Pulpit and Pew

OFFSETS TO CRIME

North and West Comments on Churches' Economic Value.

THEY SAVE THE STATE MONEY

Therefore, It Is Argued, They Are Entitled to Exemption From Taxation.

The North and West published in this city devotes some editorial space in its issue this week to the interview with United States Marshal Wm. Grimshaw which appeared in The Journal last Saturday. The editor says:

It is not often that one hears the position publicly taken that church property should be taxed by the state. Yet such is the opinion expressed by the United States marshal for Minnesota. We are prepared for his confession that he is an agnostic after such a statement as the following: "Some day people will get tired of paying for superstition, and the churches will have to bear their just burdens." But a man who pretends to speak authoritatively upon the question of taxation should give better evidences of being informed upon his subject than to say, "Why, if a sidewalk is to be laid around a church building, we will have to chip in and pay the tax." The most ordinarily informed man knows that all special assessments for sidewalk, sewer and water, which are considered as enhancing the value of the property, are levied against a church. A year and a half ago the support of the general assembly was asked in an effort to secure an act of the legislature of California exempting church property from taxation. The fact was brought out at that time that California was then the only state, and, in fact, the only civilized Christian country, that taxed church property. Such an act was subsequently passed. The value of the church in new towns to give stability and tone to the community, and to insure the settling of desirable citizens, is so well recognized that townsite companies and railroad corporations gladly donate land for such purposes, and not infrequently aid with funds and materials. They are not actuated by sentiment, nor are they "paying for superstition." They consider it a good business proposition to encourage that type of society which makes property valuable and a community a desirable one in which to live. Churches exist for the betterment of society, and the better society becomes the less government costs. Crime is the most expensive thing in government. Through the churches all people, of whatever creed, are laboring to prevent crime and injustice and encourage right living, and to this end are contributing of their means. Now, for the government to tax church property would be for the people, who are the government, to say: That institution which we are supporting with our money, and which is doing more to put down crime and foster good government than any other agency in the land, we will hamper with taxes to support the government it benefits. Such a policy would reflect little credit upon the intelligence of the people. When churches have amassed vast wealth through their property holdings and are diverting the income from the channels into which they were intended to flow and enrich society, then, and not till then, will it be becoming to suggest taxing church property. When the agnostics do an infinitesimal part toward the salvation of society which the church is doing, they will then have a right to speak in meeting.

An Aid to Parish Calls.

One of the difficulties which lie in the path of the minister who makes pastoral calls is the pursuit of members who change their addresses without notifying the church clerks. Rev. Dr. Bushnell took occasion, last Sunday, to ask those who were about to move, or whose addresses were wrong in the manual being issued, that they would notify him, as he had lost much time in calling at addresses which proved to be "former."

The Central Baptist calendar to-morrow will attention to the same fact by showing in figures the changes which have occurred this year. Since January 24, less than ten months, 218 members of that church have moved; more than thirty of them twice. When it is remembered that the church has received in that time sixty members and dismissed sixteen, it is clear that the pastor cannot be expected to keep the run of things alone.

Christian Endeavor Notes.

Sunday, Dec. 1, will be young people's day at the Hennepin Avenue Methodist Episcopal church. Dr. Hutsinpiller in his morning sermon will direct thought along the lines of young people's work in the church. Of special interest to Endeavorers will be the enthusiastic rally service which is to be held at 6:30 p. m. in the chapel. The service is in charge of the lookout committee and a large and very interesting meeting is assured. The regular evening service will be a fitting conclusion to the day's services.

An intermediate Society of Christian Endeavor has been organized at the Portland Avenue Church of Christ under the leadership of Mrs. C. J. Tannar. The society doubled its charter membership at its second meeting, which is a fine beginning.

Corner Stone Laying in Paterson, New Jersey.

Undoubtedly it will interest the many friends of Rev. A. Aaron in this city to learn that he is working in the mission in the east. Last Sunday he laid the corner-stone of a Swedish Lutheran church in Paterson, N. J., the very home of the anarchists. Mr. Aaron is the editor of Lutherana and a special mission number of that paper is now issued. The issue is valuable on account of the fact that a history is given relating to the colonial days of the east. Mr. Aaron has traveled a great deal to obtain the necessary facts hitherto not in print, and has gathered a good many points. He is preparing a history of the English-speaking portion of his people, which, no doubt, will be appreciated when ready.

Moody's Associate Coming.

Rev. Ford C. Ottman, of Newark, N. J., representing the evangelistic committee of the Presbyterian church, met with the Presbyterian ministers at the West Hotel yesterday afternoon. He conferred with them in regard to the work during the coming winter. A report was made by Mr. Ottman of the meetings now in progress at Springfield, Ohio, under the charge of Rev. Fred Schiberea, who worked with Rev. Dwight L. Moody.

As a result of the meeting with the members of Minneapolis presbytery and of the St. Paul presbytery, in the morning, Mr. Schiberea will conduct evangelistic meetings in this city during April and at St. Paul in May. The local meetings will be under the direction of the evangelistic committee, whose members are: Rev. W. S. Ward, chairman, Shiloh church; Rev. S. B. Roberts, Bethlehem church; Rev. H. M. Pressly, Oliver church.

Services of Thanksgiving.

Union Thanksgiving services of the congregations of Simpson M. E., Bethlehem Presbyterian and Stewart Memorial Presbyterian churches will be held in Stewart Memorial church, Stevens avenue and Thirty-second street, on Thanksgiving Day, beginning at 10:30 a. m. Rev. Dr. Rider, pastor of Simpson M. E. church, will preach the sermon. A cordial invitation is extended to every one in the community.

Thanksgiving service will be held in Westminster church next Thursday, beginning at 11 a. m. The Plymouth Congregational, Hennepin Avenue M. E., First Baptist, Wesley M. E. and Westminster churches will unite in a service of praise and thanksgiving. Rev. Dr. S. D. Hutsinpiller, recently called to the Hennepin Avenue M. E. pulpit, will preach the sermon. Westminster choir has prepared special music.

The Fourth Baptist, the Highland Park Presbyterian, Forest Heights Congregational, Forest Heights M. E., Christian Advent and the Fremont Avenue Congregational churches will unite in a Thanksgiving service Thursday morning, Nov. 28, at 10:30 o'clock, in the Forest Heights M. E. church, James avenue N. Rev. J. H. Cudlippe, pastor of the entertaining church, will preside, and the choir will have charge of the musical part of the service. The following will be the order of exercises: Doxology; Lord's prayer; hymn; responsive reading; president's proclamation, read by Rev. Richard Brown; anthem, choir; scripture lesson, Rev. Paul J. Slonaker; prayer, Rev. G. F. Holt; offering; anthem; sermon, Rev. A. Murrman; hymn; benediction.

A Thanksgiving service of the following South Minneapolis churches will be held on Thanksgiving morning at the Oliver Presbyterian church: Vine Congregational, Welsh Presbyterian, Immanuel Baptist, Bloomington Avenue, Thirteenth Avenue and Twenty-fourth Street M. E. churches, will unite. The sermon will be preached by the Rev. Charles Fox Davis, pastor of the Bloomington Avenue M. E. church.

Thanksgiving service will be held in the Richfield Methodist church Wednesday evening, Nov. 27. The Rev. Mr. Mann, Baptist minister, will preach the sermon, and the service will be in charge of Dr. W. Burns, the Methodist pastor.

Union service will be held by the southeast churches on Thanksgiving morning in the First Congregational church, Rev. Wm. Love, Ph. D., will preach.

The Central Baptist, Portland Avenue Church of Christ, Franklin Avenue M. E. and Park Avenue Congregational churches will hold a union Thanksgiving service at Park Avenue Congregational church, Thursday morning, Nov. 28, at 11 o'clock. Rev. C. J. Tannar will preach.

The Broadway Methodist, House of Faith Presbyterian and Open Door Congregational churches unite in a Thanksgiving service Thursday morning at 10:30 in the House of Faith church. The sermon, by Rev. E. E. Day, pastor of Open Door church, will be on "Prosperity and the Claims of God."

On Thanksgiving morning at 10:30 Rev. J. B. Helwig will preach a sermon at the First Presbyterian church, Portland avenue and Nineteenth street, on "The Outlook for the Present Century."

There will be a union Thanksgiving service in the St. Anthony Park M. E. church, Thursday morning at 11 o'clock. Rev. E. S. Pressey, pastor of the Congregational church, will preach the sermon.

Pulpit and Pew.

Rev. Dr. W. B. Thirkieed, of Cincinnati, Ohio, is the guest of Rev. Dr. Hutsinpiller, of Hennepin Avenue church, and will preach for his college mate on Sunday. He holds the high office of secretary of the Freedmen's Aid and Southern Educational Society and is a most eloquent speaker. His visit is unofficial at this time.

Dr. L. H. Hallock, pastor of Plymouth Congregational church, as a prelude to the Sunday evening musical service, will speak on "Taxation of Church Property." The musical service is entitled, "An Hour with Dudley Buck." The evening program will contain numbers written by this composer.

Rev. Dr. Burgess, just elected as bishop of Long Island, comes of the same family as the two Bishops Burgess who have held the office before him. One was the first bishop of Maine (1847-1866), and the other the first bishop of Quincy (1878-1901), who died only a few weeks ago. The father of Mr. Burgess was a Rhode Island manufacturer, but his grandfather was judge of the state courts of Rhode Island.

The Minnesota Pentecostal Association will hold its November meeting in St. Anthony Park M. E. church, Tuesday, Nov. 26. Miss Anna Downey will preach at 10:30 a. m., Dr. P. A. Pool at 2:30 p. m., and Rev. G. G. Vallentyne at 7:30.

"Important Events in the Life of Alexander Campbell" will be the subject of Rev. C. J. Tannar's morning sermon in the Portland Avenue Church of Christ. This is the last of a series of four sermons on "The Rise and Teachings of the Christian Church." Night preaching is at 7:30.

A special and appropriate musical program will be rendered at the Fowler Methodist Episcopal church both Sunday morning and evening. The pastor will preach on "A Christian Nation" in the morning, and in the evening on "God's Thoughts to Usward."

"Life at Its Best" is Dr. Bushnell's theme at Westminster to-morrow morning. The Sunday school assembles at the close of the morning service. The chapel Sunday schools at Twentieth avenue S and Two-and-one-half street, and at Ninth avenue N and Third street, meet at 3 p. m. At 6:45 o'clock the Westminster Christian Endeavor Society meets in the lecture room of the church. The evening service begins at 7:45; subject of the sermon, "A Plea for Downrightness." The discourses in the evening are especially helpful. Strangers in the city are cordially invited to all Westminster services.

Next Sunday, at Bethlehem Presbyterian church, will be Temperance Sunday. In the morning the pastor, Rev. Stanley B. Roberts, will preach upon the theme, "The Church and the Drink Traffic." In the evening the topic will be "What Is the Relation of the Saloon to Unbelief?" All who have heard Mr. Roberts preach a temperance sermon know that these will be powerful and convincing ones. The Choral union will sing. All are cordially invited.

The evangelistic services which have been in progress for the last two weeks at the Bloomington Avenue M. E. church will continue for another week. The meetings thus far have been productive of much good and many have been added to the church. Miss Anna Downey of Chicago has been conducting the services. The afternoon meetings commence at 3 o'clock and the evening meetings at 7:30.

On Sunday evening Rev. E. W. Shurtleff will give the second lecture on "Home Makers," in the First Congregational church, Fifth street and Eighth avenue SE. The subject will be "The Father and the Mother."

To-morrow morning Rev. F. H. Cooper of the Olivet Baptist church and Rev. L. A. Clevenger of the Calvary church will exchange pulpits. Calvary's pastor is expected to assist in a series of evangelistic services at the Olivet church in January and already preparations are making for that event. Wednesday of this week Mr. Cooper lectured at Kasota on the subject, "The Uncreated Peerage." The Olivet people are engaged in the debt-raising business at present, with more than enough to clear off a floating indebtedness of $600 already in sight.

On Sunday morning at the Wesley Methodist church, Dr. Montgomery is announced to conduct services. The subject of the morning sermon is "Does It Matter What We Believe?" In the evening he will preach on "The Man From Glengarry," Ralph Conner's latest book. The following special music is also announced: Prelude, "Allegretto," Tours; quartet, "Lord, While for All Mankind," Schnecker; quartet, "Love Not the World," Sullivan; quartet, "Softly Floating on the Air," Root; postlude, "Triumphal March," Buck.

World's Temperance Day will be observed at Stewart Memorial Presbyterian church Sunday evening. Elizabeth Preston, state president of the North Dakota W. C. T. U., and one of the representative and most talented women of the national union, will make an address.

Miss Florence Austin, the violinist, will play a violin solo Sunday morning in Tuttle Universalist church.

The Lena Mason society will hold its regular gospel meeting in the parlors of the Thirteenth Avenue Methodist church Sunday afternoon at 3 o'clock. Rev. Mr. Reeves of St. Peter's A. M. E. church will address the meeting.

Gilbert Parker's "The Right of Way," his latest and best book will be the theme of the Sunday evening's sermon at the Park Avenue Congregational church in the series on "Novels That Preach." The book is deservedly popular and has a strong moral lesson.

The Century hall meeting under the auspices of the Young Men's League of the First Baptist church is growing in interest and power. Its Bible school will be held at 3 p. m., Sunday, and Pastor Riley will hold evangelistic service at 4 o'clock. His subject will be "Jonah at Sea." This is an exposition of the first chapter of the book of Jonah, and will be followed by four other talks, taking up in order the chapters of the entire book. The second subject will be "Jonah in the Storm," "Jonah Overboard," "Jonah's Gospel" and "Jonah's Gourd." The program of music for Sunday afternoon at the hall will be especially attractive. Irving Lawrence will lead the congregational singing; Henri B. Bledsoe, the colored barytone, will sing a solo, "Gently, Lord, Oh, Gently Lead Us," while George W. Peck will play on his combination mandolin and guitar with the French harp a medley of gospel songs. Edward Shannon will preside at the piano.

Pastor W. B. Riley of the First Baptist church will preach Sunday evening on "Formalism—or the Church's Friendly Foe." This is the fifth sermon in a series of ten on "Isms, Patent and Popular." The program of music will be as follows: Morning, "Mighty Jehovah," Barnby, chorus with barytone solo by Mr. Woodward; "Must Jesus Bear the Cross Alone?" Havlins, quartet. Evening, "Sun of My Soul," Schnedor, chorus, with duet and solos; "My Heavenly Home," Osgood, quartet; gospel solo, "Lord, I Am Coming Home," Trafford Jayne.

Sunday will be a special day in the Fremont Avenue Congregational church. At 12 o'clock, during the Sunday school hour, Mrs. Bridges, author of "Studies in Child Life," will speak on the temperance lesson. At the Christian Endeavor service, 6:30 p. m., the Misses Longfellow will render several duets and solos appropriate to Thanksgiving. At 7:30, the pastor will preach a special sermon on "A Glorious Thanksgiving."

CHURCH SERVICES TO-MORROW

Methodist.

Thirteenth Avenue—T. F. Allen; morning, "A Deliverance and Translation"; evening, "The Gorilla—What to Do with Him," a temperance sermon.

Trinity—C. F. Sharpe, pastor; morning, "The Man of the House"; evening, "Oil Wells."

Richfield—Rev. W. Burns, Ph. D.; morning, "Our Memory of and Hope in God, Incentives for Service"; evening, "Belshazzar's Feast," a temperance sermon.

St. Louis Park—Morning, Rev. C. H. Sweat; evening, Rev. A. Helliwell.

Simpson—W. H. Rider; morning, "Young Manhood's Vision and Consecration"; evening, "A Story of a Christian Family."

Western Avenue—Morning, annual temperance sermon, by R. H. Battey; evening, Rev. Dr. J. C. Shelland, "If I Were a Boy."

Forest Heights—John Henry Cudlipp; morning, "The Serpent's Tooth"; evening, "Conquering Foes."

Lake Street—T. W. Stout; morning, "Apostles of To-day"; evening, "Stepping Stones."

First—Morning, Dr. Bauer; evening, Rev. Wm. Love, Ph. D., "Sights in Syria."

Twenty-fourth Street—Donald McKenzie; morning, "The Songs of the Bible"; evening, "Like Father, Like Son," fourth in series of sermons on "Home Life."

North—Morning, W. A. Shannon; reception of members and communion service. Evening, Rev. William Fielder.

Park Avenue—G. G. Vallentyne; morning, "Methods of Handling the Liquor Traffic"; evening, "What Jesus Plans to Do for Men."

Wesley—James S. Montgomery, D. D.; morning, "Does It Matter What We Believe?"; evening, "The Man from Glengarry."

Hennepin Avenue—Dr. S. D. Hutsinpiller; morning, "Some Other Things Which Jesus Said and Did"; evening, "The Fertile Field and the Broken Wall; or Great Minds and Hearts Wasted."

Broadway—T. E. Archer; morning, "The Entertainment of the Master"; prelude, "The Administration's Bluff." Evening, "The Red Badge of Courage."

Central German—C. L. Lehnert; morning, "A Covering Which Will Not Cover"; evening, "Furniture for the Soul."

Foss—J. H. Dewart; morning, "Glorious News"; evening, "The Battle for Life."

Franklin Avenue—Morning, Bishop I. W. Joyce will preach; evening, Rev. John Stafford, "Gratitude."

Bloomington Avenue—Charles Fox Davis; morning, reception of members and probationers, and evangelistic services morning and evening and throughout the week, conducted by Miss Anna Downey, of Chicago.

Congregational.

Plymouth—Rev. Leavitt H. Hallock, D. D.; morning, "Conversion, a Personal Choice"; evening, musical service, an evening with Dudley Buck; prelude on "Taxation of Church Property."

Open Door—Rev. Ernest E. Day; morning, a rally day service, conducted by the Sunday school; evening, "A Remedy for Despondency."

Thirty-eighth Street—Rev. Wm. A. Wilkinson; morning, "Thanksgiving"; evening, "A Serious Question."

Forest Heights—Rev. Adam Murrman; morning, "Our Present Privileges"; evening, "Whom Say Ye that I Am?"

Park Avenue—Rev. Clarence F. Swift, D.D.; morning, "Money and the Kingdom"; evening, "The Right of Way," in the series on "Novels that Preach."

First Scandinavian—Rev. S. M. Andrewson; morning, "Our Lives Compared with the Life of Christ"; no service in the evening.

First—Rev. E. W. Shurtleff; morning, "The Active Side of a Great Virtue"; evening, "The Father and the Mother," second in course on "Home Makers."

Vine—Morning, Rev. John S. Rood; evening, Miss Hollister of the W. C. T. U.

Como Avenue—Rev. J. M. Hulbert; morning, "The Christian Basis of Hopefulness"; evening, "What Experience Has Taught About the Liquor Problems."

Fremont Avenue—Rev. Richard Brown; morning, "The Dynamic Power of the Gospel"; evening, "A Glorious Thanksgiving and Some Reasons Why We Should Be Thankful."

Fifth Avenue—Rev. J. E. Smith; morning, "The Abundant Entrance," the third of series, "On the South Three Gates"; evening, "When? What Then?"

Lowry Hill—Rev. Henry Holmes; morning, "Man: What I Think Him to Be"; 6:30, Christian Endeavor service; subject of sermon, "Choices and Ideals in Character Building."

Pilgrim—Rev. F. A. Sumner; morning, report by Mr. and Mrs. L. E. Jepson from the American Board meeting and the annual offering to that work will be received; evening, "Thanksgiving; What and Why?"

Bethany—Maurice B. Morris; morning, "Call to Prayer"; evening, "Temperance."

Oak Park—Morning, Mrs. Scoville, state president of the W. C. T. U., will speak; evening, the Sunday school will hold a temperance meeting.

Presbyterian.

First—Rev. J. B. Helwig, D. D.; morning and evening. Morning, "The Sympathy of the Savior for Those Who Most Need It."

Andrew—Rev. Martin D. Hardin; morning, "Individual Duty in the Spread of Christ's Kingdom"; evening, "God Searching Our Hearts."

House of Faith—Morning, Rev. J. B. Langley of St. Paul. Evening, Rev. Charles Scanlan.

Westminster—Rev. John Edward Bushnell, D. D.; morning, "Life at Its Best"; evening, "A Plea for Downrightness."

Stewart Memorial—Morning, Rev. R. K. Porter, "Thanksgiving and Thanks Living." Evening, address by Elizabeth Preston of North Dakota.

Shiloh—Rev. Willard S. Ward; morning, "Prayer for a Gracious Revival"; evening, "The Life Run," a sermon for Shoreham lodge, B. of L. F., and auxiliary.

Highland Park—Rev. Paul J. Slonaker, Ph. D.; morning, "Christian Faith and American History," Thanksgiving service; evening, a Thanksgiving praise service.

Bethany—Morning, Rev. T. Wallace, D. D., of Mexico, will speak on "Mission Work in Mexico." Evening, union rally with C. E. society at 7 o'clock; address by pastor, Rev. Robert Brown, "What Does the Temperance Question Mean to Me?"

Franklin Avenue—Rev. W. O. Wallace; morning, reception of new members; evening, "Temperance." A double male quartet will sing at the evening service.

Bethlehem—Rev. Stanley B. Roberts; morning, the world's Temperance Sunday, "The Church and the Drink Traffic"; evening, "What Is the Relation of the Saloon to Unbelief?"

Hope Chapel—Evening, Thanksgiving praise service. James Paige will deliver the address and Mrs. D. G. Cole and D. M. Weishoon will assist the girls' chorus in the musical program.

Baptist.

Fourth Baptist—Rev. G. F. Holt; morning, "Christ's Post Resurrection Teaching"; evening, "Breakers Avoided."

Chicago Avenue—G. L. Morrill; morning, "The Doctrine of Jesus"; evening, "Gehazi's Passion."

Central—Rev. W. W. Dawley; morning, "The Vine and the Branches"; evening, "Worry vs. Trust."

Olivet—Morning, Rev. L. A. Clevenger, of Calvary church; evening, Rev. Frank H. Cooper, "The Healing Touch."

Calvary—Morning, Rev. F. H. Cooper, of Olivet church; evening, Rev. Loren A. Clevenger.

Tabernacle—G. H. Gamble; morning, "How the Boy Slew the Giant," an object temperance sermon for boys and girls; evening, "The Heart of the Temperance Question."

Immanuel Baptist—Rev. G. A. Cleaveland; morning, "Opposing God's Workers Is Opposing God's Work"; evening, fourth in series on "How Shall We Escape if We Neglect so Great Salvation?"

Norwegian-Danish—Morning, Rev. A. M. Sather; evening, "Bible Day."

First—W. B. Riley; morning, "Thanksgiving"; evening, "Formalism, or the Church's Friendly Foe," fifth sermon in a series on "Isms, Patent and Popular."

Emerson Avenue Mission—Sunday school at 2:30.

Berean Branch—Morning, Dr. H. G. DeWitt, D.D.; morning, "A Warning For Our Time"; evening, "The State After Death."

St. Paul's (Norwegian)—Rev. N. J. Lohre, B. L.; morning, "He Comes"; evening, first of a series of addresses to young men.

St. John's (English)—Rev. Alfred Ramsey; morning, "The Coming of the Kingdom"; evening, vesper service.

Disciples.

Portland Avenue Church of Christ—Rev. C. J. Tannar; morning, "Important Events in the Life of Alexander Campbell"; evening, "The Ministry of the Church."

Adventist.

Advent Christian—Rev. C. K. Ingersoll will speak at 10:30 a. m. No evening service.

Spiritualists.

Spiritual Union (829 Minnehaha avenue)—Evening, W. S. Fertig, "Occultism."

Interstate Alliance (Richmond hall)—Evening, J. F. Raymond, "Are Wars Under Any Circumstances Justifiable?" George Roberts, the colred boy medium, tests.

Light of Truth (723 Nicollet avenue)—3 p. m., Mrs. E. P. Manewell, conference and tests.

Band of Peace (229 Central avenue)—Evening, lecture by Mrs. S. M. Lowell, "Unfinished Life Building." Spirit greeting.

The Progressive Spiritualists will meet at 7:30 p. m. in the A. O. U. W. hall, 17 Seventh street S. Address by Mrs. Whitwell of St. Paul, "The Value of Life."

Spiritual meeting at G. A. R. hall, Twentieth and Washington avenues N, at 3 p. m. E. Swenson, leader.

Miscellaneous.

Crossley-Hunter Mission (Norwegian M. E. church)—4 p. m., C. M. Stocking of Union mission, "Personal Responsibility," string band from Swedish Mission church of Northeast Minneapolis will sing and play.

The People's Church (K. P. hall, Masonic Temple)—Rev. Dr. Wheeler, "The Proof of Spiritualism Demonstrated by Materialization and Independent Slate Writing."

Sabbath-School Lesson.

BY JOHN R. WHITNEY.

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THE CALL OF MOSES.—Ex. iii., 1-12.

Golden Text—Certainly I will be with thee. Ex. iii., 12.

Between this incident and the last we considered concerning Moses, there was an interval of nearly, if not quite, eighty years. Then our attention was fixed upon the pitiable physical condition of God's people in Egypt. It was significant of the spiritual condition of man everywhere.

To deliver God's people from bondage, however, whether it be physical or spiritual, the deliverer must not only be provided and prepared, but he must also be divinely called and commissioned, for "no man taketh this honor to himself, but he that is called of God." (Heb. v., 4.) It is to this phase of Moses' work that our attention is now directed.

Humanly speaking, it would seem as if he would have been in the best possible position to help his oppressed brethren if he had remained a member of Pharaoh's household and court. This would be man's idea and plan. It was probably Moses' thought when he went out forty years before, and "supposed his brethren would have understood how that God by his hand would deliver them." (Acts vii., 25.) But it is not God's plan. He designs something better for his people than ease, and wealth, and honor, in "Egypt." His sons must be called "out of Egypt." (Hos., xi., 1; Matt. ii., 15.) His purpose is to make his children partakers of his rich promises in "a better country, that is, an heavenly." (Heb. xi., 16.) So Moses must leave the court of Pharaoh, and in the wilderness spend forty years alone with God and learn of him.

Thus the servants of God are usually fitted for his work. He who is most alone with him does the best work for him. Even the Lord Jesus Christ, when he left his throne in glory to dwell in this wilderness world spent thirty years of his earthly thirty-three in the obscurity of an obscure town.

Undoubtedly God could have restored man to himself without subjecting his son to the humiliation of this earthly experience, just as he could have used Moses in Pharaoh's court as easily as he had before used Joseph. To him, who is Omnipotent,, it would not have been any more difficult to make the "new man" than it was to make "the first man." But then it would have been only a new act of creative power. Justice would not have been satisfied and grace could not have been revealed. God, therefore, must be known not only as "The Creator," but as "The Redeemer" of men. Therefore, his son must be "made of a woman, made under the law" Gal., iv., 4), that, as man's substitute, he might render a perfect obedience to that law, and yet meet its full penalty as though he were the chief of sinners. This being the work of the antitype, of "the prophet" who was to be raised up like unto Moses, the type could no more do his work in Pharaoh's court than could Jesus do his seated on the throne of his glory.

Having, therefore, been taught of God for forty years in "the land of Midian," Moses was now called and sent on his great mission. As he led "the flock of Jethro, his father-in-law, the priest of Midian" (v. 1) among the vales and cliffs of Horeb, suddenly his attention was arrested by a most wonderful and magnificent sight. A bush on the side of the mountain was all aglow with a celestial "flame of fire" (v. 2), and as he looked upon it with wondering eyes he saw that the bush was not consumed by the fire, and fire was not fed by the bush. The flame was self-existent and self-sustaining. It was a sublime and significant symbol of the presence of God. It was also directly connected with the condition of his people.

For when God made his covenant with Abraham and foretold the bondage in Egypt, the same symbol of his presence as "a smoking furnace and a burning lamp" passed between the pieces of Abraham's sacrifice (Gen. xv., 17). Now it appeared again in a more resplendent form to tell of their deliverance. Later still, it was seen dwelling between the cherubim on the mercy seat, in the most holy place of the tabernacle. Still later, it filled the temple. Then, later still, it rested upon Jesus. "The Christ, the Son of the living God" (Matt. xvi., 16), on the Mount of Transfiguration. (Luke. ix., 31.) And still later, the beloved John beheld it again, when, in his vision, he saw that the heavenly city "had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. xxi., 23.)

As Moses drew near to consider this wonderful flame, "God called unto him out of the midst of the bush" and commanded him: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Reverently "Moses hid his face, for he was afraid to look upon God." (Verses 4-6.)

What a solemn and impressive moment this must have been for this man of 80 thus suddenly to stand alone in the very presence of God in the solitude of the mountain. One would suppose that he would have been ready, without a moment's hesitation, to run upon any errand which, under such circumstances, might have been given him. But no. Forty years of communion in the stillness of the desert with this same God who now called him had taught him to know his own weakness, and now he stood face to face with him. No wonder he feared and trembled. But God did not rebuke him for his fear and distrust of himself.

On the contrary, he graciously encouraged and strengthened him with a full knowledge of his purpose, and with the assurance, "Certainly I will be with thee; and this shall be a token unto thee that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (Verse 12.)

But even this knowledge and assurance did not remove Moses' fears. He not only doubted his own fitness for the work, but he doubted the people to whom he was sent. They had become so corrupted by their long contact with Egypt that they had almost entirely forgotten the very name of God. So Moses said, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is His name? what shall I say unto them?"

"I am that I am," was the sublime answer. "Thou shalt say unto the children of Israel, "I am, hath sent me unto you" (vs. 13, 14).

A little later he learned to know that "I am" was only another name for "Jehovah" (vi., 2, 3, see margin 2), the Omnipotent, Omnipresent, Self-existing God. It was a new name to Israel. The burning bush—fire without fuel, and fuel untouched by fire, a self-sustaining flame—was the fitting symbol of that name. It declared God with His people in all of their afflictions; God in His people, purifying, yet not consuming them; God for His people, able to deliver them from all of their enemies.

It is not strange, therefore, that the Son of God, when he "was made flesh and dwelt among us," appropriated the same name to himself, saying to the Jews, "Before Abraham was, I am" (John, viii., 58). Time and again he repeated the declaration to set forth what he was, and is, and ever shall be, to his people, saying:

"I am"—now, and always, and everywhere—"the Door" of entrance into the fold of God.
"I am"—now, and always, and everywhere—"the Good Shepherd," who lays down his life for the sheep.
"I am"—now, and always, and everywhere "the Bread" upon whom my people feed.
"I am"—now, and always, and everywhere "the Light" by which they walk from day to day.
"I am"—now, and always, and everywhere "the Vine" without whom they can bear no fruit.
"I am"—now, and always, and everywhere "the Way" of access to the Father.
"I am"—now, and always, and everywhere "the Truth" to reveal the sinner's need and the Father's grace.
"I am"—now, and always, and everywhere "the Life" who robs death of its sting and terrors.

And all this is because—

He is—now, and always, and everywhere—"the Lamb of God, which taketh away the sin of the world."

As for Moses, however, notwithstanding all of the assurances of God, his heart still feared and trembled. It was not, however, because he doubted the promises, but because he still doubted the people to whom he was to go. "Behold," he said, "they will not believe me, nor hearken unto my voice, for they will say, the Lord hath not appeared unto thee" (iv., 1). Then God endued him with power, that he might say, even as Jesus said, "Though ye believe not me, believe the works" (John x., 38). Three remarkable and significant proofs that he came from God were given him. His shepherd's staff, changed into "a serpent," should again become, when he took it by the tail, a harmless rod. "His hand, leprous as snow," should become, when he put it "into his bosom again," "as his other flesh." And water taken "out of the river" should "become blood upon the dry ground." (iv., 3-9).

These signs not only certified that he came from God, but they also certified that the deliverance to which he was sent was to be a type of a far greater spiritual redemption. For "the serpent" in the scriptures stands for Satan; "leprosy" for sin, and "blood" for the life. So we read of the redemption by Jesus Christ: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I. John, iii., 8). He "cleanseth us from all sin" (I. John, i., 7), and his blood was poured out when he gave "his life a ransom for many." (Matt. xx., 28).

But Moses still hesitated to undertake such a great commission. His faith had not yet triumphed sufficiently over the deep sense of his own weakness to enable him to rest simply on these assurance from God. It is generally so with humble men who have been truly taught by him. Although they have the rich promises of God as clearly revealed to them in the scriptures, as they were to Moses on Mount Horeb, yet it is just as hard for them to rest in them as it was for him.

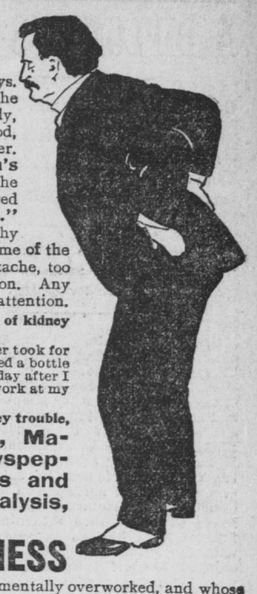
Yet God does not cast off his children who fear and tremble when called to do his work. In his infinite grace, "he remembereth that we are dust (Psalm ciii., 14), and bears with our infirmities. So, although grieved at Moses, after all, who was to speak unto of his objections by telling him that Aaron, his brother, should be associated with him. "And now, although there was nothing gained in the way of real power; although there was no more virtue or efficiency in one mouth than in another; although it was Moses, after al, who was to speak unto Aaron, yet was Moses quite ready to go when assured of the presence and co-operation of a poor fellow mortal, like himself, whereas he could not go when assured, again and again, that Jehovah would be with him." (C. H. M.) How very much like us!

Thus Moses was called to his great work, and all difficulties were taken out of his way. Undoubtedly, from a merely human standpoint, it was a great comfort and strength to have his brother Aaron associated with him, for "two are better than one," saith "the preacher" (Eccl. iv., 9-10). But it may be looked at from a higher standpoint than human comfort. It probably had a more important and spirited meaning. For, through Moses, the law was to be given, and by Aaron, as the high priest, the sacrifices were to be offered. Together they stood for him who both kept the law and made atonement for its transgression. If he had done the one without the other, it would not have been sufficient for man's redemption from sin. Therefore, Moses and Aaron together must carry the message of deliverance to the people.

Bryn Mawr, Pa.

KIDNEY TROUBLE CURED

"5-DROPS" IS AN INFALLIBLE CURE FOR THIS DISEASE, IT REMOVES THE CAUSE, THEREBY EFFECTING A PERMANENT CURE.



An ache or dull pain in the back is often the first sign of diseased kidneys. When the kidneys and bladder are diseased the whole system is effected, and the sufferer becomes nervous, irritable and out of sorts generally. To cure this malady, the cause must be removed. **"5-DROPS"** will do it. It acts on the blood, purifying it and at the same time cleansing the kidneys of all impure matter. This is the only way in which a permanent cure may be effected. **Swanson's "5-DROPS"** will drive the poisonous matter out of the system and restore the kidneys and bladder to their normal condition. No other remedy ever discovered has been so successful in the cure of all diseases of the blood, liver and kidneys as **"5-DROPS."** It builds up the nerves, aids digestion and places the various organs of the body in a good healthy condition. If you are suffering from kidney trouble get a bottle of **"5-DROPS"** at once. Some of the symptoms which will prove to you that your kidneys are not in a healthy condition, are backache, too frequent passing of the urine, sleeplessness, nervousness, irregular heart action or bad complexion. Any of these are proof that your kidneys are not acting properly, and that they require immediate attention.

A. L. WARD, 581 Calvary Ave., Detroit, Mich., was confined to his bed with a severe attack of kidney trouble. "5-DROPS" cured him in ten days. Read his letter.

MR. WARD writes as follows: "Your '5-DROPS' has done more for me than all the medicine I ever took for kidney trouble, and I have been troubled with my kidneys for about nineteen years. At the time I ordered a bottle from you I was confined to my bed. A friend of mine prevailed on me to send for it, and the third day after I commenced taking your remedy I was able to get up and go about the house, and in ten days was able to work at my trade as an engineer.

Such testimony as above is enough to convince anyone "5-DROPS" will cure even the worst case of kidney trouble.

"5-DROPS" will cure La Grippe, Rheumatism, Nervousness, Malaria, Sciatica, Backache, Neuralgia, Gout, Asthma, Catarrh, Dyspepsia, Indigestion, Croup, Liver and Kidney Troubles, Nervous and Neuralgic Headache, Earache, Toothache, Heart Weakness, Paralysis, Creeping Numbness, Blood Diseases, Sleeplessness, etc.

"5-DROPS" CURES NEURALGIA AND NERVOUSNESS

"5-DROPS" cures neuralgia, quiets the nerves and gives refreshing sleep to those who are mentally overworked, and whose nervous system is so greatly in need of rest. Many have been cured of some terrible nervous disease by only a single bottle of **"5-DROPS."** Neuralgia, sleeplessness, etc., are simply the result of a breakdown of the nerve muscles. **"5-DROPS"** will restore the nerves to their natural healthy condition by going directly to the seat of the trouble. It will restore your energy, vim and push as nothing else wll do.

A POSITIVE CURE FOR ALL FORMS OF RHEUMATISM

It will cure rheumatism in any form—it does not matter whether you are suffering from **Inflammatory, Nervous, Muscular or Articular Rheumatism;** whether your whole system is full of uric acid, whether every part of your body is aching and every joint is out of shape Swanson's **"5-DROPS,"** if used as directed, will positively give instant relief and effect a permanent cure. **"5-DROPS"** is an internal and external remedy combined, and will give early relief to the sufferer by application to the afflicted parts, while a permanent cure is being effected by its use internally Liniments, oils, etc., may give temporary relief, but the disease will return at the first opportunity unless the cause (poisonous acid in the blood) is destroyed, and the blood is thoroughly cleansed of this impure matter.

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