprised a short time ago to hear that brethren are trying to arrange a trip home for us. May God bless you all for the great interest and love manifested to us through these years. To us the time has passed rapidly and it does not seem nearly eight years since we bade our friends and loved ones good bye. Since we have Bible examples of the return of journeying brethren to their homes for consultation and refreshing, if it be God's will, we are ready though not too anxious. We look for physical and (more desired) spiritual upbuilding.

The distribution of gospel literature is missionary work. We have about 30 varieties which will be sent free for the postage. One hundred of each kind weighs 8 pounds and your postmaster can tell you the rate. Send for a bundle for protracted and other meetings. A gift on the printing cost would be welcome. ** "This is a lost world to be saved, and not simply an ignorant world to be educated." Come, friends—let us do our part. Give, and get others to give. Tell them suitable places to send their money; ask them to give regularly and see that the work is begun.

Don Carlos Janes.

CATECHISM ON ACTS (Continued)

(Following are two more sections of the catechism on Acts of Apostles. We give Albert Von Allmen's work on the second chapter and Lorraine Stockton's work on the third chapter. Both these pupils will be Juniors in the "Portland Christian School" next year. Would some of our young readers like to try their hand on the fourth chapter?—S. C.)

Chapter II.

Albert Von Allmen.

- Q. What memorable day is mentioned in the second chapter?
 A. The day of Pentecost. (2:1).
 Q. What was Pentecost?
 A. Pentecost was a Jewish feast which occurred fifty days after the waving of the sheaf at the Passover time. (Lev. 23:15-20).
 Q. What occurred on this Pentecost?
 A. The apostles received the Holy Spirit. (2:4).
 Q. How did the Holy Spirit come?
 A. "A sound as of the rushing of a mighty wind" and "tongues parting asunder, like as of fire" which sat upon them. (2:2-3).
 Q. What did the Spirit enable them immediately to do?
 A. To speak so as to be understood in different languages. (2:4-6).
 Q. What then happened?
 A. A great number of people came together where the disciples were.
 Q. What opportunity did this afford?
 A. Peter preached Christ to them. (2:14-36).
 Q. How did his sermon affect the people?
 A. They were "pricked in their heart." (2:37).
 Q. What did they want to know?
 A. "Brethren, what shall we do?"
 Q. What did Peter tell them?
 A. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (2:38).
 Q. What was the result?
 A. "They then that received the word were baptized: and there were added unto them in that day about three thousand souls." (2:41).
 Q. Did they continue in the faith?
 A. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (2:42).

Chapter III.

Lorraine Stockton.

- Q. What disciples are mentioned in this chapter?
 A. Peter and John.
 Q. Where are they going?
 A. They are going up to the temple at the ninth hour of prayer.
 Q. Whom did they see?
 A. They saw a lame man at the Beautiful gate of the temple.
 Q. What did the lame man request of them?
 A. He asked alms of them.
 Q. What did the apostles reply?
 A. "Look on us," and Peter said, "Silver and gold have I none but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." (3:6).
 Q. What then happened?
 A. The man received strength and stood up, and then walked and was soon leaping and praising God.
 Q. How did the people take this incident?
 A. "They were filled with wonder and amazement." (3:10).
 Q. What opportunity was thus afforded Peter?
 A. He preached the Gospel to those who came together. (3:12-26).
 Q. What did he tell the people to do?
 A. "Repent and turn again that your sins may be blotted out." (3:19).
 Q. What was the result of this preaching?
 A. The number was increased to five thousand men. (4:4).

The Lord's Day Lessons

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

THE USE OF THE LESSONS.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

FIRST LORD'S DAY LESSON OF AUGUST

Lesson 5.

August 1, 1926.

THE DELIVERANCE AT THE RED SEA.

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

Lesson Text: Ex. 13:17-22; 14:10-16.

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 18 but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. 19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. 20 And they took their journey from Succoth, and encamped in Etham, in the edge of the

Verse 17. When and why did Pharaoh let the people go? See Exod. 12:29-33. Why did God not lead them by the nearest way? Did God consider their weakness? What promise have we along that line? (1 Cor. 10:13). What is meant by "repent" in this verse? (Comp. also 14:5, "heart changed").

Verse 18. Which way did God lead them? How did He lead them? See v. 21. Did the children of Israel have weapons? What else did they have? (Ex. 12:35, 36, and Gen. 15:13, 14).

Verse 19. What long-standing sworn promise did they now fulfil? See Gen. 50:24-26 and Heb. 11:22.

Verses 20-22. From what point did they first start? (12:37) Where did they go to from Succoth? Who was

wilderness. 21 And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: 22 the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. 11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? 12 Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness. 13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. 14 Jehovah will fight for you, and ye shall hold your peace. 15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. 16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

directing their course? How? Was Jehovah in the cloud? (140:24).

Chapt. 14:10. (Read 14:1-9). What did Israel see? Were they much affected by what they saw? What did Moses see that made him calm in the midst of it all? (Heb. 11:27; cp. 2 Cor. 4:18).

Verses 11, 12. Did they do more than cry to Jehovah? To whom did they say this? Against whom did they really murmur? (See Ex. 16:8, last clause). What had they said even before they left Egypt? Should they have understood by this time that it was Jehovah, and not Moses and Aaron, that had brought them out of Egypt? What was back of all their murmuring and disobedience? (Unbelief). Heb. 4:12.

Verses 13, 14. What was God's answer and promise? Was God very patient with them?

Verses 15, 16. What did Jehovah say to Moses? Was there any further need of crying to Him? What were the orders concerning the people? What was Moses to do? Was this actually done? (See verses 17-31). How does Paul refer to that event? (1 Cor. 10:1, 2).

TEACHING POINTS.

1. **The Departure of Israel from Egypt.** What finally broke Egypt's hold on the people of Israel? See Ex. 12:29-33. They were not only willing to let them go, but they thrust and hastened them out, and loaded them down with jewels and wealth. (Ex. 12:35, 36). This was in fulfilment of God's promise to Abraham four hundred years before. (Gen. 15:13, 14). Their guidance as they went forth was the pillar of cloud. (Ex. 13:31, 32).

2. "Entangled in the Wilderness." God's leading of them was in wisdom and love. Note (1) that He did not lead them by the nearest way, and why; and (2) that He had them make a turn backward which caused Pharaoh, in his blind unbelieving rage, to think they had lost their way, and moved him to pursue after them, 14:1-9.

3. **Israel's Distress.** The cause of it was unbelief, of course. They looked at things seen, and did not trust in the invisible God in whose care they were. (How often do we do that!) Their unbelief quickly led them to murmuring, as often afterward. (It is our unbelief that causes us to murmur.) They murmured against Moses and Aaron—but they were only servants. Their murmuring was really against God.—What had they said from the first? (14:12). Would most sinners prefer to be left alone in their sin and service of Satan?

4. **Israel's Baptism.** How were Israel baptized, and unto whom? (1 Cor. 10:1, 2). Baptism always settles things. Up till then they were still in reach and danger of Egypt's power. But after they were thus "baptized" they were for ever separated from Egypt, and committed wholly unto Moses, and unto God through Moses. The deliverance was not complete until the

baptism was over. "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." (Ex. 14:30). Thus it is in baptism that our present deliverance is completed and sealed, and we are committed wholly unto Christ (Rom. 6:3, 4; Gal. 3:26, 27; 2 Cor. 5:17).

5. **Israel's Deliverance from Egypt**—a type of the sinner's salvation. Let Egypt represent the world, Pharaoh the prince of the world (Satan), and the bondage of Israel the sinner's helpless bondage in sin and death. The salvation is (1) of God, (2) through a Deliverer, (3) by blood, (4) by power—all this on God's side. On man's side, by faith and obedience.

QUESTIONS.

1. What broke Egypt's hold on Israel?
2. How did the Israelites leave?
5. Did God lead them the nearest way? Why not?
6. What ancient promises did they fulfil?
7. Describe the pillar of cloud.
8. What encouraged Pharaoh to pursue the people?
9. Why were the people distressed when they saw Egyptians pursuing?
10. How and why did they murmur?
11. Was God patient with them?
12. Who was unmoved? (See Heb. 11:27).
3. What of wealth did they carry with them?
4. Who directed their way? How?
13. What reassurance did he give Israel?
14. What orders did God give Moses?
15. How did Israel cross the Red Sea?
16. How were they "baptized unto Moses"? (1 Cor. 10:1, 2).
17. How was Egypt's power finally broken?
18. In what ways is Israel's salvation from Egypt a type of the sinner's salvation today?

SECOND LORD'S DAY LESSON OF AUGUST

Lesson 6.

August 8, 1926.

THE GIVING OF THE MANNA.

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

Lesson Text: Ex. 16:11-18, 31-35.

11. And Jehovah spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God. 13 And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. 15 And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. 16 This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your per-

Read Note on "The Pilgrim's Progress."

Verses 11, 12. When, and about what, did the children of Israel murmur? (Ex. 16:1-3). What awful things did they say? (v. 3). In blaming Moses and Aaron did they entirely ignore God? Did they show gratitude or appreciation? How did God meet their murmurings? Why had He allowed them to get hungry? (Deut. 8:3). Did they stand the test very well? What new test did He grant them? (v. 4). What promise does God make in v. 12- Was that a big promise? How many were they? (Comp. Numb. 11:21, 22).

Verses 13, 14. How was the promise fulfilled as to flesh? as to bread?

Verses 15, 16. Did the children of Israel recognize their bread when they first saw it? (Comp. John 1:10, 11 and Golden Text). What did they say? (Marg. "Man-hu?") What did Moses tell them? What commandment went with it?

sons, shall ye take it, every man for them that are in his tent. 17 And the children of Israel did so, and gathered some more, some less. 18 And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

31. And the house of Israel called the name thereof *Manna*: and it was like coriander seed, white and the taste of it was like wafers made with honey. 32 And Moses said, This is the thing which Jehovah hath commanded, Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your generations. 34 As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

Verse 17, 18. What strange fact came out when they measured? How does Paul make a lesson of that? 2 Cor. 8:13-15. (Read verses 19-30 carefully).

Verse 31. What name did Israel give to this bread? Of what size was it? Of what color? What was its taste? Comp. also statements in Numb. 11:7, 8.

Verses 32-34. What special order did Jehovah give? For what purpose? Where was this put? (Comp. Heb. 9:2-5).

Verse 35. How long did the Lord furnish them this marvellous bread? Why were they in the wilderness so long? (Ps. 95:8-11). Did He fail them through all those long years they grieved Him? When did the *Manna* cease? Josh. 5:12.

NOTES ON LESSON 6.

THE PILGRIM'S PROGRESS.

They had started from Rameses, proceeded to Succoth (Ex. 12:37), stopped at Atham in the edge of the wilderness (13:20), and crossed the Red Sea at Pi-hahiroth (14:2, 9). On the other side they went out into the wilderness of Shur, and went three days without finding water. At Marah they found water, but, alas, it was bitter and undrinkable. This was too much for their feeble faith. All the triumph and praise was forgotten and they began to murmur. But again God showed them how light a thing it was to Him to turn their troubles. (Ex. 15:22-26). The next station was Elim. There was water in plenty and a pleasant grove of palm-trees. (Ex. 15:27). Then they journeyed on to the wilderness of Sin, between Elim and Sinai. But now their food supply was exhausted, and in the pinch of hunger they murmured again and said outrageous things. Jehovah heard, but He bore with them in mercy and patience, and again He met their need. But would they ever learn to trust in Him, the invisible God, or must their happiness for evermore be dependent on visible supplies?

THE MANNA.

In the manna God endeavored to teach them several lessons—the foremost being that “Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live.” (Deut. 8:3). That is man’s life does not depend on earthly supplies, but upon God’s will and promise. He can bring forth sustenance even where there is no earthly source of supplies, for those who are in the path of His will. (Comp. Matt. 4:4). For forty years the people who went forth into the wilderness under His orders and by His guidance were thus fed, day by day, through the Word of God. The principle is true for all time.

But the manna (their “spiritual food,” 1 Cor. 10:2) also foreshadowed that Bread without which no man can live, the Bread which came down from heaven, for the earth could not supply it. He was the true *Manna* (Golden Text). The manna in the wilderness only sustained the life that already existed; but the true Bread was life-giving. John 6:31-33. “I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven that a man may eat thereof and

not die. I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever." (John 6:48-51).

We eat of this Bread by coming to Him and believing on Him. John 6:35.

TEACHING POINTS.

1. The Experiences of Israel after leaving the Red Sea. Three days journey without water; then Marah! Then the food-shortage in the wilderness of Sin. Could God have avoided these difficulties for them? If so why did He not?

2. The Wilderness. The wilderness is a great proving and testing place; we must all go through the wilderness. There is no visible supply nor sustenance there—God alone is the only dependence. There we are cast upon Him, without other help; and there He can reveal His power and care, and manifest His hand. There He draws us into close fellowship with Him. It is a hard place for the flesh, but good for the soul.

3. The Manna. How it came, when it came. Can you think of reason why it fell early and soon melted away? Why it came in such little flakes, and not in lumps or handfuls? Why no man could gather more than enough for him? Why it could not be kept and hoarded? Did it look clean and pure? Did it taste appetizing? Could it be prepared in various ways? Would you think that it was perfectly wholesome and suited to every bodily need?

4. The Manna Foreshadowing Christ. (1). In its origin. (2). In the fact that they to whom it was sent did not recognize it. (Cp. John 1:10, 11). (3). In its vital necessity. (4). As a free gift from God. (5). Must be appropriated. (What contrast between the manna and Christ?)

The manna may also be regarded as a figure of the word of God, the Christian's constant spiritual food. We really appropriate Christ through the word.

QUESTIONS.

- | | |
|----------------------------------------------------|--------------------------------------------------------|
| 1. Can you trace Israel's journey to the Red Sea? | 8. When must it be gathered? |
| 2. From the Red Sea to "the wilderness of sin"? | 9. How much could they gather? |
| 3. Why did they murmur? Ex. 16:3. | 10. When only could it be kept over night? |
| 4. What provision did God make for flesh for them? | 11. How was some of it kept very much longer? |
| 5. What provision for bread? | 12. In what did the Manna resemble Christ? |
| 6. Describe the Manna. | 13. In what did the true Bread differ from this Manna? |
| 7. When did it fall? | |

THIRD LORD'S DAY LESSON OF AUGUST

Lesson 7.

August 15, 1926.

JETHRO'S WISE COUNSEL.

Golden Text: To each one his work.—Mark 13:34.

Lesson Text: Ex. 18:12-26.

12. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. 13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. 14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the

Verse 12. Where was this? What happened since the events of the preceding lesson? Who was Jethro? How came he there? On all this, see Notes. Was Jethro convinced that Israel's God was the true God? (Ex. 18:8-11).

Verses 13-16. What took place next day? Did Jethro remonstrate with Moses about this? Why? What answer did Moses give? What did the people come to him for? What task did he assume? What other task?

people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? 15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God: 16 when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws. 17 And Moses' father-in-law said unto him, The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to Godward, and bring thou the causes unto God: 20 and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: 22 and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself; and they shall bear the burden with thee. 23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. 24 So Moses hearkened to the voice of his father-in-law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Verses 17, 18. Why did Jethro think this a bad arrangement? (Was he right?)

Verses 19, 20. What was Jethro's counsel as to the part Moses should assume?

Verses 21, 22. What suggestion did he make about delegating the bulk of the work to others? What four qualifications should such men possess? What should be done with all the smaller cases? What with great matters? Would that relieve Moses' burden greatly?

Verse 23. Did Jethro mean that Moses should do this without regard to God—or should it first be submitted to God's approval? If God endorsed it, what good did he foresee from it?

Verses 24-26. Did Moses follow the suggestion? Is there any evidence that God disapproved of it? Are God's people at liberty to devise convenient days and methods, within the limits of God's revealed will? (See Note).

NOTES ON LESSON 7.

THE SMITTEN ROCK AND THE FIRST CONFLICT.

Two notable things come in between the lessons: first the Smiting of the Rock. The people thirsted and, as before, they murmured against the Lord. To this they added another sin: they tempted God; they challenged Him to show whether He was really among them, and whether He could help. This was long after recorded against them. (Deut. 6:18; Ps. 95:8). Because God had been so patient with them in their previous murmurings, they grew bold and impudent, even to the threatening Moses' life. (v. 5). But God yet bore with them, and met their need marvellously. How, is told in Ex. 17:5, 6. The smitten rock is type of Christ. (1 Cor. 10:4). Smitten of God for our sakes, and made the fountain of life to us. (Cp. John 7:37-39).

Then came Amalek—a tribe of the line of Esau—and fought with Israel in Rephidim. When all the other nations round about were awed at God's deliverance of Israel and the dread of Jehovah had fallen upon them, Amalek remained unconvinced and contemptful. He did not hesitate to attack the seemingly helpless multitude of Israel. "They regard not the works of Jehovah, nor the operation of his hands." (Ps. 28:5). The defeat of Amalek (though Israel fought) was shown to be from above. (Exod. 17:8-16). In this connection Joshua is mentioned for the first time.

JETHRO.

Jethro was Moses' father-in-law, priest of Midian, also named **Reuel** (Ex. 2:16-18, 3:1). What sort of priest, or what sort of god he worshipped we are not told; but, that he knew not Jehovah as God Most High appears from Exod. 18:11.

Jethro came to Mount Sinai (which was near his home) and brought Moses' wife Zipporah, and Moses' two sons, Gershom and Eliezer, with him. It appears that though Moses started for Egypt with his wife and sons (Exod. 4:18-20) he did not have her with him in Egypt. He must have sent her back home after the occurrence of Exodus 4:24-26.

JETHRO'S COUNSEL.

Whether it was a wise counsel or not, whether his fears for Moses were justified or not, whether the arrangements he proposed were really good or not, is open to dispute, as the advisability of human thoughts and make-shifts always is. But Jethro did not propose that his plan should be adopted without regard to God's will, but should be submitted to Him for approval. (Ex. 18:23). Within the appointments of God there is a scope where man may (and sometimes even must) use his own judgment as to ways and means and methods, the time and manner of doing things which God has commanded. Where God has commanded a thing without specifying the manner, etc., in which it should be done, we are left free to exercise our judgment and use expediency. A familiar illustration is the commandment to "Go." By what method of locomotion we go, at what special time, to what particular place, must be left to our discretion; the while, always, we act in dependence on God and pray for his guidance. In the matter of worship and service, and in all the work which God gave us to do, there is scope and necessity for man's discretion.

The matter, however, requires caution. Most disputes, and many divisions have been occasioned over methods; and many corruptions and departures have been brought in under pretext of expediency. We do well to be watchful on this point, lest new and strange elements be introduced into God's simple worship, and under guise of method, the church be sapped and even supplanted by other organizations springing up within it or around it. Moreover no method or practice of man's wisdom, however good, should be regarded as fixed and authoritative, as if on par with God's appointments.

TEACHING POINTS. .

1. **The Intervening Events:** 1. The Smitten Rock. (Israel's murmuring and God's patient help.) A type of Christ. 2. The Conflict with Amalek. How it was won. (Ex. 17:8-16).
2. **Israel at the Mount of God.** The Location of this lesson. At what important place had they now arrived and encamped? (Ex. 18:5. Compare Ex. 3:1, 12).
3. **Jethro's Visit.** Whom did he bring with him? Note how Jethro turned to the true God (what moved him to do it?) and set about to worship Him.
4. **Jethro's Counsel.** What fear did he have for Moses? What arrangement did he propose to lighten Moses' burden? Did Moses adopt Jethro's suggestion? Note especially the proviso concerning God's approval in v. 23. Was this really wise counsel? Is human wisdom permitted to devise ways and means and organization within the scope of God's will?

QUESTIONS.

1. What is the location where this occurred? (v. 21).
2. Who was Jethro?
3. What was his position in Midian?
4. Whom did he bring to Moses?
5. Did he acknowledge Jehovah as greater than all gods?
6. What convinced him of this?
7. What did he see of Moses' work?
8. Why was he fearful for Moses?
9. What did he propose to Moses?
10. What four qualifications did he think the officers should have?
11. Did he mean to leave God's will out of consideration?
12. Did Moses accept the suggestion?
13. Did God express any disapproval?
14. In the work of God is there always a scope in which men must use their discretion?
15. Why should we be especially careful in this matter? (See Notes).

FOURTH LORD'S DAY LESSON OF AUGUST

Lesson 8.

August 22, 1926.

THE TEN COMMANDMENTS: DUTIES TO GOD.

Golden Text: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Lesson Text: Ex. 20:1-11.

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

(Read Notes on "The Giving of the Law.")

Verses 1, 2. Who spake all these words? To whom? Who did He say He was? Whose God? Was He the God of all other nations also? (See 2 Sam. 7:24; Am. 3:2). What had He done for them?

Verse 3. What is the first commandment? Is the same requirement made of Christians? (1 John 5:21).

Verses 4-6. Were they allowed to make them an image of even the true God? What Image of the true God has been given us? (Col. 1:15; Heb. 1:3). Were they allowed to make any image of anything to bow down to it? Is God jealous? Is He selfishly jealous? Why is He jealous? Does the retribution of iniquity stop with those who commit it? How far does it descend? On what sort of people? What of those who love and obey Him?

Verse 7. What is it to take God's name in vain? What (besides common profanity) is included in this? (Lev. 19:12). How did our Lord teach us to pray? (Matt. 6:9).

Verses 8-11. What day is the Sabbath? Has the first day (Sunday) been substituted in place of it? (See Notes). When and by whom was the Sabbath first made holy? (Gen. 2:3). To whom was it given for a rest-day? (Ezek. 20:12; Exod. 31:13, 16, 17). What reason for it is given in Deut. 5:15? How was the Sabbath to be kept? What reason was given for the cessation from all labor?

NOTES ON LESSON 8.

THE GIVING OF THE LAW.

Very solemn was the setting of this great event. The people had arrived at Mount Sinai, and encamped there. Now God proposed to enter into special covenant with them. On condition that they would obey His voice and keep His covenant He would own them as His people in a peculiar sense, and they should be unto Him a kingdom of priests, and a holy nation. They readily and all too lightly promised to comply with all conditions. So all things were got in readiness for the giving of the law.

The preparations themselves were solemn and awe-inspiring. (Heb. 12:20). The people must sanctify themselves and wash their garments, and be ready against the third day; for Jehovah would come down on Mount Sinai in the sight of all the people. A boundary must be set around the base of the mountain. All that touch it, man or beast, must die.

On the third day the mountain top was shrouded with a thick cloud, and there were thunders and lightnings. Then the peal of a trumpet, exceeding loud, rang out. All the people in the camp trembled. Mount Sinai smoked, for Jehovah descended upon it in fire, and the smoke thereof ascended as of a furnace, and the whole mount quaked greatly. "The mountain burned with fire unto the heart of heaven; with darkness, cloud, and thick darkness." (Deut. 4:11). Meanwhile the blast of the trumpet grew louder and louder. Moses, at God's call went up, and was sent down again to charge the people not to break through, lest they die. "And Jehovah spake unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only ye heard a voice. And he declared unto you his covenant to perform, even the ten commandments; and he wrote them upon two tables of stone." (Deut. 4:12, 13. See Exod. 19).

THE CHRISTIAN'S RELATION TO THE LAW.

As to the Christian's relation to the Law, the word of God speaks with absolute clearness. "Ye are not under the law, but under grace." (Rom. 6:14). Ye also were made dead to the law through the body of Christ." (Rom. 7:4). "Now we have been discharged from the law, having died to that wherein we were held, so that we serve in newness of the spirit, and not in the oldness of the letter." (Rom. 7:6). "For I through the law died unto the law that I might live unto God." (Gal. 2:19). (See also Gal. 4:21-31 and 2 Cor. 3). But though not under the law and dead to it, the Christian is not without law toward God. His conduct is controlled by faith and love, and he is to be guided by the Spirit in accordance with "the word of the truth of the gospel." "Walk by the Spirit and ye shall not fulfil the lusts of the flesh." (Gal. 5:16, etc.).

THE SABBATH.

The Sabbath is the seventh day of the week, corresponding with our Saturday. By no possibility could the Sabbath have been "changed" to the first day, as we are often told. It is nowhere stated that the first day is the Sabbath of the Gospel-dispensation. The simple fact is that the Sabbath pertained to the old order, and was given to Israel in the Law. No one, so far as the Bible shows, ever came under the Sabbath-law, except the Jews and the foreigner who dwelt among them (and thus came under Israel's civil jurisdiction). It was never required of Gentiles; but was given as a sign between Jehovah and the nation of Israel. There is no Sabbath law to the Christian. In his fourteen epistles Paul mentions the Sabbath but once by name, and then he says, "Let no man therefore judge you in meat, or in drink, or in respect to a feast day or a new moon or a sabbath day: which are a shadow of things to come; but the body is Christ's." (Col. 2:16, 17). The first day of the week was the day of the New Beginning, the day of the Lord's resurrection, the day also on which most, if not all, His recorded appearances took place; and it was the day on which the disciples met together to break bread (Acts 20:7) and on which they laid by their contribution (1 Cor. 16:2). It is the day of all the days of the week that is peculiarly the Lord Jesus Christ's, and was so understood from the first, so far as all testimony shows. There is no instance in scripture of a Christian assembly on a sabbath day.

TEACHING POINTS.

1. **The Place and Circumstances of the giving of the Law.** See Ex. 19 and Notes.
2. **To whom alone the Ten Commandments were addressed, and were directly applicable.** (Ps. 146:19, 20).
3. **The First Commandment.** Are we taught, in the New Testament, to beware of idols and idolatry? What sort of idols are people in danger of today?
4. **The Second Commandment.** Note the warning in Deut. 4:15-24. The teaching in the New Testament: Rom. 1:22, 23; John 4:24; John 1:18; Col. 1:15.
5. **The Third Commandment.** How do men take God's name in vain? See also Lev. 19:12; but Matt. 5:33-37.
6. **The Fourth Commandment.** To whom alone given? No New Testament teaching to Christians, except Rom. 14:5; Col. 2:16; cp. Gal. 4:10. As a "shadow" it typifies the Rest to come, Heb. 4:1-11.

QUESTIONS.

1. Where was the Law given?
2. Who gave it?
3. What great demonstration was seen and heard?
4. To whom was it addressed?
5. What is the first commandment?
6. What corresponding teaching have we in the New Testament?
7. What is the second commandment?
8. What is taught us concerning that?
9. What is the third commandment?
10. Who takes God's name in vain?
11. What is the fourth commandment?
12. To whom was it specifically given?
13. What is the Christian's relation to the Law?
14. By what is the Christian's life and conduct controlled? (See Notes).

FIFTH LORD'S DAY LESSON OF AUGUST

Lesson 9.

August 29, 1926.

THE TEN COMMANDMENTS: DUTIES TO MAN.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Lesson Text: Ex. 20:12-21.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18. And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(See Notes on the Second Table of the Law).

Verse 12. Which of the ten is this commandment? What is meant by "honor"? What more than respect and obedience is involved in this? (Support.—See Mark 7:10-12). Where is this quoted in the New Testament? (Eph. 6:1-3). What is the promise attached to this? (Contrast Prov. 30:17).

Verse 13. What is forbidden in the sixth commandment? What searching comment did the Lord Jesus make on this? Matt. 5:21-25. What is told us in 1 John 3:15?

Verse 14. What is adultery? (Unfaithfulness to the marriage-bond) What is a very common form of this sin in our day? (Luke 16:18). What comment did the Lord Jesus make on this? (Matt. 5:27-32).

Verse 15. What is the New Testament teaching on this point? (Eph. 4:28).

Verse 16. What is to bear witness? What to bear false witness? What is included in this? (Col. 3:9).

Verse 17. What is "coveting"? (See Deut. 7:25; Josh. 7:21; Mic. 2:2; Acts 20:33). What things are not to be coveted? What outward sins does inward coveting lead to? What does

the Lord Jesus tell us about covetousness? (Luke 12:15). What is the apostle's teaching? (Eph. 5:3; Col. 3:5).

Verses 18, 19. How were the people affected by all they saw and heard? What request did they make of Moses? What place did Moses occupy? (Gal. 3:19.) What promise of a greater Mediator was given in that connection? (Deut. 18:15-18).

Verses 20, 21. How did Moses reassure them? Did the impression last very long? (Ex. 32:1). Where did the people stand? Was that emblematic of the position in which they stood under the Old Covenant? Where do we stand? (Read Heb. 12:18-24). Ought we to have any less reverence and godly fear? (Heb. 12:28, 29).

NOTES ON LESSON 9.

THE SECOND TABLE OF THE LAW.

The "Ten Commandments" were written on both sides of two stone tables; the writing was God's. (Ex. 31:18; 32:15, 16). This was the "ministration of death, written and engraven on stones," and the "ministration of condemnation." (2 Cor. 3:7, 9). The Law indeed was holy and good; but when a spiritual law is applied to a sinful, carnal people, the result is only death and condemnation. (Rom. 7:12-14). In the New Covenant God's law is written upon men's hearts and in their minds. God is revealed to them in a higher relation—as Father; and all the "second table of the law," with every other moral requirement is comprehended in that love which God has implanted in our hearts, and which it is our one duty to follow. (Rom. 13:8-10). The children of God under the New Covenant are not lawless, but obey all the will of God in Christ Jesus, upon the basis of a new inward spiritual principle. (Rom. 7:6).

TEACHING POINTS.

1. **The Tables of the Law.** See Ex. 31:18; 32:15, 16. The two tables were probably divided as shown in our lessons: the "duties toward God" (preceding lesson) forming the one; the "duties toward man," the other. Both were comprehended in the "great and first commandment," and in the other like unto it. (Matt. 22:37-40).

2. **The Effect of the Law.** See Note above, and Rom. 3:20; 4:15. The contrast between the Law and the Gospel in 2 Cor. 3.

3. **Do we keep the Ten Commandments?** Ans. No, not as the "ten commandments." We follow the will of God as revealed in Christ and through the Spirit, in the New Testament. That, of course, covers every moral requirement that God ever made.

4. **Duty Toward Parents.** What is due to parents from their children? In what was this commandment distinguished from the others? (Eph. 6:1-3). Is it true generally that the child that honors its parents has a better chance of life than a disobedient one?

5. **Discuss each of the other commandments.** (Vs. 13-17). Which one goes furthest back to the source of all good and evil action? (Ver. 17). Comp. Prov. 4:23; Matt. 15:19, 20.

6. **Reverence and Awe.** On Vs. 18, 19 of our lesson comp. Heb. 12:18-29.

7. **The Felt Need of a Mediator**—and the promise of one greater than Moses. Deut. 18:15-18; 1 Tim. 2:5.

QUESTIONS.

- | | |
|------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| 1. What four commandments precede the first of today's lesson? | 8. What things must they not covet? |
| 2. What is included in the sixth commandment? | 9. Does coveting lead to the breaking of the other commandments also? |
| 3. Recall New Testament teaching on this point. | 10. Are these ten separate, independent commandments, or all of one piece? (Jas. 2:10, 11). |
| 4. Is only the evil act forbidden, or all that leads to it also? | 11. How were the people affected by the great demonstrations they beheld? |
| 5. What is stealing? Is there more than one way of stealing? | 12. What request did they make of Moses? |
| 6. Under which commandment comes lying? | 13. How did Moses reassure them? |
| 7. What is coveting? | |

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