



Faithful Words

"Holding Fast the Faithful Word"



SEPTEMBER 1926
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FAITHFUL WORDS

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SEPTEMBER, 1926

EDITOR'S LETTER

Dear Patrons and Prayer-Helpers:

We feel that many should use Faithful Words as we suggested in last issue as birthday gifts, so we are again reminding our readers of this. We have some "Forget-Me-Not" Birthday Record Books, with text and verse for every day, which will help to keep track of birthdays. We will be glad to send one of these free to anyone sending in 10 new subscriptions, or they can be purchased at 55c or better binding at 80c.

Our trial subscription of 25c for 8 months will have to be withdrawn Oct. 1, so those who wish to take advantage of this offer please do so immediately. For Canada, 8 months for 30c.

Yours for the spread of the truth,

ARTHUR B. RODGERS.

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Birthday Greetings

To _____

I have selected a gift for you, which will come as a fresh remembrance every month in the year, **Faithful Words**, the American Gospel Magazine. It makes friends quickly, for it is very entertaining, and you will soon look for it as a welcome visitor.

Wishing you Many Happy Returns of the Day.

Grace Unfettered By Precautions

On one of the gala days at the Court of Queen Elizabeth, soon after the execution of Mary Queen of Scots, a courtly stranger was suddenly arrested by the guard. He was found to be armed and bent on mischief. He was brought before the Queen who asked him, "Who are you?" "Marguerite Lebrun," was the reply. "Marguerite!" cried her Majesty in wonder. "Madam, I wear a beard (tearing it from her face), and also a man's apparel; but I am a woman." "Loose your hands," said Elizabeth to the guard. "Nay, madam," replied the prisoner, "I mind not a rough hand; what is the pinching of an arm to one who carries a broken heart?" "Who has broken your heart?" "Elizabeth of England. Madam, you have reft all that my heart did love—how could it help breaking? My mistress—my queen—Mary of Scotland—my husband, too—my all. Yes, lady, beggared and broken-hearted, you bid me speak—you bid me tell my errand. I obey. For years my husband and myself had been honored in her service; we were with her when, madam, the horror of that scene was a dagger to my husband. I tried, I prayed that the wound might staunch; but—but, lady, I am a widow. I lost a loved husband at Fotheringay. I felt my heart-strings yield; but I vowed that I would live to revenge both, and I came here to fulfil my vow."

It cost the queen a stern effort to retain her composure, but she calmly asked, "What, think you, is

my duty in such a case?" "Do you ask as a queen or as a judge?" "As a queen." "Then you should grant me a pardon." "But what assurance can you give me that you will not abuse my mercy. My pardon should be based upon conditions."

"Madam, grace fettered by precautions—grace that hath conditions—is no grace!"

"By my faith, my lords," said the queen, "I have never been read so noble a lesson. Shall I not bid her go?" Turning to the prisoner, she said, "Whither would you go should I set you free?" "To my country and my kindred." "Marguerite Lebrun, I will pardon you, and I do it without conditions. You shall have safe and honorable conveyance to France."

The pardoned woman looked with wonder and gratitude and admiration. For the first time during the interview she made an obeisance; and carried to her grave a reverence for the queen that could freely forgive a great crime.

Grace is the free, unmerited, undeserved favor of God. Salvation is not secured on the ground of our own efforts; it is, and can only be, obtained on the ground of Christ's glorious atonement. "By grace are ye saved, through faith . . . it is the gift of God; not of works lest any man should boast" (Eph. 2: 8, 9.) The Apostle Paul, in Romans 3:24, 25, shows that we are justified freely by His grace, through the redemption that is in

GRACE UNFETTERED BY PRECAUTIONS

Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood." God is willing to save the greatest sinner out of Hell who believes the Gospel of His matchless grace. The condition of salvation is distinctly and explicitly stated: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) It is not, "Believe on the Lord Jesus and act up to it and thou shalt be saved." Nor, "Believe on the Lord Jesus and hold on to the end." The Gospel of the grace of God is not fettered by such "precautions." "And if by grace, then is it no more of works: otherwise grace is no more grace. If salvation were procured by our prayers, tears, works, vows, or observances, it would be partly of grace and partly of works, whereas Scripture declares that it is all of grace. "The free gift of God is eternal life." (Rom. 6:23, R. V.).

In Christ there is "eternal life," and whoever receives Him by faith obtains it, and all other blessings that are treasured up in Him (John 1:12, 13.) Accept His "free gift" now by believing on Him who loved you and gave Himself for you (John 6:47). Don't, oh, don't neglect God's "great salvation." Draw back the bolt of unbelief and let the Saviour in. Delay not a moment longer.—A. M.

"A man who does not know how to learn from mistakes turns the best schoolmaster out of his life."

THE PATH OF THE SAVIOUR

May be sung to the tune,
"Where the River Shannon Flows."

There's a story very precious,
A tale I love to tell,
Of the God who came from heaven,
Down among lost men to dwell,
How He stooped to save lost sinners
To rescue us from Hell,
How He gave Himself a ransom
That with us all might be well.

He who lay in Beth'lem's manger
At whose feet the shepherds knelt,
Who in solitudes of Naz'reth,
With His earthly parents dwelt,
Served the Father in all Israel,
Sought to remedy sin's blight,
Raised the dead, restored the dying,
To the blind gave back their sight.

'T was Immanuel, Christ the Saviour,
David's Son and David's Lord,
Gave His back unto the smiters,
Wounded side to soldier's sword,
Wore the plaited crown of thorn,
Bore the sorrow, grief and scorn,
'Tween two malefactors dying,
All our sins by Him were borne.

Sing His praises all ye nations,
He who came to earth to die,
He who loved the poor lost sinner,
He who heard the lost sheep's cry,
He who formed the worlds and holds
them,

In the hollow of His hand,
Was on earth a lonely wand'rer
In Judea's favored land.

Soon He'll come in all His glory;
Cloudless morning then shall break,
Mounts and hills break forth in sing-
ing,

Trees of field with joy awake,
When in royal robes He cometh,
Soul's travail forever past;
Countless saved of earth shall hail
Him,
Lord of glory crowned at last.

John M. Dunkerton.

How One Can Be Saved and Know It

There is not another subject which is treated so carelessly and which men are so indifferent about, especially these days, as the question of their soul's eternal welfare. In fact, we find many different classes of people when dealing with this great subject. There are those who do not believe God's word and think that all we read in it about the life to come, hell and judgment and all the rest of it is but a myth. Then there are those also who believe God's word and in a hereafter, and wish to be saved, but do not know the way. Then there are others who are altogether unconcerned and are thinking only of this present life and the enjoyment they can get out of it. Dear reader, you are among one of these classes as sure as you live. Listen to our Lord's own words which He spoke when on earth. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." Matt. 16:26.

In one of our Lord's parables we read of a certain rich farmer who had such an abundant harvest that he did not know where to store all his goods and so he planned on ripping down his barns and building larger ones and there store all his fruits, etc. Then he says to himself, "Soul, you have much goods laid up now for many years; take it easy, eat, drink and be merry," but God spoke to him that night and said, "Thou fool, this night your soul will

be required of thee and then whose will all those things be which you have laid up for yourself." So, my dear reader, there are many today who are thinking of nothing but this present life as if death ends it all. Let me tell you that regardless of what your opinion may be, God's word is still true and the sooner you find it out the better. No doubt the people of Noah's time did not believe a word that was told them about the coming flood; nevertheless it came, and all but Noah and his wife and sons with their wives escaped the awful judgment that came upon the human race for its gross sin.

Now the Lord Jesus tells us in His word that it will be just so at the time of His coming again, as it was in the days of Noah; that the people will be eating and drinking and marrying and giving in marriage. In other words they will be leaving God out of the question altogether and seeking nothing but pleasure. So we are warned in God's word of another judgment to come over this old world. We read of the Lord coming in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

But the glad news I wish to put before you is that the same Bible which speaks of sin, hell and judgment, also tells us that God has no pleasure in the death of the wicked, but that he might turn from his ways and live. Again we read that

HOW ONE CAN BE SAVED AND KNOW IT.

God is not willing that any should perish, but that all men should come to the knowledge of the truth and be saved. Now then in closing I wish to show you on the authority of God's own word how you can be saved and know it.

We read in 1 Timothy 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." These words were written by the apostle Paul who declares he was the chief of sinners. So my dear reader, it makes no difference how great a sinner you may be, Christ by His death on the cross has made it wonderfully possible for the most wicked man living to find pardon, justification and favor with God. But perhaps you say, "Have not I also got to do something in order to be saved?" I answer on the authority of God's word, that you have nothing to do but to believe and acknowledge Christ as your personal Savior. But you say, "Is that all I have to do, simply to believe that Christ died for my sins?" Yes, for Christ by dying did all that was necessary to satisfy God's holy claims against your sin and mine. So that the moment you and I take the place before God as guilty sinners and believe that Christ died in our stead, God is as satisfied as if we had suffered for our own sins, and this He proved by raising Christ from the dead.

The Bible says He was delivered

for our offenses and was raised again for our justification. Now, my dear reader, you have the choice of two things before you, either to receive Christ Jesus as your Saviour and Lord, and be saved and on your way to glory, or to reject Him and die in your sins to go into a lost eternity. Which will it be? I urge you now to turn at once to Him; believe that He died for you personally and was raised again for your justification, and you will not only have the blessed hope of heaven, but such peace and joy in this present life that cannot be found in the world.

One more important feature I feel I must draw your attention to, is this; that God has but one way of saving all men. There are some who think they are not as great sinners as others, but that makes no difference; the fact is that we are all condemned and lost according to God's word, with no good thing in us, and therefore you need Christ as much as the one you think worse than yourself. A. O. Nitsch.

EXTRACT FROM A LETTER

"I have seen only one copy of 'Faithful Words' which our B. Y. P. U. president gave to my brother, and its difference from most so-called Christian papers made me want to subscribe for it.

"May God bless your little paper and through your 'Faithful Words' draw unto Himself many who are not yet His."

The Telegram That Saved My Train

It was long past midnight when the long B. & O. train from Saint Louis bound for Cincinnati and the East, pulled into Washington, Ind. The train was heavily laden with passengers, for there had been a great gathering in Saint Louis, and hundreds of people were returning to their Eastern homes. There were seven sleepers, one day coach and one baggage and combination car.

Jim and I had been preparing for our night's run. Jim was the fireman and I the engineer, and it was our duty to take up this train at Washington and go on with it to Cincinnati. As we fired the engine that night a strange burden seemed to weigh upon me. I could not account for it. I felt as if something was going to happen. I didn't know what. I told Jim how I was feeling. He and I both were Christian men and we decided we had better pray before we left the "ready track," so we knelt together and committed ourselves and our train to Him who sees in the darkness as well as in the light. Thus with lips and hearts still warm with prayer we started on our night's run.

It was a beautiful night. Never did our train glide along more gracefully over the rails. Through the tunnels and around the curves she flew and promptly on time we pulled into Seymour, Ind. More than half the state of Indiana had been crossed and the most dangerous part of our journey was past. It was almost morning now. My

strange premonitions of the night had fallen from me, and I said to Jim, "I feel better now." With fear gone and a light heart I put my hand on the throttle as we started out of Seymour.

When our train was about five miles east of Seymour, near Storm Creek bridge, the first rays of dawn were just seen as I saw a man running down the track waving his hat frantically. I applied the emergency brake and brought my train to a standstill as quickly as I could. I noticed that he was very much excited and asked him what the trouble was. "A broken rail!" he cried out, "just ahead of your engine!" I got down from my engine and looked, and surely enough, there on top of a deep fill I saw that a great piece of the rail was broken off and thrown out of its place. "Well, thank God for answering prayer!" I said, then turned to the man who flagged us. "What brought you out on the track at this early hour?" I asked. Then he told me how he and his wife had been awakened at a much earlier hour than usual that morning, and while they were seated at the breakfast table something seemed to say to him, "Go to the railroad; go to the railroad; go to the railroad!" and yet again the insistent call, "Go to the railroad!" He jumped up from the table and started out. His wife said, "Where are you going?"

"I am going to the railroad," he answered.

THE TELEGRAM THAT SAVED MY TRAIN

"What for?" she asked.

"I don't know," he said.

"Hadn't you better finish your breakfast before you go?" she urged. But he was gone.

Down across the field he went, over the rail fence and stepped on the track. He cast his eyes along the track and right before him, on the top of the twenty-foot hill, he saw a broken rail. For a moment he stood trying to think what he should do. From what direction would a train come first? He had not long to think for just then his ear caught the distant rumble of the night express coming out of Seymour and—well, I knew the rest of his story.

"Are you a Christian?" he asked. I told him I was, and the next moment we were down on our knees on the ground together giving thanks to God for this deliverance.

While we were praying my conductor came up to us and said, "What's the matter?"

"Look here," I said, pointing to the broken rail. "We were just thanking the Lord for sparing our lives and the lives of all the people on this train, including yours." We told him the whole story, and he, though a non-Christian man, said it was a wonderful deliverance, and added fervently, "Thank God for the man who saved us!"

We repaired the broken rail well enough so that we could pass over

it very slowly, and left our head brakeman to stop any other approaching train till the matter could be reported and properly attended to. We thanked the old farmer, bade him good-by, wishing God's blessing on him and his wife, and on we sped for Cincinnati.

Arriving safely in the Grand Central depot in Cincinnati, I leaned up against the cylinder of my engine and watched the crowd from my train go by. Some were happy and said cheerily, "We are glad you got us in so nearly on time." Others passed by with their heads in the air; none of them knew how near death's door they had been that morning, nor of the grateful prayers that had been offered at the front of the train just at dawn.

Two days later I learned that the opposing train to mine—number fifty-five going west—had broken that rail as they passed over it and had felt the jar of it severely. They had notified the train dispatcher at Seymour to warn me to look out for a broken rail just east of Storm bridge, but for some unexplainable reason the message never reached me. Jim and I knew that it was the other message—the telegram we had sent by way of Heaven—that saved our train.

Nothing grieves Christ more than to have his love slighted; nothing pleaseth Him more than to have it accepted.

"Why are Ye Troubled?"

If living a stranger to Christ, you may well be troubled. The thought of death, and judgment to come, may well give you trouble. If this is your condition, God grant that your trouble may be greater and greater, until you find rest in the Lord Jesus.

This little paper may be put into the hands of a doubting Christian. To such an one these words have peculiar application (Luke 24:38-39). The Lord Jesus alive from the dead, speaks these words, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet." What tender love is this! He had said unto them, "Peace be unto you;" and it touched His tender heart that there should be trouble or a thought in their hearts! How could such deep, sincere love bear to be doubted? He had loved them unto death; His very body had been broken on the cross for them; His very blood had been shed for the remission of their sins; as their substitute He had died the accursed death of the cross for them—the just for the unjust. One had denied Him, and all had forsaken Him. But now God had raised Him from the dead, *for their justification*. And now the object of His eternal desire was accomplished—redemption was finished. His heart, overflowing with

unutterable joy, had found vent in those ever-precious words, "*Peace be unto you*," how could He then bear a cloud of trouble, or one doubting thought, in the hearts of those He had *so loved*? Oh! it makes my heart melt whilst I look at Him and hear those divinely sweet words, "Why are ye troubled?" and "Why do thoughts arise in your hearts? Behold My hands and My feet."

My reader, do you believe that that agony and shameful death of the spotless Son of God, on the cross, was for your sins—that He was delivered for your offenses—and that, having endured their utmost penalty, God raised Him from the dead for your justification? For this is true of every sinner that believeth. Yes, and if you are brought by the Holy Spirit thus to trust in *Christ alone*, then it is true of you; and these words are written for you. With a heart still filled with joy, Jesus says, "Peace be unto you." Like Peter, you may have denied Him; or, like the rest, you may have forsaken Him; but look at Him, listen to Him; oh! what words of love—yes, love that cannot bear to be doubted; and words to you: "Why are ye troubled? and why do thoughts arise in your hearts?" How do you answer these words? Do you say, I am such a vile, un-

WHY ARE YE TROUBLED?

grateful sinner? He says, "Behold My hands and My feet;" now look at them; what do you think about those wounds? Do they speak peace to your troubled conscience? "The blood of Jesus Christ cleanseth us from *all* sin." Oh! yes, my fellow-believer, the Lord feels every doubting thought that arises in our hearts.

Blessed Lord Jesus, Thy work is finished; here our souls rest. Our sins were laid on Thee; they cannot

be laid on us. On our account wrath was on Thee; on Thy account it is peace to us.

May my reader hear the words of Jesus, "Go in peace and doubt no more." He does not say, Look at *your* faith or *your* feeling—He does not say, Look at your sins or your failings. We might look at them in despair. But He says, "Behold My hands and My feet"; as though He had said, Is it not enough? could I love you more?

Sunday School Lessons

Lesson for Sunday, 5th

BALAAH THE FALSE PROPHET.

Numbers 22 to 24.

Golden Text: Numbers 23:19.

- I. **The Historic Setting.** 22:1-6.
1. The Victorious Army. Cp. Num. 21: 21-25; 33-35.
2. The fearful foe. Num. 22:1-4.
- II. **The Insistent Ambassage.** Vs. 5-41.
1. The message; Vs. 5-14. (1) To curse God's people and thwart God's purpose. Cp. Gen. 12:1-3; Ps. 2:1-2; Isa. 54:17; Rom. 8:35-39. (2) The bribe; Vs. 7. (3) The inquiry and its answer; Vs. 8-12. Note its definiteness. (4) The answer; Vs. 13-14.
2. The further message; Vs. 15-21. (1) The increased bribe; Vs. 15-18. Cp. Deut. 16:9; Prov. 15:27; Eccl. 7:7. (2) The temporizing prophet; Vs. 19-21.
3. The journey; Vs. 22-35. The miracle of the speaking ass. Cp. II Pet. 2:15-16.
4. The arrival; Vs. 36-41. The querulous king.
- III. **The Prophecies.** 23:1, 24:9.
1. The preparation; Vs. 1-6.
2. The prophecies; Vs. 7, 24:9. (1) The first prophecy. Note the position; V. 9, "top of rocks." Cp. "Heavenslies"; Eph. 1:3, 20; 2-6. What he saw. The separation or sanctification of Israel; V. 10. What was true of Israel is true of every believer. Cp. Acts 15:14; I Cor. 6:11; 1:30; Heb. 2:11; 10:11, 14. (2) Second prophecy; Vs. 18-24. (a) The character of God; V. 19. (b) The justification of Israel; V. 21. What a statement in view of Exod. 16:8; 32:9-10; Num. 21:5, etc. Cp. Rom. 3:24-26; 5:1; 8:1, etc. (c) Their security; V. 23. Cp. Rom. 8:28-39. (3) The third prophecy; 24:1-9; the blessedness of Israel. Note V. 7 reaches into future.
- IV. **The Evil Counsel.** V. 14. Cp. Num. 31:16; Rev. 2:14. "The doctrine of Balaam"—the intermingling of the children of God and the Moabites. Cp. II Cor. 6:14-18; Jn. 17:14-17, etc.
- V. **His Character, Privileges and Guilt.**
1. His character and privileges. (1) He was brought into touch with God; 22:9, 12, 20. Ill. Judas. (2) He ac-

knowledged God before others; 22: 38. Cp. Luke 6:46. (3) He had God's Word in his mouth; 23:5. Cp. Jer. 1: 9; Rom. 10:8. (4) He saw the vision of God; 24:3-4. (5) He was at times moved by the Spirit of God; 24:2. (6) He desired to die death of righteousness; 23:10.

2. His guilt and end. (1) Loved wages of unrighteousness; II Pet. 2:15. (2) Taught people to sin; Rev. 2:14; Num. 31:16. (3) Went back to his own place; Num. 24:25; I Jn. 2:19; Acts 1:25. (4) Came to a bad end; Josh. 13:22.

Lesson for Sunday, 12th

THE CITIES OF REFUGE.

Numbers 35:6-28; Deut. 19:1-10; Joshua 20:1-9.

Golden Text: Heb. 6:18-19.

These cities of Refuge are a beautiful type of Christ and salvation.

- I. **The Necessity.** Num. 35:6, 9-15; Deut. 19:4-6.
1. The slayer; Num. 35:11. Picture the scene of the accidental death.
2. The avenger; Deut. 19:6. In hot pursuit. Cp. Rom. 6:23; Ezek. 18:4, etc.
3. The provision—the cities of Refuge. Cp. Heb. 6:18-19; II Sam. 22:3; Isa. 25:4.
4. The type. As the man slayer had something to escape from so the sinner has need to escape from (1) The curse of a broken law; Gal. 3:10. (2) The Justice of God; Ex. 34:7. (3) The consequences of sin; Heb. 10:26-27. (4) The wrath to come; I Thess. 1:10. (5) The guilt of sin; Rom. 3:19. (6) The dominion of sin; Rom. 6:19. (7) Satan and his fearful power; Col. 1:13.
- II. **The Provision—A Refuge.**
1. Its source—God. It had a divine origin. Num. 35:9, "The Lord." Cp. Jn. 3:16; Eph. 2:4; Rom. 5:8; Hosea 11:9; Micah 7:18.
2. Its scope—"All." Num. 35:15. Cp. Rom. 3:22-23; 10:12; Jn. 3:16-17. "Whosoever;" Rev. 22:17; Rom. 2:11; II Cor. 5:15; I Tim. 2:5-6; I Jn. 2:2.
3. Its accessibility to all—Seen. (1) In that there were six of these cities; Num. 35:15. They were nigh to all.

Sunday School Lessons, Prepared and Outlined By A. P. Gibbs

- Cp. Rom. 10:8; Isa. 46:12-13. So also is Christ; Jn. 10:10; Rom. 10:13. (2) They were set on a hill—"Lifted up;" Josh. 20:7-8. Cp. Jn. 12:32. (3) The roads were well kept and plainly marked. "The way," Jn. 14:5-6; Isa. 35:8; Acts 13:38. "Known."
4. Its security—All safe when inside. (1) Cp. The door; Jn. 10:9; Acts 4:12; Matt. 11:28. (2) And the security; Jn. 10:27-30; Rom. 8:33-39. Note. (3) The guaranter, "The high priest;" Num. 35:25. Our High Priest shall never die. Cp. Heb. 7:25; Rom. 6:9; Rev. 1:18.
 5. Its provision; Josh. 20:4. All needs supplied—given a "place." Cp. Eph. 1:3; Phil. 4:19; Matt. 6:33; Heb. 13:6-6, etc.

- III. The Names—Typical of Christ.** Josh. 20:7-8.
1. Kedesh—"Holy." Cp. Luke 1:35; Matt. 3:17; Acts 4:30; Heb. 1:9; 7:26; I Pet. 2:22-24.
 2. Shechem—"Shoulder or Support." Luke 15:5; Jn. 10:28; Heb. 7:25; Isa. 9:6-7.
 3. Hebron—"Fellowship." Eph. 2:13-22; I Jn. 1:3, 6-7; I Cor. 1:9.
 4. Bezer—"Stronghold." Heb. 6:18-19. "In Christ;" Eph. 1:3, 4, 6, 7, 11, 13, etc.
 5. Ramoth—"Exaltation." Phil. 2:5-11; Acts 2:33; Heb. 1:1-2; Eph. 1:20; 2:6.
 6. Golan—"Joy." Jn. 15:11; 17:13; Heb. 12:2; Phil. 3:1; 4:4; Jn. 16:24. "Thou, O Christ, art all I want."

Lesson for Sunday, 19th.

LESSONS OF THE JOURNEY

Deut. 4:2, 7-9, 29-33; 6:1-12; 7:7-9; 8:1-5.

Golden Text: Deut. 7:9.

These are only a few of the very many lessons God would impress on the children of Israel.

- I. God's Provision and Man's Responsibility.** Deut. 4:2, 7-9, 29-33.
1. The all sufficient Word; 4:2. Cp. II Tim. 3:16-17; Matt. 5:17-19; 24:35; Jn. 12:47-48.
 2. The privileged nation; 4:7-8; Rom. 9:4-5. (1) The presence of God among them; V. 7. Cp. Ex. 25:8. Cp. Jn. 1:14, 18; II Cor. 5:19; Jn. 14:9; Eph. 2:13; I Cor. 3:16; 6:19-20; Heb. 10:19-22. (2) The statutes of God; V. 8. Cp. Ex. 20:1-17, etc. Cp. Ps. 19, etc.
 3. The solemn warning; V. 9. (1) To take heed. Cp. I Tim. 3:16; II Tim. 2:15, etc. (2) To keep the soul; I Tim. 5:22; James 1:27; I Jn. 5:21; Jude 21. (3) To keep in memory; V. 9. What had they seen? God's power, protection and provision. Ill. Passover, Red Sea, Manna, etc.
 4. The wondrous promise; Vs. 29-33. The all-sufficient supply. Cp. Eph. 3:20, 21; I Jn. 1:7-9; Jn. 14:13; 10:23-24; Phil. 4:19; 4:6-8.
- II. The Claims of God in the Family Life;** Deut. 6:1-12.
- Family worship and Bible study is here enjoined.
1. The Divine command; Vs. 4-5. Cp. Mark 12:29-34.
 2. The family altar. Suggestions for it. (1) Memorizing it; V. 6; "in thine heart." Cp. Ps. 119:11. (2) Teaching it to the children; V. 7; II Tim. 3:14-15. (3) Godly conversation in the home circle; V. 7. Cp. I Tim. 3:4. (4) Godly conversation when out of the home; V. 7; Mal. 3:16; Acts 8:4, etc.

- (5) Meditation; V. 7. Cp. Ps. 1:2, etc.
- (6) Writing it down to be seen by others; Vs. 8-9. (7) By remembering the Lord who has done so much; V. 12.

III. The Grace of God and His Faithfulness; Deut. 7:7-9.

1. His Grace—God's causeless love. Cp. Rom. 5:7-8; Eph. 1:7; 2:8; II Cor. 8:9; Jn. 1:14; Exod. 34:6-7.
2. His faithfulness; V. 9. Read I Jn. 1:9; I Cor. 1:9; I Cor. 10:13; Ps. 92:2; Heb. 10:23; I Thess. 5:24; II Thess. 3:3; Rom. 4:21, etc.

IV. The Dealings of God with His People. Deut. 8:1-5.

1. God's dealings; Vs. 2-3. Retrospect. Cp. Rom. 8:28.
2. God's purpose; Vs. 3-5. Cp. Heb. 12:6-12.

Lesson for Sunday, 26th

THE SONG OF MOSES

Deut. 31:24, 32:29.

Golden Text: Deut. 32:4.

I. The Book and Its Repository; Deut. 31:24-30.

1. The completed record; V. 24. Moses, the writer of the Pentateuch. Cp. Luke 24:27, 44; Jn. 5:45-47.
2. The repository; V. 26. The most precious possession in the most holy place. Cp. Ps. 119:11. Is it there?
3. The purpose; V. 26. A witness. Cp. Jn. 12:47-48; Heb. 4:12-13.
4. The apostasy prophesied; Vs. 28-30. Cp. Acts 20:28-30; I Tim. 4:1-5; II Tim. 3:1-7; 4:3-4.

II. The Song; Deut. 32:1-29.

1. God's character unfolded; Vs. 3-4. The name of Jehovah revealed in a seven-fold way. See V. 4. Cp. Ps. 9:10. These attributes reveal His name. Cp. Ex. 34:5-7.
2. Israel described; V. 5. Cp. Rom. 3:10-19, 23; Isa. 1:2-6. What a fearful indictment and true description of all by nature!
3. God's dealings with Israel; Vs. 7-14. (1) Exhortation to remembrance; V. 7. Cp. Eph. 2:11-13; Titus 3:3-7; Isa. 51:1. (2) God's purpose in Israel; Vs. 8-19. What a wonderful statement! Cp. Eph. 1:11, 18; I Cor. 3:21-23; 6:19-20; Rom. 12:1-2. (3) God's grace towards Israel; Vs. 10-14. A beautiful picture of a sinner saved by grace. (a) Found; V. 10. Note where. Cp. Lk. 15:4-6; II Cor. 4:3. (b) Encircled; V. 10 (marg.); "In Christ." Eph. 1:4, 6, 7, 11, 12, 13. Encircled with Christ; Col. 3:3, etc. (c) Kept; V. 10. Note how. Cp. Jn. 10:27-30; I Pet. 1:5; Jude 1, 24. (d) Led; Vs. 11-12. Note the illust. used; Rom. 8:14; Jn. 10:3-5, 27, etc. (e) Seated; V. 13. Cp. Eph. 1:20; 2:6; 1:3; Rom. 8:30; Col. 3:1. (f) Fed; Vs. 13-14. A good provision; I Pet. 2:2; Eph. 1:3; Phil. 4:19, etc. (g) Growth; V. 15; II Pet. 3:18.
4. Israel's sin; Vs. 15-28. Note the various stages of their apostasy: (1) Self-satisfied; V. 15. (2) Forsook; V. 15. (3) Lightly esteemed; V. 15. (4) Provoked; V. 16. (5) Idolatry; V. 17. (6) Forgot God; V. 18. Apply to present day.
5. God's judgment; Vs. 19-28. A hidden face and its consequences.
6. The appeal; Vs. 29-31. Cp. Isa. 48:17-18; Jer. 2:19.
7. The testimony; V. 31. Cp. Ps. 18:1-2; 46:1, etc.

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Rte 7
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Aug.

If-

"If thou canst believe, all things are possible to him that believeth." (Mark 9:23.)

"If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9.)

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (Jno. 7:37.)

"If any many hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. 3:20.)

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I Jno. 1:19.)

"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13 and 14.)

"If ye will not believe, surely we shall not be established." (Isaiah 7:9.)

Tom M. Olson.